

YOUNGSTOWN STATE UNIVERSITY

ORAL HISTORY PROGRAM

Ethnic Groups - Youngstown, OH

Personal Experience

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FRANK LEHNERD

Interviewed

by

Molly McNamara

on

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M This is an interview with Father Frank Lehnard for the Youngstown State University Oral History Program, on Ethnic Groups of Youngstown, by Molly McNamara, at the Catholic Diocese on Wood Street, on Wednesday, August 10, 1988, at 1 00 p m

Okay Father Lehnard, can you give me some background on your family, your parents, your brothers and sisters, and where you grew up?

L Well, I was one of seven children There were six boys and one girl The girl was the oldest I grew up on the north side, really all of my life on the north side of Youngstown My father was of German and Irish background and my mother was of Irish and Swedish background.

M I see

L Do you want to know about my great-grandparents?

M Yes, yes please go back that far

L Let me tell you about a little history, as far as we understand it My father's side, the story is that the name Lehnard spelled as we have it is really competent to the general language of the Irish The left Island came to this country and when they came to this country they were bilingual As a matter of fact, my grandfather's family could speak and write in German and English. If they wrote in English, they would spell their last name L-e-o-n-a-r-d If it was in German, they would spell it L-e-h-n-a-r-d That was in this country And at some point in that generation, my grandparents' generation, they decided on the single spelling and that was they retained the German. The story is that my great-grandparents came over as children on the same boat, but did not know each other, but came here and got married And my father's family came to Youngstown when he was two years old, which was in the 1900 He came with his ten brothers and sisters His parents came to Youngstown and my grandfather ran a clothing store It was on East Federal Street way back in the early part of the century Moved up to Central Square, which would be the Northeast Corners Square, and opened up the store there Then the crash came in 1929 and he lost it all So there still had been, for awhile, a Lehnard Produce Store on East Federal Street even when I was a kid, but it was living on the name, as you might say I do not know if it is there today or not I have no idea

M I do not know either

L My great-grandfather on my mother's side came all the way from Sweden So we do not have any roots to trace back beyond that and my grandmother My great-grandmother was from an Irish background, which my one cousin has traced back into Ireland two generations There was parents and eight children

Four of them were married and came to this country together somewhere in the middle 1800's or late 1800's, I am not sure exactly My great-grandmother came from that string and so that is where we get the mixing up of the races

M Yes, that is quite a mixture

L But my mother was born here in Youngstown and my father came here two years old from Butler, Pennsylvania

M Now what did your father do for a living?

L My father was in the steel mills, Youngstown Sheet & Tube He was a tube mill inspection foreman and he worked there for many years, until sixty-five He had to retire because that was mandatory at that time I remember being told during the Depression, when I was born in 1932 which is in the midst of that, that you worked about five jobs just to keep food on the table, but we never knew that we were poor because we had what little every body else had and that is the way it was

M Yes, now where were you living at this time when you were a child?

L We lived on Catalina on the north side for three years, until 1935, then we lived on Wick Oval till 1939, and then we moved to Hallops Street on the north side That is where we lived for the rest of our lives Down on Wick Oval though, we built two houses down there and both are gone, as is most of the houses on Wick Oval, from the university taking over the area

M Now, what was it like? What was the ethnic makeup like on these streets when you were growing up? Do you remember there being a lot of immigrants?

L No, I do not I do not remember Ethnic was not an awareness that I had We seemed to in our own family when we would speak of ethnic things we would speak of German and Irish and probably more of the Irish from my mother's point of view For example, I remember I talked about Christmas Eve, our Christmas Eve was always oyster stew

M Really?

L Yes, Christmas Eve was always a fast day in those days when you were growing up and oyster stew was the food that the Irish have on Christmas Eve

M There again you have the fish though?

L Oh, yes No meat

M Yes

L Yes, that is right, it was a fast day You were not allowed to have meat Abstinence day, too, you were not allowed to have meat, but we did not have the great big meal that the Italians had It was a different sort of thing, but very much proud of your heritage that we had and our Irish background, and I think that that was certainly a dominant culture growing up as a child Although my father was German and we started out in a German parish, St Joseph, as a school child which that building is all gone, too, where I went to school is torn down

M Well, do you remember what it was like as a child going to school? Do you remember what grade school was like?

L I remember well, yes At least the events.

M Yes

L How peculiar We had the Notre Dame nuns at St Joseph's school and, of course, we lived at Wick Oval and you could walk down just one block and they were very strict, but you took that for granted because my mom and dad were that way, too In the sense that it was a very happy home but my dad never said anything twice you know Then and after we moved up to Hallop Street, I remember we went one more year to St Joseph's the school And just to give you a sense of what it was like there, we could buy a bus pass, a school bus pass, for \$ 4 and we could buy a bus pass and ride from Hallop Street to St. Joseph's school on the bus, but we could not afford to get one home So after school every night, I used to have to walk two miles home from school because we could not afford the bus passes both ways

And I remember, too, being in grade school back then they still sold milk and orange juice you know, had a great time at recess time. We could never afford that but every once in a while you know there would be somebody absent, there would be an extra bottle of something and I remember I would take it in the nuns to keep track of what you owed them and I remember like one time I owed them twelve cents and I had no idea where I was going to get it you know And my mom did not know I had taken the milk you know So those are little things Then we moved to St Edward's and I started the third grade and that was a very fun time, you know I am always amazed at meeting people who cannot swim or ice skate because our life style was that we would in the summertime we would walk to the north side pool which was a couple of miles away and we would walk up early in the morning to go to free swim from ten to twelve and then, if we were able to have a dime to stay around, we would pay a dime and go back in at one o'clock and spend the afternoon In the wintertime we always hit Crandal Park for ice skating every night after school and it does not seemed to be anymore ice skating as we used to

M I do not even think around here they have ice skating anymore.

L That was always a fun thing

M Now, where did you go to high school?

L To Ursuline, and went to St Edward's from ninth grade because we had a junior high school That was the only one in the Catholic junior high school in the city And I went to Ursuline High School from 1947 to 1950 Graduated in 1950, and enjoyed it thoroughly, had lots of great times

M Okay, now some other events that happened around here. For instance, World War II What do you recall of World War II?

L I remember Pearl Harbor Day

M Do you?

L And I remember I was about seven or eight years old probably, maybe, but I remember being over at my great-aunt's house on Sunday night Pearl Harbor happened on a Sunday and happening over there was probably sometime in the afternoon time frame, was Eastern standard time, but I remember being over there and of course Sunday night was always the night you listened to Jack Benny on the radio at seven o'clock And I remember being over there and their interrupting the news radio shows that we always listened to with the news of the Pearl Harbor bombing And I remember thinking that we were all going to die, you know, because there was going to be a war

M Really, yes

L And we are all going to die but, of course, the war never came here to us personally except my one uncle joined the service like so many men did but he was just a little too old He tried his best to have them keep him in the service but they discharged him after three or four months because he was just too old, it was beyond the age of what they used, so I remember that part of it And I remember every night watching the maps in the paper You know how they would have a map and they would show where the lines were and how we were getting closer to, you know, the goal, the objective to Berlin Especially, after the D-Day in France I remember D-Day in France, June 6, 1944, and we were all told to go to church and pray, you know, because the invasion that we knew had come for so long was happening And I remember somewhere about 1943 or 1944 that Italy surrendered and that being the headlines. I was a newspaper boy at the time and, in fact, I remember going around hollering, you know, that Italy surrendered And a guy is coming up to buy a paper from me and I had only the ones that I had to deliver I did not have any extras to sell But then came

VJ-Day finally on August 14, and all that we dreamed about was our newspaper boy going around hollering "Extra, extra paper" you know. Have you seen the movies, you know, the old movies and that? And that was the day that they called us all up and told us that they were delivering extra papers to our spot and I remember going over to the whole north side, up and down the streets hollering, "Extra paper, Japan surrenders, read all about it." It was great. I really enjoyed that day and, of course, the town went wild, as did all of the towns. But it was as a little kid just of course being all caught in it.

M: Glory, maybe?

L: Glory of it, and patriotism, you know, and all of that. But I would watch the papers and I would watch the maps and watch the lines get closer and closer to each other and Russian lines in the east and American lines on the west and that sort of thing. But we were in early grade school then and it was war all around us. In fact, I used to wonder, "I wonder what the headlines in the paper will say when there is no war going on?" Because every night for four years all the headline was always about something to do with the war and it was kind of a stop to the whole thing.

M: Yes, that is funny. What about Youngstown itself though? Were there a lot of problems here as far as getting things with the rationing and all? Do you remember any of that?

L: I remember rationing well, and I remember the car stickers for gasoline, and we always thought that, you know, our dad was a little bit more important than others because he had a "B" sticker.

M: What did a "B" sticker mean?

L: It was as my recollection an "A" sticker was like for ordinary people that did not have any special need for the gasoline, and a "B" sticker was for people who needed it for their job which he, I guess, obviously worked in the mill and it was important to the production of metal for the war efforts and so forth.

M: I see.

L: They used a management person down there and so he had this "B" sticker for his car. So it made us feel real important, you know. But I certainly remember food. The little red tokens that they had for food rationing and stamps and we used to take them to the store and use them. But my mom and dad never made us feel like we were doing without, even though I am sure that we were rationed just like everybody else, but we always had food on the table and we used the ration stamps to buy the food and that sort of thing. But that was just the way of life and I was a little kid and you do not know what was really happening.

- M I am wondering how many people really did go without? I am wondering if there probably were not a lot?
- L I do not know Yes, because I remember my dad one time showing us a picture of my dad and us I was wearing this T-shirt with holes in it and shorts with cut offs you know and I said, "Dad, I knew that we were poor but I did not know that we were this poor." And he said, "Listen those were your Sunday clothes " So I think that everybody was poor in that sense So you did not know that you were different You walked everywhere; you never drove
- M That is what everybody has told me so far
- L You know that you almost never drive Once in a great while. Usually, you know, you might be able to get a bus, but we walked to swimming, and ice skating, and school and all that sort of thing all of the time I enjoyed living in Youngstown Downtown is where it happened
- M It seems so different from today. What do you mean by that, "Downtown is where it happened?"
- L Okay, I think somebody said recently and I realize that it is true, that the center of Youngstown now is 224 and Boardman, and that is because that is where people meet And I remember when I went away to school, even in 1950, and I would come home at Christmas time and I would go downtown and I would just walk around, in and out of the stores, just to meet people Each time I would go down there I would run into all kind of people that I knew because that is where people went That is where Strauss's and McKelvy's and all of the five and dime stores and the WT and, of course, all of the Lewie theaters were downtown
- M What about soda shops and things like that? Were they all there, too?
- L I remember beside the Palace Theater, on the corner of Commerce and Wick, there was this candy shopper and we went in there after the movies Isaly's, of course, was downtown and that is where the action was That is where all of the buses went. Do you know the railroad stations, North Central, New York Central rather, Erie, Pennsylvania? We had four or five separate railroad stations for all of the railroads.
- M It is hard to believe, almost, is it not, when you are looking at Youngstown today?
- L Yes
- M It is different It is so quite
- L I remember when they opened the Belmont Theater up in the North side when

we were in high school kids and we would walk up there to go to the show, and that was a couple of miles away, too, from our area where we lived, but that was a big event. A movie theater out of downtown, you know.

M: Yes.

L: Now the Uptown on Market Street had been there for a long time. It was kind of a novelty, you know. All the theaters, the Palace, the Paramount, the State.

M: Seems like there were a lot of theaters.

L: The Park Theater and the Grand Theater.

M: Well, obviously, no one had television. That is why.

L: Oh, I remember the first time I saw a television set on. It was really funny the people next door it was. She used to have a shop right down in the Central Square on the southeast corner, called New York Shoeshine, and next door to them was a bar and I do not know what the name of it was. Anyway, down there, me and my buddie was going to the store for his dad and we just walked down the side walk and looked in the bar and there was a television set, you know, on and that was the first one that I ever saw in my life. It was probably late 1940's. I remember we got the first one that we had in our own home was in 1953. It always had a radio though. And one Christmas the big event was the big floor model.

M: Wow.

L: This is a floor model and it had to stand four feet high and I will bet two and a half feet wide, you know, with fancy buttons to switch it and change the dial like you do in your car.

M: I know, I can just picture it.

L: Yes, and people used to wonder, "What do you look at when you listen to the radio?"

M: I know that is what I think about, too. Really, they had to entertain you more than a television because there is nothing really to look at. I mean, it is all through your mind.

L: It was imagination. Now television does not do that. I remember that we used to run home from school trying to listen to all of the fifteen minute what you would call serials, soap operas, with Terry and the Pirates, and Jack Armstrong, all those shows. Every night there would be another fifteen minute episode, from



Monday through Friday We used to, of course, spend a lot of time because I was caddying when I was a kid and I started to play golf then at Stambaugh

M I do not know if I can ask you this, but what made you decide to become a priest?

L That is a good question Lots of people ask me that question Basically, I do not know if it makes sense to you but the reason that I decided to become a priest was because I thought that I should, not because I wanted to, necessarily But I remember at a retreat one time up at St Edward's and we were kids and the retreat master said that we should pray to God that for the grace of noble wisdom when we grow up, and so I thought that it was a good idea so I would do that And somehow I remember that, at the time, I was a freshman in high school and I had come to a decision that I should be a priest It wasn't like I said, not that I wanted to be, but that I should I never really had problems or changed my mind

M So you really knew when you were a child really?

L Yes, and I knew that I was not going to go to the seminary until high school was over, you know. We did not have high school seminaries in those days, but I was not about to go and miss the good old days of Ursuline and all of that and so, when I graduated, then I went

M What did your parents think of this? Were they very religious themselves?

L Yes, we were a very strong Catholic family Catholicism for us, you know, was just part of our way of life and I remember we used to sit at the dining room table when we would eat dinner We would argue religion as much as anything else, you know We would argue religion in a sense of what we learned and what we know about our Catholic religion, what we learned in school, what this and that and everything Religion was everything We associated with Catholics, we went to Catholic schools

M Excuse me for one moment, your father was Catholic, also being German?

L. Oh, yes

M Because many, many Germans are, especially in this area, are Protestant

L Well, see but St Joseph's Church, which is now the Newman Center, was a German parish St Calumba's was the Irish parish, St Joseph's was the German parish, St Serial Mathodius was the Slovic parish, Mt Carmel was the Italian parish, all within a stones throw of each other So there were a lot of Catholic Germans at that time but, of course, Youngstown is a very Catholic

community

M Yes, I think so

L Over forty percent of Youngstown is Catholic, of Mahoning County

M That is a large percentage

L It was just a way of life and my parents were smart enough to say, "That is fine" you know I am sure they are very proud, but it was never an impression. They said that if that is what I wanted to do, then I was encouraged to do it in. As were my older brothers and sisters, they did what ever they wanted to do.

M Where did you go to seminary then?

L To Cincinnati Two years to St. Gregory's, which was a minor seminary At that time they had freshman in high school until second year of college Then Mt St. Mary's Seminary was the other campus down there in Cincinnati, and it was from the third year of college up to the four year of theology, which was six years So it is eight years after high school

M That is a lot of schooling

L Yes, they expect you to know some things, I guess Then after ordination, when I went to Cardinal Mooney to be on the staff there, I began my work at the Catholic University of America for a master's degree work in Education, and I got my masters down there.

M Do you teach also? Or did you teach?

L I did I taught religion, mostly, some mathematics I was teaching for seven years while being an assistant principal and then with the nine years as principal, I would not teach when I was principal up here

M Comparing that to what you are doing today, do you like it as much?

L Oh, no it was very enjoyable The difference that I tell people about being a school principal and being the director of Catholic Charities is that, when I come to work in the morning here, whatever I have decided that I am going to do today I can usually do it When you go to a school in the morning, to a high school, and you think that you are going to do such and such today, somebody else will always set your agenda You never know what is going to happen, one day to the next That is the big difference You can pretty well do what you decide. High school, your agenda is set on a daily basis by God knows who, parents, kids, janitors, teachers, fire drills I enjoyed it, but I would not want it back That

was something for those years and I enjoyed it

M Well, what made you decide to come back to this area? Did you always plan on it once you had left?

L I am not sure that you understand our system

M Yes, I do not

L See, there are Dioceses and Priests, and then there is the Dominicans and Franciscans and so forth Those are religious orders. But Dioceses and Priests work in a defined area of the Dioceses In this case the Diocese of Youngstown So generally when you go, when a man goes to the seminary to be a Dioceses and a priests he goes to work in the Dioceses where he lives

M I see.

L So Cincinnati happened to be where the school was, but it

M I see I always thought that they could send you anywhere they were in need of a priest

L No

M No?

L. No, in this case only the six counties in Northeast Ohio is where they send me

M. Oh, okay

L. That is the Dioceses of Youngstown

M. Well, the reason why I am asking is because I belong to Mount Carmel in Niles and our priest is from, of course, he is from Italy

L Their religious order and their headquarters, I think, is in Rochester, New York, and somewhere up in Ontario Their superiors in Rochester can send them anywhere that they want to send them There not limited by geography, you know If need to take over a parish in Oshkash, Wisconsin, they go out there and do that, you see See, those people take the religious vows of poverty, chastity, and obedience so they basically are supported by the community They do not own personal property, whereas the Dioceses priests do not take a vow of poverty at our own community, our family

M Oh really?

- L We do not have any vow of poverty We are paid a salary to support ourselves and buy our own goods and so forth and so on. So when I left to go to school, I knew that I would come back to Youngstown
- M I see
- L I have served in Canton, Warren, and Youngstown, but I cannot get any further than Stark County in the south, and Ashtabula in the north
- M I see I did not know that there was a difference there
- L Yes
- M Okay So, how do you compare from when you were growing up in this area to today? Do you see any major changes? That is an obvious question maybe.
- L Yes, I know what you are saying The changes that I see are certainly the changes that are everywhere But in this particular area, if you want to speak physically or whatever, the steel mills are gone Every time I drive down the street there is an air of nostalgia You know I used to work in the steel mills in the summertime
- M Oh, you did?
- L Yes
- M What did you do in the steel mills?
- L I was working in the open-hearth I worked in the cold strip I think that those were the two basic departments in a summertime job I worked as a third helper, or slagger, or mess carrier and different responsibilities like that That is part of growing up in Youngstown My brother was a prime example of a lot of young men The day he graduated from high school he was in the Sheet & Tube working.
- M Yes, so many people have said that they worked part-time there, too, and that is, even if they were not there for a long period of time there, it is interesting to know that the mills employed so many people for just summertime jobs
- L Oh, yes, yes And my dad was able to get us the job because of his position there But those are gone, you know, and some are torn down and some are just sitting in dormant I will never forget, I remember that it used to cost \$ 10 to ride the bus and they used to have a little news letter like that they would leave on the bus and you would get on the bus and pick it up And I will never forget when they started talking about how cheap it was to ride the bus and I thought to

myself, there is going to be a price raise. It showed up after a couple months of that. They raised the price of the bus rides. And what happened was, when they raised the price of the bus rides, I think the bus drivers went out on strike, and I can remember that well. They were out for about six weeks and the transportation system has never recovered in this town from that strike.

M Wow

L Now I am sure that was not the only reason, because it happened everywhere, but that was. I remember that very well, that the people found other ways to get to work and so forth, and people never rode the bus again like they did before that strike occurred.

M. What year was that?

L Oh, I wish I could tell you. I do not know. I cannot put any date on it. Now today, people drive everywhere. The malls situation. Like I said, I think that downtown Youngstown is now Boardman.

M I think that you are right. I think that the whole center has shifted.

L That is where the center of the activity is. That is where people go. I lived up in Warren for a while and lived in Mineral Ridge for a while. People were up at the mall, the Eastwood Mall. I remember them talking about the Southern Park Mall, you know, and that is the center of activity. What is said is that there is not all the things that are gone from the city of Youngstown. Almost no restaurants that are to speak of. I mean quality. One or two and that is about it. Downtown Youngstown is a crime. I know one of the men on my staff just came here last year from the east and he said he could not believe it. He went downtown at five o'clock and the place is empty. I mean it is just sad.

M It is. I think that it is, too.

L. Now the railroads are gone and they are starting to tear down the bridges right now on Belmont and Wick Avenue. The other side is the river and so downtown Youngstown is a very defined area.

M It is almost isolated in a way.

L Yes, and lots of other cities do not have that problem. Their downtown kind of expanded and has expanded over and so forth, and some of them have done a nice job of rehabilitation, but I think, my gut tells me that it is not happening in Youngstown.

M Sort have seen better days, maybe.

- L Although physically they have tried to fix it up, the businesses are not there and they are closing
- M What about the people, though? Do you see a change in them at all from when you were young to now?
- L: What has happened is that people, the older people who made the good dollars in the steel mills that are closed down, still have some work here, but cannot find jobs They are going for four or five bucks an hour a lot of time Just yesterday I was talking to a young man and I said, "Are you working?" And he said, "No." And I said, "Are you looking?" He said, "No, if they want me they can come and find me If they have a good dollar, I will go and work for them " I mean the attitude was, "If I am not going to get paid a lot of money, I am not going to bother working " The work ethic of this country, I do not understand this country in that sense that there is a real lack of pride
- M I know what you are talking about It almost seems as if people are giving up, in a way It is like, who cares?
- L Yes
- M I see the same thing with people my age
- L Sure, and it is all geared to how many dollars you make.
- M It is very monetary
- L Then just listening yesterday, I was thinking to myself, I would hope that I had if I was ever out of work, that at least I would want to feel self satisfaction of doing something worth while Even if I only got minimum wage for it and that kind of thing
- M Right
- L That my own self pride would not allow me to sit around
- M Right
- L Take care of me, that kind of thing But that is not just Youngstown I think that the young people though are leaving Youngstown because there is not anything to keep them here We are coming back, but it is slow I think that Trumbull County is going to come back, is coming back quicker than we will come back in Youngstown But it is sad
- M Sure

L: Some of the best industrial wages in the country were right here in Youngstown Until they pass on, the valley is probably not going to bounce back

M: I guess people have to forget about that

L: Exactly

M: But then again, you have GM in Lordstown out there and it is the same sort of thing

L: Except somehow I do not get a sense that that is the same. I think that, obviously, they are good wages out there, but hopefully they are not going to close down

M: Yes.

L: See, the person who can get that job is going to be better off than the person that gets to carry groceries out of the store kind of thing But, as I tell people, when somebody opens up something and hires five people and it gets the headlines of the Vindicator, you know what is happening in the valley, you know that that is news But that is good

M: Sure

L: I mean, a lot of little places have opened up and sometimes there is an opportunity to have some jobs and people fit it.

M: Yes, I do not understand it

L: They do not allow this to go up and that to go up.

M: What about in the Catholic Church, though? I have seen this myself, and it seems like the younger generations are not as involved today I do not know if that is as much in Youngstown as what I have seen Is there any difference from when you were young?

L: I would say yes When I was young, the sense was if you were Catholic you went to church, and if you did not go to church you were strange And you were probably in big trouble with the Lord

M: Right

L: Since the church has kept to up-date itself with the second Vatican Counsel from Pope John the twenty-third, which I only fairly agree with what has occurred What has happened is that the church of my youth, in effect, told you to listen

and obey. In fact, we used to use the term that the role of the laity in the church was to pray, pay, and obey. With the second Vatican Council, what the Holy Father did and the Council did was say, look you are responsible adults and you do not just simply puppet and repeat back what is said to you, but you understand and you make part of your values system what you are learning and you do this because it is a value to you and you understand its value. We put praying in a foreign language, which was a whole different spirituality when you did not even know what was being said up on the altar. And now we pray with the people and the people are part of it and a lot of people do not like it because their religion was their stability. The other things around them could change and improve and go this, here, or there, but going into the church building there was something solid from when they were little kids, you know. It did not intellectually make a lot of sense, but emotionally it did.

M They had something to hold onto.

L Well, the young people, though, are saying, "Look, I understand and I abide, and I practice," or, "I do not understand, and I do not buy it, so I do not practice it." So the catechism of the teaching of the Catholic faith that is so much more difficult in the sense that it is not just the catechism of our early days, but it is also the praying through merits in the church, bringing our value system to young people, the Catholic Church's values system, the value system of Jesus Christ, instill it, get it inside of them in their gut, if you will, so that they are convinced that that is the right and the wrong of living. So the young people of today do not see in going to church every Sunday is a must. When you were little kids it was a mortal sin if you did not go and we do not say that anymore.

There is a responsibility to pray to our God and to pray together to our God and one who knows that and does not practice it certainly is responsible to God for that. But the young people are just making up their own minds, so our job is simply to try to continue to show them the values. And I think that a lot of us have reached the point where we say, "Look, here it is, we think it is worth while, it is up to you if it's worth while, but you, I am not going to be responsible for your decision. You are not going to lay any guilt trips on me because you do not go to church."

M So, in other words it seems like the values may have changed a little bit, have shifted. Maybe they are still there but they have shifted a little.

L I do not think that the values have shifted. I think that the thrust of the education in the thrust of the development of the child's mind has shifted. Okay, I think that the values of our youth are still operative values, but we did not get them taught, perhaps, as well. Then we were taught actions, like I said, you go to mass on Sunday, you do not eat meat on Friday. The values, I guess I just want to be sure to say that the Christian values are no different today than they were when I was a youth, but it is how they are emphasized and how they are, what thrust is



given to the education, and I just think that they are much more educated to relationships with other people. Even the mass itself, which I am sure that you are aware of, you go to mass now hopefully they are praying with people. Okay, it is a community, it is a group, we are all doing this together, we feel good that the person next to us is praying with us.

M Right.

L When I was a little kid you could go to mass and never open your mouth and never care about anybody else sitting next to you because it was not seen as, or presented as, a community praying together.

M But it seems like before, I am just making these out of my own comparisons.

L Sure.

M The only thing that I have to compare to, it just seemed like before you had so many people from one ethnic background, culturally, that were praying together in, for instance, like Mount Carmel in Niles. You have such a combination of people.

L Sure.

M That might be one of the problems right there, that these people are coming from all different ethnic backgrounds and that they practice different, you know, different traditions. Of course, they are all Catholic, but I think that might be.

L I do not know how much of that is true today. The ethnic churches are somewhat unique to Youngstown. There are other pockets around.

M Yes.

M But some of the people come to Youngstown and see all of these ethnic churches and they cannot believe it. Okay, but what they came from is because the Slovaks came over and they could not speak the language and they gathered around their priest and they gathered together and spoke their own language, and the Polish, and the Hungarians, and the Germans, and the Irish. Of course the Irish and the German are totally assimilated themselves.

M Right.

L So, they have assimilated. But in my experience with St. Stephan's of Hungary, there are a few old people who hang on to the Hungarian language. Most of the young people cannot speak it. It is hanging on to a culture by consciously doing things to experience it. Okay, in other words, we will have a Hungarian.

celebration this Sunday at St. Stephen's of Hungary.

M Right

L They do things that have Hungarian background and culture to it. If they did not, then the Hungarian people who go to that church would hardly be aware of it. So when they come together they are not coming together with a lot of culture in a day to day living in America

M But do you not think that the little thing that bound them together from the beginning and they have just carried it through?

L The older folk see it, but I think that the younger folks are not bound by that. They do not live their daily life contrary to being Hungarian. Now you take the people in their seventies who are in the Hungarian church, and the Polish church, and the Slovak church, I still think that, in their daily activities, there is a consciousness of their cultural background

M Maybe that is because I have talked to so many of these ones that seem to have the tie, the older tie. That is probably where I am getting this impression from.

L Well, my impression was these people, they can be aware but they are without unless they stop and think about it while they are in America

M Right. Okay, I just have one last question. Maybe this does not hold true, but do you ever have any problems? Is there a barrier maybe working at St. Stephen's because you are not Hungarian?

L No, I have found them most accepting of me. I am not the first non-Hungarian pastor that they have had, so I suppose that their barriers are broken down. I have found nothing but beautiful acceptance from those people.

M That is great

L And the only barrier would be my lack of understanding or knowledge of all their cultural background they have, of learning the language that they speak. Now many can speak it, but it is not a barrier. And they have certainly done nothing but open their arms to me and be of service.

M I had talked to Mrs. Krusely and she said, "He is not Hungarian, you know, our priest is not." I know that they were trying to give some masses in Hungarian in the past.

L And yes, we do have a Hungarian priest who comes in once a month.

M I see

L For mass, and they appreciate that.

M But it is not mandatory, though, to have something like that?

L No It has just given that culture a whole new experience This Sunday, I am told just today, that we are going to have four Hungarian hymns at mass Guess who is going to stand there silent?

M Okay

L But that is neat

M That is Is there anything else that you would like to add that I have not mentioned? Is there anything that you can think of?

L Not specifically, except there is a dream about a teacher that I would like to see And there started to be a movement back in the city and I remember living there in the Youngstown area in the up east section.

M Yes

L I would like to see a turn around, as I am sure that everybody would, of the values and properties beginning to freeze and, somehow, the town just become a better place to live.

M Yes, I think everybody would like to see that Okay, thank you very much

L Thank you, Molly

End of Interview