

**REVEREND ENNIS I. SULLIVAN**

**Interview 249a**

**September 6, 1997, Lufkin, Texas**

**R. L. Kuykendall, Interviewer**

**Patsy Colbert, Transcriber**

**ABSTRACT:** In this interview with R.L. Kuykendall as part of a program for the Black History Archives in Lufkin, Reverend Ennis I. Sullivan retells a sermon he gave to the Black Ministerial Alliance that urges all the members to work together for their community. He also gives some of his personal history and describes growing up in segregated Shreveport, Louisiana, attending and teaching at black schools before and during racial integration, and his call into the ministry.

**R. L. Kuykendall (hereafter RLK):** Good morning, I would like to say howdy to everyone and welcome. This morning, September 6, 1997, I'm interviewing Reverend E. I. Sullivan, Pastor of Long Chapel CME Church. My name is R. L. Kuykendall. Rev. Sullivan on Sunday, September 21<sup>st</sup> you preached at Collins Chapel on Culverhouse and the Rev. Bettie Kennedy is pastor there. I was not present. Rev. Leroy Thompson who is pastor of the Baptist Church was very excited and emotional and any adjective that may describe his feelings about your sermon. I would appreciate you telling me about the choice and trying to get your sermon clear to people and why you chose this process. The visual objects that you chose to use to present it worked. I would like for you to explain each of the visuals that you've used and what impact you expect the visuals to have on your parishioners at the time you preached. Also, I want to say that this is one in a series of interviews that will be part of the Black History Archives in Lufkin, Texas. Reverend Sullivan we will listen to you.

**Reverend Ennis Sullivan (hereafter RS):** Thank you Brother Kuykendall. I would like to thank the Ministerial Alliance for allowing me the opportunity to have the sermon presented to them. The sermon simply was entitled "All Things Work Together" and the text for the sermon came from Paul's letter to the Roman's in the 28<sup>th</sup> chapter and it says "And we know that all things work together for good to them that love God, to them who are called according to his purpose." That became the scripture basic for our sermon. The sermon itself consists of me trying to convey to the listeners that working together we can get a lot accomplished. The principal of the text was simply all things work together. I tried to present to them that nothing stands still in the universe, but all things work. If you take a drop of water and look at it under a microscope you will find that there are small organisms working. If you look up into the heavens we cannot see the design of God but there in the universe things are working. To make this text more clearer to those that was listening I took a simple story and tried to use basic simple things that we know of to make the story plain.

The story is about a carpenter that decided he would rise up early one morning and go to work. And, as he approached his tool shed he discovered something that became very startling to him. The tools inside of the tool shed was bickering and they were arguing

and they were pointing fingers at one another. So, as the story unfolds the carpenter decides that he will just stand outside of the tool shed and listen to the tools as they engaged in their conversation. And, one of the tools that all the tools began to have differences with was the hammer. Their claim toward the hammer was that as soon as a new piece of wood comes into the tool shed the hammer would begin to beat and rap and knock on that piece of wood. And, when we think about that in trying to work together we are very much like the hammer. Anytime there is a new idea coming into our community and into our churches and even into the Ministerial Alliance there will be someone like the hammer. They will knock the program, they will beat against it. They will try their best to stop it. So, the hammer became very agitated with what was being said about him and the hammer decided to leave and as the hammer left the door all the other tools became very jubilant and the saw began to really laugh at what had happened. And the other tools told the saw that it did not have any reason to laugh because it too, as soon as a piece of wood comes in all it wanted to do was to begin to cut on it. And when we look at again, various organizations, the church, the Ministerial Alliance, there is always someone that will claim that we can't do that, or we can't do this or the job is too difficult. So, we call that cut so we want to cut it out and the job is still not accomplished. This saw also became very agitated with the other tools and it decided that it would leave and then the other tools began to be very jubilant because the hammer and the saw were gone out of the tool shed so another tool began to laugh out loud greater than the others. And the other tools told this tool which was the measuring tape, the ruler, you have no reason to laugh because you are no better than the saw or the hammer because every time a piece of wood comes into the tool shed you begin to measure it. And, in doing so we too are like the ruler. Many times when someone new comes into our organizations, our church, we want to see if that person measures up to our standards. If that person does not measure up to our standards we then want to find fault with that person, but the measuring tape also became agitated with what was going on and it left. The other tools begin to laugh because there was another tool gone and by that time the tool that was doing the most laughter was the shovel. And when you examine the shovel it is good for digging. That is the only thing that it does and, think about this tool. Whenever a new person comes into our organization, a new convert into our church, a new minister into our alliance, a new city councilman into our city government or a new commissioner on the planning committees, they begin to dig into their background and dig and try to find most of the time mess. So, this tool not only digs up mess but it also can dig up things that have been buried for years and years that can cause harm and conflict among the various organizations and even the church. So, this tool became very agitated also and this tool decided it would leave. By this time another tool began to show great jubilation and it was simply the sandpaper. The other tools that remained in the shed told the sandpaper it has no need to be so happy because they had something against it and that was that the sandpaper would always, no matter how smooth the wood would be, how good the grade felt it would always have to rub up against it and sand and rub and sand and rub saying, "I need to put the finishing touches on that wood." So, it is with many that are in organizations. The organization cannot run, some believe the church cannot survive unless they are there smoothing things over. One of the problems that we have in a lot of our churches and organizations in society is that someone or persons have smoothed over too much of the things that ought to be brought out in the open and

discussed because sooner or later the shovel will go back and dig it up. But, however this tool became very, very, agitated also with what was happening and this tool decided it would leave also.

By that time there were some tools in the shed thought that enough of this ludicrous, that we are all in the shed together. We ought to be working together to accomplish one single goal. So, one of the tools that decided it would stand up for right was the pair of pliers. The other tools that remained said to the pliers, “we really have something against you because you can’t keep your mouth closed.” If you notice whenever you let loose of one end of the pliers the mouth flies wide open. This represented the gossip, the defamation of character. It represents the one that is able to maliciously and premeditates and kills ones character with the things that they say about that person. Many times this happens in our churches and our organizations and we become the pliers unknowingly. However this tool trying to do right found itself among the other tools therefore this tool also left.

Now, what remained was the screwdriver and in discussing the screwdriver we have no need to discuss it. There are many times things become unfastened, unloosened, and sometimes the screwdriver is able to try to put things back but many times the screwdriver gets a bad rap because of the name itself, the screwdriver.

So, finally the last tool that exists was the nail and they surely did not like the nail because the nail had three distinct characteristics about itself that the other tools did not like. First of all it had a level head. Second of all it was too straight and finally it always had a point. In our churches and in our various organizations there are many nails. You will find someone with a level head. They are straight and they will always have a point. Those are the kind of people we do not want to listen to and we do not care to have in our organizations because they tell us when we are wrong and many times we do not want to be reminded when we are wrong. So, this tool also left and the carpenter had heard enough and just as he got ready to go into the tool shed there was one tool left and it was a brick. If you look at this brick this brick is marred. It appears at this point it cannot be used for anything. The other tools on the outside of the door really bashed this tool therefore this tool felt unwanted. So it is with many that come to us in the church and to the Ministerial Alliance and into our very society in our community. They are the handicapped; they are the one that we call mentally disturbed. They are the ones that we say will amount to nothing and in turn they feel less than all of us and they are outcast. They are cast aside. At that point the carpenter decided that it was time to put an end to what he had heard. So, the carpenter simply brought his tool belt and this tool belt is one of the instruments he used to keep all his tools together. So, he began to retrieve all of his tools. He got his hammer and reattached his hammer, picked up his saw, he put his ruler back in, he put his screwdriver back in and got his sandpaper back together. His shovel he got together, his pliers he put back together, he put his nail back into the nail apron here. He also decided he would carry his brick and in doing so, he went out and found a piece of land, cleared the land, got a piece of wood and after he got the wood together he simply reached into his tool belt, measured the wood, took the saw, cut the wood, took his nail and fastened the wood, took the sandpaper and sand the wood down. Took his pliers and there was cases he had to put the wire together. Took his shovel and done the

necessary digging. He used the screwdriver for all the screws he needed to fasten together. He took the hammer and used the hammer to straighten out, to pull and to also fasten together those things that needed to be fastened. When he had finished he had built a beautiful church. That resulted in the tools working together. But, as he examined that church he saw the steeple. The steeple was tall and erect. The building was A-pitched. It was beautifully put together but there was one area of the church missing and that area of the church had a spot on the corner, yet the other tools began to laugh at the brick at this stone. As the carpenter surveyed that building he found where he could use this stone and this stone that the others thought was no good for anything became the corner stone of that building.

So, in actuality the sermon simply said the stone that the builders rejected became the head corner and we know that stone is Christ Jesus. And, as long as we continue to work together we will be able to say like Paul “all things work together for the good of those that are called by God and for His purposes.” I would like to thank the Black Archives for allowing me to present this as part of the archives for years to come that someone may be inspired by it. I would like to thank Brother Kuykendall for taking time out of his busy schedule to come and visit us here at Long Chapel. We thank you. God Bless you and may you have a long a prosperous life. Thank you!

**RLK:** Reverend Sullivan after hearing you speak I can clearly understand the reason that the council was so excited about this sermon and I fail to understand why (unintelligible) present do I feel, or should feel the very same way. I think that you have used models that man sees daily and how we never think about its use in terms of the spiritual things that God did put everything here as good for us. I believe you have clearly shown how we are as people how we react and also what we say about ourselves in terms of “I am a Christian” but how soon we do the very same things you brought out to us. Then I like the way you tied it together to show how life in itself can work and what we need to do as a people and always build up each other. I would like to say thank you for giving me this time. Thank you very much!

**RS:** You are welcome.

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**RLK:** I would like for you to tell me about your background, just your education, your family, just things in general so we can get a better understanding of the man who just gave us such a wonderful speech.

**RS:** All right, we will begin in Shreveport, Louisiana, which is my original home. That is where I am from. My parents Will Clark and Bernice Clark, they were my parents but I was one of the children that was raised by another member of the family. And, Lee Sullivan and Mary Sullivan raised me because my Aunt Mary was not able to have children so they raised me. And, in doing so my earlier years were just childhood years back in the sixties and I had an opportunity to see a lot of the Civil Rights movement come into play. And in doing so I can relate to the early educational years when blacks

were not afforded the education to say so that many of the others in this country were able to experience. I attended the North Side Elementary School in Shreveport, Louisiana and I can remember receiving the text books that the other white kids at the other schools had used and then we would receive. And my junior high and senior high years were spent at Linear Junior High School and I can remember when integration came into play. It was during the integration that life and education system began to change. But I thank God that I had an opportunity to go to Brandon State University and there they began to fine tune my education to the point that I began to understand many of the things that were happening that I did not understand. And in doing so I also had an opportunity to go there off of scholarships mainly from this church, our church, the CME Church. The present Bishop that I am serving under now, Bishop Martin Gilmore provided an education for me at Brandon State University through scholarships because I had already been in the ministry, at that time when I met him, some twelve years. I can remember my calling. It happened in a little town north of Shreveport called Haughton, Louisiana. I was ten years old and I remember that morning very, very vividly. When I got up I heard in my heart how I should dress and I'll never forget, I had on a little striped tee shirt, a pair of jeans, some white socks and some tennis shoes, but my Uncle Murry, whom at that time I was visiting in Haughton, had gone to what we called uptown and purchased and when my Uncle Lee came out of Shreveport to Haughton to take me to church my Uncle Murry had already dressed me and had me in Sunday school. They brought a little white shirt and black pants and a little tie for me to go, but Uncle Murry just took me on with the things that he purchased for me. And there sitting in that little church called Star Chapel in Haughton, Louisiana, out in the woods of course, we had the heater that had to be wood fed in order to give off heat and I was sitting in front of the heater and looking out the window and there I can remember so vividly Reverend Anderson Hurd, who has passed on now, was preaching concerning Moses bringing the children of Israel out of Egypt. And while he was preaching that sermon I never forget that he was swatting gnats because the gnats was all around because we had to raise the windows in that day in order to stay cool and the gnats and flies would come in and as he began to talk about Moses bringing the children of Israel out of Egypt I heard my name called in a voice that I am able to recognize whenever I hear it. It simply said "Ennis" and I thought maybe my parents had called me or my grandmother or someone and I looked around and everyone was enjoying the sermon and no one called my name. So, I continued to play and the second time it called me that voice called and said, "Ennis" and I began to wonder what was happening, someone is calling me. I paid no attention and I began to play again and the third time it called, "Ennis" for some reason I sat still. As I sat still the voice spoke to me and said, "do you see Reverend Hurd?" and this was the first time I had ever really paid any attention to a sermon. To me church was going in order to get away from home and get kool-aid and cake that I would get for coming to service for being a good boy. This was the first time I really began to pay attention to a sermon. He was bringing the children of Israel out of Egypt so vividly. Moses was leaving there and the voice said, "that is what you shall do; you shall lead men and women." I wondered about it and for the rest of that service and then I was at that point convicted in my heart that I had received at ten years old called to the ministry.

And at the age of 21 after leaving the church and going into my prodigal years I returned to the church at Saint Luke in Shreveport, Louisiana under Reverend Elmer Wright, just to give my life to God. While standing there giving my life to God I made the announcement that I had been called to preach, unknowingly had not intended to say that at all and from there until now here I am. And with the present wife that I have by my side we have accomplished some great things. This is a picture of Jerinna that I keep on my desk at all times and the purpose of this is to always thank God for a helpmate that has helped to provide for me the basic things that a helpmate provides for.

When I look at my experience right now concerning my ministry I do have other aspirations. Those aspirations I think can be accomplished here in the city of Lufkin. I do have other aspirations for myself in education, which presently I am certified to teach in Louisiana and also in Mississippi the biological sciences that I love. But, the call became greater on my life for ministry than it did for teaching so I left the classroom. What I was blessed with is to go through the education assistant at Grambling State University that prepared me to transfer the things that I learned about teaching and being an administrator to strengthen my ministry. That is where this sermon came from using the Hunter style of teaching. This is modeling. Now, in the realm of seminary we call this a demonstration sermon. We believe that one picture is worth a thousand words therefore there are many sermons that I do that have modeling in them because the gospel should be so plain that a fool cannot error and a baby can understand. In doing so the Holy Spirit gives to the messenger a message that he must develop. One of my philosophies is that if you open your mouth God will speak for you. That is not a good philosophy. The philosophy is if you have prepared yourself, when you open your mouth the Holy Spirit will allow you to recall some things that is very important to speak because the Holy Spirit is very smart. He is not ignorant. Many times we use that old cliché in order that we do not do what is necessary to prepare ourselves for ministry. The Black Archives here in Lufkin is very, very important in that blacks will have an opportunity to see other persons present to them too that may help them in their life experiences.

**RLK:** Reverend Sullivan let me ask you how long have you been in Lufkin? I understand you are from Louisiana. How long have you been in Lufkin?

**RS:** I have been in Lufkin now approximately one month because I was pastoring in Mississippi when I received a call from the presiding prelate here to come to Texas, which is the Eighth Episcopal District. I done all of my ministries in the Fourth Episcopal District which comprised of Louisiana and Mississippi. This is my first experience in Texas.

**RLK:** Any thoughts about Texas or comparing it to some of the others?

**RS:** Texas is a very positive state to be in, in terms of education, in terms of growth and technology. That is very positive and as I look around in Lufkin I can see areas of growth and as I read the newspaper and talk to city officials like yourself. And I can hear the plans that we have for Texas and I had an opportunity to go up to Lufkin, Texas. I had the opportunity to attend the school board, not the school board, the city council meeting,

where I was invited to give the prayer. One of our members, Percy Simond, sits on that council right now and I heard that we are excited that we are going to become a metro. That means the population of this city now has grown to the point where the nation and the state of Texas is looking to make you a metro. Once you become a metro that means that industry and other job opportunities will come to this area.

**RLK:** Backing up a little. How many siblings did you have, or do you have?

**RS:** At present I only have three brothers, Will, Sammy and Norman. We lost our sister in March, our only sister, that we are still kind of shaky from. My mother is now presently living with my brother in New York, which is Norman. I have two brothers, Will which is the oldest and Samuel in Dallas, Texas. I'm fortunate to have three sons of my own which is Jemark, Jarvis, and Joseph.

**RLK:** Your wife is a housewife?

**RS:** No, my wife is one of those working mothers. She works presently in the Lufkin Independent School District at Trout Elementary. She is the computer instructor out there. The Lufkin Independent School District is trying a new program and she is one of those persons that are blessed to be one of the pioneers to see how the computer program is going to fair amongst the elementary students.

**RLK:** You seem to have covered quite a bit about yourself but let me ask you this area. It may be humorous and it may not be. Tell me about you and those brothers growing up and the sister at the time?

**RS:** Well, basically growing up the Lord prepared me to be separated from them. For 24 years I have been a pastor and in doing so, as I stated earlier, I was fortunate to be raised by an uncle and an aunt of which separated me from my brothers and sisters but we had contact with one another always. But, it was like an experience where I was living in one area and they were living in another area and I thought that was a bad thing but I understand now why it happened. Because, sometimes family can get so attached to one another that when one of the siblings go off the others have problems with that. We began to have problems when I was united with them in my teenage years when my eldest brother Will went off to war. He was a participant in the Vietnam campaign. Then Norman went off to college and my sister got married, Samuel went his way. It was kind of hard for them but I was able to deal with it because I was always separate from them in that the separation was a preparation for me to become a minister. And, you can ask most ministers whenever a minister becomes a minister it is hard for the other brothers and sisters to accept that because they have seen you every day and they know how bad you have been and some of the things that you have gotten into and then all of a sudden to say that you are called to preach, you know, it's kind of hard for them to believe at first. That is what happened to Jesus in his years of ministry when he was called to preach. At one point they told Jesus' mother, Mary, "You need to come get your son. He is beside himself," you know, and they told him "we know all your folks." Jesus had to say "a prophet is with honor everywhere except at home." Well, God prepared my ministry by

allowing me to be with my brothers and sisters but away from them. That is why when I became a minister they were finally won over to the fact that I had been called by God.

**RLK:** Now I understand when you realized you were called at the age of ten and it may have taken you (unintelligible) and that question is what was society like? Growing up in Louisiana what kind of things were available to you as a little black boy? What kind of things could you do and could not do?

**RS:** One of the things that I was blessed with the uncle that raised me was a carpenter and he taught me how to use all of those tools. He would always keep me busy. He would always carry me with him. He taught me how to drive. As a little boy he would sit me on his lap and I thought I was driving, but in actuality he had the steering wheel. What I'm saying growing up is that I only knew what was happening in my life in that area that I lived in that we called at that time the Cooper Road at a very sectional part of the Cooper Road, which we called ourselves in that area the Russell Road Gang, because not really realizing at an early age the problems that we were faced with. For instance, I knew my mother would get up every morning before daylight and this white lady would drive into the yard and pick my mother up or sometime she had to walk all the way, almost 7 blocks to catch a bus that only would run on one main road. She would have to catch that bus and she would go and she would stay all day. We would go to school and come in and she would come in after dark and she would bring home food. Being young I did not understand what was happening until I began to grow. Then I realized that she was working, cleaning, washing in a home taking care of other kids for \$5 a week and she had five little mouths to feed and we made it. In the community we created our own recreation. There was a gentleman in the community by the name of Mr. Fox that had a large piece of land that connected with our property and it looked like the Lord put into that area that empty field that we called the ball field. All of the activities we engaged in happened on the ball field and this property connected several different areas of one block and all of the kids in that whole block we would get there and at any given time there was at least 12 of us on the field. We named it just like Shay Stadium, just like Roberts Stadium, just like the Astrodome, the superdome, that field is called Fox Field because Mr. Fox owned it and he allowed us to play there and that is where we had our recreation.

**RLK:** I had another question I was going to ask but I guess it's useless to ask you but the question was what affect did religion have on you and your family? It is obvious the affect religion had on you. Speaking of family what type of religion did they have?

**RS:** Religion has a very, very, important place in our life because we understand that if it had not been for the Lord we would not know where we would be. Even in our home my mother raised us because there was a separation from the father and divorce, so we came up in as they want to say single parent home. We would hear mother in the kitchen baking and washing dishes singing hymns. And, I can remember many, many times just sitting in the next room and just hearing mother sing and hearing mother pray while washing and cooking many times with tears in her eyes but I did not know that we were poor because we were always fed, we had decent clothes and she was able to do that with



\$5 a week. That is the most amazing thing that I began to understand as I grew up what was amazing about it is that God provided for us. That is how deeply I feel about religion but...

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END OF SIDE ONE**

**RS:** ...as I stated, not knowing that she was making \$5 a week at that particular time I thought mother was making serious money because we were warm, we were fed, we had a roof over our head and it appeared that she could do more when I was growing up with \$5 than I can do making 25 or 30 thousand dollars.

**RLK:** Let me ask you, did you feel, on tape and I've asked every one of them, did you feel that at that time when you were growing up that blacks grew up a little closer to each other and the strength that was exhibited by being close possibly have gotten us where we are today because of closeness? When I say closeness I'm speaking of faith, not just people, not only ourselves, but the faith that we exhibited.

**RS:** Well, we didn't have anything else but faith because many times we did not know where our next meal was coming from. Many times we did not know how we would get to and fro. All we had was faith. What has happened in this world that has become so computerized, this world that has begun to offer more and more dollars for what you can do. It's a thing that begins to divide us, the dollar has become so important that we have forgot how to live and we are too busy trying to make a living and that thing have begun to divide us. Many a day, when we didn't have the money, the finances, all we had to depend on was the Lord. That is why the Psalmist says if it had not been for the Lord on our side and when we look back we have to say God of our weary years kept us. He kept us because we were a people in America oppressed, but yet we were not cast away. God used black folks to keep America in check that He still existed. Speaking about religion, we are going to have to realize that lately black folks have realized that our own religion grew out of white theology. Even today white theology is trying to tell black folk how to live, but the thing that is happening is that we have begun to read, as you can see our library. We have become educated and some of us still believe in that God that our parents believed in and we still have the faith. That is why persons such as yourself, the Ministerial Alliance is trying to recapture the history so that our children will not be lost in the technological world they are going to have to face that has no meaning, no mission and no message and God is not a word to be used where the computer has become the main word.

**RLK:** I guess this will be the last one, unless something comes up. Can you remember any outstanding occurrence from the time you were growing up, something that shook your area, the nation, whatever that you can remember?

**RS:** In the community, let's go within the community first. There was one of our friends, the first dead body that I've seen other than visiting at the funeral home was a friend by the name of Jerry Wayne. He was out fishing and he got drowned and we all ran out to

the bayou to see what had happened and we had an opportunity, I don't guess an opportunity, but we saw them pull him up out of the water. That shook the community. That shook me, and it's still with me today in that little area that I'm talking about. In the city of Shreveport, one of the things that stands out is that the school that I had an opportunity to teach at by the name of Booker T. Washington High School, a predominantly black school, very, very instrumental in blacks becoming motivated, that the police department back in those days raided that school and rode horses up into the school and beat the children with sticks and chains and sick dogs on them. That was the only school that we had and that school was like 5 miles away from our home and kids ran five miles home. It was back in the sixties when all of the various riots going on all across the country during the Birmingham riots. It looked like it was a carry over to every major city to wherever the stronghold was that blacks were, it looked like it was a plan, that Birmingham was a ripple effect. Dr. King was just throughout the South and we experienced that. As a nation I remember the Kennedy assassinations. I remember the Robert assassination. I remember Malcolm's [Malcolm X] assassination and my philosopher, my mentor when it comes to reading philosophical essays and papers is Dr. Martin Luther King, Jr. I remember that assassination. I can remember hearing the blacks in our community speak negatively about Dr. King and that he was trying to do good and they blamed him for what was going on in the nation with blacks being beaten the way they were being and dogs being put on people. At the time I was saying well maybe it was good that he got killed, maybe that is what stopped the violence but they were only speaking a sentiment of the whites that they worked for in their kitchen and at their gas stations. They had been psychologically programmed to even go back into the community and talk about how bad Dr. King was and that it was a good thing that this man was dead. They said the same thing of Malcolm, of President Kennedy, of his brother Robert, and as children we thought well maybe things would be better. As a result when we began to get to the point that we could understand what was happening we found out that politics is not all what it is cut out to be.

**RLK:** Reverend Sullivan, I believe that we could do a lot of talking but I am taking some of your time and you have a lot to do I guess. I would like to, I guess, end this speaking at this time but I surely have gotten from you information, especially from another state. I can really agree with what you just said because I experienced similar things and know that this is true. But, I do like the underlying word and that is the word Faith. I have been praised for having faith, continued faith. I appreciate this interview that you have allowed me to do.

**RS:** Well, thank you for taking the time out and allowing me to be a part of what I hope is history in the making and not only all I am and all I hope to be I owe it to Christ Jesus and I want you to realize that this has been very enriching to me and I pray the Holy Spirit is very pleased with what I have said and maybe it will help someone.

**RLK:** Thank you again.

**END OF INTERVIEW**