

YOUNGSTOWN STATE UNIVERSITY

ORAL HISTORY PROGRAM

History of the Youngstown Diocese

Personal Experience

O. H. 1563

SISTER LIN HOWLEY

Interviewed

by

Stephanie Fisher

on

October 19, 1992

SISTER LIN HOWLEY

Sister Lin was born in Youngstown, Ohio on Sept. 22, 1923. The greatest influence on her decision to become a nun were her grade school teachers at St. Dominic's in Youngstown and Our Lady of the Elms in Akron. Sister Lin graduated from high school at Our Lady of the Elms and decided to join their order, the sisters of St. Dominic.

After joining this order, she immediately began teaching elementary school for six years in Barberton, Ohio without a teaching degree. It took her twelve years to receive her teaching certificate at St. John University, going to school during summers only. Later, she received her masters also at St. John in administration and supervision.

Sister Lin's first assignment in Barberton, Ohio lasted six years and was one of her most memorable experiences. Teaching first grade gave her the greatest sense of accomplishment because they learned to read. Looking into the future concerns, Sister Lin, because children are watching television and not reading, stated: "Why would children spend five hours reading Tom Sawyer, when they can be entertained in two hours by watching it on T.V.?"

Her assignments were: teaching in St. Augustine, Barberton; Our Lady of the Elms Grade School, Akron; Regina Coeli, Alliance, where she also served as principal for six years; Director of CCD teachers in seven small parishes in Colorado, including Aspen; and, Consultant for Religious Education for the Diocese of Youngstown. She is presently Director of Adult Education for

St. Peter's Parish in Canton, and also serves as Pastoral Associate for All Saints Parish.

The most positive experience for Sister Lin in the Youngstown Diocese had been working in the Department of Religious Education for seven years. In her opinion, the Diocese stands out among others, because of its tremendous spirit, size, people, and ethnicity.

O. H. 1563

YOUNGSTOWN STATE UNIVERSITY
ORAL HISTORY PROGRAM
History of the Youngstown Diocese

INTERVIEWEE: SISTER LIN HOWLEY
INTERVIEWER: Stephanie Fisher
SUBJECT: St. Dominic's, CCD, Barberton programs, All
Saints, Canton
DATE: October 19, 1992

F: This is an interview with Sister Lin Howley for the Youngstown State Oral History Program, on the history of the Youngstown Diocese, by Stephanie Fisher, on October 19, 1992.

Okay Sister, I need to know a little bit of background material. When you were born, and where?

H: I was born right here in Youngstown, in September of 1923. I grew up here. I have two brothers who live here in town, also. [I have] several nieces and nephews scattered around the country though, going along with everybody's mobile society today, I think.

F: Okay.

H: [I] went to school at St. Dominic's. Then, I went to Our Lady of the Elms school and graduated from there in Akron. And, after that. . . .

F: What made you determine to go into this?

H: Well, I was taught by the Dominican Sisters at St. Dominic's. And, when I was in the fourth grade, I thought it would be wonderful to teach school and be able to rally kids around, have them do stuff together

and just have a lot of fun. I think really, I thought about being a teacher before I thought about being a sister. As I grew older, my experience with the sisters were very good, and I just wanted to do something about it as soon as I could. So, I did.

F: So, what particular order did you join?

H: The Dominicans.

F: The Dominicans.

H: [Chosen] after the sisters who had taught me at St. Dominic's.

F: And, where did you receive your religious training?

H: In Akron at Our lady of the Elms.

F: And, how long did that take?

H: Two years, only. In those days, we began teaching without a lot of formal training. We just paid close attention to the experienced sisters on the staff. In those days, most of the teachers were sisters. I had the good fortune to meet the good principal, who was in my classroom often, and was telling me what I should and should not be doing, what needed to be changed, what needed to be improved. After I had been teaching for six years, I had the excellent privilege of a sabbatical, if you will, and [I] studied for a whole year, which was not the privilege of all sisters. We usually went to college during the summer, weekends. And so, we were teaching and going to school at the same time. It took a lot of us between twelve and sixteen years to get our first degree, because of the short amount of time we had to go to school. I fortunately had a year off, and I was grateful for that.

F: What about a master's degree? Did you receive a master's degree?

H: Yes, also from St. John's, and that was in Administration Supervision. I just had lots of great experiences, I think. I taught CCD (Confraternity of Christian Doctrine). [I] taught grade school, grades 1-8. [I] served as a principal. [I] worked out West on the western slope of the Rockies in seven little parishes, two of them being Aspen, and Glennwood Springs. That, for the most part, was doing teacher education and CCD work. Then, I came back to the Diocese and worked in the department of Religious Education for seven years. And, [I] went to St. Joseph's in Alliance and served as Director of Religious Education there. Also, at St. Peter's in Canton, as Director of Adult Education.

Now, I'm Pastoral Associate at All Saints in Canton. Who knows what my next job is going to be.

F: Now, what Diocese is Canton and Alliance in?

H: Youngstown.

F: Youngstown.

H: Yes. See, I was just out of the Diocese for three years, and that was in the Diocese of Denver, Colorado.

F: Okay. What made you come back?

H: What made me come back? I know. I was living with one other sister only. And, we were living in a small house on the western slope [of the Rockies]. And, we were the only sisters in the area. She became ill and needed to come back. I did not like living alone that far away, and so, we came back. It seems. . . . I think that was probably it. Yes, I would say.

F: [Is there] a lot of spirit in Youngstown, as far as the sisters? [Do] they really make you feel welcome.

H: Yes. And, it was interesting, too, because I did teach in Barberton, Ohio and in Akron for about ten years of my life. The rest of my life has been--with the exception of three years in Colorado--in Youngstown. I was just glad to come back. I was at Regina Coeli, which was a brand new parish in Youngstown, for eleven years. I loved the kids and loved the teachers. I love telling this story. When I was principal, I was gone one Saturday, and [I] told one of the young sisters that I was expecting a call from Bishop Malone. He wanted us to do something. I don't remember the detail. But, I said to one of our young sisters, "If Bishop Malone calls, give him this message." When I came back, she told me the long conversation that she had with Bishop Malone, who she had never met. I said, "Georgeanne, when he sees you at the next meeting we attend, he will call you by name and remind you of this conversation," and he did.

F: How many brothers and sisters do you have?

H: Just two brothers. I'm right in the middle.

F: So, tell me a little bit about your first assignments that you mentioned.

H: My first assignment was in Barberton, and I taught third grade. I remember Monsignor Schmitz, old German Pastor, asking me if I had any experience teaching. And, I don't know whether it was the Holy Spirit or my

Irish background, or what it was. But, I said to him, "Monsignor, I have been in a classroom before," (laughter) which really didn't answer the question, but he accepted it. We had an average between forty and fifty youngsters per class there. And, I could probably tell you today half of the names of the children I taught in that first 3rd grade and where they were sitting. They just made a great impression on me. It just seemed like such a gift to be with these youngsters. I don't know if they learned anything, but we had a good time. I know that they liked me, and I liked them. I thought that was probably the most important thing that could have happened that year.

Then, I went to fourth grade. And then, [I] went to first grade. And, two good principals, I would say, I had the experience of being with and some older sisters who were great women, loved kids, and I think I learned how to teach from their input. That's all we did in those days is go to school, come home and [have] recreation hours. We talked about school and how great the kids were, and what we could do to improve our work with them. And, [we] corrected our papers together. So, it was just school and home, church and home, and school and church. And, that's all it was in those days.

F: What's different now?

H: What's different now? Everything. I think sister used to have a stack of papers and a bible. And now, sister has a notebook and some car keys. I think that we're into many, many, many different things now, than we once were. I think it's to our credit that our parochial schools are under the direction of so many lay people. I think it's a real credit, because we taught people well. We gave them enough confidence that they could take over our schools from us, and we went on to other things. Years ago, the sisters took care of an immigrant church. They took care of the kids in school, and hospitals, because that's what needed to be done. Now, CCD's need to be taken care of. Jail ministries need to be taken care of. Battered women need to be taken care of. Administration of parishes needs to be taken care of. The priests need a lot more help than they once did. That, the sisters are able to do. With our shortage of priests, we can aid them in many areas. And, I think, like with you, there are so many jobs, so many needs now, that there were not fifty years ago.

F: What wonderful programs has the Diocese set up, that you feel are wonderful programs?

H: That the Diocese has. . . . I think--thirty years ago--the CCD program that offered classes for non-certified teachers, lay people, to become certified teaching religion, I think that was a fantastic program. I think the present media library that we have is out of this world. It's the best this side of the Mississippi. I think that their very current Walking Together Program is outstanding! I think that a lot of people do not take advantage of things that the Diocese offers. Like, you're probably familiar with this Walking Together and the shortage of priests.

F: Could you explain that a little more in detail?

H: There is a shortage of priests. That's obvious. I think, we all recognize that. Where we, at one time, had two or three priest at a parish--we have some situations now where--there is one priest for maybe two parishes. And eventually, that's going to become more of the norm. This Walking Together process has been going on in the Diocese close to two years. People all over the Diocese were invited to meet and give their input, and entering dialogue on this whole thing. I think a lot of people, unfortunately, didn't take advantage of it, so they're not sure what's going on. But, that's not the fault of the Diocese. I think it's the fault of the individuals who just did not take advantage. But, that's life. I think we offer opportunities. And, people take advantage, or they don't take advantage.

F: That's true. Okay, are you retired, semi-retired, or not at all right now?

H: Not at all. Sisters do not retire my dear. Sisters are recycled. No. I'm working two jobs, really. I'm full-time. I live at the parish house at All Saints in Canton. There, I do what needs to be done, because there is no pastor in residence. So, I take care of the Sunday Bulletin. I take care of the people who are ill. I take communion to the house bound. I give the baptismal program. I have done the confirmation program. I can't think of everything I do. And then, I do the Adult Education programs at St. Peter's, including confirmation, preparing the adults for confirmation, doing the baptismal program with the parents. I teach Monday and Wednesday nights, usually Adult Ed., and that would be on the Sacraments, or something on the Scripture. I do the scheduling of the greeters, ministers, and all other ministers who do the Eucharist ceremonies when a priest is not available for mass. I write for the Bulletin. [I do] a number of things. So, that's really full-time. And, my health is good, thank God. So, I just feel there's several good years in me left yet.

F: Are there a shortage of sisters?

H: Yes. By a shortage, meaning there aren't as many sisters as we did have. I don't know whether the shortage of sisters is going to affect the Church the way the shortage of priests does, because we're a Eucharistic Church and it's only the priest that can celebrate the Eucharist at this point. And, that's a real concern. The sisters aren't involved in that, so if there are more sisters or less sisters, I don't think it affects the Church quite as much. But, those who are around are, I think, still capable, viable people.

F: When do you believe there was a drop-off in the sisters?

H: I think, in the late 1960's. And, it's difficult to know what caused it. I think the changes in the Church caused some women to leave. And, I don't know whether it was the sisters leaving because they had a chance to get out and dress like other people, or whether some of them chose to stay because it was a feeling of security. I think, those who chose to stay and bite the bullet and take things the way they were, were the committed, dedicated women that knew what they were about and knew what life was about from the time they decided to take their vows and be committed religiously.

F: So, in effect, you're saying this all occurred after Vatican II?

H: It was around the time of Vatican II, shortly before. And, I don't know what caused it. What causes anything, really? There are just so many ramifications and reasons. The reasons that any individual has for making any choices always need to be taken into account, also.

F: But, it does seem odd that Vatican II uplifted the sisters life, really. A lot of the restrictions weren't there, yet you have people leaving.

H: Yes. And, that's hard to understand. You know, many of our sisters left, too. They were teachers, and they left because they were tired of teaching. Yet, they left, and the jobs they chose to become employed with were teaching jobs. It's difficult. So, I just don't have the answers. I don't know if anybody has the answers to what's going on in our church. I think we're too close to it to really be able to say that this is the answer. I'd like to read a history book two hundred years from now to see what posterity will say about our age. What will they call it? The Golden

Age? The Iron Age? The Stone Age? The Muddy Age, possibly? We're just so close to it.

F: What do you think is going to happen with the Diocese due to the shortage of priests all over the country?

H: I have no idea. I just commend Bishop Malone and his staff, or whoever, for listening to the people of the Diocese. Because, he has just come out very recently with a plan saying, "This plan, I approve of." People talked about it, for Walking Together. "This is the plan I approved of." Perhaps, by the year 2000, some Churches will be closed, and will become oratories, which means some Sacraments can be celebrated there. Anybody who chooses to be buried from their church, can be buried. This is not going to happen next week. And, the experience that some people had in Detroit--the Bishop wrote a letter and said, "These twenty-three churches are going to close within a number of weeks." So, I think that Bishop Malone and his staff have a lot of foresight saying, "This is something we need to look at. This is serious. We're in this together. But, we have time to look at it." A lot can happen within seven years. So, he's given us a lot of time. We need to get it into our psyche. But, who knows.

It would be nice, eventually, if we could be looking at three groups of people, I think. One group is ordaining married men. That is one possibility. Another one is looking at the good men who have left the priesthood to get married. Could they come back, or ever ordaining women? Now, those are three groups that, at the moment, we are not looking at. Because, the situation is, at this time in history, we are still dealing with celibate males, only. And, that's what we deal with, the facts as they are. Eventually, we may go down another avenue, but not at the moment.

F: So, this doesn't need to be discussed?

H: No.

F: The first option, then, is to close churches, or consolidate, rather than. . . .

H: Consolidate or team, partner them. And perhaps, give two or three parishes to one or two priests, which means that all of us lay people will have to get involved if we want the church to continue. But, I think this is not just Bishop Malone's responsibility. This is the responsibility of all of us, and we need to look at it.

- F: Do you think back in Bishop Malone's mind, he's thinking about these three groups, and it could be a solution?
- H: Well see, the solution cannot come from Bishop Malone, because at this point in history, our present Pope is saying, "This cannot be discussed. This is not an option at our time in history." And, if he says that this is not an option now, we deal with that. Again, lots can happen within seven years, you know. And, I don't think that we dare point the finger at Bishop Malone, or anybody, saying, "You're not doing it right." He's doing the best. I'm glad I'm not in his position. I think he's doing a good job. He's got a good track record.
- F: What churches are due to be consolidated in the Diocese?
- H: Currently, All Saints--the little, tiny church where I am living, two hundred and twenty-two families--has been paired for one year with St. Peter's. I think they are eighteen hundred families there. So, Father Finnigan, who is the man I'm working with, is taking care of St. Peter's and All Saints. So, that's a pair there, and I think that we're doing the best we can. We have gone from three masses a weekend at All Saints, to only one mass. The people have accepted it reluctantly, but I think they're beginning to see that these are facts. And so, we deal with it the best we can.
- F: As far as a constantly devoting your time, how is it possible for one priest--is that what you're saying--for two churches to give himself to those in need?
- H: He's got a good staff, and I think he recognizes that. He has good secretaries. He has a retired priest, Father Bruce, helping him. He has another retired priest who comes to All Saints two Sundays a month. He's got an excellent DRE at St Peter's. He has me at All Saints. I do oversee the CCD program. That's another area. So, I do work with those teachers and the youngsters and the parents, and so on. So, I think that it can be done with good help, and that's why I say it's the job of all of us to serve where we can.
- F: So, due to the shortage of priests, what jobs are the sisters taking over that was never thought of?
- H: No. I don't think the sisters are taking over.
- F: No?

- H: No. And, I don't think that's an option at the time. I think they're helping where they can. And, I'm sure that. . . . For example, a report comes in from the Diocese. [You] fill out the number of Sacraments that have been received and the number of masses, people who have attended. You know, so many records need to be kept. With competent help, the priest can say, "Sister, fill this in and see that it gets back." So that he, then, does not have to do that kind of stuff. And yet, it is important. So, he can give it to a competent person. He wouldn't give it to somebody off the street. He would give it to somebody who understands. So, I think those are things that . . . that's just one example.
- F: So, more lay people are getting involved in the Church? They need to.
- H: They need to. They need to. And, I think that, our parish councils are becoming more sophisticated, you know, getting good people, having a better sense of church, and realizing what the situation is. If we want to go on as a church, we've got to help each other. There's just no way. . . .
- F: That's right. I believe that originally, the lay people ran the church. Is that true? [They] have more involvement now, than the ordained. Is that true? I don't know how far back.
- H: Oh, I think, yes. Well, the time right after Jesus, when Jesus ascended into Heaven, mass was celebrated in people's homes. And, by the celebration of mass, they broke bread, and they read the Scriptures. They gave homilies. Women were giving homilies. Fathers were giving homilies. Teenagers were giving homilies. Little kids were reading the Scriptures. So, that certainly was an involved lay church. But, as the population grew, the more people you have, the more structure you have to have. I think, over the years, that's where the structure came in. And, this is where we are in history today. So, it's where we are.
- F: Now, you had talked about options who allowed the person [who] had left and gotten married, back into the church. And, to get rid of the issue of celibacy, or at least talk about it. . . .
- H: At least talk about it.
- F: Would you like that for the sisters? It would be only fair that any person devoting their self to God would have the same option.
- H: For ordination, you mean? Or, to be a priest?

F: Well, for a sister, if you're going to allow a priest--well, I don't know if this would ever happen, it's just that it's a hard time right now--to choose not to be celibate or to be married. Could a sister do the same thing? Would it work out if you had the sisters doing the same thing?

H: I don't know. I remember some years ago talking with a half a dozen preschool teachers at St. Joseph's in Alliance, where I was Director of Religious Education. And, it dawned on me and them--there were some kids around and we were getting a lunch or something, and when we sat down and the kids left, it dawned on me--the only difference between me, who has taken vows of poverty, chastity, and obedience, and these married mothers of preschoolers, was the vow of celibacy. Because, the vow of obedience means you need to be available. And, who has to be more available than a young mother. "Mom, where's my sock? Mom, I can't find this. Mom, I don't feel good. Mom, mom, mom." So, they certainly are bound by obedience to their family. And poverty, who has to be put in second place, always? If the kids need shoes, the kids need something for school. So, those young mothers had a sense of what it meant to go without. They were married and I was not. And, that's the only thing.

Now, I'm convinced that there will always be, in the Church, a place for small groups of celibate women. I think that the time when we have droves and droves and droves of sisters, who filled our parochial schools and our hospitals, is passe. But, I think, if we would take a look at women, the ordination of women, it wouldn't be just sisters. I think it should be all--married women, single women, celibate women, but I think that's down the road a hike. I think that we deal with what it is, and we deal with it in a positive way. We can't say, "They're not ordaining women, so I'm leaving." That's ridiculous. I think we need to be positive about the whole thing.

F: It could happen. You never know.

H: Maybe in your life time, but not in my life time. I'm the grandmother here.

F: What was your reaction to Vatican II? That was so positive. Did you expect it?

H: No. I don't think anybody expected it. But, if anybody was ready for it, the American sister was ready for it, because she knew that she didn't know everything. We wanted to go to school, and we wanted to learn theology. We wanted to be updated on things

Spiritual. So, we were educating ourselves in the late 1950's, early 1960's. And then, when the windows of Vatican II were open and [the Pope] said: "Everybody should be doing Scripture. Everybody should be doing theology." Sisters were able to say, "Hey, we've been doing it for the last ten years."

We were ready for all of the changes. Now, the priests were not, I think, and it was unfortunate, because their seminary training said, "Here are the answers, and if this problem occurs, this is the answer." So, they came out of the seminary feeling that they had all of the answers. That's the way it was. That's the way they were taught. I am not blaming them. That's just the way it was. But, we never had that training. We were always taught, "Hey, you could always learn more. You don't have the answers." We were even taught that the priests had the answers, and we believed it. That's the way it was. I'm not pointing the finger at anybody. Those were the facts in those days, the "good old days." Someday, these will be the good old days.

F: Could you compare the "good old days" to now, before 1963?

H: Well, when I began teaching in the early 1940's, it was very easy. It was fun, because parents and Church and neighborhoods and schools were of one mind. I remember when I was growing up, that I could not do anything out of line, because if my mother or father didn't catch me, the lady on either side of me or across the street would catch me, because they thought exactly like my parents. So, it was, kind of, easy. The schools were the same. We transferred kids from one school to another. They could go from one 3rd grade to a 3rd grade two states away, and they would fit in. Now, there's such a mobile society and such a plurality of values, that it's a little more difficult to deal with. It's a lot more challenging. I think, in a way, it's harder.

It might be the Vatican II opened up all the windows and said, "This is easier. You have to be responsible for your own life, because somebody else is not telling you what's right or wrong." [It] is a little more difficult. Especially, on those of us who were taught, "This is what you will do, and this is the way." You are too young to have had that experience, but it's a great time to be alive. I just am grateful for it. I lived when I did and am living when I am now. Probably, the greatest accomplishment that I have had in my life was teaching kids to read. Of all the things I have done, I think teaching first graders to be able to read was just a fantastic accomplishment. I'm concerned, today, if children a generation from now will

know how to read. You can say, "It's such a delight, honey, to read Tom Sawyer," which would take them five hours, maybe, if they stayed at it. But, they can sit in front of a television for an hour and a half and get the whole story. You know, would they . . . what's easier? And, I think that, we will always need to read. Our computers can add figures, but they can't teach us to read.

F: So, how did you hear about the Youngstown Diocese being formed, broken away from Cleveland?

H: I remember sitting in our community room at the Elms and reading it in the newspaper. It was, I think, the summer of 1943, and I was a very young sister. I was living at the Elms, and it was the year after I was professed. I remember being there with several other sisters. And, a sister--I'm sure it wasn't I who read the paper, because it was probably an older sister who had it--said, "Did you know that Youngstown is going to be a Diocese?" And, I remember standing up and clapping my hands, and saying, "Isn't that great!"

F: Why do you think there was a need for it to be formed? It was not, certainly, up to the Cleveland Diocese? Why was it formed, do you believe?

H: I don't know. I really don't know, because there was talk about Akron. There's still talk about Akron being a Diocese. I don't know whether it had anything to do with the location. Youngstown was a steel city, and a secure city, because as long as the steel mills were working, people had jobs. We just assumed that would go on forever. And possibly--because it was a greater distance from Cleveland, than was Akron--maybe that would be. . . . I don't know.

F: Do you think Cleveland was just too big at the time?

H: Oh, I--this is just my thinking--think Cleveland is still too big.

F: Is still too big.

H: In my opinion.

F: [Bigger] than Akron, is that why they're discussing forming another Diocese?

H: I think so. I think so. And people have said, too, "We can't do that in Cleveland, but you've got such an advantage in Youngstown." I say, the advantage we have in Youngstown is our size. We have one hundred and seventeen parishes, and so many people know so many more. And, Bishop Malone grew up here. He's a local

boy. He know's everybody in town, and everybody in town knows him. And, I think our size is a great advantage.

F: Would a disadvantage be that Youngstown is too far from different. . . ? I mean, it's composed of six counties. And, don't you think that for some, it's too far of a drive, to drive another two hours. The distance. . . .

H: Oh, yes. And, I have heard people in Ashtabula say facetiously, "Well, this is the Diocese of Ashtabula," or, "This is the Diocese of East Liverpool." Just saying that facetiously, because of the distance. Like, Aurora. Does Aurora still belong to our Diocese? I think so. Those people are so Cleveland oriented, because they're right on the fringe, but you draw the line someplace. I think, by and large, the people that belong to the Diocese of Youngstown are happy to be members of the Diocese of Youngstown. I know, if I were to minister at my age and with my experience in a parish in Cleveland or Cincinnati, I would be uncomfortable, because I know the way Youngstown runs. And, I like the way Youngstown runs.

F: Well, does the Diocese run smoothly, and has it from the beginning?

H: Oh, heavens no. Does every marriage run smoothly? Does every class room run smoothly? I think, it has had its ups and downs. I do think, though, we've only had three Bishops, I believe. We had James McFadden. I think he came down from Cleveland, and then, we had Bishop Walsh. Now, we have Bishop Malone. Within fifty years, we've had three Bishops. That's great continuity! Sometimes you get in a rut, because you have such great continuity. But, on the positive side, there's been a good follow through. We've had some good priests, too.

F: So, what do you believe your responsibilities have been, besides an educator for the Diocese?

H: Oh, I've been just an educator. That's all.

F: Just an educator?

H: Well, not just an educator.

F: Right.

H: Yes, because I've have tremendous opportunities, as an educator, to travel, to read, to meet people, to be in various classrooms and various levels and various parishes, and to have all kinds of experiences, which

make me a better "who I am," [and] to enhance those whom I meet. I think that every single individual is a teacher, perhaps not an educator, but a teacher. You know, the scrungie, young kid at the gas station teaches me what goes on under the hood of my car and can run circles around me in some areas, as I can run circles around him in other areas.

F: Who do you believe are the central figures in the formation of the Diocese, from mid-start, to now?

H: Who do I believe?

F: Yes.

H: Bishop McFadden, I think, because he had the courage to come here from Cleveland. I think that Bishop Malone has . . . the national figure that he has been serving on the National Group of Bishops. I think Bishop Hughes--I wish you would have the opportunity to interview Bishop Hughes--I think, he would have something to say. I think that he was very good. I think that Father Phil Connoley and Sister Mary Ann Coz certainly added much in the area of religious education. I think that Mr. Jack Augenstein, who was the Superintendent of schools for a number of years--[he] got the principals together and was here at the beginning of the Government programs for parochial schools--added a great dimension. I think that the pastors, who have stood with the Diocese through thick and thin, have added much. And, I think that, the lay people who have served in our parochial schools and in our CCD programs, the lay people who have served on our boards: Board of Religious Education, Financial Board, Education Board. I think that all of those people, with out them, we would not have the Diocese we have today.

F: What about important lay people?

H: Individual lay people?

F: Yes.

H: Jack Augenstein, for one. I think Ron Garmie is another one. He did a lot to get Parish Council started. I think he would be another layman. I think Mrs. Francis Garcia--have you heard her name?

F: Yes.

H: Mrs. Francis Garcia, who worked in the education department for a number of years getting our teachers certified and educated. I think that she certainly is a shining light in the Diocese. I cannot think specifically, but secretaries that we have had in the Chan-

cery and in the Ed. and Religious Ed. departments, that have been here for a great number of years. Without them, we could not function. I don't think we can forget our secretaries. Marge McGinnis is another lady, who was the receptionist here for a number of years. And, [she] was as gracious the day she was retired as the day she [was] hired, and there were probably a million years in between. She was just a lovely lady that offered so much as a true Christian. I'd have to sit down and think of others, but I think a few of those people that I mentioned have added much to the Diocese.

F: So, how is the Youngstown Diocese structure able to control the surrounding parishes, the six counties?

H: How is it structured so that it can control?

F: Able to survive.

H: Survive, yes. I would not want to use the word "control." I would hope that it would be more enabling. I think that there's a lot of communication that goes out from here, to the point where you wish it wouldn't be sent out. Yet, the communication system--if you read it--you know what's going on, absolutely. And, Bishop Malone started that. This is just a cute little story. He would probably laugh if he heard it. He was great in his early days. He was the Superintendent of Schools, too, before he became Bishop of the entire Diocese. He would say, "If you will take your green sheet out of your packet, it will have this information. And, if you take out the pink sheet, this is the sheet we will be talking about. And then, there is a yellow sheet that has this information." He used to do all his meetings like that, you know. The information would be on different colors, so you could pick it up right away, and it would be right there. You wouldn't have to leaf through nineteen pages. And, they say, when he first went to Rome for the first meeting of the Vatican Council, Pope John met him and said, "You are Bishop Malone from Youngstown. I'm going to give you my blessing in color." Because, of all the colors he used.

So, I think the communication that comes out is very good. And, we're expected to give feedback. And, you can get so angry with getting all of this stuff and feeding it back, and yet, communication is . . . there is nothing better than great communication. And, if we are asked to do something and we feed it back, then we know what's going on. And, I think a prime example is Walking Together. "These are the things we would like you to do. This is the program we are doing. Let us know how we should do it. We'll feed it back. Al-

right, this is the next thing we want you to do," and I think there is a good give and take, in my estimation.

F: What improvements have you seen in the Diocese that you're really proud of? And, what improvements have you not seen that you're still waiting and hoping to see?

H: I don't know. I think some of the religious clergy dialogues. . . . I think that we've had gatherings. We've had Pious Tenth awards. We've had awards for outstanding families. We've had celebrations. We've had jubilees. We've had teacher meetings. We've had CCD gatherings. And, I think all of these Diocesan gatherings. . . . We've had excellent speakers come in, that everybody in the Diocese is invited to. I think these opportunities that the Diocese have offered, are tremendous. I don't know that I can say there's anything I wish the Diocese would do, because I think I'm the Church. So, I look at myself as the Church and say, "What should I be doing?" I hope I'm doing the best I can where I am. I think that's the best that anybody can expect of us. Half of life is showing up--I heard that some place. Isn't that wonderful?

F: That is.

H: Half of life is showing up. And, I think if we attend meetings, celebrations, speakers, sessions, whatever, that we have an invested interest in the Diocese. And that, we're helping, by our presence, to support it. And, if we don't take advantage of it, I just don't think we have any right to criticize. I think life is an attitude. You can make it what you want. I don't think anybody strides through life. I don't think the Diocese of Youngstown strides through life. I don't think Bishop Malone strides through life. I don't think you or I do. I think we need each other. And, I think we have to enhance and support, and help where we can. When we get up in the morning, God only knows what today is going to bring. But, just be there where we can, doing what we can.

F: There's not one thing before you officially retire or before your death, that you just wish that you'd see in your life time, as far as the Diocese?

H: Oh, I think I've said it in this ordination question. I think I've said that. I think that the question we need to ask is, "Are we going to continue being a Eucharistic church? And, who does Eucharist?" Is it going to go on being the celibate male, or can we look at other options? I do wish--but, again, it's an

attitude, and we cannot impose on the others--I wish we could rally around issues, and that we could accomplish things.

F: What makes the Youngstown Diocese? Does it stand out amongst any Diocese in other states? Could you say that?

H: Yes, it does in my estimation, because my experiences here--and, it's a very biased experience, really bias--I think our size, as I said earlier, is a great advantage here. And, the people, the Italians and the Irish and the Spanish, we just bring such a "who we are", such a giftedness.

F: Do you think there's anything that aided the Diocese in it's development, besides having a strong steel factory in Youngstown?

H: I think we've been blessed with the kind of people we've had, the kind of leadership we've had. And, I think there's a steadiness to the people that are here. I can go to Ashtabula County and see people that I met twenty years ago, doing the same job. They're still running the CCD at a parish. So, I think the steadiness of people is a great advantage.

F: Now, as far as a disadvantage or a hindrance, besides economics or the lack of priests, could there be anything else that hinders or could hinder the Diocese?

H: No.

F: No? Is there a lack of faith out there right now?

H: Oh, yes. Sure, I think that our faith certainly could be enhanced more. But, there again, how do you do it? What program is going to make people more faithful? It starts with the self.

F: What has been the most positive experience for you in the Diocese?

H: The most positive experience, I think, was having the advantage of being in the Department of Religious Education in downtown Youngstown for seven years. Oh, yes. That [is] by far.

F: What about negative, if there could be one?

H: That is so hard to think of, because I just try to forget the negatives.

F: Do you remember any of it?

H: Oh, my. I have to scratch the bottom of the barrel. In addition to being here in the Diocese for seven years, I've been in Regina Coeli and St. Joseph, All Saints, St. Peter's--four different parishes that have been good experiences. And certainly, within each one of those experiences, I've had my bad days.

F: Right.

H: But, nothing that would make me ever feel I wanted to run away, or I was sorry I was here, other than, "Gosh, I did a dumb thing." I could not point the finger any place else.

F: Was there any assignment that you just could not stand and wished you had the option to change?

H: Well, I did that once. I worked with a priest that I had a very, very difficult time with for quite a while. And, we came to an understanding that it would be better, because of our ideologies being so different, if we didn't continue working together, [it] probably would be better for everybody concerned. So, I did have an option to stay or to go. So, I never feel like I've been trapped any place. Some women are trapped in marriages for the sake of the children. They just have no where to go, and they have to stay. I've never felt trapped.

F: Good. That's very positive.

H: And, I think it's the way my father and mother taught me. My father told me that if I always watched where I was going and were careful of what I was doing and sensitive to what I was saying, there would never be a need to apologize. Watch where you're going so you don't bump into anybody. You don't have to say, "I'm sorry." Think of how they're feeling before you say the awful thing that you might be thinking, this sort of thing. I guess, I did grow up being non-critical, which is a gift, I think. I think there's good people in life, and I have had good people. I've had good sisters friends. I've had good priest friends. I've been with this Diocese since it started--I told you that. That's interesting. I never thought about that, but I can remember being where I was when I heard about the Diocese. It was a pretty day, and some older sister had a newspaper.

F: If you had to be remembered in the Diocese. . . .

H: If I had to be remembered?

F: Okay, if the Diocese was setting up a scrap book, and

they were just trying to give a description or a sentence about every person that was a part of the Diocese, what do you believe you would be remembered for?

H: Probably visiting the schools and CCD's during the years I was here, in the Diocese. I've been gone since 1979, and I met a priest in Ashtabula four weeks ago when my little nephew was baptized. The priest said to me, "Are you still downtown?" I had been gone for a number of years, but that was his association. Probably, I would be remembered for that.

F: Do you think you've been appreciated?

H: Oh, yes! My dad said, "If you don't feel appreciated, it's not anybody else's fault." I think there are days . . . sometimes I don't feel appreciated, but don't you feel not appreciated, sometimes?

F: Yes.

H: And I think, too, you don't live your life to be appreciated. You live your life to do what you can do. Let people say, "Thank you, that's nice." But, you don't wake up in the morning expecting it. So, you don't set yourself up for a let down, then.

F: Is there anything else you think we should talk about as far as the Diocese?

H: No.

F: Do you think we've covered enough?

H: I think we did. I'd like to see what that's going to be when that's transcribed! (laughter)

F: To believe that I've given a thorough analysis of your years with the Diocese.

H: I think so.

F: Is there anything else that you'd like to talk about?

H: No, I think you've asked a lot of good questions. I wish I had been a little better prepared for some of them.

F: Thank you.

H: You're welcome.

END OF INTERVIEW