

YOUNGSTOWN STATE UNIVERSITY

ORAL HISTORY PROGRAM

Romanian Culture

Personal Experience

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FLORENCE MUNTEAN

Interviewed

by

John Muntean

on

March 10, 1976

YOUNGSTOWN STATE UNIVERSITY

ORAL HISTORY PROGRAM

Romanian Culture

INTERVIEWEE: FLORENCE MUNTEAN
INTERVIEWER: John Muntean
SUBJECT: Romanian food, clothing, dances, church
DATE: March 10, 1976

JM: This is an interview with Mrs. Florence Muntean for the Youngstown State University Oral History Program, regarding Romanian culture in Mahoning County, by John Muntean, her son, at 815 Detroit Avenue, Youngstown, Ohio, on March 10, 1976, at 1:00 p.m.

Mom, what part of Romania did your parents come from?

FM: My father came from Berges, and my mother came from a small village Galant, which is under the jurisdiction of Fagaras.

JM: Could you tell me what was a typical day like in Romania for them when they were in Romania? Did they ever mention it to you about that?

FM: Well, everything in relation to them was more on a peasant farm. My father at a very early age, his father died, and his mother made arrangements that he would work with a relative to help tend to the sheep, the animals, and different chores about the farm. My mother, her father had a track of land as all the villagers over there did, and their track of land was outside of the village. They would walk to it from their home, and they would take care of it.

JM: Did they ever mention what they grew on it?

FM: Where my mother came from, their basic crop was onions, and as I understood it, they raised chickens for their own consumption, and they would sell eggs for money.

JM: What motivated your parents to come to this country?

FM: My father was pompcerd. He came here with some relatives to some relatives in Sharon, Pennsylvania. He wanted to terminate the type of life he was living there. He kept hearing how it was a better life in America. He did everything he could so he could get someone to bring him here.

JM: Could you tell me what year he came here? Do you have any idea?

FM: In 1906 or 1908. My mother came here because her father was here. He came here about two years prior so that he would make some money and send it back home. He was trying to educate some of his children there. The reason my mother came was that she wanted to come here to stay with her father for a little while and then go back. She never did go back; she never saw Romania again.

JM: Did they ever mention to you, especially your grandmother, did she ever mention to you what her father heard about this country?

FM: Well, they said that this was a land of plenty and you could just practically go out and pick money off the streets. However, we all know that at the turn of the century working in a mill or anything, everything was not mechanical; it was all physical. However, people from Europe in those days were use to physical work, so that didn't set them back. They just thought they were being compensated for their labor with money which is something that possibly did not happen over there.

JM: About what year did grandmother come to this country?

FM: She came in 1913.

JM: And she came straight to Youngstown?

FM: She came straight to Youngstown. Well, it was Campbell or East Youngstown as it was called in those days. That was where her father was.

JM: What was he doing at that time? Was he working in a mill or something?

FM: Yes, he was working in a mill, and my father at that particular time was a baker. I think that is how the relationship came about that my mother never got to go back

to Romania any more. My father, through his travels had heard that from my grandfather about his daughter coming here. So when my mother arrived here, why, the courtship started, almost two months later there were church wedding bells.

JM: In other words at that time the Romanian community then stuck pretty close together?

FM: Oh, yes, it did. As a matter of fact I think that if history were to trace back, most of the Romanians who did come from Romania at that time actually came to a Romanian community. Then the Romanian community itself either helped them or maybe some of them knew more than others.

JM: Could you tell me basically how did this Romanian community help? Did they give them an education and help them find jobs, or what? Do you have any idea?

FM: Well, there were many Romanian Jews here at that time who came from Romania. They always seemed to have had an educated background. When they came here, many of the Romanians who were just peasants so to speak; their educational backgrounds were probably equivalent to five or six years of our over here. They always have to turn to someone for, well, possibly to buy a piece of furniture or to mend a clock or even to go and buy some utensils to cook or for insurances on legal matters. There was always a Romanian Jew who was kind and considerate. Often times they didn't even collect a fee.

JM: That was beautiful then.

FM: I know my mother had several Romanian Jewish friends. I think that it was for them that she was able to even acquire her daily living at that time. I remember she used to tell me she would go to a warehouse where they had hardware houses. She would want to buy certain utensils for her cooking, and she would go over there and talk to them. Being that money was as it was, they would say, "Well, you pay me when you can." Often times it got lost.

JM: So the Romanian community then owes a debt of gratitude then to the Romanian Jewish community of that time?

FM: I would say so because they seem to have had a lot of enlightenment and education--well, the ones who needed it. Now some of them possibly didn't. Many people relied upon that.

JM: Did they speak Romanian to the regular Romanian people?

FM: Oh, yes, oh, yes, they spoke Romanian, and they communicated in Romanian.

JM: Could you tell me something basically about your early childhood in regards to your family's association with the Romanian community and perhaps the Romanian church? Starting probably with the Romanian community itself, I understand that there was a large Romanian area in the Campbell area in which you were. Did your family go and visit other Romanian families and carry on a friendship like that?

FM: Well, the Romanians had no one else to turn to but to a Romanian. In Youngstown as well as in Campbell where my parents lived there were many Romanians, and they had their own societies. At that time which would be back in the late 1918, 1920's to right before the war they flourished. Slowly they became Americanized, but they were actually in complete communication in Romanian. As a matter of fact we of the first generation had to communicate with our parents in Romanian in the home, and going to school we learned how to speak American. It was through our speaking American from school that I think that helped our parents in learning how to speak American then.

JM: In regards to these societies that you mentioned, Mom, could you tell me what did they do to bring together the Romanian community? Did they have different type of events or something like that?

FM: Oh, yes, it was their own culture. It was completely on the Romanian. Even when they would have a play, everything would be based how they remembered, how they were entertained when they were in Romania as young people. In other words they brought their complete culture from there here.

JM: Was the play in Romanian?

FM: The play was in Romanian; the audiences were Romanian. The whole thing was just Romanian communication.

JM: Now getting back to a question regarding the Romanian community itself, when you would go over and visit other people at their house, did they have the tendency to give you Romanian food and like that because I know it is a tendency among Romanian people to treat each other as kindly with food?

FM: Yes, they were always very nice in that respect whenever you would go. I would go with my parents. They would have Romanian food. The conversation was in Romanian, and they talked about things that they had in common. Often times when we would go, they would have like kulachi and things like that and offer it to people. Especially around holidays, why, most of them would bake. They would make what they call kulachi or in Romanian the cosanot, but it is a kulachi as the Slovaks call it. They thought in other words they didn't become Americanized yet. But now I think we are totally Americanized.

JM: Now in regards to Romanian community and the church as you started to enter your early adult life, could you tell some of the things regarding maybe different type of cultural events that you had and things like that? For instance, dances, did they have Romanian dances at all?

FM: Well, yes, the churches never really sponsored dances.

JM: Was that the societies' job to sponsor?

FM: Yes, the Romanian societies sponsored them. These societies were in Campbell and in Youngstown. They would have these events mostly at Christmas and Easter and like that, but as the younger generation, my generation, started becoming in their young teens and like that, we also organized ourselves, and we had our own clubs. Not only in Campbell and in Youngstown, but this involved Akron, Canton, Cleveland, Pittsburgh. Oh, I don't know; I have been too many places. As young teenagers we would get in a car and go to a dance.

JM: This was not AROY's (American Romanian Orthodox Youth), was this?

FM: No, AROY is a church affiliation.. These were Romanian societies affiliations, but you ask me about the church now. The church has a choir. I belonged to the choir.

JM: Did you sing entirely in Romanian?

FM: Yes, oh, yes. The church services at that time were completely in Romanian. Whether it was at a banquet or it was at the church services or whatever, everything in the communication was Romanian completely.

JM: What church was that called?

FM: The Holy Trinity Romanian Orthodox Church.

JM: Okay, and it was located where?

FM: On Wilson Avenue at the time.

JM: Could you tell us a little bit about that church on Wilson Avenue before we get into the choir itself?

FM: Well, what do you want to know?

JM: Basically what did it look like inside regarding seating arrangements and stuff like that?

FM: Well, when I was a little girl--we often times talk about that. The Orthodox did not believe in having seats or chairs or benches or anything like that. Any person that would come in to worship, they would just stand; they were sort of in rows, but they would stand next to each other, whether it was male or female or the children. The choir was always situated upstairs just as it is today. The church was small compared to our church today, and it had icons inside. We don't have statues. The altar is closed by doors. During the services at different parts of the services, he opens the doors, and there are certain parts in the services where it requires that he closes the doors. Now the altar boys use the side doors, and they are not allowed to go in and out at their own discretion. Before they enter and they walk into where the altar would be or where they would be, they have to make a cross in order to get in. The church over there was small, and the community was growing. Everybody had four or five children, and the children were growing. They were getting married. They were having children in turn; so it just could not accommodate all the worshipers. Back in 1942 or 1944--I think you were a baby, it must have been in 1941--is when they decided to buy this building on Wick Avenue and turn it into our church.

JM: That was the Arms' building that they bought?

FM: That is right, yes.

JM: Could you tell me regarding the church on Wilson Avenue when you were a little girl and you attended the church, who was the priest at that time?

FM: The only priest that I remember very early in my life when I went to a Romanian school was Podrea. He was very popular at that time over here.

JM: Was he old then?

- FM: He went home. I don't know; I guess he must have been in his late thirties, early forties. To me he seemed old, but I don't know. He went to Europe; he came back, and then he went back again, but I really don't know what has happened to him.
- JM: Now you mentioned that you went to Romanian school. Could you tell us a little bit about that? What was Romanian school?
- FM: Well, how can I explain it? It was just a bunch of young kids who were being taught how to read Romanian by the priest.
- JM: Did you have them right after church services?
- FM: Oh, no, no, that was on a Saturday. Sometimes my father used to take me and my brother, and sometimes we would have to go with the streetcar.
- JM: Regarding the church again on Wilson Avenue, you mentioned that it started to become small when the Romanian population started to grow. When this Romanian population was growing, it would include people of your age. Now services were still being conducted in English or in Romanian or in what or in both?
- FM: Oh, no, they were still conducted in Romanian. Because of the services being conducted in Romanian, many of them began to keep away from the church because they felt that they were Americans. They married other nationalities, and some of them drifted away. Some of them brought their spouse, and they blended in with us and became a society.
- JM: In other words a mixed marriage?
- FM: Yes.
- JM: Getting to the culture aspect a little bit now, Mom, you mentioned about dances. What kind of dances did they do at these society dances? Was it Americanized dances, or were they a mixture of American and Romanian?
- FM: Well, the young club, Minerva, we were truly just Americanized. We didn't want to have any part of anything with the Romanians. Our parents, when I was very young, I was training to dance the cotushed as they had it in those days. It is equivalent to a dance that we see when the Russians perform on the stage.

JM: Is there the mixed dance of mixed couples, in other words men and women, or is it just men that are dancing?

FM: Well, it usually started that the girls did their part, and the boys did their part, and then it was mixed together.

JM: Was it a circle type of dance, or was it a regular dance?

FM: Well, when the girls danced, it was like a line, and then the boys did it on the opposite side. Then sort of to blend the thing together, why, then we were trained to dance around each other.

JM: In other words like in a big type of circle.

FM: Yes.

JM: When the societies would have these dances, did any of the women sometimes show up dressed up in Romanian costumes or clothing?

FM: Oh, yes, some of them still do, some women who still want to adhere to the old Romanian tradition. Even at our church every now and then you see some of these older women.

JM: Where did they get the costumes from? Did they make them themselves, or was it handed down from generation to generation? Do you know?

FM: Well, I guess some of the women in those days brought their clothes with them when they came here. Naturally nothing is going to keep that long. Many of them have returned back to Romania and have bought new costumes. I also heard that different churches, not here in this valley but in other places, they have a sewing circle where they make Romanian blouses.

JM: So they have patterns to follow?

FM: Yes, they have that, but not here at our church.

JM: Now these blouses that they wear, are they the lace type of costumes or are they with just prints and designs on the blouses and skirts? Or is it that they don't wear skirts and they wear just simply dresses?

FM: No, no, no, in Romania maybe the very rich people might be able to go out and buy a piece of cloth. From a plant and from some kind of a cotton that they had, they used

to weave their own cloth. Then after they would leave their cloth, they would bleach it. Then they would stencil it or something the way my mother used to tell me. It wasn't like we have our patterns here. Then they would make different designs. They would do this after the garment has been turned into a garment. Then they would put the finishing touches, and they would sew. Most of their embroidering was always done in X.

JM: X's? The X designs.

FM: Yes, in X like I have over there, an X design, but very fine. It would create a beautiful floral. Of course, some of the ladies who wanted to put more into it, why, then they would get beads or something and put into it, and they would, but they were very beautiful.

JM: Did your mother, my grandmother, ever teach you how to sew some of these Romanian designs?

FM: No.

JM: Weren't you interested in learning this?

FM: Well, I don't think she was interested in reminiscing her mind with it. She was busy trying to Americanize herself. No, she trained me how to sew on our sewing machine. She said, "I did enough."

JM: What about cooking? Did she ever teach you some Romanian dishes to cook?

FM: Well, yes, because as you know I married a Romanian boy. His mother prepared Romanian dishes, so I had to stick with the Romanian type of food.

JM: What are some of the types of food that you mother taught you how to cook?

FM: Well, there is the mamiliga which most people associate with corn bread.

JM: Corn bread?

FM: Corn bread, I don't know if other nationalities are prominent with it or not, but other Romanians were.

JM: Could you tell us basically how that is made?

FM: Well, there are many recipes on how to make corn bread,

but I don't have a recipe. They used to say that when a Romanian young man married a Romanian girl, why, in order to start their housekeeping in order to make corn bread or mamiliga, as we called it, he would have to find a nice broomstick someplace so he could finish off a nice piece of broomstick so that she could make her corn meal with.

JM: In other words to mix it with?

FM: That is right, and your father did just that for me after he came from the service. He came home one day with one of these sticks that he had been working on, and I still have it.

JM: How do you make this?

FM: Well, most of these recipes have a definite amount of water and flour, but the way my mother and his mother made it, why, I have a two quart sauce pan. I put water in it about two-thirds full then about three cups of this fine corn meal flour.

JM: You just pour it right in on top of the water?

FM: Well, when the water starts to boil, my mother always said, "Turn it down." So then it would just simmer, but you have got to bring your water to boil. Then you turn it down to a simmer, and you slowly pour the flour into the water so that it won't mix in with the water for it to become like a mountain in there. Then I put like about a tablespoon of salt or two teaspoons of salt right on top of it. I have to boil that until I feel it is thoroughly heated. It looks like a mountain floating in the water there.

JM: How much salt do you put in it again?

FM: About two teaspoons full. It depends upon how much you want to put in there. Then when I feel that I am ready to make it, then I drain some of the water out.

JM: How do you know when you are ready to make it?

FM: Well, fifteen or twenty minutes is enough to heat. The steam out of the water goes through this corn meal, and it heats the corn meal up. Then I drain some of the water out in a smaller sauce pan. I have just enough so that I could moisten this flour and twirl it. I gradually add more water as I need so that it is not too firm, and it is not too soft. Then with the stick I twirl it around

and trim it at the bottom of the pan at this time. I put it over a fire pretty high for about thirty seconds. Then I place it real quickly in a large platter. Then I cut it. I usually use a piece of thread to cut it because it makes a real nice neat cut. It could be used in many ways. We were trained to use it with stew especially with chicken stew, also to be used with cheese.

JM: Oh, you mean just put the cheese on top of it then?

FM: Well, what I do when I make it with cheese, I take a pie pan, and I cut a complete slice with the thread off about not quite a half an inch thick. Then I put it in the pie pan, and then I put the cheese on top of it. I put a little bit of Crisco or any kind of lard, but I use Crisco. Then I put another layer of this mush on it. Then I put some more cheese on it and a little bit more Crisco on it, and I put it in the oven for about fifteen minutes until the cheese spreads all over. That is it.

JM: Does it matter what kind of cheese you use on it?

FM: Well, from my personal experience I found out that brick cheese is the best because it doesn't turn to milk. Then we cut it up and eat it. Mush, we use it with mashed beans and we also use it with milk and also use it--instead of bread naturally--with scrambled eggs.

JM: Could you tell us any other kind of Romanian food that you have or that you learned to make?

FM: Well, there is what they call a Crepe Suzette, but we call it cletita. What makes the difference is for the filling I use dill, ~~fresh~~ dill, or it could be dried dill, not the seed but the leaf part of it. It's not like a leaf; it looks like little feathers. It is like a pancake, but it doesn't have any baking powder in it.

JM: Oh, what do you put in it? What kind of creams?

FM: Well, usually when I make it for us here, I use two cups of flour and about two tablespoons of sugar. Too much sugar will make it stick, and you can't regulate it then. A teaspoon of salt, about three cups of milk or you could put half milk and half water. . .

JM: Do you heat that milk?

FM: No, no, no, when I take the flour, the sugar, and the salt, I mix it; then when I put the milk in it, it doesn't get

into lumps. The salt and the sugar keep the flour from getting lumpy. Then I add about an egg and a half.

JM: An egg and a half?

FM: What I do is I break two eggs, and I take out about a half an egg because I need that for my filling.

JM: What do you put it in, just in the yolk or just the whites?

FM: No, the whole egg, I beat it up, and I take out what I think is about a half an egg; so that makes it about an egg--well, you could put two eggs; you could put two eggs. It will just make it richer; that is all. Then for my filling, daddy likes yogurt.

JM: Well, how do you cook it? Do you just pour it like a pancake then?

FM: Well, I usually use about a measuring cup, about a fourth of a cup. Of course, these teflon pans are a blessing. I pour it in there and it is pressed thin all over in the pan. Then when I take a peak under and I see it is brown, I turn it on the other side. Then that is when I put my filling.

JM: Oh, could you eat it plain without the filling?

FM: Oh, yes, we used to eat it with honey, with jelly. My mother used to use cottage cheese. She used to like cottage cheese.

JM: Mom, could you tell us a little bit about the filling then?

FM: The filling, the yogurt, I used to use about a half a pint of yogurt, two tablespoons of sugar, and the other part of the half of the egg and some of this dill.

JM: You don't put this dill with the. . .

FM: The batter, no, just with the filling. This is the filling. You mix it up real good, and you put like a good teaspoon full, and you spread it all over on one side, and you flip the other side over, and it is finished and ready to eat. That is it; that is cletita.

JM: In regards to some of the other food itself, I understand that the Romanian people have a habit of enjoying a lot of pork. During what season of the year is pork prominent in the Romanian community's culture? Is it in the spring,

the fall, the winter or what?

FM: When I was a little girl, we did not have the supermarkets we have today. Everybody had to rely upon getting their own vittles so to speak whenever they could. The majority of the people in the fall, just before Christmas time right around Thanksgiving, would have a friend who was a farmer or a Jew and they would kill a hog. They would turn the hog into edible meat, and from it, they would make sausage, or they would make bacon slabs, or great, big hams. They knew how to salt it; they knew how to smoke it. Even my parents did it. They utilized almost every part that was in the pork for one purpose or another.

JM: Was this then for around New Year's that they would have pork?

FM: Yes, well, yes, they would have it. That is why I see pigs' litters in the spring; they grow, and then in the fall towards winter time they are fattened. Then they are ready for butchering. The grandmother, my daddy's mother, when she got tired of having all this smoked pork and smoked sausage, she would fry it and can it. A lot of women did that.

JM: They would put it in lard or something?

FM: Yes, they would fry it, and as it would fry the way they wanted it, they would have large Ball jars and canning jars. They would put in so much sausage or meat, and they would put a little more lard over it; some more sausage and meat, some more lard. Very few people in those days even had refrigerators. They would store it in the coldest part of their cellar, for a week or so. That is what they would eat.

JM: Did some of the Romanian people have what they called root cellars too in which they would put some vegetables or something like that? Do you know?

FM: Well, maybe they did. My parents didn't, but maybe the farmers did. Maybe they did; I don't know.

JM: Now also in regards to the culture, we have talked about food and everything. Is there any type of pastry that is considered Romanian somewhat?

FM: Well, there might be many outside of this cletita which most of the women--you know like how some people say that they like to eat fish on Fridays--some Romanian women make

cletita as a meal on certain day of the week.

JM: What about baked type of goods? The Romanians, I understand and you have prepared it too, Mom, have a type of something we call clechinca. What is clechinca then?

FM: Well, it is a doughnut. It is a raised doughnut that most of the time when you buy it from the store, it has a filling in it, but the Romanians don't put the filling in it.

JM: Oh, they just simply cook it.

FM: They just cook it in fat or I used oil or sometimes when I render my own pork rendering. The dough, basically, can be used for making doughnuts or making something which is equivalent to Italian pizza, but the Romanians--today they do--but in those days they didn't.

JM: Didn't you also use to make something that looked like pickles?

FM: Well, yes, that is the same dough. That is the old Romanian way. It is not the dough; it is what you do with the dough; it was the way that it was worked, and it was the way it was folded and the way it was baked.

JM: The dough itself, what are the basic ingredients in this dough?

FM: Oh, it is just plain. There is a mixture of yeast and your water, your eggs, your sugar, and your salt. Then after that. . .

JM: Don't you add any flour?

FM: Well, yes, you should bring your salt and you add your milk. I always boil my milk. You boil your milk, and, of course, now I add some sweetener to it. Then I add some potatoes to it. But my mother didn't.

JM: Why do you add all that stuff to it?

FM: Well, they take the germ out or the wheat, and I am putting the goodness back in again. I add potatoes to make it moist to keep it moist so that it won't dry out in about forty-eight hours or so. Then out of that dough, you could make kulachi like I was talking about, cosanot, parlagon.

JM: Getting back to that short order recipe that you were giving us, after you put them together, you added flour then too?

FM: Oh, you mean when I put yeast, water, and salt and I scald my milk. Then when the milk is cool, I put the milk in there. Then I put the flour, and I mix it the way I know how. Then I put in my butter. Most of the women in all recipes say to put your butter in your milk; I found out that it made my dough more flakier and more tastier. Then you just work with it. If you divide it up, you could make bread out of it, but it would be like enriched bread. It is a basic dough. It depends upon how much water you put in your flour.

JM: Were these things taught to you by your mother then and passed down from the generations?

FM: Oh, yes, she showed me what to do, or shall I say that she told me what to do. I had my share of failures.

JM: Also I understand that Romanians made many kinds of soups, for instance, bean and potato soups. The Romanians make some kind of a gravy for the potato soup. What is that gravy called?

FM: Well, it is really a burnt gravy. That is what it would be called a burnt gravy.

JM: What is it made out of basically?

FM: Well, I use either oil or Crisco, and you put a certain amount of it and add flour. You keep stirring it until it is brown. Then I hve some chopped onions ready, and I put it in there. I take it off the flame because there is enough heat in there. Then I use that for the thickening. Tha is what it serves the purpose of, for the thickening of the bean soup, for the potato soup.

JM: Do you just add that to the water then?

FM: Well, yes, you add it to the other water to it, the other water to it until you make it into a smooth paste. Then finally your egg is added to the pot.

JM: Where the beans and the potatoes are?

FM: That is right, yes; that is one of the feasts that the Romanians always stand by.

JM: Did your father, my grandfather, ever make wine or anything like that? I understand that a lot of the Romanian people used to make wine. Do you have any knowledge about your parents making wine when you were a young woman?

FM: Well, when I was very young, I had two uncles. They used to like to make wine. To my knowledge I don't think my father ever really made wine, maybe once or twice; I don't quite remember, but I remember my uncles because they used to come here to Youngstown in some place. They would buy these grapes.

JM: The white grapes, or the red, or what?

FM: They were white and red, I guess.

JM: I mean seedless?

FM: No, no, they had seeds. They were really good because Uncle George used to always give me some of those grapes. He used to be the winemaker. They used to have some kind of a machine that they would put it in there, and they would grind it. Then after they would grind it, they would squeeze it; I don't know how they used to do it; then they would put it in a barrel.

JM: And left it to ferment then?

FM: Yes, and they would let it ferment.

JM: Now leaving food for a while, but, of course, is there anything else you want to add about food that you can think of?

FM: Well, the only other thing about food is that I think that it doesn't matter what Romanian function even today one goes to. You know yourself that they always have pig in the blankets, rolled cabbage. See, most of the ladies when they make--the other ladies that I had eaten at PTA's and like that--they always had tomatoes on it, but the Romanians don't do it that way. They use it with sauerkraut. Our parents at that time used to put cabbage in great, big doughs and make sauerkraut. They would use the leaves to make these pig in the blankets. My mother used to chop it up real fine, and they would use it. Then they would have smoked meat with it. Now even today, you know when I make it, I always have smoked meat and sauerkraut, and, of course, I use fresh cabbage today. That is still a main dish of the Romanians.

JM: Is there anything else you want to add about the food or anything?

FM: No, not that I can remember other than that.

JM: In regards to the church and the community itself, what have you noticed that has transpired over the years to the culture and the church? Has there been any specific changes?

FM: It has changed completely because our church services are now almost solely conducted in American. As a matter of fact we have one Sunday per month and the last Sunday of every month the services are conducted exclusively in American. Even the services on the other Sundays, half of it is conducted in Romanian; the other half is in American. Often times Father John will speak possibly Romanian, and the responses by the choir is in American or vice versa. It is a complete transition from what it was when I was a little girl. There is no similarity at all.

JM: When did this change start taking place? Has it been with Father John, or has it gone even before his time?

FM: Oh, it started shortly after World War II. It seemed that the whole universe had turned upside down, and everything was changed differently. Prior to him, why, Father Stanila was all oriented towards the Romanian. He tried awful hard to educate himself to participate in American, but it seemed as though he still had that ethnicity about him. However, when Father Lazar came, he was totally Americanized. He was born and educated here.

JM: Oh, was he born in Youngstown here?

FM: He was born in Campbell, and he was totally Americanized. It was really through him that this complete Americanization has taken place. Father Stanila, like I said, was making every effort to do so because he saw that the transition would have to take place.

JM: In other words he saw that he had to keep these young people coming to church.

FM: That is right, but you see, he was getting well up in his age, and there are many factors that enter into such a situation. However, through Father Lazar a complete transition has been made and it has been followed down through with Father John.

FM: Well, I don't know. I think we have basically covered just about everything--food, school, and how they lived, and how they live now.

JM: Thank you.

END OF INTERVIEW