

YOUNGSTOWN STATE UNIVERSITY

ORAL HISTORY PROGRAM

History of the Youngstown Diocese

Personal Experience

O.H. 1570

MONSIGNOR GORDON G. GUTMAN

Interviewed

by

Patrick H. Downey

on

October 31, 1992

## MONSIGNOR GORDON G. GUTMAN

Gordon G. Gutman was born on January 5, 1907, in Cleveland, Ohio, as the son of Edward Sr. and Ann Herron [maiden name]. He has two sisters, Julia and Helen, both deceased and one brother, Edward, age eighty-three. Gordon attended Cathedral Latin High School in Cleveland. More than half of his class room enrolled in a seminary. He spent eight years at St. Mary Seminary in Cleveland [taking] four years of college courses, of which he enjoyed history, followed by four years of seminary courses. He was ordained by Bishop Schrembs, March 11, 1933.

Monsignor Gutman's first assignment was at St. John Parish, Canton, from March 17, 1933 to July, 1944. He was appointed Pastor at St. Joseph, Maximo, for 10 years. In April 1953, he became the first pastor of St. Christine Parish, Youngstown. The necessity for the new Parish grew as returning veterans from World War II began to settle in the vicinity of St. Christine. Some of the streets near the parish were named after World War II battlefields.

The land where the structures of St. Christine now stand was donated by a well-known contractor and businessman in the Youngstown area, Mr. Fred Shutrump. Mr. Shutrump also provided Msgr. Gutman with low prices for the construction of the school, church, and convent. Msgr. Gutman negotiated with the Brick Layers Union for construction of the rectory. He also began the tradition of festivals at St. Christine to raise funds for the Parish. He turned the formal organization of the festival over

to a gentleman from the Taylor Oldsmobile Inc. on Mahoning Avenue, in Youngstown. During the 1950's, the festivals made approximately \$70,000, and cleared \$30,000. What began as a modest parish has grown into one of the largest in the Youngstown Diocese. Monsignor Gutman retired in 1973.

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INTERVIEWEE: MONSIGNOR GORDON G. GUTMAN  
INTERVIEWER: Patrick H. Downey  
SUBJECT: Emphasis on Christine Parish  
DATE: October 31, 1992

D: This is an interview with Monsignor Gutman for the Youngstown State Oral History Program, on the history of the Youngstown Diocese, by Pat Downey, on October 31, 1992.

Monsignor Gutman, perhaps you can tell us a little bit of background information about you: where you were born, your environment growing up, your family.

G: Well, I was born in Cleveland, Ohio. I studied at the high school up there, Cathedral Latin, and [I] went to the seminary up there in Cleveland. When I was ordained in 1933, I was sent to Canton, St. John's, and I spent ten years there. After that, I was sent to Maximo, and I spent ten years there. After that, I was sent to St. Christine's, and spent twenty-seven years there. After that I came over here, and I've been living over here ever since.

D: Okay, let's back up. When you were a young man growing up, what did you feel were the major reasons for you becoming a priest?

G: I don't think I had any major reasons. There were other fellows in our class, Cathedral Latin--probably a third of the class--[they] went to the seminary. I went along with them. So, it's a religious school, you

know, Cathedral Latin was. So, I never thought much about it. I just went to the seminary and stayed there for eight years.

D: What was it like at the seminary? What was the education like?

G: Oh, it was very nice. I spent eight years there. Four years were really college courses, and four years were theological courses, which have to do with a priest. So, we were all up there for eight years. After that, I was ordained at the Cathedral in Cleveland, and the Bishop sent me to St. John's in Canton.

D: That's a lot of education, eight years of education. Is there any points that you really enjoyed there? Classes you enjoyed?

G: Well, none that I particularly enjoyed. They were all informative, history classes. I like to read about the old history and that sort of thing. But, that's the regular seminary course. We had thirty-five in our class who were ordained at that time. That's a large number of priests, thirty-five, and we were all ordained together.

D: What year was that, now, that you were ordained?

G: [It was] 1933.

D: Thirty-five in our class, and we all went down to the Cathedral, and the bishop ordained us, thirty-five of us. Then, we went to our families. After that, we got a letter telling us where the Bishop was sending us. So, he sent me to St. John's in Canton. Father Holbrook, too, was sent to St. John's in Canton. I was there for ten years, and it was enjoyable. St. John's had a high school. They had a football team, basketball team. I had enjoyed it at St. John's, being over there. Now, St. John's has withered away. People have moved away, and there's very few coming to mass there now. Did you ever see St. John's Church in Canton?

G: Yes.

D: It's a very beautiful church. So, it's so close to St. Peter's in Canton. The children went over there to school, because our school was condemned. It was a hundred years old, and our city said that we had to tear it down. So, the children went to St. Peter's. And so, a lot of the parishioners just moved over to St. Peter's. St. John's doesn't have the enrollment that they had at some time there. But, I enjoyed it there very much. After that, I was sent to Maximo. It was a very small parish, one hundred families. So, I

stayed there for ten years. I enjoyed it there, too. Now, I think they have two or three hundred families. After ten years there, I went to--they sent me over to--St. Christine's in Youngstown.

D: Now, back in 1942 when the Diocese was starting, maybe you can tell us what you remember about the environment in Youngstown and the reaction to the new Diocese starting up?

G: Well, there were rumors before that. One night, we got word from somebody that called us and said, "You're in a new Diocese." So, we just chewed the rag about it. There were three of us stationed at St. John's, and we talked about it. It didn't bother us at all. A couple of the priests were from Akron. I was from Cleveland. We just took it in stride, because there was nothing changed. You said the mass the same way and did your work around there the same way. You're just in another Diocese. The bishop went over to Youngstown, and that's the last we saw of him until we went over there. So, it didn't upset us at all.

D: So, you didn't see a lot of big changes with the coming of the Diocese pretty much?

G: Yes, it was the same Diocese in Youngstown. St. John's in Canton never changed very much. Now, it isn't as popular as it was then. Now there are newer families around us. It's wide open spaces in some parts. So, we just took it in stride. [You] didn't bother very much about whether you're there or in Youngstown, or where you were.

D: Where there any new social programs with the coming of the Diocese: Catholic charities, or any new programs?

G: No. Nothing like that. It was about the same as what we had in the Cleveland Diocese. So, we carried on just like they do at every other parish. There were no special changes or anything like that. I don't know of anything especially exciting along the way.

D: So, what would you say caused the formation of the new Diocese, the need for it?

G: Well, I suppose it was growing, especially over in Youngstown. Of course in Maximo, I had one hundred families. Now, they have about three hundred, I think. The parish was growing, and that part of the Diocese was growing, too. It got so that it needed more space, people moving in there. They moved me over there, and started a parish there at St. Christine's.

D: Maybe you can tell us a little bit about how

St. Christine's got started and your role in it?

G: Well. . . .

D: That was, what, 1954, or before that even?

G: I forget. Let's see. . . .

D: I think the school was built in 1954.

G: Something like that, yes. Yes, that's right. [It was] 1954, I guess--1953 or 1954. That's right. A fellow, Shutrump, he owned the territory there. He donated the property. He got the contract to build the school and the church, and I worked with him. He was very generous with us. He built the house for us. It kept growing, and growing over there. Now, it's a real big parish. But, at that time, it was just starting. Now, when I go to Youngstown, I'm in the danger of getting lost, because I forget what streets were there, who lived on the streets, [and in] the different buildings. Everything has changed. I take a different street when I drive over there now, a street that I never saw before. Except, right around the parish. But, all the streets are changed, buildings are changed. It's easy to get lost over there, for me anyway.

D: What was it like then, when you first went to St. Christine's?

G: Well, there were houses around there. It was on a corner, and I was just nearby. I guess there were about as many there as there are now, because a new section over there just got built up lately. Different people moved in now, [and] it's a bigger parish now than what it was then.

D: I understand, when you were first there, that actually some of the priests had to say mass in a gymnasium for a while before the church was even built.

G: Well, lets see, yes. Before there was a church, yes. That was the church at that time. We had seats over there, and we had the alter up on what is the stage now. That was our regular church at that time. I hadn't been thinking about a church at all for a while. It got so crowded over there, that people couldn't get in anymore. Then, I figured we should start to build a church. So, that's when we started.

I don't know what year it was, that the church was built. Then, of course, the school was building all the time, more class rooms. We had a pretty big school there at one time. I don't think there's quite the same number--maybe there are, I don't know--of students

there now. Maybe there are. I wouldn't know. I haven't been over there for some time. I don't know how big a school they have. The city has changed, too. I drive around Youngstown now. I can get lost. I wouldn't recognize some of the neighborhoods. I forget about what streets are what streets. I just forget what streets run into what part of town. There's not a whole lot to. . . .

D: So, the big thing, basically, with St. Christine's is that the population just kept growing and growing.

G: Yes. It kept growing. Now, it's about three thousand families, I think. I think that's the biggest in the Diocese--biggest parish in the Diocese.

D: Nice church.

G: Yes. I suppose they fill it pretty well now, with three thousand families.

D: So, what would a typical day be like at St. Christine's for you, a typical Sunday or a typical Saturday?

G: Well, of course, Saturday, we had confessions, quite a bit, in the afternoon. Then, Sunday, we had three masses--or was it four masses? I think it was four masses starting at 8:00 a.m., 10:00 a.m., 11:15 a.m., and 12:00 noon. I think that's what the times were. So, we had a lot of people at that time coming to mass. It was always crowded around there on Sunday. It was hard to get all of the people parked there, and some of them would have to park down the street a little ways. Then, across the street, there was a parking lot. Of course, Shutrump owned it. But, since I moved away from there, I understand that they bought it now. I think the Diocese owns it now. They can use that for parking across the street from the Church. When I was there, it was kind of crowded around there. You'd have to park down the streets, and the other side of the school, the playground. I suppose it's still crowded there, but they have more ground now. Well, there's nothing really exciting that happened over there besides building a new parish.

D: Who were some of the major figures that were involved in building the parish? I know Shutrump, you mentioned, was instrumental.

G: Yes. Well, the prices, they weren't very high. Shutrump gave us a good price on most of it. I can't remember the cost of the different buildings.

D: That's okay.



- G: The rectory, we built ourselves. Some of the fellows pitched in. They got some of their members from the Brick Layers Union to come down and help us build this rectory. Now, they have four bedrooms there, suites, and then, on the bottom floor is a housekeepers suite. Upstairs there's four bedrooms. Well, there are four suites--that's a sitting room and a bedroom and a bathroom--that formed a suite. So, the rectory is real nice.
- D: Oh, yeah.
- G: It turned out real nice.
- D: What about the convent? Was that before the . . .
- G: Well, that was built at about the same time that the school was being built. They started on the convent, too. We had quite a few. We had about twenty rooms for sisters, [but] we didn't quite have that many [sisters]. We had about fifteen sisters, something like that, but we had room for twenty. They carried on pretty well. We had to get lay teachers at the same time, because it got to be a big school.
- D: Did the building and the organization of the parish seem to run very smoothly? Was there a lot of support from the public?
- G: Oh, yes. There was always good support, yes. The people were always very anxious about our parish. We always had a lot of people there. They liked the Church and the school, and they liked the neighborhood, too, the whole set up around there. It was a nice place for a new parish.
- D: A good location.
- G: A lot of the boys coming home from the Army were settled around there, you know. Some of those streets . . . every house along the street. . . . There's a fellow that came home from the Army. They built their houses close to each other, along some of those streets there. Streets are named after some of the battlefields you might see over in the war. I can't remember them now. It's been so long since I've been over there. I forget all of that.
- D: So, things ran pretty smoothly. Were there any hitch-es?
- G: No. We always got along pretty well. People kicked in pretty well with the pledges and things like that. We got a good price from Shutrump, too. It wasn't too much. So, it was easy to get along that way. I think

the people kick in pretty well now. Of course now, more than when I was there, because there's more people and the money amounts to more today than it did in that day. So, we got along pretty well with the financing of the buildings.

D: Can you think of any other parishes or churches that the Shutrump's may have help build or provided a hand?

G: Well, they built some different ones.

D: There's a church in Austintown.

G: I forget now.

D: Was it Immaculate Conception?

G: Immaculate Conception. I think maybe he did build that, but I can hardly remember now. He always treated us very good. He always helped us along.

D: What were some of the improvements that you can see from when you first saw the Diocese being organized, up through your time at St. John's and St. Christine's?

G: Well, I don't know what improvements there would be. For a long time it was just St. John's and St. Peter's, that neighborhood in Canton, you know. We liked it, and we just stuck there until. . . . Maximo is not very far from there. I don't remember anything special that happened over there, outside of building the parish. I don't get over there very much any more. In fact, I didn't even go to their festival this year. It was kind of raining, anyway.

D: Yes. It was kind of bad weather for it. That's too bad.

G: Yes. I used to like their festivals, but I didn't get over this year.

D: When did they start having festivals at St. Christine's.

G: Well, I think I started them as soon as I was there.

D: Oh! Okay.

G: Yes. I started them right away, because I think we had them at Maximo. All the time I was there we had a festival. So, that's how it started over there, because of the little one that we had at Maximo. I guess it's a pretty big thing now.

D: That's a lot of responsibility. How did you go about

organizing it? Maybe you can trace between Maximo and St. Christine's. How did you go about it?

G: Well, there was a fellow--what's his name now? He was connected with the Oldsmobile Agency, and he always volunteered to take charge of it. I left him--I think he still has charge of it every year. I can't remember his name now. But, every year he'd come, and he'd take charge of it. We hired somebody to have the Merry-Go-Round and things like that. But, outside of that, I don't know. He took upon himself the responsibility for the whole thing. I can't even remember his name. We had him every year.

D: Were there big turn-outs right off the bat, did it start growing?

G: Oh, yes! We always had a big crowd there. Of course now, it's a lot bigger, I guess. But, we had a big crowd right off the bat. We had fireworks for a couple of years.

D: Oh, yeah?

G: We had somebody in the parish whose brother used to make them.

D: Oh!

G: It's just outside of Youngstown a little ways--I forget what road it is. Fireworks are being made there. He'd get some from his brother, and he'd come across the street from the school. There was a vacant lot, so he used to shoot these fireworks over there. That used to draw a lot of people. But, I don't remember anything special happening over there.

D: That's at St. Christine's, right?

G: Yes, St. Christine's.

D: Did you start attracting more and more people with the festival over the years?

G: Well, no. They--people would come, and they would park and watch it. It really didn't matter whether they came, or whether they stayed at a distance and watched them, because there was a big crowd there anyway.

D: Was the festival, itself, pretty helpful?

G: Oh, yes. We used to make . . . \$70,000, we'd take in. It would cost us \$35,000. So, we made \$35,000 all of the time. Of course in those days, that was a lot of money. Now, it's just about double that.

D: Right, right.

G: At that time, \$35,000 was a pretty good amount, but you'd have to take in twice as much as you made on it. But, people enjoyed it.

D: So, the labor and all of that came from running concession stands and so forth?

G: Oh, yes. That's all of the parishioners.

D: All the parishioners.

G: It was probably the same ones every year, more or less. There was a fellow--I forget his name now--he's still up there at the Oldsmobile Company in Youngstown. I forget his name, but he had it every year. [He] didn't charge for it. I forget his name--[it was] John Hanlan.

D: That's okay. From what you can tell me, you said, pretty, much things ran fairly smoothly with the Diocese from it's conception on throughout the years. Were there any problems that you could have seen where things could go a little more smoothly?

G: No. I think it was just about the same all of the time. We didn't have a whole lot to do with the Diocese. You know, that's the Bishop's office. There was not a whole lot. We had the school. The bishop would come out and like to see the school, and [he would] walk over there and talk to the children. There wasn't very much change.

D: So, probably the biggest change would just be the growth of the people coming in?

G: Yes.

D: What do you think was instrumental in that?

G: Just people moving into the new section. The whole area is a new section, you know. Now, if I drive down some of those streets. . . . They're all new houses. I really get lost, because I wouldn't know where I was. They're all built up so much. Three thousand families is a lot of families, you know.

D: Right.

G: I forget how many we had. It's probably doubled from what it was when I was there.

D: Youngstown, of course--when the Diocese began--was

quite a big steel town.

G: Yes. It was too bad when the steel companies shut up and moved out of town. A whole lot of people had to leave, that were working there. It was hard for a while. In fact, I don't know if we ever really have recovered from it, because there were so many people that worked at the steel plants there in Youngstown. Now, I guess, it is getting better.

It was a blow when it came, all those companies closing up and people losing their jobs. That was really a blow to a lot of people. I'm not sure if they snapped out of it or not. I suppose they have by this time, but I don't think there is any special industry now over there. Is there?

D: No.

G: In Youngstown.

D: No.

G: It's mostly little things, like for cars and material like that.

D: Right.

G: But, they seem to get along alright.

D: What was your favorite assignment, if you had any particular assignment?

G: Assignment?

D: Yes.

G: Well, being a pastor there is one of my favorites. I had two good assistants, and we got along fine. There was nothing special that I had to do. It's just the same as you do in any other parish when you're pastor, you know. It's the same thing, the same thing at Maximo.

D: So, you enjoyed working at St. Christine's with the children?

G: Yes.

D: Did you enjoy. . . Did you do a lot of administration work there? Did you enjoy that?

G: Well, you were in charge. You had a secretary. And, two priests would do different things, take out communion. I'd schedule funerals and weddings and things like that, different ones happening. It's about the

same thing as they're doing now, I suppose. They're going to have more calls now than they did then, because the parish is bigger, but we were busy all of the time with funerals and weddings. Now, they must be a whole lot busier. But, Youngstown had a sudden blow when the steel companies moved out.

D: Yes.

G: There were so many people that lost their jobs, but now you wouldn't know this by driving over there. Everything seems to be nice and clean. At least, from where I was.

D: Right, the West Side area.

G: Yes. I don't know about the steel companies themselves, how that area made out. I don't know what's down there now.

D: Not much.

G: Isn't there?

D: No. It's pretty bad.

G: Is it?

D: It's pretty bad.

G: I haven't been over there in a long time. Around there, I just visited a family the other day. I forget the name of that street. It's just around the corner from the church, and it's a new street. Along there are all new houses built, and I was surprised to see so many new houses being built on this street. Of course, the street didn't exist when I was there, but I can't remember the name of the street now.

D: Is that heading toward Boardman?

G: Let's see. . . .

D: On Shenley?

G: Shenley comes North and South.

D: Right.

G: Then, you go one block, and then turn right. That's the new street. I forget the name of that.

D: It's not Kirk. It's not Canfield Road.

G: Canfield is the big street. Across Canfield, and go

South about a half a block or so. Turn right, and that's the new street.

D: Yes! I know where you mean. I can't think of the name.

G: I can't think of the name now.

D: There's a few of them down there. They were heading towards Boardman, Louise Rita.

G: Yes, that's right.

D: There's a couple of other ones.

G: I was surprised when this party told me to stop in and see them. I was surprised at that. They had a nice big house. They're all new houses along the street there. It's still building up, I guess, around there.

D: Around Baymar and those areas down in there.

G: Yes, those places.

D: I lived there myself.

G: Is that right?

D: Louise Rita.

G: Louise Rita. I heard the name.

D: It's that dead end across Canfield. It's about two streets down on the right, past Canfield.

G: Oh, I see.

D: Real close.

G: I couldn't remember the name.

D: Yes. So, things went pretty smoothly at the parish, basically?

G: Yes.

D: With all of the new families moving in, it just kept growing and growing.

G: Yes. It was mostly getting kids in school, getting the buses on time, and running. Sometimes, we'd have to get more buses and all that kind of thing. We had a lot of children in school at one time.

D: Yes. I was going to say that you were around the

parish just before and during the big baby boom population effected the. . . .

G: Yes. I forget how many kids we had in school at that time. The school is bigger now than when I was there. I think we had just eight rooms. Maybe, we had sixteen rooms when I was there, and then, I think it went up a few more yet. I don't know if the whole school is there or not, whether all the rooms are filled or not.

D: They built that wing--I don't know exactly when--but, the wing belonged to the Wayne's School for the Junior High School students.

G: Yes. I don't know how many rooms they got. Is it twenty-four? Is that what they have?

D: Something like that, yes. What were some of the benefits of being a priest--vacations, and stuff like that, various activities? What would be a typical. . . ?

G: Well, there's no special benefits, except you go with a couple of your classmates. I used to go to New York right after Yew Years and see the Christmas stuff up there, Christmas plays. I always came on a train. I'd have these two classmates with me. They'd get on a train in Cleveland, come over to--I forget the town there. I'd get on the train and sleep. Three of us would be in this bedroom--they called it--with three beds. We'd wake up the next morning, and we were in New York. Then, a couple of times I went to Europe with some classmates, two or three or them. I went to Ireland twice and England twice. And Rome, I was there two or three times, I think.

D: How do you feel about when you first became a priest, the schooling and so forth, and the number of priests who were getting called into the religious life, as compared to now?

G: Well, I was always glad to see that. I always think . . . they kind of expected more to be coming into the seminary all of the time. I know when I was in high school, it was about one-third of our classroom. I think we had four classes. Two of them were scientific courses, and two of them were academic courses. We'd take Latin and all that kind of thing. The scientific courses were chemistry and physics, and they would be going over to Kay School after graduating. So, the ones in our class, about a third of them, would go to the seminary, and that was quite a few, you know. They stuck with us all through the seminary, most of them did.

When we graduated, when we were ordained, there were



thirty-five in our class, and that was one of the biggest classes that ever went through there. The seminary is rented out now to, I don't know who. We were kind of sorry to see the school folding up. But, to have a seminary way out to the West, or is it to the East? What is it? What's the name of that school up there? I forget the name of it, now. It's way out to the east end of Cleveland, off Euclid Avenue. So, they don't have so many vocations any more, as we did. Just imagine having thirty-five in our class. Then, the class after us, they had thirty-four. So, in those days, there were a lot of vocations.

D: Why do you think they are. . . .

G: I don't know. It just kind of dwindled off. Now, there are so fewer going, you know. It's kind of hard to figure out just why. We kind of enjoyed it. We had so many guys there. We'd always have our basketball team and our baseball team at the seminary. We had a lot of athletics up there at the seminary, besides the studies. We really liked it up there, even though we stayed there for eight years--four years college courses and four years seminary course.

D: Right. So, it's kind of tough to put a finger on why?

G: Yes. It's hard to say why. It seemed to just carry along with the rest of the guys, you know. I don't know why we . . . .

D: Why do you think there's a shortage of priests and nuns entering into the religious service?

G: I don't know. It's hard to figure out just why there's the shortage of both. I don't know what it could be: whether they have interest some place else, or what it is. We never had any doubts, you know. We sort of went along with the crowd, with our crowd that we hung around with. A third of our class would be going to the seminary. Well, I would be going up with them, you know.

D: Right.

G: That's just about the same time that they were enrolling, I'd be enrolling. We hung around together in class. [We] had our basketball games and baseball games at the diamond.

D: Okay, so you were telling me how you pretty much enjoyed the seminary life.

G: Yes. The thirty-five guys in our class, we all sort of started in the morning and went through it together all

day. [We] played our basketball in the afternoon, and came back for more classes for a while. It was sort of routine at the time that we were in the seminary, you know. We kind of enjoyed it, too.

D: How did you feel about Vatican II?

G: Well, it didn't effect me very much. In fact, I never even read about what the requirements were. I picked up a little bit. That's all. I didn't bother reading or trying to find out what it was. I'd hear a little bit from other priests, you know. That's about all. You might say [that] it happened and I wouldn't even know it was happening. That's as much attention I paid to it. It didn't bother me.

D: Was it pretty much gradual, just adjusting?

G: Yes, just adjust to it. I don't think that there's much of a change, that I can see. So, I don't know. I didn't pay too much attention to it, I guess. You have your stuff to do in the church. You have classes to see, and funerals, weddings, people getting sick and dying. So, you're kept busy just doing that. You wouldn't pay much attention to what's coming up from Rome. It's about the same thing. That doesn't matter a whole lot.

D: During your time, your twenty-seven years at St. Christine's, was there ever. . . .

G: Let's see, was it twenty-seven? It was seventeen.

D: Seventeen?

G: Seventeen. I was thinking of twenty. It was ten, ten, and I was thinking it might be twenty. Then, I quit just a couple years short of twenty years there, so it's really seventeen.

D: Seventeen years.

G: Seventeen years there, and then Father Kelly took over. Seventeen years at St. Christine's.

D: Over that period of time, was there starting to become a shortage of nuns with the schools?

G: Well see, when I left there, I think we had quite a few nuns. How many did we have? I don't know, but we had some busy classes, you know. They'd come out and get their buses. We had about five or six buses there. We filled them. It took them a little while to get on and a little while to get off. There were quite a few kids in the school, and we had quite a few sisters at that

time.

D: Were there lay teachers from the beginning?

G: Let's see. . . . lay teachers, we always had a few lay teachers, but the convent helped. We had twenty rooms in the convent. Two of those rooms were just vacant all the time. They expected the Mother Superior, with the ones (sisters) who came with her. We had probably eighteen nuns at that time, and then, we had lay teachers supplied at the same time. But, I forget how many lay teachers we had.

D: Was there a growing need for lay teachers as time went on?

G: There was always a need for them, yes. Then, I guess, it was about the time that I was leaving there, I think a couple of the nuns went back to their Mother house. And from there, they would send them some other place. My uncle was telling me they usually send them down South, because the people down South, especially colored people, didn't have money to hire lay teachers like they would up here. They thought they were doing more good to go down there and teach the kids, than to stay at our school where we could hire lay teachers whenever we wanted. I remember now that there were different ones that would go home and say, "Good-bye," and then, say that: "I'll be going to the South when I get back to the Mother House." Even then, it was starting to taper off with the schools.

D: This is just before you left, right?

G: Before I left, yes.

D: What year did you leave, roughly?

G: It was--what year was that?

D: In the early eighties?

G: I can't remember what year that was now.

D: That's okay.

G: [It was] 1957, that was when it was built, wasn't it? In 1954.

D: [In] 1954. About 1981? Around there?

G: Probably. . . .

D: Seventeen years, yes. About 1981, around there. So, the nuns started going south just about at that time?

- G: Yes, that's when they started pulling them away from us and sending them back to the Mother House. From there, they were sent down south, and so, we would be getting more lay teachers at that time.
- D: Did that cause any problems with--of course, you had to pay the lay teachers salaries and so forth.
- G: Well, it wasn't too bad for us. We had to pay their salary, but I don't think we ever matched the public school salary. We never paid as much as the public school did. It was always less than what the public school would be paying. I can't remember what their salary would be now, but we always got teachers. There were a lot of teachers that retired, you might say. They came back and started teaching for us. They would be glad to come back to teaching again. We had retired lay teachers that came back in and spent some time with the parish. We never seemed to have any trouble getting teachers. We always had some available. Some of them would stop in and see me, and say, "We're looking for a teaching job." I'd tell them to go over to see the sister. "She'll tell you what she needs." So, there were still some looking for jobs, but we never had too much of a problem.
- D: So basically--just to sort of wrap things up--what was it that you felt aided the Diocese in it's growth and development over the years?
- G: Well, I don't think anything helped the Diocese, because, with the steel plants closing down, that kind of slowed down the Diocese. So many men would be out of work. Then, after the war, we had soldiers coming back, building houses out our way. Our parish wasn't affected too much, [because] I guess the soldiers had a pension. Don't they give them a pension out there?
- D: Yes.
- G: They had a pension, and they just moved out there. And, [they] had a contractor come and build three or four houses along the street. I suppose they got a better price by having three or four of them built at once. So, it never seemed to bother our parish.
- D: So basically, economically, things went pretty smoothly until the steel mills [shut down] late in the seventies. They shut down.
- G: Yes, just that. When they left, people were hard up. We had a lot of salesmen in our parish, though. A lot of guys had jobs anyway, even when the steel mills shut down. I think if they worked in the steel mills, they

tended to live out of, towards. . . .

D: More towards town.

G: More towards town. So, we weren't affected too much by the steel mills shutting down. But, I suppose there were a lot of men that were put out of work.

D: Well, is there anything you can think of about the Diocese that you might want to add, that maybe I didn't mention? Any positives or negatives?

G: Well, I can't think of anything special. I don't pay too much attention to what they do up in the Chancery office. I always paid attention to the parish. And, now I'm retired. I just never get to Youngstown. I don't even go back there any more. I think I was there once in about the last year, to Youngstown, even though it is the center of the Diocese. I just wouldn't get over there. We have nine of the priests here, so I play golf with a couple of them. I chase up to Cleveland every couple of days or couple of weeks and spend some time with the folks up there. So, the Diocese, I just didn't pay too much attention to it after a while, because I just never get over to Youngstown.

D: Okay, that'll do it. Thank you.

G: You're welcome.

END OF INTERVIEW