

## Randy Cordle Interview about Barb Cordle and Pater Noster House

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Randy Cordle Interviewed by Cameron Wood  
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**RC = Randy Cordle, CW = Cameron Wood**

**CW:** Today is January 27, 2022. My name is Cameron Wood. I'm here with Randy Cordle at the Ohio History Connection in Columbus, Ohio and we're going to talk today about his mother Barb Cordle and her work at Pater Noster House. Randy can you please say and spell your name for me?

**RC:** Yes, it's Randy Cordle.

**CW:** Thank you, tell us a little about yourself.

**RC:** Well, I was born in 1966 and grew up on the west side of Columbus, far west side of Columbus. I subsequently went to Ohio State University and then to the University of Cincinnati for medical school and I've been there, a practicing physician for, well since 1992.

**CW:** So, your mother is Barb Cordle, where was she born?

**RC:** She was born in Akron, Ohio on October 1, 1939.

**CW:** We want to learn today how Pater Noster came to exist and why your mother Barb Cordle chose this as her vocation.

**RC:** Sure, it's interesting that I have the benefit of an interview that she did back in 2000 where she was asked this question and her answer was simply this. She said it all started with a simple 'Our Father' and of course the interview just went on and didn't really inquire much about what she meant. I actually, being her son, have spoken to her about this many times and we've discussed the Pater Noster, Our Father, too many times to count because it was the prayer that guided her life and guided everything, so when she said that in the interview, we can get into the details of the timing and things like that, but I just want to first, I think anything talking about my mom's life should start with the Our Father because that's what she did, every single day.

So, the words of the Our Father are 'Our Father who art in heaven, hallowed be thy name, thy kingdom come, thy will be done, on Earth as it is in Heaven. Give us this day our daily bread and forgive us our trespasses as we forgive those who trespass against us. Lead us not into temptation and deliver us from evil.' And real quickly, I just want to go through that and then throughout the rest of our talk you're going to see how her life was modeled around this prayer. But the Our Father or the Pater Noster, which is just Latin for our father, started when the Apostles asked Jesus 'how should we pray to God?' And Jesus made them understand that one, you should understand that God is Abba or the loving father. The one who provides love, forgiveness and that, which was all about the New Testament, it was about love. But then he taught them that prayer, it's actually in two different books of the Bible and is commonly referred to as the way to start prayer, in most Christian faiths at least. If you look at the Our Father, I'm going to point out a couple of the important points that she made when we would talk about this.

It starts out as Our Father, it's important because it's not My Father it's Our Father and everything that my mom Barb did was about community, about family, about putting everyone in the same pot no matter how rich they were, poor they were, anything. Their intelligence, whatever it was, didn't matter, it was one body of Christ even for non-believers. They were still a part of the body of Christ in her view. And it was about Our Father.

And the next part of course is about the implication of course, it continues the implication, you know, 'Our Father who art in heaven, hallowed be thy name.' And this is the part that's basically saying, it's sacred, you are worthy of our worship and of course she would believe that. If you carry on to the next part of the... and I'm being very cursory, there's a lot more that I could say, but I'm just trying to make some major points here.

The next part 'Our Father who art in Heaven, hallowed be thy name, thy kingdom come, thy will be done.' What my mom would point out about this is that, this is about creating Heaven on Earth. And that we should all aspire to do that for everyone. From the poorest, those in need, to the richest, all should be thinking 'How do we create heaven on earth'. And also in this society that we have which is all about 'Me' right now, she would point out that everything is about 'thy will be done'. And so it's about the 'Theology' of life, not the 'Me-ology' of life. And she lived her life, and in fact at one point in a written scrawl in her prayer book literally said 'I give my life to you, I am no longer Barb Cordle, I'm yours, use me' essentially. And I think, you can't say that any better. That's theology, that's not me-ology.

If you carry on through the prayer, 'Our father who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done, on Earth as it is in heaven.' Then it says 'give us this day our daily bread' and that is about sustenance but it's important to think that it's not about bread or the next pizza pie you get. It's about the sustenance to do God's will. Whatever it takes for me to do your will is what Barb

would ask for. And I'm going to point out, as we go through, a few of the many many examples where at the last minute, sustenance was given, shockingly. I mean I still to this day I can't believe all the examples of this that happened in all of her, in her mission and evangelization with Pater Noster and the job list and with just life. It was incredible how often this happened.

If you then go on, 'Our Father who art in Heaven, hallowed be thy name. Thy kingdom come, thy will be done. On Earth as it is in Heaven. Give us this day our daily bread and forgive us our trespasses as we forgive those who trespass against us.' It's important and she would point out that this is not in some way a contract you're making. [laughs] You're basically asking this awe inspiring all loving, completely forgiving father to forgive you to the extent that you are forgiving others. Now that's a pretty hard contract, that's a big bet there, right? But you need to aspire to try to forgive others and on many occasions in my mom's life, she would forgive people instantly that many of us would have a hard time ever forgiving. For even the slightest little thing but for her, some big things like being run over by a truck, for example and instantly forgiven. A physician who made a life-threatening mistake. And as a physician I understand this. Who before she would let them help her, she wanted to make sure that he knew that it was okay. And it's just kind of astounding. It wouldn't have been my first thought to be honest.

Carrying on then with the prayer, 'Our father who art in heaven, hallowed be thy name, thy kingdom come, thy will be done, on Earth as it is in heaven. Give us this day our daily bread and forgive us our trespasses as we forgive those who trespass against us.' And then it says, 'And lead us not into temptation, but deliver us from evil.' And there is a lot that can be said about this, but the point that I wanted to make, that she would make is, she read this to mean, 'Do God's will and don't worry about it.' She took Deuteronomy 31:8, I believe it is, very seriously, which paraphrased says 'if God directs you there, he'll lead you, he'll be with you, he won't leave you, he won't forsake you.' And then it goes on to the part that most people know. It says 'Be not afraid and be not discouraged.' So no matter what happened in her journey forward, through everything that she did, through Pater Noster and even through the moment of her death, she never had fear, as long as it was what God wanted. And I'll give a number of examples of those later, where it sometimes was, you thought she was crazy, but she just had no fear because she didn't fear death and she certainly didn't fear evil. She respected it, but she didn't fear it.

**CW:** So when did this 'Our Father' occur?

**RC:** Well to be honest up until recently after her death I wasn't 100% sure of which simple Our Father she meant because she literally said the Our Father multiple times a day. But then after her death, I came into possession of the prayer book that she carried with her for 40 years. [pauses, overcome with emotion] sorry, and in the

prayer book it literally showed the Our Father and had it dated, the one that changed her life.

So, I'll tell a couple stories here but that occurred basically in June of 1980. And that's important because it was shortly after she was released from the hospital from almost dying from an ectopic pregnancy. Which I'll come back to in just a moment if that's okay. But if you look at that time period in her life, I was a child and my mom's vocation at that point, she was a licensed practical nurse but she was not working in that field all that much right then, she was actually babysitting. And she was babysitting not just a couple kids but usually something like 12 or 13 children. Almost always, at least some of these children had special healthcare needs. Various syndromes, ventilators occasionally, kids who were in wheelchairs. Often kids with special needs that no one else would dare take on. My mom would lovingly open the door and way before it was mainstream, she would have those children playing with kids who were fortunate not to have any special healthcare needs. And amazingly the kids never saw this special healthcare, they never saw the difference, they just played. They just got along, they loved each other. It was a beautiful thing to see even when I look back to when I was a teenager seeing this. Interestingly from that period she was taking those children daily to Mass. Like all get in the car, this was before the day of car seats and even seat belts being mainstream I guess. But they would all go to Mass and in fact, they would sit through the Mass. And there are a number of anecdotal and humorous stories that go along with that.

But it was interesting, some of the parent's would say "How do you possibly do this? I can't go to church on Sunday because my child misbehaves." And they would just sneak in the back of the church and just watch the way that this actually worked and find it instructive that the children would go. And I'm not saying that they didn't wiggle but they were angels in church everyday. In addition to this, those same kids, many of them remained friends with her even to her dying day. She would get letters, Christmas cards, phone calls etcetera from them. So that was part of her life even before the 1980 period.

The thing was she was a mom for me and my brother. She was the pancake lady in the neighborhood. All the boys and the occasional brave girl in the neighborhood would come over in the mornings for pancakes. She had a unique way of parenting. One time, and I take this back, just keep thinking of how would this apply in the prayer we said in the beginning. At one point we boys decided that we would rather play Atari, which was the old video games and skip school. And instead of coming over yelling and screaming, grounding and all that. She showed up at the door with bags full of White Castle hamburgers. And we were like "Oh no!" And so she comes in, she gives us the hamburgers and said "enjoy your day, all of us will be meeting with the parents later tonight and we'll figure out what will happen then." But there was no anger, there was like, it was more of a 'I understand, but there will be consequences. But right now here's your hamburgers, have a good rest of your

day, stay out of trouble.’ And I just thought, even then, that is a really unique way of dealing with this problem. Not the way most of us probably would have dealt with it.

So, following on to this, she’s kind of the normal housewife, she’s taking care of kids in the neighborhood and engaged. She’s in the PTA, she teaches classes at the school. She’s doing all this babysitting and going to church regularly. From there it kind of just started to slowly branch out. She basically was searching for ‘where is my mission, how am I going to move forward, how am I going to find God’s calling?’ And then she had an event where she, at a more advanced age, got pregnant. And she had been pregnant many times before, unfortunately she had a number of miscarriages beside the birth to my brother and I. And she went to the hospital and literally told the physician “I’m pregnant and I think I have an ectopic pregnancy.” Like literally said that, she tells the story, because she knew something was wrong. And the physician was in training and back in that day you didn’t have instantaneous access to lab results like we do now where in 2 minutes I can tell if you’re pregnant before your body knows it generally. I mean it’s like so much better testing. So he basically explained to her that he thought she was overweight and pulled a ligament and she was fine to go home. She did so and in about a day-and-a-half, two days later went back emergently to the hospital with internal hemorrhaging and external bleeding from what was clearly an ectopic pregnancy at this point. And this really changed her life in the following way. First, one of the first things she did was call the physician who was involved, to her room before they even took her to surgery, it’s my understanding, to tell him it’s okay because she was terrified that if she died that he might not forgive himself. And she wanted to let him know, it’s all good, whatever happens. And then she met with a wonderful Catholic priest who used to work at Mt. Carmel, Monsignor Applegate. I believe it’s Thomas Applegate if I remember correctly. Now remember she’s got hemorrhaging, she’s you know sick and has a potentially fatal thing. But she wanted to talk with him because she was concerned about, what if she didn’t have the surgery, was there any chance that the baby in the fallopian tube would survive. And if so, shouldn’t she just let herself die so that the baby would be saved. And of course, medically that’s crazy, to be honest. And she’s a nurse and she kind of knew that but she wanted to be sure. So Monsignor Applegate and the doctors talked to her and explained that no matter what you do, this baby is not going to make it. So she went forward with the surgery. But it’s interesting that even at that moment, her major concern wasn’t herself, it was this unborn child. And that is just so consistent with everything else in her life, it didn’t surprise me at all when I learned this fact.

So that relationship with Monsignor Applegate blossomed. They became very good friends, they shared spiritually, many things. Wrote letters back and forth for years until he passed away. But it really just reinvigorated her need to find, what is God’s mission for me on this earth. I’m doing the mom thing, I’m a stay-at-home mom, I love that. She loves kids in all shapes, sizes and things. But she just felt like

there was something else and later when I talk about her youth, you'll understand why she would have felt that way.

So he said "continue to go to church and things." So she went back to St. Cecilia's which is our home parish out on Norton Road and at that point the pastor was Monsignor Thomas Bender who was a fantastic priest, wonderful pastor. And they also developed a very close relationship. I can remember father Bender being at the house for lunch sometimes or dinner and she got more and more engaged in the church and talking with him and he kept telling her 'pray, continue coming to church, God will show you the way. Relax, it will come to you, you'll know just keep praying and honestly praying.'

And then a couple of funny things happened that I should, if I could, take a brief segway to tell you. So one, I told you about these children that were going to church with her everyday. Well one of the masses, Father Bender was giving, in Catholic Mass they pass around a plate, and in many Christian faiths, to do a collection. Well one of the children who happened to have Trisomy 21 that she was taking care of, a wonderful boy named Kevin was there and he didn't quite understand the principle. So when the collection plate came in he thought, 'wow, money? I'll take some.' And he started to take a little bit out of the plate and Father Bender and most of the people at the Mass laughed hysterically and then explained to him how it was supposed to work.

The other funny anecdote that happened like this, that I can recall from that period was, she desperately wanted to find her niche and at one point at St. Cecilia's we didn't have enough musical ministers. Now my mom had just started taking guitar lessons literally two weeks before. I think she may have known 3 chords, kind of. And so she instantly volunteered to play. And Father Bender, not knowing that she had just started a week before said "That's so wonderful Barb. Yeah, why don't you do that?" So the next Mass did not go exactly as planned, the music was not great and afterwards Father Bender approached her and in his loving way said "you know Barb, God gives us all gifts, all of us have special gifts, yours is not music." [laughs] And suggested that maybe in the future there are other things that would be her path.

So what happened after that was that she continued to build these relationships and this was about 1980-81 she then, with Father Bender's support she became a Discalced Carmelite Nun which also is a turning point in her life. She wore the scapular and lived the life and the resolutions of a Carmelite Nun from that point forward until after her death. And in this process, her faith kept growing and growing and growing. Then one day in church, as it always happens I understand, she was praying and saw an older gentleman crying and praying in the church who she kind of kind of knew a little bit but they weren't great friends. And so she approached him, felt God saying 'what are you sitting here for? You see him crying and you see he's hurting, go do something.' So she did and it was a gentleman named Fred who had lost his job that he had for essentially a career. If I remember correctly he was



probably in his sixties and still working. And I should tell you, you have to remember the time period. We are talking, you know 80-81, we're in the middle of horrid conditions in the job market. There was like 20-25% unemployment. And this is unemployment where people are trying to get jobs to feed their family and they can't get jobs. Not where sometimes the fake numbers sometimes of choosing not to work. These were 'you want a job, there's no jobs right now.' And what he was crying about was that he had this long term job and he lost it and there were no jobs. Especially no jobs that wanted to hire an older gentleman who was approaching the end of his career time. And my mom for some reason said - has no experience in this - but says "well I'm going to help him find a job." So she went home and started calling 9 or 10 places that seemed like they had jobs similar to his and, lo and behold, found a gentleman who said, and this is one of those examples, "how did you know to call me? We haven't even posted the job yet but we just lost the person who does almost the exact same work and we'd love to meet this gentleman." And so Fred got the job and that was the first job that she got as what then became known as the Church's Free Job List. As normally happens with this, within days it was 2 then 3 then 4 and the Church's Free Job list as it was then called, was founded.

**CW:** Tell us a little bit about her prayer book.

**RC:** Yeah so there is, it wasn't her Bible, she had a separate Bible. But she actually had a red prayer book that she always had with her. But it was one of those things that was her personal private possession. You could tell it wasn't where you go looking through. She carried it with her, she had it in the hospital when she was at the hospital. When she was at the nursing home she always had it with her. And when she passed away, it was handed to me of course at the hospital and I didn't feel that she would be offended if I looked at it at that point. And it was filled with the usual prayers and liturgy and things like that but then it also had, for the last forty years, comments written in the margin about various things troubling her, various relationships and mostly her walk with God and recentering.

So in the handwritten quotes here "on December 20, 1981." I had left out before that she had become a commissioned lay distributor of the Eucharist in the Church. She wanted to help in some way. And she wrote at that point "So much since Our Father June 1980." Which is how I know that that's the Our Father that changed everything for her. Also interesting, there is another quote that says "My word for centering, Aba." Which is if you go back to languages, Aba is the loving father, the one who forgives all, who wants to help you. It's the New Testament father if you will. It's not Zues with lightning bolts and things like that. It's the loving father that we should all pray to, at least if you are a Christian believing that. Also she wrote in the margins and I think many people will understand this, I hope, especially that

Catholics would understand this. It's the center of our belief system. As she wrote "Oh communion, a taste of heaven." Which is so true and a beautiful way of saying that.

She also states and this is interesting because I always wondered why she shied away from many of the awards, many of the, like she would do them if she had to but you could tell that she really didn't want that. She wanted to avoid it. She would always put some other volunteer up front to talk to them if possible and things like that. Or pass it off that it was someone else's achievement at all times. But she actually wrote in this book "I will try to be anonymous, I do what I do for you, my sweet Jesus. Sometimes people see, but that is not why I do it. Just because I want to love you back, that's why." She also wrote in the margins "I worry so about your poor. Lord the old ones, the hungry ones. Help me, help them. I see you in them and my babies." And when she says 'my babies' she's not speaking of my brother and I. She is speaking largely of unborn children and children in bad homes and really all children. There wasn't ever a child born that she didn't love, or unborn for that matter. And then on, like I said before, May 12, 1981, she was received into the order of Carmel, the Discalced Carmelite nuns. She writes a lot about what a wonderful experience that was and the walk with the other sisters there that really helped her to focus her life. She also wrote, lastly "He truly dwells in me. There is no more Barb Cordle. He absorbs me." And that notation was at about the time that she was really deeply engaging in what became the Community Free Job List, which we'll talk about in a moment and Pater Noster. It just became an overwhelming feeling of 'I found it.' I found the niche, this is where I'm supposed to be. That most of the other things took a back seat to what it was that God wanted, the Theology.

**CW:** Are there events from her childhood that may have influenced her later choices?

**RC:** Yeah definitely, I think so. I think her walk with Jesus started very early and there are examples of the things that I've talked about from the Our Father that go way back I think before she even realized these were playing a role in her life. So she was born in 1939. She has a sister and three brothers. They lived in a normal household and during that period of time they did not have much money. There were the normal parental issues. Mother and Father both worked and so from a very early age, my mom essentially raised her brothers and sisters. She was the oldest. And even they would agree that she was very much the mother figure. And grew up with that kind of loving nurturing from moment one.

An event that can't go without being talked about is that when she was 9 years old, she was walking to school with her brother and a, apparently potentially intoxicated, reckless driver driving a massive dump truck full of steel was about to hit them. And instead of just getting out of the way, my mother turned and grabbed him and pulled him out of the way. [pauses again, overcome with emotion] Sorry, and this is all witnessed and things by people at the scene and such, as you would expect, it



was on a busy street. When the truck hit her, it ruptured her spleen, caused other internal damage and the tires caught on her leg, her left leg and drug her down the street. She wound up being hospitalized for this and had to have her spleen removed and some such. And had dozens of surgeries trying to fix the leg, revascularize the leg. Now you gotta remember, this is back in 1949 not now where we have lots of other ways of doing things and microsurgery and stuff. And they did everything that they could but the leg was infected. It wasn't getting better. She was getting what is called pinch grafts, which in the old days the skin grafts were not like they are now. They would literally pinch skin off from certain parts of the body, put it on the damaged part of the body and hope that it stuck, literally. And it just wouldn't stick because of the infection. So the doctors were talking to her and her parents about having to amputate her leg below the knee because the infection just wouldn't get better. And the nuns were coming by at my mom's request daily, to give her communion and to talk with her and things. And as is common with Catholics, because she was living at the hospital for over a year, many Catholics will keep some Holy water at their home and she kept a little vial of Holy water and have the nuns bring back more. And what the nuns didn't really know was happening was, with the dressing changes my mother started praying that "God at your will, if I'm going to lose my leg, I'll lose it, but I'd kind of like to keep it." And she would sprinkle the holy water on her leg. And so, when that started, the leg miraculously, and those were the words used by the doctors there by the way, got better. And she wound up not needing to have an amputation. Now she still had problems with her leg and things like that. But she was able to be one mean Jitter Bug queen in High School and danced Cha Cha and things like that. So it was a pretty miraculous thing and the doctors who took care of her at that point very openly said they had no medical explanation for why she's not losing her leg. And yet, she didn't lose the leg.

Now there's another story from that period that my mother pretty much swore me never to tell while she was alive and she only told her closest confidants which is that she had an out of life, or an out of body experience, I should say. During one of her surgeries, she was clinically dead, she died during the surgery. I'm not sure if that was with the spleen and initially or a different surgery but at some point something happened during the surgery where she was clinically dead. And as they were trying to resuscitate her, she remembers feeling, and these are her description, yes she saw light but more than that, she felt warmth. She said it was the immense feeling of love. It wasn't fear. And she could look down and see the resuscitation actually happening. Now we hear these stories not infrequently. Others have had similar events. But the thing that sets this event apart, at least in my mind as a physician especially, was that when they resuscitated her and she came back to, she told them this and she could tell from their expressions that they were not terribly believing. Until she made the following comment. She looked at the doctor and told him that his pen could be found under a cart behind her. The pen fell when she was dead.

There is no way she could have known that unless she was in a different position in the room at a time when she was dead. And so, some people are non-believers, I understand that. But I have yet to come up, as a physician, with a good physical understanding for how that could possibly happen. And the people involved in the surgery certainly were suddenly convinced that something really strange just happened.

Along that line, after that event occurred, there was massive bills. You can imagine being in the hospital for over a year. And her parents decided to take the company that owned the truck to court. All this is in some articles which I've provided and were in, I believe, the Akron newspaper. But basically there was a lawsuit that was apparently one of the largest lawsuits because of the time she was in the hospital and that she survived, that had come before just to cover the bills. And when the reporters asked her why she didn't accept the much smaller settlement which would have bankrupted the... the family still would have been bankrupt even if they took the settlement, it wouldn't even have covered the bills. Her response at the age of eleven was, and I hope I get this right, it might not be a direct quote, but essentially she said 'if it is God's will that I will get this money for my family, then it will happen. If it's not God's will, that's okay, I'll be fine.' And that was always, her whole life, from the age of eleven, that was the response you would get from her on various things, like this. And so sure enough, not only did they win that lawsuit but then there was an out of court settlement for an additional, I think it was \$20,000, that came almost immediately following. Because, clearly they were in the wrong. You know the truck should have never been there to hit these children. But the important part of that story is two things, one that her trust in God, her being not afraid. You know don't worry, it's going to work out, was even there at eleven. And that, what was left of the money after the hospital bills, helped to fund her nursing school. Which I'll talk about in just a moment.

But before I do, I wanted to mention that after grade school, she went on to go to school at St. Mary's of the Springs, here in Columbus Ohio. And from everything she told me, she loved it and had great friends and things there. But I think a couple points to make about that was, one, she met while there, a newly ordained priest by the name of Father Elmer Wurth, who I believe unfortunately passed away in October of last year. And they became lifelong confidants and friends, writing to each other back and forth. Which was something of a feat because he is a, or he was a Maryknoll Priest who did wonderful work in Taiwan and China. And actually wrote two books for the Pope on Religion in China. And yet they had a personal deep friendship and a religious relationship. Interestingly, Father Wurth also called my mother and a couple of her friends, the three musketeers. Because he was counseling with them and talking with them and things. And, I don't know what happened to one of the Musketeers, but I know the other one became a Dominican Nun. And my mother wound up with her mission and becoming a Carmelite Nun.

And I think it's an important learning lesson to think about who you keep as friends because I'm pretty sure if those are your friends, you have a good chance of making it in life. [Laughs]

So from there, she left there and became a nurse. A licensed practical nurse, which was more common in that day. A couple brief interesting points about that, was, she actually received counseling by the nuns in the nursing school because they felt that her mental health may be in jeopardy in the future because she cared too much as a nurse, maybe cared too much to be a nurse. And I can remember thinking when I was young and I heard this from relatives and stuff, how crazy it is. But as a physician, I totally understand where they were coming from in thinking that. You do have to be able to separate things sometimes and my mom was never good at that. Which is probably why she was so good at what she did with Pater Noster and, you know, climbing on the bed and hugging and holding and providing that relationship, was because she really understood health care, not disease management. And 'healthcare' today and then is so much more about disease management than it is about actual care. And yet I always think now, as an adult, that it was very Patch Adams-like, that her approach, they would have been great friends if they ever met because she felt the same way. In fact the thing that she got in a little trouble for in nursing was that she grew up, and especially when she was in the hospital, she couldn't walk, she couldn't do things. So she learned to use marionettes, the puppets on strings. And she would do marionette therapy with her patients and talk to them, especially the kids but even the adults. And they all thought she was crazy. But the patients didn't think she was crazy, it actually gave them joy and happiness. And as I'm now older and I look back on all these things, there's a pattern. It's very clear that her whole life has been about that degree of caring and trust in God and I think that's important.

Now, cycle back forward now. So we have the Church's Free Job List that she's working at. This is around my table at home, there are file cabinets, there are volunteers coming and phones ringing, papers everywhere. And they literally got hundreds of people jobs, just from my kitchen table. And it was an incredible service to the community and there are some videos from, I don't remember which channels, but some of the TV stations would come out and video our kitchen and her work there.

And it was interesting because she just said "you know, I'm still not hitting the neediest people." And so what basically happened was that she wanted to reach more people so they moved down to the Hilltop. And when they moved down to the Hilltop, they were afraid that people would see the name Churches Free Job List and think that it was only if you're Catholic, only if you're Christian, only if you have an organized religion at all. And she didn't want that because she never thought in that way at all. So she changed the name to the Community Free Job List because it's really about the community. Church and faith are the paramount of importance to

her but not for her work. Her work was about the community. So she started the Community Free Job List and this was down in the Hilltop. Now I gotta tell you that the job, getting jobs for people was still the major focus and took the front room if you will.

But there was a lot more going on there that maybe intentionally wasn't out in the open for everyone to see. And I'm going to talk just briefly about a couple of the other things happening in those walls. So she continued to get the jobs for people. They also started a new thing which was to go to the shelters, which I'll come back to in a moment. And they said there are more needy people there who were in the shelters simply because they didn't have a job, let's help them get jobs and so that folded in. And how that happened is interesting, I'll talk about that in a moment. But before I do, the other things that were going on at the Community Free Job List were this, there was a large pantry, there was a huge room of clothes that were donated and she would hand those out. There were rooms above that women, especially in domestic violence situations would secretly be given to take their children and stay. And there were even little secret codes using a smiley face that always traveled with her. It used to be on my front door and now it's at the Community Free Job List. And that was used to signal them if it was unsafe to come back into their little, we'll call an apartment. They weren't charged anything but the room where they could live safely with their children. And she had no fear. So if one of the boyfriends, husbands, usually it was a guy who was accused of being the domestic abuser if you will, would come, she had no fear in standing up to them and telling them to leave. She just, she wasn't big, she wasn't dangerous, she wouldn't have swatted a fly, but she had no fear and she would just tell them to leave. And then the signal would change and the families would know they could come back.

She also had another room and supplied baby items because she firmly believed that life begins at conception and that it's a human being growing. And it's part of our Catholic faith and scientifically she felt that but she also felt that the way that you get people not to have an abortion has very little to do with law and it has very little to do with preaching that point or the scientific point of that. It had much more to do with giving them an alternative. So she literally stocked formula, diapers, clothes, playpens, anything people would donate that you need usually in the first year of life. And she got connections with social workers all over the city who had access to get people into social services, onto what's now WIC and those kinds of things and all the programs. And she would sit down with these mothers waiting to deliver their infants and talk with them and show them we can do this, this, this and this. And a huge percentage of them and I can't give you an exact number because I don't think she kept records of this. But a huge percentage of them changed their mind and kept their baby. And many of those children and those women came back to help and be volunteers. The number is large, I can't give you an exact number and all of that was going on simultaneously.

But then what happened was, to go back to the shelter part of her work, she was on the westside of Columbus out where we grew up. And I think this was roughly 1985-ish, something like that and basically there was a disheveled, obviously drunk man walking in the middle of the road and people honking and speeding by. And once again, showing what some would say is common sense, others would say fear, pulled over and said, obviously I have to help him. And so she went over to this gentleman and said basically "do you have a gun or anything you would hurt me with?" and he looked at her in his drunken state and said "no I don't have a weapon." And she goes "good, get in the car, where can I take you?" And I think most of us would think wow, really, you would do that even in the 80's? I certainly would not have recommended that to my friends or my mother, right. But that's what she did. And he said "well, I'm staying at the shelter." And she's like "Oh where's that?" And she had never been to a shelter at that point. And he took her to, I think it was a men's shelter at this point. They got to the men's shelter and she saw the cots, and there's some pictures and things that we've shared on that. And she was just blown away that people were living in those conditions. So she stayed there for most of the day talking to them and she learned from them that many of them were just like you and I, they'd just had bad luck, they'd lost their job and, in that day, getting a new job, especially if you didn't have any skills, was nearly impossible. Many families were there. And so she started trying to prioritize that group for job. And so she would call all of these employers at like a lot of the trucking industries. Places where you needed to have a strong back bone, a strong work ethic, but you didn't have to have a college degree necessarily. And they would call here every day and say 'I need 20 guys here, I need 10 guys there and most of these owners would later say, and I've had the discussions with a few of them actually growing up when I was a young adult. That, you know, probably about 1 in 20 of them were a real problem and we'd have to fire them or they wouldn't even make it through the first day. But the other 19 were as good as anybody else they had gotten who had come in and turned in an application. But if you are living in the shelter or you're homeless, and by the way there were no cell phones then really, it's kind of hard for them to reach out and find jobs and so my mom just made the connection.

So the Community Free Job List started working, she's now going to the shelters, there doing all of this other stuff. I mean it was so busy down there all the time. She had a number of volunteers helping her and then she went to the shelter one day as is usual and there was a gentleman there with kaposi sarcoma marks all over his body and his mattress, they call it a cot but back then they were basically just mattresses thrown on the floor, was all by itself. There was no one around him, no one going near him and he was like, laying there, sickly and very small framed, emaciated. And my mother said "what's going on here?" And they basically said "well he has that new disease that's killing people and we don't know what to do for him, with him etc. And I'll talk about this in just a minute in more detail, HIV, what became

HIV. But understand that at this point, in 1985 is, well I'll just briefly talk about this, if I could, because it's probably a good time to do so.

You have to understand the time period. In '80 and '81, people started getting sick, getting emaciated, getting diseases with immunosuppression and dying and no one really knew why. And then a bunch of theories came out and a bunch of fear and a bunch of horrible accusation-like ideas came out about this disease. It was actually named various derogatory terms like gay-related immunodeficiency, gay bowel syndrome and these kind of things. Interestingly, as I've mentioned to others, a huge percentage of hemophiliacs were getting it but it was never called hemophiliac-immunodeficiency disease. But it was going through all of these different names and really no one figured out what was going on until about 1983 when a number of researchers around the world came up with various named viruses that they thought caused this. But they knew it was a virus. At that point they knew how the, roughly for sure that it was IV drug, you know sharing needles and those kinds of things. Some sexual practices and basically blood transfusions were by far the most common way. They knew for example that you didn't get it from mosquito bites. But the names were all over the place, what they should call it: HTLV, LAV, all these different acronyms and things. And then, that's in '83. In '84 is when the test became available, to look for the virus, and it wasn't a perfect test, but finally a way to test people to say 'do you actually have it, or do we have to wait until you're dying of an immunosuppressive disease' and then say 'well that's probably what it is. And then, just to give you the time sequence, '85 or '86? I think it was '86 actually is when C. Everett Coop sent out the large amount of information that basically to all the population in the US "this is the disease, this is how you get it, this is how you don't get it and we need to address the problems and prevent you catching it." Because at that point, there was really no treatment. You could treat the symptoms, you could treat some of the associated diseases but you couldn't actually treat what later became known as AIDS.

It wasn't until a year after that, that all of the scientists realized that all these viruses that we think are causing it, are the same virus. And they then started calling it HIV. Okay? Now, after that of course is when the, in '87 is when the first drug came out for use for what is now AIDS which was AZT. Interestingly, and this isn't a talk on the history of AIDS but you have to have a perspective on what the times were like. Interestingly, AZT was actually invented in 1964 as an anti-cancer drug. It didn't work well for that. But when it was realised that the mechanism of action that it had, that had been planned to be used against cancer, might actually work really well for this virus. They tried it and it did work. Okay, not great research but it looked like it worked, the FDA rushed it through and it was put out. But here was the problem, AZT cost, in today's dollars about \$20,000 a year when it came out, I think it was in '87. Unless you had really good insurance, which happened to cover this, which a lot of them didn't, there was no way you were going to get the drug. You know? And so



now there was a black market for it and there was trading. You know? I'll give you half my dose if you take half of this dose. It was a crazy time.

But back on point to my mom, all of this is happening around her. She sees this guy with kaposi sarcoma. Everyone is terrified of him. Her response was "hold my clipboard." And she walked over, sat down on the cot next to him and gave him a big hug. Remember, we didn't know for sure how you got this disease back then. She didn't care. She just said "be not afraid." You know? Don't despair and that's what she did. And so she went, after meeting him, talking with him, she literally picked up his stuff and said "come on, let's go." And took him home. Basically he was the first patient at Pater Noster. And he took an apartment above what was the Community Free Job List. Well, within days suddenly she has multiple people coming, all of them in the same situation. You know, usually they are the ones who have some IV drug history or some other problems that nobody else wants to touch them. They don't have insurance and she needed to find a way to help them. And so the first Pater Noster was opened.

But now back to the times, unlike now, where someone will say "Oh yeah, I have AIDS and I'm on medication and my CD4 count is this and my viral load is zero." And people don't blink an eye. Back then, this was a death sentence. If you had AIDS, you were going to die from it, okay? And usually in short order. Back then people were terrified and she was, for good reasons, afraid to let people in the community know that she was housing people who had this disease because they probably would have ran her out of the building or canceled her rent. So what they did was, they literally found a place a couple of doors down. A much bigger, nicer Antebellum-like home and that was the first Pater Noster One. And when new patients would come, they would come to the Community Free Job List and they would shuffle them through, out the back door, around and then secretively into the new Pater Noster One House. Where they lived a, as close to normal, family, communal life, not a hospital bed life, but a communal life. And that's how Pater Noster One happened.

**CW:** Wasn't there a second Pater Noster?

**RC:** Yeah there was. The first Pater Noster just grew so fast. And she had wonderful volunteers who came and helped there. And actually I should tell you that the story of Pater Noster is not really just a story of Barb Cordle. In fact she would say it's a story of God, okay. But it's also a story of amazing volunteers. And the interesting thing that I've talked to a lot of people about, is that most of her volunteers either came from religious life or people who had the disease or other diseases or were poor themselves. It was interesting that the way this ministry, if you will, worked, was that the people who didn't have a lot, were usually the ones who did the most in the ministry. And there are literally hundreds of examples of this throughout time. But she

just grew too fast. Pater Noster One was overwhelmed with patients. They needed more space.

Also they did decide to, and I use this intentionally, they did decide at one point with Pater Noster One to 'come out.' And they put a big sign on it saying Pater Noster, home for HIV or AIDS or something like that. And they wanted it to be 'look we're here, we're proud, we are living our life, etc.' But there was also the other group that kinda didn't want that life. They wanted to have a more secluded, private life, and things like that. And especially the sicker patients. And so they opened Pater Noster Two which was basically a beautiful old farm house out on Alkire Road near Georgesville. And it had a little barn behind it. It had some goats and such. And a little bit of storage space, a garage and things and room for a Chapel in the basement and a bigger kitchen. It was just a nicer setup and allowed them to take many more patients. And they would generally have at least 5 patients at a time out there at the house and then often some children also if the kids were HIV positive. Because remember back then we also didn't have medications to give to women to decrease the risk of their child having HIV. And so many of them were HIV positive at birth.

And so Pater Noster Two came into being and both of them flourished until about 1991 when Pater Noster One was closed. And that really happened for a number of reasons. I think that could be a whole discussion. But it basically comes down to, in the period of the late '80's to the early '90's, after AZT came out. And suddenly there was money and diagnostic codes for all this. AIDS treatment in the medical establishment became a money maker. Whereas before it wasn't. So suddenly if you had insurance or you were on public assistance and things like that, there were nursing homes opening up beds. There were hospitals opening wards that never did it before but now that they could fund it, and frankly make money from it, there was more opportunity. Also because of AZT being somewhat effective, the numbers of really sick patients diminished at that point. And so it wasn't the same where you got the disease and within a year or two you were dead. It really changed the scope of the disease.

So it became pretty much a practical decision to close Pater Noster One, although they hated to do it because it was a beautiful building and had so much history. But that did happen. And then Pater Noster Two continued up until about 2001 or maybe early 2002 when my mom, actually due to health care issues, had to give up the ministry and actually move to Florida to help take care of her mother and carry a ministry in another way. But she just couldn't continue. She had fallen and broken a hip. She had aneurysm issues, she had to get aneurysms clipped. And then just all kinds of emphysema problems from her smoking and things that made it so she couldn't continue there.

**CW:** Was your mom concerned about contracting the disease?

**RC:** I had this discussion a lot because remember I was in undergrad and medical school and learning all about this and things. And we had a lot of discussions about that. My mother had reasonable, realistic concerns. She followed the science, wore gloves and all that kind of stuff when she was going to be around bodily fluids. But I would say that she never had fear of catching it. Her fear was of letting the fear of catching it keep her from doing what God was asking her to do and she made that really clear. But I will tell you that despite the gloves, despite good practices, over the period of years because of her close contact with them, she had what she described once as dozens of needle sticks. Now maybe that was hyperbole and exaggeration but I'm sure there were a number of needle sticks. Which back then because we didn't have post exposure prophylaxis and things. And by the way these patients would have had very high viral loads. The risk was actually very high. I as a physician always, even myself, said it's kind of amazing that you didn't contract the disease from the needle sticks that she had, the number of needle sticks. And I'm not the only one who felt that way because in fact some of the researchers from the CDC I believe it was, actually were quite interested in why didn't she catch this either with her practice and interactions. And so a few times they would send a team out and they would draw her blood to look for, because there were a few people like this, it was not just my mom. They were like, you really should have this disease. And they wanted to see if there was something about their immune system that prevents them from getting it or gives them some level of protection. So I'm sure they were looking at natural killer cells and T-cells and antibodies and all that kind of thing. But it was funny when I had these discussions with my mother she would say "they are happy to look, but they are looking for the wrong shield." And it wasn't that she didn't believe in the science, but she did believe that if God wants me to continue this work, he's not going to let me die here of AIDS and not be able to do the work. So in his own time, maybe I'll get it, but right now I got too much work to do. And so she never lived her life in fear of it and I think from the number of times that she would crawl up and hug patients and interact with them and had unintentional exposures, it never changed her practice. She never wore a body armor suit, she never put on a hazmat suit or anything like that, she just took care of patients.

**CW:** Were there other priests who helped your mom in Pater Noster?

**RC:** There were, there were too many probably for me to name but I will, I would like to at least say the following. One is that, when Priests go through training and Deacons go through training, part of what they are trying to learn is the Walk of Christ. And the Catholic church and in most Christian faiths the poor actually are the most blessed if you will. You know 'give us your needy, your poor and your hungry etc.' And we view that that's how Jesus believes. It's much harder for a rich person who's got everything and no struggles to get to heaven than it is for the poor, kind of

thing. So some of the training programs would literally send their candidates to become priests and Deacons to the Pater Noster homes to basically work there, volunteer there and see basically God, Christ at work, you know, through her mission. And so many of them passed through and did education there and did wonderful things and services.

But two, I have to mention one of them is Father Thomas Kaden who died in 2004 I believe. He was amazing. He was, I've read many of his sermons, heard many of his sermons, had the opportunity to talk with him. And here was his deal and my view. He was a person then a priest. So he would come to Pater Noster and almost always you know the Roman collar, the black attire you know the priestly look disappeared. And you would find him out, and I always laughed about this because remember he was the priest you know, kind of a shepherd. You would find him out feeding the goats wrapped in his arms. Kind of like some of the visions we have of the lamb of God and all that. It was kind of, sometimes kind of shocking to see this. But he would also hold the patients as lambs. As just a wonderful loving person. And it was interesting that I think if you ever needed his priestly duties he was there for that, he did Mass, he would give the Eucharist to those who wanted it, do last rites. But more than that, he was there just to be there and be a part of it and to help them in any way they wanted it. And be friends and to play games and to cook, clean, whatever it was. And that was really I think, for many people, you know they hadn't seen a priest in that capacity. That was, you think of Saint Francis and all that. He just enveloped himself in the culture and being part of the family. And it meant a lot to all the patients who went through there I think and of course to my mom as well.

And I have to tell you a funny story about that actually. Because my mom had put out an ad, I guess, saying I need someone who wants to come and work at Pater Noster. I need them to be able to do the following things, cooking, cleaning, helping with the patient care etc. And the pay is nothing and the benefits are you get to sit the Our Father with us each day if you choose to join us. And I don't think she had a whole lot of people return the application but Father Kaden actually returned an application. And I won't belabor this other than to say he listed the many many different not-for-profit organizations and religious organizations and amazing things he had done in his career. But then he had a couple humorous moments too where, when it said "in case of emergency who should we contact," Father Kaden wrote "God." Which I thought was pretty interesting. And then it said "do you have any special skills?" He said "Well, I can do math." Which of course it is a super special skill but just the way he did it, it's so reminiscent of the way he was. He was just like this, it was almost a comedic way of saying, I'm here for you Barb, you know. They remained friends until the day he died in 2004. It was one of the hardest days of her life. But she acknowledged that it's hard because she misses him but she's absolutely certain that if she is lucky enough to go to heaven, he'll be there waiting for her. So he was one of the most amazing priests.

Now the other priest that comes to mind who I think holds a very special place is Father Deville who actually is still with us. And works out of the Chancery here in Columbus, Ohio. Once again an amazing priest, had socialized with all of the patients and volunteers and provided counseling. Just an amazing person and in fact after my mother passed away, we had to wait a year to have her memorial service because of COVID of course and Father Deville was kind enough to actually help in officiating her memorial Mass. Which meant so much to the family, the volunteers, those from Pater Noster who came to the memorial Mass. And I'm absolutely certain my mother was, well I'm certain and have been smiling that Father Deville was a part of that. Just an amazing guy who gave so much and still does give so much to the community.

**CW:** Your mother put herself in a lot of dangerous situations, it seems. Was she ever afraid during this time?

**RC:** I think she had realistic fears but she really did follow, as I think I said before, the 'be not afraid, don't disparage, I'm going to be there with you if you are doing my work.' There are a number of examples, not only of things that are potential violent situations but frankly situations where you are out of money. You're not going to be able to pay the rent, you don't have a car, all of these kinds of things that I would talk about. And just about how that folds in with the generosity that she had.

So a couple quick anecdotal stories. There was a time, there was a, what they used to call a shooting gallery somewhere off of Parson's Avenue. I don't remember exactly where it was, I used to know exactly. But basically it was a house that everybody knew in the area. And it was a place that people went to shoot drugs. And it was run by the gangs in that area. And when you would see the house, there would be at least two, basically guards standing on the porch, armed of course. And it was a scary place. It was also being observed by the police. Apparently they knew it was a shooting gallery also. At which point my mother found out that, through someone at the home, she found out that one of her clients had unfortunately gone back to using, shooting drugs and was at that house. Because he wasn't in the bed he was supposed to be in. And so, most people would have said you know, well, he's out of the bed, he's out of the house, we have plenty of other people to take the bed. Not Barb. Barb instead gets in the car, drives down to the house where they told her that he had gone. And marches right up the stairs with her Bible in hand. Now the police officers, and I know this because she had a great relationship with many of the police officers and later a few of them told us the story from their perspective. But basically the two police officers saw Barb get out of her car and just walk right up the stairs of the shooting gallery towards the big guys with guns. And they commented that we wouldn't have done that without a swat team for back up. But my mother didn't care, she walked up, she talked to the two guys, explained that with their permission or

without, that her Bible trumped their evil and she was going in to get her guy out. Wasn't going to cause trouble, wasn't calling anybody but she was going to get so-and-so out of this facility. And there was nothing they could do to stop that unless they wanted to go against God. And both of them apparently were pretty dumbfounded. This old Italian looking woman just basically told them to get out of her way. And she actually joked that when she opened the door, one of them grabbed the handle and sort of held it for her. Which is how she knew things were probably going to be okay. So she went in, she got the guy out. Helped pick him up, walk him out. And on the way she stopped to pray with them and tell them that they are making bad decisions, gave them each a card and said you should come and see me, we can help you with this. Now I don't know if they ever showed up. But she walked back out in her car, drove the person back to his bed. And the police officers, like I said, said they were just blown away. They thought for sure she was going to be beaten to death or something and they would have to go try rescue her without a SWAT team, and they were pretty amazed.

But then there were many other examples of just this lack of fear of the unknown or of going out of business. Let me give you a couple of examples. Pater Noster Two is a farmhouse, it's on Alkire Road which back then wasn't really that well traveled, it was farmland. And they literally ran out of money for rent. They had no money, rent is due and she is terrified that they are going to have, get foreclosed. This is one of the few times that I mean I was directly involved, calling people, trying to get somebody to give money or whatever. And some people driving down Alkire pulled in her driveway to ask directions. And when they conversed and she explained what the place was, they wrote her a check for thousands of dollars. What are the chances? Like zero, I mean that just doesn't happen. But it happened to her. Randomly someone wanting directions says "Oh let me get my checkbook. I happen to have quite a bit of money, here's some." And covered them for at least that month, it was covered.

There was another time like that where their car had broken down. They didn't have a vehicle to transport the patients back and forth like to the hospital, those who weren't bed-bound. And she was desperately in need of a car and trying to figure out, how am I going to be able to provide this transportation because they can't really stay here if I can't get them back and forth to the doctors. Although some of the doctors, some of the family doctors in the community actually would come to her occasionally. Many of them couldn't, the specialists. So there's no solution and then I believe it was St. Vincent de Paul, it may have been Kiwanis but a religious-related organization showed up one day and said "you know Barb, we have this wheelchair van that we don't really need. Do you think you could find somebody that could use it?" And it was just that kind of story happened again and again and again. Whenever there was a need for subsistence, it just showed up, it was crazy.



Not only was she good at getting things though, I have to tell you she always gave. Everything she gave, gave, gave. Another example of that is she was very cold natured. She was always freezing in Columbus. One of the reasons she moved to Florida also was, with her health, the cold, she just couldn't handle it anymore. So my wife and I came back from where we were living at the time and we bought her this super nice, sub-arctic coat and gloves. Like you could go in Alaska with this thing and walk the tundra and be warm. And we gave it to her for Christmas. And she was very appreciative, tried it on, loved it. I mean truly you could tell, oh my god this is so wonderful. And then we went to dinner at our then favorite restaurant which was Spaghetti Warehouse down, I think on West Broad Street. And as we walked in there was a homeless person who, I remember this person because they had clothing wrapped on them. Kind of like you see in the old biblical movies. It wasn't like the usual, they've got gloves with a hole. They literally had towels wrapped on their arms because it's freezing cold. You know, Christmas time in Columbus. So we go in and we sit down and we ordered and my mother excused herself to go to the bathroom. And I remember thinking 'gosh she is cold blooded, she still has her coat and gloves on and we're in the middle of the Spaghetti Warehouse which they heat.' And then she came back from the bathroom and the coat and gloves were missing. She came back without the coat and gloves. And I'm like, mom did you leave your coat and gloves, we gotta go get those. I mean, trust me, they're going to get stolen, you know. And she goes "oh no there's no reason. I gave them away. Remember that nice person we saw standing outside? They needed them more than me." And this was literally hours after we gave her the coat and gloves. I can't think of a better example from St. Francis's lessons and teaching than that and the fact that you didn't learn things from Barb from what she told you. She was very much preaching by her actions and only used words when absolutely necessary. And she lived that.

So that's just a couple of examples. I could probably, I'm sure I could come up with many other examples where she just, things would just arrive, they would just show us when she needed them. And other times when she would give things away. And I'll just end this section by saying she ended her life in the same way. Before she died, she talked to me, knew I was a physician and told me that some of her other family members were against donation. They didn't understand it but that she wanted to make sure that I had made sure that she had the opportunity to donate anything that could help another human being, if she died.

And she said "look I know it's a lot to ask you but I'm putting it on you. You need to make sure that this happens." And so the way my mind works I get the paperwork saying that I get that decision making capacity, if someone in the family disagrees with it and things. She wasn't worried about that, she knew I'd find a way, as she usually would. And then she passed away.

And so I approached the hospital staff and being a physician who's worked in emergency department, I've been involved with this decision for others, of course not my mother, but others many many times.

So I approached the hospital staff, the nurse, all wonderful and said "look this is her wishes, can you have your Life Share person get in touch with me?" And they did, wonderful but then I learned a really interesting fact. Once again [pauses, overcome with emotion] sorry, Barb was about to break down more barriers and do something again for the first time. And the reason that I say that is, this particular hospital had just finished all of their protocols with the Life Share organization and had never done one of these whole donations before. And so they came to me and they were like, are you sure? We hope we don't make any mistakes in how we approach this. This is our first time etc. etc. But they did an amazing fantastic job and I think actually brought some of my other family members to see how valuable this was. And so my mother left the world once again giving of herself. [pauses again, overcome with emotion] sorry, which is just so much her life that even in dying, she is still giving.

**CW:** Are there any other examples of things being provided?

**RC:** Yeah there are actually, there's many of them but I'll give you another couple quick examples. One, my mother always desired to, you know most people want to covet things and have a lot of money when they die. My mother said "I want to die with nothing." And for the record, when she died, she had \$6.18 to her name. With a note that said "please give this to my brother." Which astounded me because that is exactly how she would have wanted it.

But back to these other stories. When one of her early patients was brought in, this was probably 85-ish time frame. The story was, they brought him in an ambulance, the personnel on the ambulance wearing hazmat suits, they pretty much pushed him [gestures a pushing away motion] here you go, all yours because they were terrified and uneducated. Because at that point they should have known better to be honest. And then they apparently drove the ambulance back to this small community in Ohio and burned the ambulance. When that information got out, everybody at the house was very upset, couldn't believe it, how disrespectful, ridiculous, unnecessary. And I remember my mother saying "well you know, that's just human nature and sad. But what's really sad is, we could have used that ambulance for our mission and things. Why didn't they just leave it? We would have taken it." And I just thought wow, what an interesting way to take this situation and turn it into a 'if only they had asked.' And it's a lesson for all of us because sometimes I think we fall into this too where if you only ask other people about some of the things you think are garbage, you think they don't need, they actually may be very valuable to others.

That being said, I'll give you another example of things just freely being given. When both Pater Noster homes were running, what most people don't realize is that there were many people she was helping to take care of at home also. They were with their families. So they weren't located at the Pater Noster homes but they were still getting some nursing care. She would go out and visit them. They were getting food items and support. Help getting back and forth to their doctor's appointments with the wheelchair van. And I don't know an exact number but probably at least as many in the community as were at the Pater Noster homes. But one of the problems she ran into was, with some of the regulations and stuff, was that she had to have better beds than what she was being given and donated and she didn't have enough beds to take care of the patients. So I was in medical school in Cincinnati at that point, and she called, and we would always talk about the problems and 'hey Randy do you have any ideas about this?' And I was like, wow mom I don't but those things are expensive. They're like \$8,000-10,000 a piece for these beds. You don't have the money to go buy a bunch of hospital beds, or those kinds of beds.

And she goes "I know but I have to, we gotta figure this out."

Well that day or the next day, because in medical school you are pretty much always working, that's how it works. I was working and I was going between hospitals and I went into this basement corridor of the University of Cincinnati Hospital and they had dozens of hospital beds lined up on the walls. And something in my head, for reasons I have no idea why, said 'find out why those beds are here.' And so I found the gentleman who worked in the shipping department I guess, whatever that would be called and said "Do you know why all these beds are here?"

And he said "Yes, we're getting rid of them."

Once again, coincidence? I don't think so. And so I explained the situation.

And he goes "yeah we can't do that."

So I said "can we buy them from you for something cheap, whatever."

And he said "no you really can't." He said basically you have to do a bid and then the highest bid wins because, it being a state facility or something."

I don't understand all that but basically you know I'm in medical school I'm not a legal scholar. But he said you have to bid on them.

And I said "okay, what's the lowest bid?"

And he goes "well it's not the lowest bid". He goes "It'll be the highest bid."

And I said "well how does that work?"

And he goes "well you write your bid down on this piece of paper and I have to post it and then you come back." And I forget if it was a week or what.

And he goes "if you're the highest bid then we'll give them to you if you have transportation for them and can load them."

And I said "Alright, it's worth a shot." So I wrote \$1.00 on the bid sheet. Because I figured, if I put a hundred anybody who is going to bid higher, is going to bid thousands, right? So I put \$1.00. And I watched him take my bid, pull off two garage

sale things from the post board, put it under it and put the garage sales back on top. It wasn't by accident. I came back, I think it was a week later.

And he goes "yeah, miraculously nobody seemed to respond to the bid request so you won. Now you have to figure out how to get them out of here."

And I was like, oh wait a second. How many are there? And I don't remember the exact number but it was like forty hospital beds, or something or maybe more, it was a whole hallway. And so I talked to my mom again.

And I said "mom, now what? Am I going to drive back and forth from Cincinnati to Ohio forty times with a Uhaul trailer? I mean, I don't have time to do that."

And she's like "well, let's pray about it and we'll see what happens."

She called me back, I think it was probably the same day, maybe the next morning and said "yeah it's no problem, we got this covered."

And I was like "okay, what's coming now, how?"

She goes "well some truckers showed up and they're going to be doing a line haul, or whatever they call that, between places and they just happen to have empty trucks coming back through Cincinnati from Kentucky. And they said as long as you can get people to help them load them, they'll be there, they'll pick them up and they'll drop them off and have guys here to empty them."

And I said "you're kidding, right?"

And she said "nope, that's how God works."

And sure enough, me and a couple of my friends helped them to load them and suddenly she had more hospital beds than she knew what to do with and was able to distribute them. We had to buy mattresses but that's much less cost, you know. So anyway that's just a few of the examples of just the way God worked through her that were astounding.

**CW:** So your mom also worked with Federal agencies about legislation dealing with children and access to school and facilities.

**RC:** Yeah, so back in the '80's if a child had HIV they weren't allowed to go to school. They would have separate areas to go and things like that because of the fear which was irrational. I mean it started off rational before we knew about how it was transmitted but then it became quite irrational. But it didn't change the laws then. And what happened was is that, and I have to go back a little bit, a wonderful woman came and stayed at Pater Noster named Sonia who unfortunately, roughly a year later died of AIDS. When she arrived, Sonia was pregnant and delivered a baby there who unfortunately was also HIV positive. When Sonia died, normally the child would be put up for adoption, foster care, except in that era and that day there was no one willing to do foster care or adopt this young baby. So once again my mom said if not me then who.

And the next thing I know she says “guess what, I’m a grandma.”

And she adopted the child. And that child and she maintained the closest of relationships for the rest of her life. He was at her side when she died. They talked multiple times a day on the phone. In fact more than I spoke with my mother, he would speak with her until the day she died. And the interesting thing about that was, that child and her are one of the reasons that the laws got changed and that she was asked to be a part of writing the legislation.

What happened was, she went shopping at Krogers and they used to have a little play area in the store. And she appropriately made sure they had gloves and things and they did, like they would treat any child that got a bump or a scrape. And so she dropped him off to play. Well when they gave her the paperwork to fill out about medical things she was truthful and wrote that.

They called her on the overhead, called her back and said “absolutely not, he can’t play here, he’s gotta go.”

Well he was devastated and she was mad.

And she said “their ignorance is astounding. This is not some little mom and pop shop where maybe they don’t know. This is a place, at that point, I think the largest grocery chain in the country. They should have people who know better.”

So she tried to educate them and it went nowhere. They were like yeah we get it. Nope we are not letting these children play in the things. So she basically reached out to get an attorney, got an attorney and essentially sued Krogers to have them explain why it is they wouldn’t. It wasn’t about money, in fact that wasn’t even, the suit wasn’t about money at all. It was about we want you to change your rules and allow these kids to come and play. It would up being, the attitudes changed, Kroger actually had her involved in their process. They then changed the rules and did allow these kids to go and play and then subsequent to that because of her involvement with that, the federal agencies working on laws related to the board of education and the schools, or department of education I should say, and schools approached her to look over and assist with legislation to allow kids back into public schools and to be mainstreamed into public schools who have HIV. So probably a very small part that she played but once again it’s the same thing. She heard a calling, she didn’t turn around and walk away.

She just said “well I guess it’s my turn to role here too.” And did what she could. And remember my mom was very smart, don’t misunderstand what I’m saying. She had an LPN degree and she had tons of common sense for many things but she wasn’t the PhD, MD, JD kind of you know CEO of a company. But it didn’t take that to reach them once they kind of saw where she was coming from. From a position of love and science. That it’s just what we should do. And they wound up being wonderful. The Krogers people wound up being wonderful and doing everything they could and helping in many other ways, they just had fear and ignorance that stood in

the way of them doing the right thing until she forced them to face that. And once they did, it was better for all kids.

**CW:** So your mom also started a needle exchange program?

**RC:** Yeah I jokingly say that my mom started the needle exchange program before it became mainstream also. In fact she saw all these mostly young men but also young women who were using IV drugs coming and dying of AIDS and just like she would hand out condoms to help people who are going to have sex from getting HIV and AIDS, she thought well why aren't we giving needles and syringes to IV drug users. There's clearly no evidence and no way one could rationally think that giving a non-user a needle and a syringe would suddenly turn them into a user. That makes no sense. And that's how she saw it. So she, on her own, started this program through the Pater Noster homes and the Community Free Job List of a needle exchange and bought a bunch of big red boxes for incineration. And they would bring them in, dump theirs in and get new ones. What they call the 'works.' That way they didn't have to share them. There was no reason to share them. When they were dirty they would get rid of them. They would get new ones. From a community standpoint they didn't throw them on the ground where kids would step on them and get stuck because they'd bring them to her and she had a medical disposal facility there. It wasn't cheap, but she did it. Well unfortunately my mom had two real downsides. She was horrible at finances because honestly she didn't care about them. She never cared to learn about finances. She was horrible with money, she would tell you that. And she was horrible at record keeping. So along with this came a couple other government agency involvements. She's getting bigger and they wanted this record and those records and they were really unhappy about a needle exchange program, okay, at that point. And so when they came to her and said we want your records of all of this and that and your, well I think it was, well they came and asked for all the records, finance records that had nothing to do with the needle exchange program.

She said "that is not a problem, I'll get them for you."

And she came back with boxes of paper plates that she had written notes all over about different expenses and all this kind of stuff.

And said "here you go."

And they were like "what's this?"

And she goes "that's my note keeping, whatever is handy, I grab because I am taking care of a patient and I'm in their room and I'm not about to go walking back to the office when I'm in the middle of an IV change or catheter change or dressing change, So I write it on a paper plate or whatever happens to be in the room. Some of them had, you know, peanut butter and jelly smudges across them and things.

And she was like "this is nonsense. This doesn't change a thing."



So they really focussed in on the needle exchange issue and they said “we want you to stop this.”

And she said “ I appreciate your opinion but no I won’t stop it because it’s saving lives.”

And they were like “Frankly we are the Health Department, you have to stop it.”

And she said “no actually I don’t, and I’m not going to.”

And it became a big problem. Like I’m getting calls now with my mom going “yeah they’re telling me I’m going to go to jail and they’re going to maybe close me down. But God’s telling me not to stop this and so I’m not.” And I’m going oh my gosh, this is not going to end well at all.

And she’s like, once again, “be not afraid, don’t worry, don’t be disturbed, it will be fine.”

So now you have to remember, I’m a medical student. I’m reading like crazy, I’m in the journals and I’m trying to just get all of this information. And it just so happens that one of the journals that pretty much every medical student reads, had an article put out like that month or within a month of this whole event going on, that was about a San Francisco Needle exchange program that they started and the evidence that they showed, I don’t recall, I don’t have the article in front of me. But basically it was saving thousands of lives. They were highly recommending that all cities start doing this and it’s not increasing the drug problem. It was all pro, pro, pro you should do this. So I sent it to my mom with a little note saying ‘you might want to share this with the Health Department.’ She did and then to the Health Department’s credit, two things followed that. One was, they stopped nagging her about the needle exchange program and actually started their own version of it. After consulting with her and finding out what had worked and not worked with her. Which she was thrilled about because think about the scope. She’s got a couple little centers, they’ve got the state of Ohio, right, and can put them in all different places. So, once again that probably saved many many lives. Not only from HIV and AIDS but from hepatitis and various other diseases also. And it became a standard pretty much around the country. So she didn’t go to jail although she thought she was about to.

The other thing that kind of came from that was it later came out that I had sent her the article and started having discussions with the Health Department. And on one of my breaks, I had the distinct honor to work with amazing people and teach HIV education around the city of Columbus to literally all age groups. Of course it was a different message for each age group. But it gave me that opportunity to actually teach HIV and AIDS education to mostly teenagers which was one of the highlights of my young adult life, was doing that and working with some of the people from the Health Department that I was fortunate enough to work with.

**CW:** Were there regular volunteers who helped at the houses?

RC: There were, there were many regular volunteers who did tremendous work with her. I wish I could remember their names and talk about each of them. But I will just briefly talk about four of them who I think deserve special mention.

One of them was Aggie who was a member of the LGBTQ community, had, like us all, had her own issues but did amazing things to help people. Partially because she could relate to some of the problems they were facing. So she worked there for years, she remained friends with my mom for years and was just such a blessing to Pater Noster that it really, it has to be mentioned that her work there was just grand and wonderful in all ways. Despite, like all of us have, some limitations and problems. She just did amazing things.

The other one that I have to mention is Glenn. Glenn worked there probably I think the longest as a volunteer. And he was what kept my mother out of trouble because he did understand the paperwork, the grant writing, the keeping better records. The part that she hated and trying to keep her out of, you know, you are about to run out of money. And all of that kind of stuff he was instrumental in. And he also provided care to the patients and help whenever needed. But Glenn actually there with me when my mother died and she would have wanted it no other way because he was literally, she called him her other son. Regularly referred to him as her other son. They were that close.

The other two I would mention would be, one is David Kirby, who everybody would know from Time magazine and the Benetton ads as the 'face of AIDS' if you will. But the face that they're seeing is the likeness of Jesus that wasn't intended but it's obvious no one can deny that. Or at least the Cesare Borgia version of Jesus. There's no doubt that you can see that and you see the passion, the love of Christ in that face. But what most people don't understand is that's not what he looked like before and in fact he was deeply engaged in being an advocate for the communities affected by AIDS long before he got sick. And he was very involved in what became HIV and AIDS education. He was a mover, a shaker, a brilliant man doing lots of great work who wanted his photo to be taken. And I'll leave that to the photographer possibly to talk in detail about. But my mom actually wrote a letter about this topic that he and his family wanted these photos to be taken because he felt it was a way to reach people. To get them to understand. It was like his effort to actually be an advocate just one more time. And it was a beautiful thing and the photos are just amazing. So I think it has to be noted that he was a volunteer and helpful in so many ways in the city as well that he should get some recognition for that.

The other person is one of the most interesting people I've ever known. Which is Peta and Peta was an American Indian who lived at the homes who was a volunteer and ultimately died there of AIDS. But he was just constantly making people smile, being happy. He would do anything for anyone while there. Now I joke and say you never knew if he was going to come down in men's clothing or women's clothing. You just didn't know, would he have makeup on today or not have makeup on today.

But what you did know was going to be the light of any, he walked in the room and he was suddenly the light in the room. Everybody wanted to communicate with him and talk to him and he was a genuinely awesome guy. And I guess that's just the easiest way to say it. He treated everyone well and was just wonderful. And it was actually interesting to talk to him about spiritual things also with his unique background being an American Indian living at a home where the director is obviously Catholic and people of all faiths are there. I remember there was a Hindu person there at one point. Many Muslim individuals and then there was Peta. Who as far as I know was the only person that had some background with American Indian not only medicine but religion. And a great guy and fantastic volunteer. My mom was crushed when each of these, well three of those four individuals I mentioned, died. They were, just very difficult for her because she just loved them all so dearly.

**CW:** So your mom ran Pater Noster much like a family home. Can you share some examples of that?

**RC:** Absolutely, so my mother wanted us to be a family. She really did believe in the body of Christ and the family of Christ. The family nature of a belief for Christians and such and she felt that all these people were her brothers and sisters. And she couldn't figure out why hospitals always wanted to have everything be, I hate to use the term, sterile. You get served a meal on a tray, it's shoved on your desk and the person walks out. The person gives you a medicine through your IV, they walk out. Especially now, being in the healthcare field, there's almost no time for that personal touch between doctors and nurses. What we call the doctor patient relationship for example, is extraordinarily detailed because, the turnaround time, you're supposed to go see someone in 5 minutes and it's impossible to actually maintain that. Well my mom wouldn't have any of the current way, even back then, that medicine was being provided for these people. [gestures air quotes for the word 'provided'] She would bring them in as patients but she didn't call them patients. They were clients, friends, you know they were family. Everyone was family.

So, for example, meals were at dinner tables. Unless you couldn't get out of bed, they weren't on separate little trays. Everybody gathered together, they communed. The true meaning of community, right? They communed, they talked, they interacted, they shared their fears which of course they all had fears. They brought their families in. Look at the beautiful pictures we talked about earlier, with families next to the bedside, whole families. Now I gotta tell you, this is a really important point. We are talking about an era where a gay man got AIDS and was dying, the gay man's lifelong partner couldn't come in the hospital room. They would be booted out of the hospital or certainly out of the hospital room because they were not family [gestures air quotes for the word 'family']. I guarantee you that never happened at Pater Noster, okay. They could crawl up in the bed and hug and hold

and comfort all they wanted and my mom would have said 'good for you'. Because that's community and that's love. And everything was like that.

So one anecdotal funny story that I tell, when I was a senior in High School. I had to be because I was about to go to senior prom, I was trying to decide who will I invite to senior prom. And I was down talking to a bunch of the guys at Pater Noster, sitting around the table, drinking coffees or sodas or something. And they were cracking up telling stories and things and somehow it came out that I had to find a date. Well, interestingly I suddenly had four opportunities for a date because the guys happened to all be homosexual.

And they were like [raises his hand] "hey, pick me." There was a black gentleman, there was a white gentleman and there was a heavy gentleman, it was like the whole mix. And they were just like "if you have any trouble finding a date, you just come back here, one of us will go with you, no problem."

And it was just, the way they meant it was so loving. It was just that kind of an environment, where they were like 'we don't want you to stress about this.' Which if you are 17, trying to find a prom date, that can be stressful at times. As it turns out, I did know who my prom date was going to be but it was still wonderful for them to offer that backup plan. But everything was like that. Even the people who often came there and volunteered, if they had the disease, they would stay there when the disease progressed and it was a family. Just like you, at least in the old times, you would expect that in sickness and in health, your family stays with you. That's how this worked.

And a great example of that is Peta. Peta worked there for quite a while. An amazing volunteer. And then he got sick and he couldn't do as much. And then he got sicker and he couldn't do anything but he was taken care of by the people who knew him and loved him, his family. And then he died under those circumstances. With people surrounding him who weren't sterile in scrubs or white coats, but were his family and brothers and sisters and he knew he was loved at death. And that was one of the points my mom always wanted to make sure is, no one should die alone ever. And she doesn't mean somebody in the room. She means someone willing to hold a hand. And there's a picture with David Kirby that I don't think was published. But my mom usually stayed in the back but there's a beautiful picture of David Kirby with my mom's hand, holding his hands. Like he has his hands like this [gestures hands folded on his stomach] and her hand is on top of them, his hands. And it's just beautiful. And it's so telling, regardless of who's hands they are. It's so telling because someone's hands were touching a patient and showing them comfort all the time at Pater Noster.

And if they were religious, whatever that religion would be, she would go out of her way to have someone come from that same belief system to help them. Like I said, there were priests there a lot because she was Roman Catholic and honestly the Catholic church was quite engaged at that point, more than others. But there were

also tons of Methodist ministers, Lutheran ministers, all kinds of people who would visit, volunteer, help out and especially if that was the request of one of the people there, they would be there. But it was all about meeting the needs of the patient. And it was all about not being like a hospital room. It was about being more like a family bedroom, a family dining room, a gathering place. They would play games and I think that, that was the goal and she achieved it.

**CW:** So in the early two thousands your mother's health started to decline and she had to turn the Pater Nosters over. Was that correct?

**RC:** Yeah, correct. She knew that this was happening because it was a somewhat slow decline then more rapid at the end. So before that period actually she saw the need growing and that it was going to be a long-term thing and she knew that she wouldn't be able to do it forever due to her health decline. So she actually reached out to Mother Teresa in Calcutta and the order there, of nuns, to see would they be interested in taking this over because she knew that they would run it in a similar way to what she had envisioned it or even a better way than she had envisioned it. She had an amazing love and respect for Mother Teresa. Unfortunately, apparently there is a whole lot of need in the world and the order gets a bunch of these requests so she got a very lovely letter back from Mother Teresa and the order saying please continue your work as long as you can. We are so sorry but we are not going to be able to take it over. That was a little disheartening but she once again said 'be not afraid, be not discouraged.' So she continued to look for who will be able to continue this. And in the end she really had no choice. It was pretty much, she had to move and she had to not keep trying to keep those hours that she was keeping. So she found a group that pretty much promised to keep things as much the same as they could. It was somewhat religious based. A couple of her volunteers were going stay on to try to help as well. And she pretty much left the board and turned it over at that point to them. And then tried her best to then keep her nose out of their business [laughs]. Which is, as you can imagine, is not easy when you've got the passion that she has for this. And moved to Florida where she helped take care of her own mother until she passed. Worked a little bit in nursing homes and especially dementia units in nursing homes. And with people that others didn't really want to take care of she was always the one that was like 'I'll take care of them, that's fine, that's where the need is' literally until the day she died. In fact another act of giving I'll just throw in here at the end is that when she got to the point where medically she couldn't take care of herself, she couldn't even stand long enough to cook and things, she was in the hospital and I had a private conversation with her.

I said "Mom, why don't you move home with me. We'll get you a room, your own bathroom, your own space. You don't have to worry about money, all that stuff."

And I thought it was going to be a pretty easy thing for her to say 'no problem, let's do that.' But she pretty quickly said no and I was surprised. You know like, well oh, okay.

And I said "well what do you want to do?"

And she said "well I think I want to stay here and go in a nursing home."

And it's not often that someone would want to do that. But then I learned very quickly why that was the case. I went out and looked for nursing homes. I'm a physician so I asked all of the hard questions, I got all the ratings, I checked everything as if I were doing an inspection in our department or division. And I made a list of the 15 or 20 of the best nursing homes in our area. And the ones at the bottom were definitely not the best. And I gave her the list and I said I can explain all this to you, which ones are good, which ones have this policy or that policy. What have you, how close they are to the places you like. And she looked at the list and instantly pointed at the one almost at the bottom of the list.

And I went "well that one doesn't have that great of a rating, it's at the bottom of the list, I almost didn't even include that page."

And she goes "Yeah but that's where my brother is and I need to be with him. He needs someone there and he doesn't get that many visitors and he needs me to be there with him."

And I remember just thinking, A, she doesn't want to go to a place where she has no expenses, all the food and everything she could ever have and her grandkids around because someone is in need. Which in this case was her brother and they were very close and so that was her decision, was to go there. Now there was one other part of this which was it also had less rules regarding smoking and she, her big vice was she was a smoker and didn't want to stop that. She's dying of emphysema, she would say 'why stop smoking now.' But I think that vice is also why she also understood addiction in others. She understood why people have a difficult time giving up IV drug use or what have you, or prescription drug use.

She really understood it because she was like "if I can't give up smoking after trying too many times to count, why would I expect them to suddenly be able to do more?" So she wound up going into the nursing home. And the other miraculous part about this is, I'll tell you that within a week of being in the nursing home, I go down to visit her, I had to go home then I came back down. She is like the center counselor for the entire nursing home. Suddenly all of these people are coming into her room to just chat constantly. I mean if she was awake, there were people constantly coming in to talk with her. If she would go out to the smoking patio that they had, she would be surrounded by people to talk to her and sometimes counseling. And the other interesting thing was, there were some individuals that were at the nursing home who had special problems, they had had strokes so they couldn't talk or they couldn't move their arms or something that set them apart. Or they were mentally ill. And most of the other clients there would avoid them but my mother never did. Even



in the nursing home she would always be the one to go right over to that person, sit down, start having a conversation or if they couldn't have a conversation, just hold their hand. And I remember thinking 'the woman just doesn't stop, ever.' And that was the end of her life was that, you know. And it just was amazing.

**CW:** How do you think your mother would want others to reflect on her life?

**RC:** Well, I think one of the smartest things I ever did was I actually asked my mother that question when she was declining and I thought I might get a really interesting answer and so I'll read you some of the things that she said that she wanted to be remembered for and I'll try to get through this. Ugh, okay, by the way, she died March 12 of 2020 and it's still this hard for me to talk about some of these things. It's uh, you know, just thinking about it is hard.

So I basically asked her 'How do you want people to reflect on her life?'

And she said "she wasn't very good at financial matters, she never learned to ride a bike or drive on freeways, her halo was bent, she spent her life trying to be a normal shadow of Our Father's love [pauses, overcome with emotion] to her family, her friends and her patients at Pater Noster House."

I asked her what she wanted her loved ones to know when she died, when she passed and her responses were these " I wish to have my family and friends know that I love them. I wish to be forgiven for the times I have hurt my family, friends and others. I wish to have my family, friends and others know that I forgive them for when they may have hurt me in my life. I wish for my family and friends to know that I do not fear death itself. I think it is not the end, but a new beginning for me. I wish for all of my family members to make peace with each other before my death if they can. I wish for my family and friends to think about what I was like before I became seriously ill. I want them to remember me in this way after my death. I wish for my family and friends and caregivers to respect my wishes even if they don't agree with them" That one didn't surprise me. [laughs]

"I wish for my family and friends to look at my dying as a time of personal growth for everyone including me. This will help me live a meaningful life in my final days. I wish for my family and friends to get counseling if they have trouble with my death. I want memories of my life to give them joy and not sorrow."

So another thing I would point out is the obvious. Nearly every response is about someone else. It's just her [pauses, overcome with emotion again] sorry.

**CW:** Do you think that it was your mom's influence in her work that kind of... you became a medical professional, was it her influence, do you think?

**RC:** [drying the tears in his eyes] Um, yeah I'm sure that it was. I think um, I actually decided that I wanted to be a doctor when I was 7 or 8. I like drew pictures that said

'me as a surgeon, me as a doctor.' And pretty much, I mean I toyed with other ideas but I knew that. I think it was her caring personality that I picked up on from early life and that part of it I think she definitely was responsible for. I think my dad had some influence on some of those decisions early on also. I would say however that I think my mother was extraordinarily influential in my choice of specialty. So I'm actually a pediatrician, emergency physician and pediatric emergency physician. And I think especially my absolute love for every child, everything pediatric and being an advocate for kids regardless of the consequences to myself is a direct reflection of my mother. And you know, there have been times, I think, that I have acted in the way that she would have wanted me to act, that really pissed off a lot of administrators. And I'm not sorry for a single one of those times. [laughs] Because they were always intended to improve care and I mean care, not just, you know, an outcome. In other words a caring outcome for children and I think that part clearly came from her. And the courage to trust in God that no matter what someone, an employee or a boss or whatever, can do to you, as long as you believe what you are doing is God's will, you don't need to worry about that because there's something better coming. And that has shown itself to be true in my life and I think all of that comes from her and the directions that she pointed me in. You know my mom would be the first to admit, she made lots of mistakes, her halo was bent, as she says. But I have to be honest and it's not just 'cause she's my mother. I don't know many families where multiple Priests and Nuns look to their mother for religious guidance. I've never had a Priest ask me for religious guidance. But I can tell you and I have letters and know of these conversations from my conversations with them that it was a regular occurrence with her. Not that she was braying about the Bible or could quote at every phrase, but she was actually living it and that influence, I think, influenced me and influenced many others, Catholic and otherwise because pretty much every organized religion has the same basic principle. You should treat others as you wish to be treated or at least better than you wish to be treated and that's something that she just always did, to a tee. And I think, although I'm imperfect by a long stretch, trying to emulate that, I might be a better person if I could get even close to what she did.

END 1:50:41