

YOUNGSTOWN STATE UNIVERSITY

ORAL HISTORY PROGRAM

St. Paul Apostle Church Project

Parishioner Experience

O. H. 486

RALPH BAIR

Interviewed

by

Jerry Hiznay

on

November 12, 1984

YOUNGSTOWN STATE UNIVERSITY

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INTERVIEWEE: RALPH BAIR

INTERVIEWER: Jerry Hiznay

SUBJECT: Organization and Formation of Parish, Key Members, Funding, Holy Name Society, Pastors, Ushers, Community Acceptance

DATE: November 12, 1984

H: This is an interview with Ralph Bair for the Youngstown State University Oral History Program on the History of St. Paul Apostle Church of New Middletown, by Jerry Hiznay at the Ralph Bair residence, 12689 Springfield Road, New Springfield, Ohio, on November 12, 1984, at 7:20 p.m.

Ralph, could you tell me a little bit about yourself?

B: I am 69 years old and I have lived in Springfield Township for forty-three years. I started out, as far as church is concerned, at St. Charles in Boardman and then when St. Paul's was formed in New Middletown, we transferred over to New Middletown.

H: How long have you been married?

B: I have been married forty-seven years.

H: How many children do you have?

B: I have four children. I have two boys and two girls.

H: Have you lived at this place of residence the whole time?

B: In Springfield Township, we originally moved to the corner of South Range and Springfield Roads. We were there for thirty-some odd years. We moved there in 1946 if I remember right. It was right after the Second World War. It was probably in 1944. We have been in this house for five years.

H: You are not originally from the area?

B: No, not originally.

H: You have lived most of your life here? How long have you been a member of St. Paul's?

B: I have been a member since the church was formed, however long that is.

H: You go back to the 1953 period?

B: That was when the church was . . .

H: That was when the cornerstone was laid.

B: We are one of the original members of the church.

H: How much were you involved in the early formation of the parish?

B: I was involved somewhat but not a great deal. I was in all of the fund raising drives. One time when we had the Holy Name Society, I was president of it for one or two years.

H: Since you mentioned fund raising, what type of fund raising activities were there?

B: It seemed like we had a building fund drive. I remember drives, but I suppose I have got some of them mixed up with the Catholic Charity drives too. We have had several fund raisers that I can recall. One was to pay off a mortgage. We had an initial fund raiser when the parish was formed with pledges and money.

H: I was told you used to have picnics and dances.

B: I didn't get involved with those very much. They did have 1950's dances and stags and what have you.

H: Who would you consider some of the key people who were active in getting the church started?

B: There were always the Ohlin's who were prominent at that time. Paul Stebbleton was active. That has been so long ago.

H: John Yasechko Sr. was active?

B: Yes. I just plain forget. There was another fellow that did a lot of work. I can't recall his name right now. He built the altar.

- H: I have a picture of some of the people there from the original book.
- B: I don't even know.
- H: John Pletnick.
- B: He was a handyman. This other fellow designed the altar. He went around and looked at various churches and got ideas and then came up with the pattern for the altar. He was a cabinetmaker-carpenter.
- H: We will come back to that and look at this book a little bit later. Maybe we can come up with some of the names when we look at that. What do you remember about the construction of the church? What men were involved?
- B: I don't remember getting involved with the actual work of the church. I don't know how much of that was done by Kirschner.
- H: Mr. Dechalko was a contractor.
- B: As far as I know there wasn't any and if there was I didn't get involved. There wasn't any volunteer labor, maybe there was.
- H: Can you remember any of the men of the parish who were involved?
- B: I don't recall.
- H: Mickey Burk was saying . . .
- B: I think he probably did a lot of the wiring.
- H: He said that a lot of the men who worked were from the parish but they normally work with Mr. Dechalko anyhow. Stanley Hutchko did a lot of cement work and grid work.
- B: That could be.
- H: Ohlins had to have some hand in it.
- B: Yes.
- H: The Debacca Brothers were probably in it too and the Debacca family also.
- B: The boys were probably young at that time. It is bugging me while I sit here. I can't think of that fellow's name.
- H: I have a list of names here that Father and I sat down and

- got, a lot of the original members of the church. My Uncle Cy lived right down the street from you.
- B: That was your uncle?
- H: Yes.
- B: That was really a shock when he died.
- H: Here is a list. Maybe you can go through that now and pop some of those names back into your mind.
- B: I think the guy's name was . . . Maybe he didn't really . . .
- H: Belong to the parish?
- B: Yes, he did. It was Shirilla.
- H: Steve?
- B: Yes, Steve Shirilla.
- H: I knew his kids.
- B: He had a bunch of kids.
- H: His Steve Jr. was the one about my age. When the parish was finally finished I think it was around 1953 or 1954. When you entered the church for the first time, what type of an impression did it have on you?
- B: Well, I thought it was nice. I just can't remember anything special.
- H: If you closed your eyes now could you visualize the church? Did it have that type of an impression if you close your eyes now thirty years later?
- B: I really probably couldn't. You have seen it in various stages. It wasn't like walking into a strange church. It was complete.
- H: Let's put it differently, you have been here over the thirty years it has been around. How has the inside of the church changed over the years?
- B: Everything is pretty much the same. The biggest change I think was when Father Haidet had it redecorated.
- H: I was told there were murals about the altar?
- B: There were and they were very gaudy.

H: What were the murals, do you remember?

B: They were big. They reminded you of big grapevines. They came together in a big eye at the center. I don't know who the kid was but he said that it didn't feel right and something was watching him all of the time.

H: I could imagine that.

B: Father Pawlewicz was great. He spent money to have it decorated that way. Father Haidet came along and wiped it all out. I like it better the way it is now. It was pretty gaudy.

H: It was somewhat of a distraction?

B: You knew it was there.

H: Going back to early days, what were the masses like?

B: We started out with the old Latin mass. As far as the masses are concerned, they are the same as what I remember when I was a kid up until the time we had the present mass.

H: Can you recall what the first midnight service was like?

B: The first midnight service we went to was in the basement. Somebody mentioned having gone to midnight mass at the schoolhouse. I apparently didn't go because I don't remember.

H: Yes. Rosalie Kubus talked about using the grade school.

B: I remember going there for mass for pretty close to a year. As far as midnight mass, I don't recall a midnight mass at the schoolhouse.

H: Can you remember the first one you went to at the church?

B: I remember the first one because it was in the basement. The upper part wasn't finished yet.

H: What was the attendance like back in those days? It has definitely grown as a parish because it has been thirty years. How many families would you say were involved back then?

B: I thought we started off with about 200 families. I'm not too sure. I seem to recall it being about that number.

H: Since you mentioned that you were involved with the Holy Name Society, what organizations or church activities have you been involved with over the last thirty years?

B: The Holy Name Society was probably the main one. I was on

the council for three or four years. That was fairly recent.

H: Beside yourself, what other men of the parish back in the 1950's were involved with the Holy Name Society?

B: A lot of the old-timers were involved. A neighbor of mine who is dead now, Charlie Huffman, and Mickey Burke were some of them. I don't just know which ones . . .

H: I didn't realize how many there were, especially of the girls. A lot of the lists have given names of husbands and wives, and some of the wives were . . .

B: I kind of lost track of the original old ones.

H: You had Louie and Rudy Ohlin.

B: Rudy is the younger one. He lives over on South Avenue, right? There were several other ones.

H: Vince, the one they call Wint Owen, and Mrs. Brenton, Mary Brenton, were old ones.

B: I think he was the only girl, I believe. The one that owned the parish house I think is dead.

H: There have been a couple that have passed away.

What were the Holy Name Society meetings like back then? How often did you meet? Was it once a month?

B: As I recall, we met once a month. It was more or less a spiritual organization and a fund raising organization. We tried to keep it from turning into a fund raiser. I guess through the years the Holy Name Society has gone . . .

H: We don't have one today.

B: I don't know if they have them anyplace or not.

H: My father-in-law belongs to one at St. Mathias. There are still some in the diocese.

B: They seem to have lost their popularity.

H: Rose said that a lot of the men who were in that got involved with the Bus Club and were transporting and other things.

B: I didn't get involved with the Bus Club. My kids were all grown up by that time.

H: I was asking Mickey when it went out of existence. Since I

have been out here, I haven't heard about the Holy Name Society. He said it was about the time a lot of men got involved with that and they got involved with fund raising efforts with the Bus Club. Make yourself feel young now, Ralph. Looking at the pictures in here, you were one of the first ushers of St. Paul. Maybe it will help you because you are in the pictures.

B: I am?

H: Yes, you are there. You are in the back row. How long have you been an usher?

B: I can't tell you.

H: Was it been on and off over the years?

B: No. I guess it was Father Pawlewicz who asked me. I have been one ever since that time so to speak.

H: Who were some of the ushers?

B: Ed Kennedy was one. I heard he passed away.

H: I was wondering because they didn't give us any names here.

B: This is Joe Savaet. I wonder if that is Joe Carney. Did you know Joe Carney?

H: Yes. That looks like him.

B: Those are a bunch of young guys.

H: That is Joe. I know I went to talk with him. That is Mickey and Stever Shirilla there one the end, and Dick Billock, Stanley Rutana, and Mickey Burke. That makes you feel good, right? You don't look a day older since you were an usher and gave me the names of the ushers? How many masses were there on Sunday in the beginning?

B: I think there were only two.

H: Do you remember the times?

B: Oh, I couldn't tell you.

H: Somebody said 8:00 and 10:00.

B: If I was guessing, that sounds right.

H: Rosalie Kubus said that. She did a little bit of homework. When I told her I was going to interview her, she went out and started calling some of her friends so she had all of



these things ready to go when I came in to interview her. You said that there were about 200 families in the parish?

B: That was what I thought.

H: We are over 600 families now. That is what they say.

Since you have been an usher, when do you think the great growth spurt took place in the parish?

B: I just couldn't pinpoint it. It has just been a gradual growth as far as I was concerned.

H: It has been steady over the years?

B: It has been a gradual growth. I can't think of any big influence.

H: I was just wondering because of the big developments that went in like New Middletown.

B: New Middletown was pretty well started when the parish was here. That is what got the parish started.

H: I was just wondering also about that area off of Struthers Road.

B: It all helped, but it was a gradual build up.

H: Since I have been here, I haven't seen any. It may have grown a little bit.

B: You have been here how long?

H: I think for eight years. Since you are obviously aware of the people who contribute at masses, has the percentage of the contributors increased or decreased over the years? Are more people giving today or are more people giving percentagewise?

B: I wouldn't have any way of knowing. Of course, when Father O'Neill was here, we counted money, but that was as far as it went. We paid no attention to who gave it.

H: Let's out it this way. How much money was in the envelopes? Was there a period of time where more people were giving envelopes?

B: I don't think so. I would think that we are getting more envelopes at the present time than we ever have.

H: Percentagewise?

B: Percentagewise, yes. I say more envelopes now than ever

we have more people than we ever had.

H: I just wondered. The old saying goes that the people who always give are going to give and the ones who don't, don't give.

B: I do go along with that.

H: I was just wondering because that basically would reflect the economy. I thought that you could say that during the 1950's when the economy was really growing rapidly, more people were contributing than say for instance during the 1970's when the economy started to fall.

B: I wouldn't have any feeling for that.

H: I was just wondering as a sociologist and economist, could you go to the ushers of the different parishes and say, tell me . . .

B: You would do better if you went to the person who keeps the books.

H: That is something that I will have to check on. I was just wondering if you look at the people percentagewise and you look at the contributions could you look at it as a way to reflect the economy? When the times get bad, do the people really pull the old belt tight and say I am going to give because it is . . .

B: Do they go the other way and be a little more generous?

H: I think that would be interesting to look at. That is why I thought that if I asked you if maybe you have . . . I know you really don't count the money.

B: I don't have a feel for it at all. Even when Father O'Neill was here and we counted the money, all we did was just get a total of it. I guess maybe they counted the envelopes. I don't even remember if we counted the envelopes. Yes, we did.

H: I always thought that would be interesting. If there is some way to do that, I will definitely look into finding out. For a layman's look at it, I think it would be interesting to find out.

As an usher then and having reflected on things that have taken place, how has your job as an usher changed? Has it basically been the same over the years?

B: We are required a little bit to be greeters, which I try to do most of the time and stand in the vestibule. It really hasn't chagned. It is whatever comes up and the various

things that happen.

H: You mentioned that off and on you have counted money but it isn't that way anymore? How has it fluctuated? Did you really start out counting your money with Father Pawlewicz?

B: No, it was with Father O'Neill that he had the ushers count the money. Since Father Brobst has been here, we haven't counted it. We put it in a bag and put it in the bank. Somebody goes down on Monday and counts it.

H: Mickey Burke and Jack Comerford?

B: I know Jack Comerford did on occasions.

H: That is what Mickey says.

B: I think George Zamary has helped out.

H: Looking at the pastors that we have had here, who have been the pastors, let's put it that way?

B: Let me think. There was Father Pawlewicz. Father O'Neill followed Father Haidet and now it is Father Brobst. I hope I didn't skip anybody.

H: Was Father Bissler one?

B: Oh, yes. I forgot.

H: I met him as pastor of St. Brendan's.

B: He followed Father Haidet.

H: Looking at them and not putting you on the spot because each personality of each priest or pastor is going to be different, can you reflect on each man a little bit? What were they like? First, let's start with Father Pawlewicz.

B: Father Pawlewicz was more or less an old-time priest. He was more rigid in his taking ideas from the people.

H: Can you think back to what his sermons were like? I know that is asking a lot.

B: They all have good and bad ones. It was just so long ago.

H: I know I can recall from when I have grown up in the 1950's that some of the sermons that I recall from different priests were very finance oriented. Some were money conscious. Was he a pastor that got up on the pulpit and . . .

- B: When I got to the point where I was really expected to contribute--when I reached adult life--the first priest I remember was Monsignor Barton over at St. Charles. He never had enough money. He was a good preacher, but he never had enough money. I thought that over the years the priests at St. Paul never preached money as they have at other places. I really don't know why.
- H: You went from Father Pawlewicz to Father Haidet. What was he like?
- B: He was completely different. He was the leader of the parish. That was for sure.
- H: He was the Harry Truman type--the buck stops here.
- B: Yes. He was pretty blunt and forceful as far as I can recall being involved with him less than any other priest that we have had. Apparently, he wasn't here too long. I don't recall.
- H: He was here after Father Pawlewicz died in the mid 1960's.
- B: Yes.
- H: What was Father Bissler like?
- B: I can remember Father Bissler's sermons because five minutes was a long one. He said what he had to say and said it. He could have a mass in a half hour with no trouble at all.
- H: What about Father O'Neill?
- B: I always liked him. I liked his sermons but he had a tendency to repeat. You were here when he was.
- H: Oh, yes.
- B: He had a good message, but he kind of dulled it sometimes.
- H: When you talked to him one on one, he was such a brilliant and articulate individual. I think a lot of times he felt uncomfortable in front of crowds. I don't know what it was, but anybody who had a chance to go with him one on one, he definitely came over well.
- B: I suppose like any priest that has been here he probably has many friends.
- H: Currently, Father Brobst has only been here a few years. It is tough to evaluate.
- B: He is entirely different than any of the others we have

had here. He was probably here just as long as the other ones have been here. The difference between Father Brobst and Father O'Neill is that Father O'Neill ended his sermons on a happy note I always thought. Father Brobst gives you something to think about.

H: It makes you wonder.

You mentioned some of the changes in going to the Vatican II which was when all of the big changes started taking place from the Latin to the English back in the mid 1960's. What type of affect do you think the Vatican II had on the St. Paul Parish? How did the people respond to the Vatican back in the mid 1960's?

B: I don't suppose they responded different than did most places. Everybody fights change. As you look back, I wouldn't want to go back to the old pre-Vatican II days. You remember all of the good things, but of course there are things that you don't like so well. Overall, I wouldn't want to go back.

H: How do you think the other people felt? You felt that there was a definite resistance.

B: Sure, there was.

H: I'm not going to say hatred or animosity, but I know there are a lot of people who are confused and upset.

B: It is that you want to hang on to the things that you are used to, traditional, and comfortable.

H: The altar changed? How did people react to that going from the priest's back being to you 90% of the time to now the priest facing you 90% of the time.

B: This, I think, is especially good. You mentioned awhile ago a change in the church. One of the changes too was when they took the altar rail out.

H: Since Father Haidet was here was there much of a pre-education of the parish before the changes? Did he get up on the pulpit and explain that these were the changes that we were going to have? Were they gradual changes or did they come?

B: They didn't come out and say that next Sunday we are going to complete a new format. I remember that they changed it over a matter of a couple of years.

H: One of the big changes I think that an usher would notice is the wearing of hats with women?

- B: Women had stopped wearing hats by that time anyway. I hadn't thought of that too much.
- H: Somebody who is young today in the Catholic Church and goes to mass and they . . . it is something that they totally don't remember.
- B: I hadn't thought about that much.
- H: Pope John Paul had recently given the okay that you can have the Latin vernacular occasionally.
- B: Right.
- H: I am wondering now, I wonder how many priests are going to go back to the Latin vernacular.
- B: That is true.
- H: I think for historical aspect, I think for the youth of today's church, would it be a good experience for them?
- B: Unless they spent the time to study Latin it would not be a good experience. I went to mass and really didn't know what the prayers were in Latin.
- H: The only people who really knew were if you were a Latin student or an altar boy. An altar boy had to memorize them.
- B: They memorized them, but did they really know how to translate it?
- H: Thinking back, I was an altar boy in the pre-Vatican II days and it was primarily memorization.
- B: You mumbled all of those Latin words and really didn't know what they were. If you did, you really had a better chance with the missals because you had the Latin in front of you.
- H: When I look back, I think it would be interesting to see the Latin High Mass at least occasionally. I think how beautiful that was.
- B: Right, especially on special occasions.
- H: In recent years when we have the Advent season, we use the Onu Dias.
- B: Oh, yes.
- H: That is nice to hear that in Latin instead of "O Lamb of God" and here it is in Latin, Agnus Dei.

- B: It would be nice, but I don't think that too many of the people even when they had the Latin masses really understood what the mass was.
- H: You feel that the change has been positive or negative?
- B: As I said before, all in all, it has been positive.
- H: You as an usher especially standing in the back of the church for all of those years looking at mass participation, do more people participate today?
- B: I am sure that they do.
- H: At mass last Sunday, we didn't have the organist. The people sang quite well.
- B: They probably sang better than with the organist there drowning them out.
- H: I was really impressed with that. When I have asked a couple of people I think what I have gotten so far is unanimous. Anybody who has been conscientious and looked at it, I think the change has been for the better as opposed to the worse.
- B: I have always kind of criticized the Bishop for the deal out at Vienna with Father Roach. He could have let him go. The man wasn't going to live forever and now they turn around and say they can have a Latin mass part of the time.
- H: I have an uncle and a cousin that belonged out there. Dr. Crowe had just recently died, we went to the burial mass out there at the church. It was interesting to hear the Latin mass all again. Speaking of sermons, I heard it was definitely negative.
- He was definitely from the old school going back to where he made his youth. Today, you look at God as a forgiving god. Years ago, God was more of a vengeful person. When I listen to his sermon he is definitely a traditionalist from the old school. It was an education to see.
- B: I know a little bit about what is going on as far as that goes. My daughter lives out in Vienna; they are building a church of their own.
- H: It is down by the country club. It is just by the overpass where Route 11 goes by this side of Avalon Inn if you are coming back east.
- B: I didn't realize what church that was.
- H: That is it. That is interesting to see something like that.

Talking about change then, a good summation question about change is how has St. Paul changed over the last thirty years?

B: It has grown and has gotten bigger. That is about the most I can say for it.

H: Is there anything else that you can think of? You have seen a lot of faces change over the years, how have they changed? Are they younger or older?

B: I think we probably have more middle-aged people. It is probably a pretty good mix if you think about it.

H: I know when I go to mass there is. If you sit back and look, there is a good block of what I consider elderly people, a good block, middle age, and a good block of the youth. Talking about the youth, right now we are in a very tumultuous society. Are there enough young people coming to church?

B: I suppose the young people come better than the older people.

H: I was just wondering.

I can think back to when I was in my high school and younger college years going to church whether that was part of that being liberal and radical at the time but most of the younger tended to congregate in the back of the church at least where I went to church. How about here at St. Paul?

B: We don't have that problem. Father O'Neill would stop in the middle of mass and ask the people to get the kids out of there.

H: That is good.

B: Father Brobst has mentioned a couple of times about this. I don't recall him saying it from the altar.

H: On the side he has told you?

B: He has said to get those people out of there.

H: I just wondered.

B: We have had a high school student once or twice who has left. It is some young person. Ordinarily you just tell them that Father doesn't want anybody standing in the back. If you are going to stand, move inside. You get them inside and get them a seat.

H: That is good. When I was that age, I wouldn't ask because I was there for mass, but you would have all those young kids



who were more there for a gab session than they were for a mass.

B: I mostly see young girls more than the boys who visit during mass. At least they are there.

H: Here is a tough one that I have asked the people that I have interviewed. Since this has been primarily a rural farm Protestant community out here thinking back to when you came here, how did the people of Springfield Township respond to the Catholics first of all, and then to the beginning of St. Paul's? Was it done with open arms or did you feel any friction?

B: I didn't feel any friction. My wife was in several clubs and she was the only Catholic there and I don't recall any problems.

There have been a couple of ministers that I recall who were probably anti-Catholic, but at that present time I don't think there are any.

H: We have had that good ecumenical movement in modern times. I was trying to get back to the late 1940's and early 1950's when the Catholics started to think about it. According to that book, it was the late 1940's when people like John Yasechko, Mary Brenton, and a couple of other people started rolling the ball for the church.

B: I suppose they ran into some opposition. As far as I was concerned I did not know of any.

H: I grew up in Poland Township out in the farm area. I know when I went into the village I always felt as a Catholic I was definitely looked down upon.

B: Sometimes Catholics were at fault too. They were just as rigid as the Protestants were.

H: That is true too. I can think back to my grandfather. He was definitely against us going out with a Protestant just like the Protestant family would have been the same way. He was even more so if we would have gone out with an Italian-Catholic. He still would have been upset. He was a good old 100% hunk era Irishman.

B: The same thing in my family. The first thing my grandmother would ask if we brought a girlfriend or boyfriend to meet her was, "Is he or she Catholic?" I recall very distinctly my sister taking her boyfriend there. I don't even know what church he belonged to. He was German, which was the same as her. As soon as he was German it cancelled out the religion.

- H: Today, of course, that is something that we don't see in society. It isn't anything near those things. I look at my family. My one sister is Catholic. Everyone else has gone un-Catholic. It was very untypical two generations ago where today it is becoming very typical. They weren't cold, but they weren't totally warm either. It is somewhere in between. It was neutral.
- B: It was neutral.
- H: I was just wondering, in this area here going back and talking in college classes, Mahoning Valley, Trumbull and Columbiana Counties were definitely KKK back in the 1920's.
- B: I am sure they were. I wouldn't know. I didn't come to this area until 1944. I moved to Youngstown in 1937.
- H: It was something in the back of my mind. I wondered if there was a carry over from the 1920's. The climate of the 1920's was more anti-immigrant and anti-Catholic because of the jobs. It was even anti-black. Looking at the list that I showed you of the people, is there anyone today that would be really helpful about getting information from the early days of the church?
- B: You probably got the ones that I know of like Mickey Burke and Mary Brenton. She lives in Poland.
- H: Are they the ones building the duplex by the church?
- B: I don't know. I have seen them in church the last couple of months.
- H: Father mentioned that. I wasn't sure. They bought that property years ago and when they decided to retire, they wanted to build the retirement house there so they could go back. He and she were both really active in the early church. According to the pictures, he was one of the original choir directors.
- B: I forgot about that, but he was. He was an original, I think.
- H: She was really involved in everything.
- B: Right.
- H: Is there anything else you can think of to add to the history of the church? Are there any interesting stories or humorous things that have happened?
- B: No.

H: Were there any embarrassing moments?

B: The most embarrassing moment as far as I am concerned, I was trying to sit here and think of where we went, but I picked up a couple of fellows and Father Pawlewicz and went someplace for somekind of meeting. I got a flat tire on the way back. I can't remember where we went or what meeting we went to. I can't remember who was along. Father Pawlewicz was around. There was a car full, but I can't remember where we went.

H: That would be an embarrassing moment.

B: I remember where the old parish house was and they rented it out for a couple of years there in Middletown.

H: Where at?

B: It was on Route 170. It was a double house on the south side of the road. The road runs north and south through there. I don't know how long they rented that house.

H: There was an old one and they gave the house right to the parish right? When was that?

B: As far as years go, I don't know.

H: That was during Father Pawlewicz's time right?

B: I'm sure it was. Yes, because I remember him living there.

H: Father Pawlewicz allowed the CCD. Before the CCD center was built they used to have CCD classes in the basement of the house and all over the place.

B: We had several meetings in the basement of the house.

H: Were you involved with the early bingo?

B: No.

H: I was just wondering. I think John Markartan was involved with that.

B: There is somebody who was around from the beginning.

H: He likes to talk.

B: Was he here when the parish started?

H: Yes, according to the pictures in there. He and his wife donated the second station of the cross. The donation was by them. You have seen a lot of people and met a lot

of people over the years as being an usher. I, as a schoolteacher, see kids who walk up on the street and say, "Hi, Mr. Hiznay." I recognize the face. If you give me five or ten minutes I will associate the face with the name. It is embarrassing to say, "Okay, what is your name?" You don't want to slight the person.

B: When I was working, I was doing service for IBM going into all of these offices with various people. You are one guy going in. I would see twenty people in a day. You meet somebody on the street and you might know their first name and where they work, but that is it.

H: Doesn't Dick Heberling work for IBM out here?

B: Yes.

H: How about Ruth Finnie?

B: Oh, yes.

H: I would like to thank you, Ralph, for your time. I think you have definitely given me quite a bit.

END OF INTERVIEW