

EPPIE AND LUCY GONZALES
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EPPIE GONZALES

and

LUCY GONZALES

An Interview by Wanda McDonough

Tape No. 10

Wanda McDonough Oral History Project

November 5, 1992

Our Lady of Guadalupe Church
Salt Lake City, Utah

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Diocese of Salt Lake City
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ORAL/TAPED HISTORY INTERVIEW

Interviewee: GONZALES, EPPIE (with MRS. LUCY)
Name Address Tel.

Interviewer: Wanda Mc Donough
Name

Interview: 11/5/92 Our Lady of Guadalupe Church, S.L.C.
Date Place

RELEASE FORM:

The sound recording and the transcript of my interview with Wanda Mc Donough on the date of 11/5/92 may be deposited for public inspection in the oral history collection of the diocesan Archives, and used for scholarly purposes.

Eppie Gonzales 11/5/92
Signature Date

WM: This is an interview with Eppie Gonzales, at Our Lady of Guadalupe Church, on November 5, 1992. The interviewer is Wanda McDonough. Mr. Gonzales, you give us your full name, your wife's name, where you were born and when you were born.

EG: My full name is Epifanio Gonzales. My wife is Lucy Cabrera Gonzales. I was born in Colton, California, in 1921, January 8th. What else?

WM: Who were your parents?

EG: My parents were people that came from Mexico escaping the Revolution. They passed over the bridge for two cents, and they settled in California.

WM: What was their occupation?

EG: Their occupation was what we call today laborers, "braceros." They had no occupation that they learned. They worked in the fields; they were farmers. And consequently that's what they wound up doing here, working in agriculture, in the beet field and etc.

WM: And where did they settle, in California?

EG: They settled in California. And then when the Depression was setting in, we moved to Montana. They were actually asking people to go down there to work in the beet fields. I can remember as a very young man of eight years old, there was a train that took about at least three to four hundred families up into Montana. The sugar factory--I forget the name of the sugar factory that paid for all this--they took us to Billings, Montana, and from there every summer they would send us to different farms. Every summer it was different. They would take us to different farms to work in the beet fields.

WM: And were you old enough to go out in the fields then?

EG: I was old enough. I started working the beet fields at the age of eight.

WM: Then what about your education? Where did you go to school?

EG: Well, consequently, I got a little bit of schooling in California and in Montana. It was only when I came here to Utah and we settled here in Salt Lake City, that I attended grade school, and I never got past grade school. I had entered my first year to sophomore, but we dropped out at that time.

WM: Where did you live in Salt Lake City?

EG: We lived all around. Not having any home, I suppose we moved about five or six times that I can remember.

WM: Then where did you go to school? Do you remember which schools you went to?

EG: Yes, I was going to Franklin School, and then I went to Horace Mann Junior High School, which was my last year, that junior high school. From there I just--negligence. My fault, "Mea culpa, mea culpa." I just didn't return to school.

WM: That's all right. A lot of people didn't. Were you living near the Guadalupe Parish then? If you went to Franklin School....

EG: Yes, yes.

WM: That was the mission.

EG: Guadalupe? Yes. The Guadalupe Church, which was located on Fourth South right by the viaduct. It was a mission, only converted into a church.

WM: Can you remember going to church there as a child?

EG: Yes. I started going there to church. And like I said, mostly because of the way they made it so interesting. Because they not only gave us religion, but they gave us--the sisters that were there--they gave us summer school which was workshop. And then this beautiful priest that we had there, Father Collins, who got us involved in Scouts, who got us involved in--not only the boys, but the girls--in playing softball. And it was something to behold, to see this priest get so involved with the young people. Because at that time the Hispanics were not as numerous as they are right now. But that is where I first got introduced to Our Lord Jesus Christ.

WM: Do you remember any of the others who were in your youth group or about your age? Do you remember their names?

EG: Yes. There are some that I can remember at that time. There's one known as Carmen Lemus who is now living in Tucson, Arizona. And there are some that already have died. And there are some that are left but not active. There's one that's called Arthur Elizando. And this is some of the peers that I used to run around with. There's quite a few that are still living.

No, they're not active. Very few became involved. In fact, I got to know Deacon Mayo when he was still a young man--he's younger than I am--out there at the mission which is really very active now.

WM: Yes, very. Did you know Mary, Mary Mayo?

EG: Yes. At that time I met Mary Mayo. She was a parishioner there at the mission. Her and her family, her brothers and her mother and father.

WM: Wasn't Mary's name Gonzales?

EG: Yes, her last name is Gonzales. No relationship--only spiritual.

WM: Do you remember incidents about Father Collins that you would be able to tell, or little stories about him?

EG: Yes. I can remember one incident. When we were playing softball, I remember that I was playing first base, and I know we were playing the Rotary Club. And this batter came up and hit a little bloop. It was thrown to first base, and just as he was reaching first base, he took his baseball cap and threw it on my face and prevented me from--I dropped the ball. But I grabbed him by the neck, and I was going to give him a punch in the face. And Father Collins was the ump behind the home plate. I looked at him, and he made the sign of the cross like this, and he said, "No!" with his fingers, he's waving, no. And I said, "Just one?" And he said, "No, no." I've always remembered that, how beautifully he told me to handle that situation. But he gave me the sign of the cross so that I was a Christian, and I wasn't supposed to be involved in that kind of scrape.

WM: He must have been a wonderful man. Everybody loved him so. And then how about Father Merrill? Do you remember Father Merrill?

EG: Yes. I met Father Merrill when he became an assistant to Father Collins. And later on when he took over the parish. This man, I love him dearly. He was so involved with so many things, public things, such as he started what we called a food bank. He started a co-op--it failed--but not because of him. And he started the credit union. He was involved in so many things that I just admired--I never could understand where this man could find time to rest because he had so many things. He started Pineview. And that's only to name a few that he got involved in. And like I said, I admired this man, and I have a lot of respect. And he's instrumental, too, in helping me get involved in a lot of things.

WM: Were you involved in the Guadalupe Center when they had the buffet down there?

EG: Yes. In fact, I'm a sign painter, and I painted the sign for him up there. And then later on when he moved to the Delta Center. We had a cafe known as the La Morena Cafe. I

decorated that. Like I say, I'm a half-baked artist, and I've done all the paintings around the walls trying to make it look nice and all that.

WM: Murals?

EG: Yes, murals. It was murals that I'd done. I copied them. We had an artist draw them in small size; I reproduced them up into about ten-foot high, in the center like that.

WM: I'll bet it made you feel bad when they closed the place.

EG: Yes, yes. It was sad, it was sad. But I think that sort of--that kind of helped us in what we have now, because of the sale of that property. We got the money out of that. Father Merrill was very instrumental in those things, you know.

WM: You got the money for this parish?

EG: Yes, it came to this parish and helped us to build the existing chapel in the building that we have. I don't know very much of the details of the money that we got and etc., but we did have money from Mrs. Cosgriff, which was a hundred thousand she donated. She saw the needs of this west side necessities, and that money was still drawing interest. And thus we were able to start building this parish which we are now worshipping in.

WM: What was the old church like, the old Guadalupe Church?

EG: Well, we can say the mission was a duplex house. It was a home, and they put a cross on it. But one of the rooms, the living room, was the chapel. Then we had side rooms--I think they took the walls off--and that was where the congregation sat. And it wasn't very much. In fact, we were very fortunate in the summertime because we could have our classes outdoors, you know, underneath the trees there. There was a foundation, and I don't recall what that foundation-- It was west of the building, but it was a foundation that looked like it was designed to be something to be built on there, but nothing ever got built on it. It was quite a deep foundation. I think it was going to be a basement. And like I said, we even had classes in there. We would have boxing tournaments in there in that particular foundation with the walls around it. I can just see everybody sitting around the foundation watching us down below like an arena.

WM: Where was it?

EG: Yes, the foundation was just west of it. And it was quite large. I was trying to find out. I don't know who could give me information if we or Father Collins was responsible

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for building that and dreamed that later on he could build a church on it. But, like I said, I don't know much about that, if he was the one responsible or who built it. But as I ponder now, I think it was built for that purpose, to build a church on it.

WM: Why did they leave that? Was it because the overpasses going in? Is that when they closed that mission?

EG: Well, there was no parking at all. No room for parking. They had to park out in the road right there where the viaduct used to end. But there was just the street Fourth South; there was no place to park. It was just an inconvenient place. It was growing. Like I said, we started to get a lot of people in, and we had growing pains. We had to move out of that place. It was about that time that Father Collins knew the necessity of expansion, and that's when he bought this property, and brought in the chapel from the Kearns--I think it was a Kearns chapel. It was the Air Force at that time, or the Air Corps. They bought it from them, and it's part of our hall now; it's still here.

WM: Before we leave the old mission, do you remember any of the sisters out there? You said you didn't remember the little Mexican sisters. Any of the others?

EG: No, I don't recall the names of them. I was so young at that time, and I have a bad memory for names anyway.

WM: You don't know what order they were? Was it the Missionary Sisters then?

EG: I don't know whether they were Victorines, but I have an idea that they probably were Victory Noll Missionary Sisters.

WM: They've been here a long time.

EG: Yes, yes.

WM: Sister Rosario, I think, was one of the first ones that came.

EG: Yes. I don't remember her. But she's supposed to have been--she knew us from when we were there; that's been a long time.

WM: And then what was it like over here when you first moved over here? And how did you decide who was going to St. Patrick's and who was coming here?

WM: Well, in the very beginning, was this parish-- It's divided now. It has a Spanish group and the other group. Was it

that way in the very beginning, or did that come later?

EG: No, it was predominantly Hispanic. In fact-- [Pause] We do have a lot of Anglos that belong to here. In fact some of my best friends are Anglos. But there have been divisions. I don't think-- In every parish there's somebody rocking the boat. There are divisions. At one time the people that I knew of Mexican descent, that my parents came from Mexico, and there is a great influx of Spanish-Americans that call themselves from New Mexico, there was a little clash, you know, between us.

WM: Is there still? I mean when we speak of Hispanics now-- A lot of people speak Spanish that are not Mexican. They come from Puerto Rico and Colombia and other places.

EG: At one time, like I said, we could almost count the Hispanics that were here. But right after when the war started, a lot of people came from Colorado and New Mexico to work at the arsenal which is over here at the industrial center on Wickford[sp?] Road. And then of course now we have Puerto Ricans, Colombians, Salvadoreans, and all of us here. Lots of people. I mean there are so many people here that go to Spanish Mass, I don't know who they are.

LG: I think, you know, that the people from New Mexico now are getting together. Now we have to learn how to get together with the ones from Colombia and Mexico all over again. Because we try to be friendly with them, and they won't even smile at us.

EG: They don't mix well right in the Hispanic community?

LG: No. I don't know if they're scared or if they're ashamed or what.

EG: No, I think they're more gregarious. They feel more comfortable with their own. We have some involved, a lot of involvement. Not as many as we would like to have. Such as we're going to have a function here, the Boy Scouts. We like to see more of them come in, you know, and put in input to the parish. So consequently they do participate. I don't know how they contribute on tithing. But we would like to see them involved more. We have carnivals here in the summertime trying to raise funds to build these new classrooms and very few get involved.

WM: Do they join your group, sewing group?

LG: No. They will not join my group. I've tried. I've tried. I know there's a lot of talent in crocheting and other things that they could bring in. And they won't. They just look at me and say, No, no, no. And that's it, you know. And I talk to them in Spanish, what little I know of it. But they just won't cooperate. I don't know why. I tell them to come on Thursdays. We even offered to bring them into a certain day that they would work, you know. And we

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also tell them to bring their children, and they could play while we're sewing. And it's still, no. All we've got is the white people and the people from New Mexico coming in.

WM: Where do they live? Do they congregate in groups when they buy their homes, too?

EG and LG: Oh, yes.

EG: In fact, I was so surprised that-- Oh, it's been quite a few summers ago. We had a family reunion, and we went to one of the parks. And I was surprised to see just so many hundreds of them participating in baseball. And I happened to see some of our parishioners, you know. So consequently they do stay together, and they participate in sports or whatever they're doing. But they do stay together. But I think it's mostly that it's just being gregarious as we were at one time, you know, gregarious with our own people. We stuck together in school, and it goes on into our chapel--I mean, Our Lady of Guadalupe. We have that tendency to be gregarious, but we'd been told not to mix, to mix up. You know, some of us know better than that. Like I said, I might be wrong about their disassociating themselves from participating in the life of the parish; I mean, that is, in trying to help the parish in financial matters and-- I don't even know how much they participate in the tithing and all that. But there is quite a few. It could be very strong if we all just got together.

WM: There's a Mexican Center down here; it's on Sixth West. Do they go to that?

EG: Oh, yeah. They participate a lot in that. In fact, for Cinco de Mayo they do get together and have and have quite big gatherings. They just haven't joined the Melting Pot.

WM: Well, I hope they do. Let's go back and pick you up, Lucy. Tell us your full name, and where you were born and when, and who your parents were.

LG: Well, my name is Lucy Cabrera Gonzales. Cabrera by my father. I was born here in Salt Lake City close to North Temple. In fact, the house is still there. My mother's name was Julia. My dad's name was Ynocensio; they called him Frank for short.

WM: Where were they born?

LG: They were born in Guanajuato, Mexico. They came here--my mother was 19, my dad was 21 when they came here to the United States. She never went back, and he made one trip; that's about it.

WM: What was their occupation?

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LG: My dad worked at the American Smelter for I don't know how many years. But he first started out in farming, and he used to work for some farmers. But then he ended up buying his own, and then he moved into Salt Lake. That's when he went into the smelter factory. That's where he retired from. My mother was always a housewife. She never did go out to work.

WM: Wouldn't it be nice to be always a housewife.

LG: I am, thank God. But I work at Church. Most of my work is here. I started working for the parish at Guadalupe; I was 19 years old when I started.

WM: What did you do?

LG: I used to help the ladies in the kitchen because they used to have little dinners, like, you know, to help build the parish. And I used to help clean, and I helped at the altar. I've done linen. I've done everything there is to do here in the parish--except for the priests.

EG: Used to be in the Altar Society.

LG: Yes. I belong to the Altar Society. And I also belonged--now I belong to the Blessed Sacrament; I'm a charismatic. And I belong to the sewing group. And I also used to belong to--what do they call that? We used to go out and feed the elderly people at Thanksgiving and Christmas and Easter. I have a friend; her name is Mary Moreland. She's the one that helped me. We got involved in seven projects for three years; we were trying to get things going. We did it; things spread out.

WM: Yes, that's beautiful. What are some of the names of the ladies in the sewing group?

LG: Okay. There's Andrea Santiago; there's Rose Trujillo; there's Genevieve Collins; and there's Ruth Ponds; there's Mercie Murray and her two daughters, Debbie and Valerie, and she has four other daughters that are very active, too, but they're only part time. And let's see.... There's Marina Alire, and now we have LaRue Hahn. I don't want to leave anybody out.

WM: Well, that's a good number of them. Do you teach catechism?

LG: That's one thing I've wanted to do. I started. By then they told me, no, that they were going to occupy the mothers to help. And so that's when I said, okay. I'll stay in sewing. So now I've lost interest in doing that.

WM: You were one of the very first ones when they started, weren't you?

EG: Yes. It was Father Kaiser at that time.

WM: Tell us something about Father Kaiser and his work.

EG: Well, Father Kaiser was a very beautiful priest. He came here with a lot of enthusiasm. And of course I've always said this as a joke: Our Lady of Guadalupe is that proverbial wall that they hit. But it was at a time that we were having a great loss of religious people to teach catechism. And when we belonged to the men's club, most of the guys that got involved, and one day we had a meeting. And he said--I remember him handing us a book--and he said, "Read from that book." And we read. He said, "Do you read comprehensively?" He said, "From now on you are teachers." He dropped a bomb. Of course most of were scared. But by the grace of God, and I guess the Holy Spirit, we decided to give it a try. And some of us--I think there's at least two of us that are left that have been here for 30-odd years and are still--

WM: Who's the other one.

EG: Gene Barber. And of course I shouldn't exclude-- There's another one named Theresa Adams. She came a little later. But most of the men that belonged to the men's club, just the two of us are left from that group. Most of them moved out.

LG: Passed away. I was going to tell you, you know, our sewing group just isn't a sewing group. I started it out, too, as a prayer group. When we get together here, we do the cross-stitch and quilting and all that, we sell it. And we give all the money to Father. Also, we have a luncheon, and we all bring something to eat. Then we say our prayers before lunch. But also, before we have the lunch--I should have said this--we come into the chapel, into the church, and we receive the Eucharist, and Father gives us just a little bit of the Gospel, you know, and he talks to us. And then we pray, and then we go receive our lunch. I think that's the most beautiful thing about it, is that we get together in there, and we pray for the parish, we pray for the parishioners, and we pray for whoever is sick, you know. And I think that's what's keeping us together.

WM: Speaking of whoever's sick, do you happen to know Manuel Martinez? He lives down on Sixth South. He had a brain tumor or something like that.

EG: Is he a young person?

LG: Oh, yes, yes.

EG: The one who walks on crutches?

LG: Manny, Manny. You know Manny? Linda Martinez's sister's boy.

EG: Well, you know, the only one-- I don't know. But he still comes to class. But this is just a young man.

WM: When I knew him, he went to the Guadalupe Early Learning Center, and he was only in first grade. Then he didn't come anymore, and we inquired about him, and they said he had a brain tumor.

LG: He's about 12?

WM: He would be now.

LG: You'd have to ask Father.

EG: Oh, yes. He still comes to class, and he was here last night.

WM: He's all right?

LG: I ask him, "How are you?" He says, "I'm okay."

WM: Now let's go back to the Depression. Can you remember any of the troubles you had and any of the things you did during the Depression?

EG: Well, like I said, when the Depression really hit us hard, it was in the latter part of '29 when we were working in the beet fields of Montana. And that's where we really felt it real strong there at that time. There was a group of Filipinos that came and almost took our jobs away; they were working cheaper.

EG: They were all single people. But they could work cheaper, and they would eat cheaper. Where some of them, such as my parents--and I came out of a family of at least eight--they had to put the children to work in order to survive. And of course there were no contracts. There was just oral contracts. I mean there was nothing signed. And of course they would take our jobs away. So we decided to move out of there, and we were almost like The Grapes of Wrath. We started out in a little Tin Lizzie coming in, and this is what we brought down in Salt Lake City. I mean that truck in front of Pioneer Park just let out its last move, and that was it. And of course from there on-- It was hard then at that time. I don't think that-- There were so many people on welfare. We were on welfare--recipients of welfare. It was so terrible it's almost like a dream, a nightmare, that you want to forget. But things were hard, especially for people who were poor. Some of the people, like some of the Hispanics from Mexico, worked on the railroad. They had good jobs working on the railroads. The

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ones who did that were living comfortably because they had free housing and they worked. But the rest of them were--

WM: You're going away, Lucy?

LG: Yes. I have to pick up some more ladies for sewing.

WM: Thanks for coming in.

EG: But it was not easy for poor people.

WM: Did you have any military service?

EG: Yes. I served five years in the service. I was awarded the Silver Star when I was in Italy. That is the third highest award they can serve a person. Which enabled me to come home. Because at that time if you had different medals of different areas where you fought, it gave you points. And then it gave me enough points to come home, you know. I escaped. That was when we were about 30 miles from Rome.

WM: You were in the infantry?

EG: No, I was a combat engineer. I was in charge of implanting and dismantling booby traps. And in fact the award that I received it wasn't for bravery or killing anybody. I was used to build--my men and I--to build a bridge to save hundreds and hundreds of soldiers that were stranded on the side of what they called the Rapido River, in Italy. At that time I had worked myself up to a sergeant, in charge of a platoon of 40 men. I was given the assignment to go build a foot bridge across this river at night under fire. Which, by the grace of God, we completed it without losing any of my men. God knows how many infantry men came across that bridge that night that were saved because of what we'd done. And for that I was awarded the Silver Star, which enabled me to come home.

WM: Still have it, I hope.

EG: Oh, I still have it. I treasure it, you know. But mostly it doesn't belong to me. It belongs to the men that helped me, and I give all the credit to God and the Holy Spirit that gave me the courage and the luck for my men that particular night.

WM: You didn't get involved in the Korean War?

EG: No, no, no. I could have because I was offered in the military what they called a temporary commission, that is, an officer. Which they wanted me because I was in charge of this platoon. But at that time I wanted to come home. And if I would have accepted it, I would have had to stay in the Reserves, and I would have had to go to Korea. But

somewhere my guardian angel was watching me.

WM: Then you came back. You were then living in Guadalupe Parish.

EG: I've been living ever since here, yeah. [Pause]

WM: Now, I know in St. Patrick's and some of the other parishes, there are a lot of Asian people moving in. Do you have any of that group coming in to Guadalupe?

EG: I think we do have. There are Hmong people, in which a Vietnamese priest comes and says Mass, and then they have a Hmong man by the name of Chung who translates. I think his name is Chung. In fact, when I was teaching confirmation class, one of my classes was predominantly Hmong people, young people. But I still think that they do still have Masses here. I don't know how often. The Hmong people that live around here because there's quite a few around here. But we don't have as many as like St. Patrick's who has a lot of Tongan people.

EG: At one time the Vietnamese were having their Masses at St. Patrick's and at Sacred Heart. But we never had them here. We just had the Hmong people here.

WM: Do they come to your regular Masses, or do they wait and come for their own?

EG: No, no. Very rarely do I see them. Like Mr. Chung, one day he came into Our Lady of Guadalupe, and he came in with some young people. And it was a beautiful thing because he said the Rosary in their language, the Hmong language, you know. We wanted to hear it. And that's about the only time that they participated. He's a very busy man, of course, you know. But, no, they don't come to the regular Masses; we hardly see them.

WM: How about Koreans? Do you have any Koreans?

EG: I don't think we-- If they did, I wouldn't know them.

WM: They have Mass for them up at the Pastoral Center once in a while.

EG: Yes. In fact I saw the cardinal--the bishop--who came from Korea, North Korea?

WM: Cardinal.

EG: That was the first time that I knew that we had some. [Pause]

WM: Now at the time of this ecumenical council, Second Vatican

Council, there were a lot of changes in the Church. My husband was Irish, and he had a terrible time accepting the changes. Did you have a bad time?

EG: No, no. In fact I was so glad when it was turned into English. I just loved it. In my old age I did become a server because for 12 years now I'm a daily communicant, and it was still in Latin, and I would have had to say my prayers, you know, respond to the priest in Latin. But the similarity between Spanish and Latin makes it not very hard.

WM: We haven't talked about that. That would be easier than a boy who only speaks English to do.

EG: But it was so beautiful to see the transition to English, and I think I had no hard time at all. And of course being an informed Catholic, I think that the Catholic Church is guided by the Holy Spirit when our beloved Pope John XXIII opened our windows and let the Spirit come in. And so I was so glad, and I'm so delighted with the changes, you know. And I'm still delighted. And thank God. I know there's been some rough roads and bumps that we have to level out. But I don't have any problems with the changes in the liturgy, and I still expect a lot of changes in the liturgy in order to make the Mass more beautiful, more meaningful.

WM: How did you accept the singing? My husband never would sing: We're not supposed to sing in Mass; that's what the choir is for. But I come to Guadalupe, and I'm just delighted with the way you sing here. But they don't do that in some of the parishes.

EG: Oh, no. I love to sing because-- I don't know. I can't read music, but I can sing a little bit. I mean I believe that this God of ours is a God of celebration. I like to read the songs, especially 130 which is: With singing and music and all that. Shout to the Lord. I do believe that if I pay attention to the songs and the words, they're almost prayerful, so beautiful. No, I am for the singing. In fact, I am a charismatic, and I get so excited in my charismatic Mass, that I just lift up my hands and shout to the Lord and am glad. I mean I think if people can get excited about a football game or baseball game, why can't I get excited about Our Lord Jesus Christ and lift up my hands and sing to them? And of course I wouldn't do that in a regular Mass. But, no. I love the singing, and I love when the congregation gets involved.

WM: Well, do you suppose it's because they are Spanish, the Hispanic attitude, that Guadalupe parishioners sing so well?

EG: I don't know what it is. Of course the Hispanic people have always been a very joyous people, which sometimes I think it's kind of sad to see that they wait for such things as

baptism in order to put a big fiesta. You know we're a people that like to do fiestas and all that. Very little excuse that we need in order to make a fiesta, sing. You know it's ironic that practically everyone that I know, especially Mexicans, they can all play a guitar. I don't play the guitar, but they all have that-- It's something like an Italian; they can all sing beautifully.

WM: Yes. They love music.

EG: They love it. It's in their life, a part of their life or heredity, to sing, to be joyful people that are singing.

WM: Well, I love to come to Guadalupe because of the music, especially your cantor.

EG: Oh, we have a beautiful cantor, yes.

WM: And that painting on the wall of the chapel there. Do you know anything about that?

EG: Yes. This was an assignment by a non-Catholic, but he was very devoted to Our Blessed Mother. And it was an assignment at the University of Utah to complete his studies. And he asked permission if he could come and do the painting with those little dots.

WM: Little dots?

EG: Yes, it's little dots. It's all little dots that he started. I mean the fine texture is little dots, and he goes into the darker texture and it's just bigger dots. But it's all in dots. I don't know how long he stayed here with a projector focused on that wall. And every night he would come and spend hours and hours, you know, just doing that painting that's on that east wall.

WM: He projected the painting on the wall?

EG: Well, he made a painting first on paper. And then he put it on a projector, and then he focused it. He enlarged it on the wall, and from there he worked until he got finished. I think it was made on a clear plastic. That's the only way you can project it. But he did it all by hand before he projected it.

WM: Did he do this just as a volunteer--or did you pay him?

EG: No, no, no. He did it volunteer. He came and asked permission, and it wasn't going to cost us a red cent. [Pause] ...the Catholic faith. I don't know if he ever converted.

WM: Do you know his name?

EG: I don't know his name. But I know that he has a lot of devotion to Our Blessed Mother. That's how he got started on that, his assignment in an art course he was taking at the University of Utah. I never did meet the man.

WM: Now you've been teaching CCD religion class a long time. When you started out, were you just with the old Baltimore Catechism, questions and answers?

EG: No. When I first started out, we had the availability of going to the cathedral. At that time there was quite a group of lay people that was teaching. I don't know if you know Clarence Seitz. Well, Clarence Seitz was one of my teachers there.

EG: Yes? He was teaching there. Then later other lay people that were teaching there. Quite a number of priests were there: Father Bonnell used to come and teach us Old Testament. And Monsignor Kelleher; I don't know if he's still alive. But anyway, he was from Ogden. And he used to come and teach. And we had Scriptures taught by priests, you know. But most of the other, like methods, were taught by the lay people. In fact, Mrs. Grace Sweeney used to come in and teach there once in a while.

EG: She had a son, too, that would come to the classes. I don't know what happened to the father, Mr. Sweeney. But I went there for about three years once a week, you know, to take my preliminary diploma, etc., etc. But, like I said, I was not a very informed Catholic. So I had to take instructions. In fact, I came here to some of the convert classes, and they asked me, I thought you were Catholic? I said, I'm an illiterate Catholic. I said, I don't know my faith. I've got to know it. But thank God that I went up there to learn.

WM: Did Bishop Federal give you your certificates?

EG: I think it was Father--well, Monsignor--McDougall that signed them. But at that time when I started, Bishop Hunt was still there. In fact, Bishop Hunt got us started in nocturnal adoration up at the cathedral. And at that time they used to come from nine o'clock until four o'clock in the morning. Thank God now we just have it from nine to twelve. But he got us involved in that. But it was mostly the priests. Like Monsignor McDougall was the one who signed all my certificates.

WM: What bishops can you remember besides Bishop Hunt?

EG: I can only go back to Bishop Hunt and Federal. I don't know the rest of them.

WM: You started teaching here? You didn't teach there at the

cathedral? You came here to teach but took your lessons there?

EG: Yes, yes. I taught here. And then, of course, we got involved in--I don't know if you're familiar with it--the Cursillo Movement.

WM: Yes.

EG: I got involved in the Cursillo Movement and I got involved with the lay people giving what they called the director, or one who talks. In fact at one time I was selected to be in charge of the Spanish Cursillo.

EG: The Cursillo was brought here by some Spaniards, and it was introduced here. We were the very first one here in Our Lady of Guadalupe to participate, and I was one of the very first ones to participate in the Cursillo which was held at Layton. It was a team from Arizona that came, lay people with a priest that came from Arizona and gave us our first Cursillo. It's a beautiful movement, in which it's like a retreat in three days. We just put everything away, and we go deep into Scriptures, the sacraments. There is a lot of emphasis on the seven sacraments. Well, it's so effective in the teachings of the Church, that one of our present deacons, German Toro, he's a Colombian, he wants to revise it to bring it back again. Because they know that it's done so much good.

WM: Bring it back again? What happened to it?

EG: Well, it just sort of died out. It's just that at one time this was so strong, that I think we sort of burned ourselves out. Because some of us that were involved, the lay people, it took so much of us, you know.

WM: Was it just men?

EG: Mostly men. And then they decided they were going to get women involved. They had to get the women involved, because when we were returning from the Cursillo, we were on the Transfiguration of Our Lord. We came down, you know, just in an ecstasy that our wives couldn't understand what had happened to us, you know. There were such tremendous changes, they would look at us as if they thought we were maniacs, a bunch of fools. So then about that time we thought, Let's get the women involved so they can join us.

WM: Did you have many women join?

EG: Oh, yes, yes. I don't know, but the dear ladies, whenever they get involved, they come in strong. But it did practically die out. And, like I said, I used the word "revise," I mean revive it, revive it. Because it's very

effective. You know, it's too bad that--and I always make this statement--that we Catholics, born Catholics, baptized Catholics, are almost illiterate when it comes to our religion. And this movement, by inviting people--and we did go out and invite people--to come to these Cursillos, and it was an awakening for them to sit down for three days and listen.

WM: Was it all done in Spanish?

EG: No. The first Cursillo that we had here, it was in English. And then we started bringing them in Spanish. It alternated.

WM: Did it appeal more to the Spanish?

EG: Well, no, not exactly. I think it was almost the same. Like, we were talking to Willie Price. He made a beautiful statement. We had a Cursillo there in Ogden. It was at a mortuary, and he made this statement: "I came here to bury the dead. I'm going alive." That's how effective the Cursillo is.

EG: One of the most beautiful things, some of these people that attended the Cursillos, the early Cursillos, that I made, some of these people are deacons. There's about five that became deacons after the Cursillos. So you can see how effective it is.

EG: No, no. There's one Meliton, his name is Mel, he's from St. Joseph's. And there's another from Layton. I can't recall his name. And there's one named Butler; I think his name is Buller. But there's about five that I know that became deacons after the Cursillos, you know, the impact that the Cursillos had on them.

WM: How many Salt Lake parishes were involved? Do you know?

EG: Practically all of Salt Lake City. And then we went up into southern Utah. I think we had one in Price and in Ogden. I don't know of any of the teams. We had teams from California to come and give us the Cursillos in English. And the one that came from Arizona, one was in Spanish. And so they got us started. And then we started, also started. Well, we never traveled out of the state to give Cursillos. We stayed locally here in this diocese. But we decided to participate. And most of us that were Hispanic and bilingual, we participated in the English and in the Spanish Cursillos. I was made rector for one Cursillo in Spanish. Just rewarding. It's beautiful. I mean it's just--

WM: And you say they're trying to revive it now?

EG: Yes. Like I said, German, I was speaking to him, and he

said that he was so interested. He asked me if I knew about the Cursillo Movement, and I said, yes. I participated in about seven of them. And he said, "Well, you know, we're trying to bring it back because we know that it's so effective." And then with the great influx of Hispanics coming in, we have to bring it back." But I haven't heard what has happened, you know.

WM: Do you think the other Hispanics, or the Spanish-speaking people, will join? They won't join anything else you said.

EG: You know, it would really help because it speaks about building the Kingdom of God on this earth. It just puts a lot of emphasis on getting involved, involvement. Not only as in teaching, in participating in the liturgy, but getting involved in building this kingdom according to the talent that God has given us. And it puts a lot of emphasis on that. This movement, a lot of these people that got involved, they're still involved, you know. I guess you could say this is from one grace to another grace. But we sure need the young people to get involved at this perceived moment. We just can't get-- For one hour in Mass that we have, it doesn't do the job. They have to get involved.

WM: Speaking of young people, I think Linda Martinez told me you were starting a Spanish group of young people apart from the others?

EG: We have a young lady who is Mexican, a very beautiful lady, that-- We had a I think he is a seminarian, a tall seminarian by the name of Francisco--he's from Mexico--and he got them involved, the young people. But that's the start. Because if we have young Hispanics, not only Mexicans but Colombians and etc., that are meeting and getting involved. I don't know much about it, but I know that this young lady came to one of our meetings when we were going to start the school year for the classes. And I asked. She's the one that's in charge of the Hispanic group, the young people. I thought it was just exhilarating. This is a start to their getting involved.

WM: How many in the group? Do you have any idea?

EG: Oh, I don't know. I suppose there's about 15 or 20. I know she packs them in.

WM: What do they do?

EG: Well, they come and speak of many things. I notice a lot of them bring in their guitars, so obviously they do some singing.

EG: I really don't know what's involved. I don't know if she's a catechist, you know. But I guess it's mostly getting them to participate. Whatever they speak of, I don't-- I'm not informed of what they do, actually. But I know they're getting active.

WM: Speaking of catechists, do you have a master catechist certificate?

EG: No, I don't. I'm not a master catechist.

EG: Yes. There are about two or three in our parish that are master catechists. She is one of them.

WM: Guadalupe seems to be-- Well, you're paying more attention to the young people than a lot of parishes. You have Girl Scouts, Brownies?

EG: Yes.

WM: And what else? I know you've organized a lot of youth groups.

EG: Yes. Well, there is the Youth Group outside of the Scouts, you know. They're getting involved.

EG: They're getting involved, in fact-- Alyce Silva, I think, is her name. They're getting involved in the Youth Group. They're getting involved. They go out on outings. It's like they have retreats. And they're quite involved with many things, in helping-- In fact, Sister got them involved in the last carnival they had, you know, and also the confirmation class. But we do have a lot of young--other than the Scouts--involved. A lot of emphasis on youth, which I'm very happy, considering the future of our Church.

WM: Yes. When you think of the competition that you have from the LDS people with their youth organizations, that's good.

EG: Well, I think that the LDS brings them in because of the activities they create for them. And I think there are no classes for them. I think this is the start of something. I'm excited that it's going to happen, you know.

WM: What's going to happen? Your new building. How many rooms is it going to have? Tell me something about it.

EG: I believe it's going to be about six classrooms that we're going to have, which was in real need of classrooms. And I believe it's going to be a beautiful thing. I think our children will get more. Because we have the teachers. We have a lot of people involved in teaching.

WM: I was here the day that you all got your certificates, and I

remember there werre may of them in this parish.

EG: We have a lot of people, enthusiastic people. We have the young people enthusiastic about it. They love to teach. Like Linda here last night. She had to haul all the chairs there in the hall. I've taught in that hall. And we're teaching right here. But you see the crowd! I'm going to start using some posters out there, and I've got something hanging over here to hang my posters. I do a lot of visuals.

WM: What class?

EG: Adult classes. Gene Barber and I, we got transferred. We taught about seven years in confirmation class, and now they want us to handle the adult class. Because we're getting a lot of young people that have never made confirmation coming to these classes. So not all adult classes are converts. But we are handling converts to the faith. And some people, they want to know more about their faith.

WM: Do you have the RCIA here?

EG: Yes. And then we're teaching in the chapel, which is very dark in there. It's poor lighting. And of course the hall is just what we have available. I think the classrooms are going to be just something else, something beautiful.

EG But right now they want to start first in these offices. They want to get the offices ready. I won't take them long to build this. This is not a very complicated building. It's just adding on. And I think the way builders build today, with good weather they'll put it up, they'll have us in there I think by the end of--even before spring they'll have us in there.

Have you ever been here on Saturdays?

WM: No, I haven't.

EG: Oh, it's like a beehive. Young people, this place is just boiling with little young people. It makes me so happy to see young people being taught their religion, you know. I just enjoy it all. Looking at all of these young people on a Saturday. You know, everybody's teaching away, at the altar, in the hall, and it's just-- All of that is going on Saturdays.

WM: But you live in an area--a neighborhood--that's quite infested with crime. I know they have drivebys-- Jackson School back here doesn't help any. Does that worry you?

EG: It worries tremendously as a Hispanic because I am the victim of not finishing--just barely getting out of grade

school. It was an obstacle that I never overcame. And it worries because after all these years, we're still in the situation. I don't know per capita how many of our Hispanics are dropping out of high school or not even starting high school. And so-- For the life of me, I don't know what the answer is. I know that the answer is in the parents. Because some of our students that we get here, especially in-- Because I want to get them involved in reading, participating, to feel part of the class, and they don't know how to read. Young people going to high school, they don't know how to read. And so what's happening, I don't know. How can we get the parents--? And some of these people I've asked, "Do your parents urge you to come?" "No, my parents say, 'If you want to go, go.'" You know. It's up to them. They leave it up to them. Consequently-- They won't come on their own.

WM: I had thought it would be just the opposite. That the Hispanic people would push their children.

EG: No. Because at one time when we were teaching, we had fishers, in which when a student was not here, the fisher would go-- Go out, you know. And some of these parents were not aware. They didn't care less about it. That's been the same situation that the parents don't seem to care about the Catholic religious education of the young people. Not all of them. I don't know how big it is. And it worries me to death. In fact at one time I thought, well, gee, if the Lord still wants to give me-- I'd like to do all kinds of missionary work, and I'd like to go to ask these people to-- It's their responsibility. That they have to send those kids. Not send them. But like I've always brought my kids to Mass. I never sent them. I was taught in the service that you cannot push a piece of spaghetti; you've got to pull it, you know. And I think the laxity is of the parents not sending their young people.

WM: Well, they get them here to First Communion, right?

EG: Right.

WM: And then they let them go if they wait until it comes confirmation time. Then they have to push their confirmation?

EG: I'll give you an example. Last year when we started teaching confirmation, we had about 20 to 30 pupils. But after two or three classes, they dwindled down to half of that. By the end of spring, we almost had less than half of that. That's how much it had dwindled. Of course, in the springtime, the kids they just don't like to participate. They just-- But it does worry me. And I think that-- It worries me in general that our Catholic brothers and sisters are not getting the education. That's why we're so

- vulnerable for other religions. You know, that doubt that we have, it comes with the other strange teachings, and they get us hooked. We can't defend ourselves.
- LG: (comes in) No, no. They don't try. They're tired or--
- WM: We were just talking about bringing the children to catechism class. I thought the Hispanic parents would kind of push them here. He says it's just the opposite.
- EG: Well, there are some. I mean the ones that are involved. But there are some, the ones that drop out. It's just like dropping out of high school or school.
- WM: Are there any children who don't speak English? Do you pay any special attention to them?
- EG: I know that the Early Learning Center was started for that purpose.
- WM: Yes, I'm familiar with that.
- EG: That has helped a lot, you know. But, no. I have had some of the young. I haven't taught grade school. But the high school, I've had some Hispanics that came from other countries, but they could handle the English language pretty good.
- WM: Well, what about these Hmong that we were talking about? Do you make any attempt to teach in Hmong? I mean, does anybody? Do you worry about them? Or do they just come if they want?
- EG: Well, we're worried because, like I said, they don't own homes. They're supposedly just renting; supposedly they just move on, you know. But these young people that we had in confirmation class, were well-behaved people. They behaved beautifully, you know, paid attention. But I don't see them, and they probably participate in their Hmong class. But I would like to see them involved with our group, you know.
- WM: They don't send their children to catechism class?
- EG: No. Other than that group-- In fact I remember one young Hmong asking me, "What is confirmation?"
- EG: I don't know. I keep on telling my students, the last time that I had them, I said, "You know, some of you just because you got confirmed you think that's the end of it. It's not. It's just the beginning. It's just the beginning." I said, "That's why you're being given power from above, got the Holy Spirit. Now He's going to motivate you to do something else for your church, get involved." I said, "You have to

get involved with religion, but get you involved in your higher education which is some-- You should get hungry for that higher education and become something in this life." And we do have some of those people that, like Linda, are good examples of good Christian life. Guadalupe's a wonderful parish.

EG: No, there's a lot of potential here, and I think that we're going to have a Pentecost one of these days. Maybe these classes are going to be the start of it. I've had here, while Father was gone to Colombia, he had me to teach baptism to the adult classes. And one of the young men who came in with his-No, it was a marriage class. And he was fingering through my Bible, and he came to that passage that the Gospel of John says: "In the beginning was the Word, and the Word...." He said, "What does that mean?" So I have to explain to him. He said, "Can you teach us the Bible?" I said, "I wish I could." I said, "I'm willing to get involved, but it's going to be in English." "Oh, Lord, how we need the Spanish to start teaching the Bible." I mean this man was hungry. He wanted to know the Bible. I said, "I hope that somehow or other we can get these people involved." Some of these people are good. They can read and all that. Get involved in teaching religion to some of these people that are so hungry. Somebody else is going to catch them if we don't.

EG: We have to awaken to this fact that these people--that there are a lot of hungry people there for Scriptures. It made me feel so sad. I wish I could have said, yes. I'll get another night and teach it. But you don't want to spread yourself out too much.

WM: That's right.

WM: Have you ever thought of being a deacon?

EG: I'm a little too old for a deacon. See, I was asked years ago by Deacon Mayo, Gene and I. We were still in our young years. I wanted to be one, but at that time you had to have the full consent of your wife. And I was so involved with the Cursillo and teaching, and extracurricular I would probably have-- I was raising a family of seven. Sister Maria Molina, who just returned from someplace, has got two young people in our parish involved with it, they're going to become deacons. And she asked me. "I want you to become a deacon." Like I said, Deacon Mayo had asked me, and I said, "I don't have a high school diploma." He said, "That's okay. We can recognize you've been so many years teaching, you know, that you are self-taught." But I told Sister Maria, I'm 71 years old.

END OF INTERVIEW

