

DEACON SILVIO AND  
MARY MAYO

Oral History  
Archives

DEACON SILVIO MAYO

and

MRS. MARY MAYO

An Interview by Wanda McDonough

Tape No. 9

Wanda McDonough Oral History Project

July 9, 1993

Pastoral Center  
Salt Lake City, Utah

Archives  
Diocese of Salt Lake City  
27 C Street  
Salt Lake City, UT 84103

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Wanda McDonough Oral History Collection

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Date Place

I willingly contribute my testimony recorded on 7-9-93  
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historical research.

Lucia & Mary Mayo  
Interviewee

Wanda McDonough  
Interviewer

WM: An interview with Silvio and Mary Mayo in the Diocesan Pastoral Center. The interviewer is Wanda McDonough.

MM: I was born in Santa Fe, New Mexico. And my maiden name is Gonzales. My full name is Maria de Lourdes. As a child they used to call me Lula, which I hated just terribly. Finally, when I was able to fight for my rights, I switched it to Mary. My parents were Pilar and Felipe Garcia Gonzales. My parents were both born in Santa Fe.

I did not know my grandparents. I came from a large family. I was the last of 12 children, nine that lived. So by the time I was born, my mother was in her middle forties. So I did never know my grandparents. However, they were born there. My mother's grandmother can be traced back to some part of Spain. It was near Barcelona, but I'm not sure just where. My father, of course, did not know-- One of these days I'm going to do a genealogy on this family because I'm sure it's very interesting. They were born in a little town called Nambe, which is now a big resort place there.

But anyway, my growing up was mostly in Bingham. My parents came there when my brothers and my dad were working in the mines. So we came to Bingham, and I went to school there until I was junior high, I guess.

WM: That was public school?

MM: Public school. There were no Catholic schools. So then we moved to Salt Lake.

WM: Who was the priest in Bingham, do you remember?

MM: Father Burke was up there at that time. Then from Bingham we moved to Salt Lake, and I attended at a year in public school. Then I started going to Judge Memorial in the eighth grade, and graduated from Judge.

WM: When you moved to Salt Lake, which parish did you live in?

MM: We moved to Our Lady of Guadalupe as we lived on the west side. So I lived there until-- Even after I was married, I was still in Guadalupe Parish. We were married, like, right after high school.

WM: Well, before you get married, let's get some background on Silvio. Where you were born, who your parents were, your education.

SM: My parents came from Southern Italy.

WM: Calabria?

SM: Calabria. And my father came approximately 25 years before my



mother came over. He, along with his father, went to Carbon County and worked in the coal mines of Carbon County. In those days it included the areas of Columbia and Sunnyside, Kenilworth, Draggerton, Scofield, Clear Creek. And it was in the explosion, the mine disaster, of 1900 that my grandfather was killed.

WM: At Scofield? Was that at Scofield?

SM: Mmmmm hmmm. And then my father worked in the mines at Columbia. My mother came over in 1924. Soon after that I was born in Columbia. We worked there--my father worked there--in the mines until I was about age seven years old. Then we came to Salt Lake City. My father moved down to the west side of town.

WM: Why did he leave the mines?

SM: Well, I think they just wanted a change. I think he had an opportunity to work down here. On the west side of town, near the Rio Grande Depot, there was a pasta factory established by the Farrell Family, very prominent people in the Italian community at that time. Mr. Farrell started the Western Macaroni Company it was called in those days. So my father and my brothers both went to work for them. The uniqueness about the old macaroni factory was that alongside the building there stands like a boarding house, rooms constructed one after the other like a motel. This was to accommodate the immigrants that came over and who worked there in the factory. Because in most cases only the men came over, and the women stayed in the old country. We lived on Second South for a couple of years, and then--

WM: Which parish? Was that St. Patrick's?

SM: Our Lady of Guadalupe Mission.

WM: In the mission.

SM: We belonged to the mission. St. Pat's was on the other side of the viaduct. That was another world for us. I was probably the only Italian in a very Hispanic neighborhood. In fact, I was the only Italian. Our whole lives were centered around the mission, mainly because it was like family. The sisters that were there from Mexico were very nice to us. The pastor to us was a very kind and gentle person.

WM: Who was the pastor?

SM: Father Collins, Reverend James Collins, who came from New York City and lived at the cathedral. But his part-time ministry was as the director of the mission at that time. It was not a

parish. He came, I think, in 1931 or '32. He spoke Spanish well, and he was a kind and gentle man. Very simple man, very generous person. So we lived on Second South for a while, and then we had an opportunity to rent a house next door to the Farrell Family that owned the pasta factory.

WM: The people who owned the pasta factory, what nationality?

SM: They were Italian. They were also from Italy. Next door to the Farrell Family lived Tom and Grace Campanero, who were also from Italy, down in the southern part of Italy. Mr. Campanero, of course, became a local businessman. He had an import store on the corner of Second South and Fourth West, which is now Fifth West. And to this day that building still exists. It is now a saloon down there; it's called The Club.

So the three families were there together, and we sort of became one unit. As a child, as a youth, I spent all my time between the mission which was in my backyard, the pasta factory where my brothers worked, and hanging around the Farrell and Campanero homes. They were what I would call elaborate homes for that time even though they were 10 feet from the railroad tracks and right behind the Rio Grande Depot. The yard was surrounded with wrought-iron fencing, the backyard had chicken coops and pigeon coops. So it was very elaborate for us.

SM: I went to Franklin School then when I came from Carbon County. I think I only went to this third grade in Carbon County, the second grade. Then I came down to Salt Lake, and I went to the third grade in Franklin School which was down on Second South and Seventh West. Following that, then I went to, in the fourth grade, I started my education at Judge Memorial School. At that time the high school and the grade school were combined in one building.

WM: Franklin School now--?

SM: And my brother's home, of course, was next door to the Franklin School, so it all came together.

SM: Up to Judge. So I stayed at Judge until I graduated in 1942. From there I went to work for the family because my brother, after 1941, established his own pasta factory called the Salt Lake Macaroni Company on the corner of Third South and what was then Fourth West, which was directly behind the Rio Grande Depot. My mother lived next door to the pasta factory. In the late twenties, that one block between Fourth and Fifth West on Third South was quite an ethnic neighborhood prior to being all Hispanic.

There were Greeks, and then there were also a lot of Italians

in that one area around Pioneer Park and down behind the depot. It stayed that way I don't know how long. But it gradually became just a Hispanic neighborhood.

WM: Was the Fourth South viaduct there?

SM: The Fourth South viaduct was there, but it wasn't as long as it is now. It began at Fourth West rather than Second West, which is now Third West. And the mission was located directly below the viaduct on Fourth South and Fourth West. It was quite a nice neighborhood. There were little neighborhood grocery stores in that area, which is hard to believe. In fact, the house that I lived in after I married had a little grocery store attached to the front of it.

WM: Did you run the grocery store?

SM: No, no. They were all run by Italian immigrants. There was a Greek cafe on the corner of Fourth South and Fourth West. So it was quite a nice area. Hard to believe, I guess, after you see it today. So again, all through high school and that, I still spent my time at the mission.

WM: All this time, was Father Collins the pastor?

SM: Yes. Father Collins was the pastor up until 1957.

WM: I've heard charming stories about Father Collins in these interviews.

SM: And the mission was a very unique place because Father Collins was sort of like a man ahead of his time. During the summer he would have what he called "summer school." He had a unique style of teaching catechetics. Very effective style. He talked to everyone like they were children, and we always remembered what he told us because it was so simple and so plain. He had teachers in every class like we do today. He did a lot of visuals in those days. The summer schools were very well attended. Upwards of 300 children would come there from all over because it was really something. We had crafts. My gosh! I still have them in my home. We would do woodwork, we would do glass-painting, beadwork.

WM: Something in particular. What have you got in particular?

MM: He made--

SM: A table.

MM: We have a little table. We have like a little jewelry box that he made that's all carved. You know, we've just kept these



things. And of course many, many scrapbooks filled with all of this. That was before I had moved down there. We have all these pictures of all these people that attended. The Archives has all that. I think that she does. If not, I will certainly bring them down so she can look at them.

SM: And so we were rewarded in many ways. Father had a nice way of-- He was always present for all activities. He was the official scorekeeper for all those softball games that we played in the backyard of the mission. The mission backyard was surrounded by a rock wall. But outside the wall there was a large playing field, and of course that was surrounded by industrial buildings. We would play ball there, and softball was quite popular in those days. We would go from parish to parish playing the different churches, they would come to play us. We had a girls' softball team and a men's softball team.

WM: Were you on the team? Do you remember the names of the people who were on your softball team?

SM: Well, there was a lot of the Hispanic people there. There was a Carmine Lamos, Gonzales, all the Garcias from the west side. The Rojas families, the Alessandros.

WM: Salazar?

SM: Salazar family. And we would, of course, go across the viaduct to play St. Patrick's. Then at that time they had the Fugos and the Paginellies. You know, all the Paginellies, the Barbers.

WM: Was Willie Price in with you?

SM: No, not at that time. So it was an era filled with a lot of memories. In the summer our activities always included--and you wouldn't do it today--but we'd all pile into a truck and go down and swim in the Jordan River or the Surplus Canal. And we'd always throw everybody in a truck, and we'd all go to Lagoon for a day.

WM: Lagoon must not have cost as much then.

SM: No, no. And then we had Boy Scouts, Men's Club. The Scouts were very active. The scoutmaster, I remember, was Mr. Ivory, B.P. Ivory, who was an Englishman. But somehow he got involved in Guadalupe, and he stayed with us all those years. And Mr. Mahan, Pat Mahan I think was his name. He was from the Cathedral, but he came down, and he was quite active in the parish. And certainly at the time we had not only Hispanics and Italians, we also had a great Lebanese community that evolved around the mission, the Attis[sp?] and the Shuls[sp?], the Saletts[sp?].

WM: They all lived down there?

SM: They all live down in those areas, Third West, Second West, First West. They came from all parts of that area around the west side.

WM: Was this all still the mission?

SM: Yes, all the mission. And then of course even the LDS we had nearby was what we used to call the "Mexican Branch." They were down on Third West and Eighth South. They were Hispanic people who became Mormons. But yet they were people that we knew very well. So we began to play basketball with them and things like that. Then of course there were the basketball teams in those days. The CYO League was very popular. Every parish had basketball teams.

WM: Now someone told me about going to Helper or someplace like that to play softball?

SM: If we did, I can't remember it now. Could be. Of course Scouting was big, and I know we used to go to the Boy Scout camp in Provo and to all the activities. We had a little hall on the corner of Third South and Fourth West before it became my brother's pasta factory. We used to have our meetings there. It was an era that was filled with activity; we learned a lot. We developed a great brotherhood. And even to this day, you know, Father Collins is well remembered, and that's unusual. Usually once you're gone, people forget you. But here's a man that's never been forgotten. Any children that he talked with are still active in the parishes. They're still are some of them in Guadalupe Parish.

But in 1947, I think it was, after the war, they decided to build a new church for Our Lady of Guadalupe, and the old mission was finally closed. Bishop Hunt bought an old army chapel from Hill Field, and they brought it down to a new piece of property on Third North and Seventh West. Finally started a new parish, and Father Collins was finally made pastor. At that time then the church was made a parish instead of a mission. The old mission was closed and torn down, and they sold the property. We all moved over to the north.

WM: When the parish was made, Father Collins was still there part time?

SM: Yes, yes. And then in time he-- Once the new parish was built, then he became pastor, and then he lived upstairs in the old church. He lived under very hard conditions. You know, it was hot. He was a man who suffered a lot. Not because he had to, because I think he wanted to. Whatever money he made, he

always gave it away or lent it out. Then in time he finally-- we bought a little duplex across the street from the church-- and he took half of the duplex. And in the other half the Holy Cross Sisters opened a small clinic there. And then he lived there until his death in 1957.

WM: Does that still belong to the parish?

SM: No, we sold the house.

WM: Were you in the service?

SM: For a short time.

MM: We were already married then.

SM: I was drafted into the army, and I might say that I had been rejected several times before that for the army because of hypertension or whatever it was. On about the fourth try they finally accepted me. They sent me up to Fort Douglas. And because I could speak Italian, I was assigned to stay there, and I was more like an interpreter for the medics because a lot of the Italian prisoners were brought here for medical care up at Fort Douglas Hospital. So I pretty well stayed there and did my part speaking Italian for the doctors, interpreting.

WM: Were you married then?

MM: Well, of course we met there at the mission, at Guadalupe Mission. And then he went to Judge, I went to Judge.

SM: We were about 12 years old.

MM: We were about 12, 13 when we met, and we went to Judge. And then just started dating while we were at Judge. Then got married when I finished high school. And got married at the mission. Father Collins married us, oh, yes. He cried more than our parents did, I think, I don't know. He just was a very sentimental person. Then we lived around the corner from the mission and about two doors from where his mother and dad lived. All my children were born there. Well, I mean, they were born here in Salt Lake at Holy Cross. But I mean that's where we lived.

MM: Yes. Then the children started going to school. They came here to the Cathedral School. First Robert came, and then the twins started here at Cathedral School. And, like I say, we lived down there on the west side until '57, '56, something like that. And he had an opportunity to go to San Francisco. And so we all--of course we didn't own a home, we were just renting--



so we just bundled everything up and moved to San Francisco. He can kind of tell you about the situation there. The children did go to school down there at kind of old, dilapidated St. Boniface School that we did put them in.

WM: St. Boniface is right in the middle of downtown.

MM: In town. And then it wasn't too bad. Now it's quite bad. But we lived with his brother, you know, and he worked down there with his brother in San Francisco, which he can tell you a little bit about.

WM: What were you doing after you left the pasta factory?

SM: Well, you know, because I married so young, I didn't have the opportunity to pursue my education any further. So I guess you might say I'm sort of self-made, I guess. I didn't go to college. I sort of was spinning my wheels for a while after we got married. All I knew was working in the pasta factory. I finally decided in 1957 that it was time that I started moving on beyond that. At that time computers were beginning to be the thing. I mean you could see the beginning of it. So I decided I'd go into that. When I was down in San Francisco, and I still had a lot of work being done there, I took night classes in computers at IBM school. When we finally came back here, I decided to get into that field. Then I was employed by J.C. Penney Company in their data-processing department, and I started just literally at the bottom. Little by little I worked myself up to managing the department.

SM: I stayed there for 30 years. So that's about basically my whole work career was right there. Then I retired, and of course then the bishop asked me to be chancellor of the diocese, and I came here.

WM: Mary, did you ever work outside your home?

MM: Oh, yes. I did. When I left high school--when I left Judge Memorial--I was pretty good at typing and whatever. So I went into Holy Cross Hospital, and I went into medical records. I learned that part of it and worked for a while. Of course when the children came, it was only hit and miss when I would work. So I worked at Holy Cross. Then when we to San Francisco, I kind of worked as a secretary for Kelly Incorporated, whatever, while the children were in school. Then when we came back to Salt Lake, I went back to Holy Cross Hospital, and learned kind of a technical area which is coding--which is coding the operations, coding the diseases. I got to where I could do that pretty well. After I quit Holy Cross, I went to several other hospitals. In fact, I worked at Cottonwood, and I worked at the University of Hospital, Primary Children's



Hospital, as a coding technician. In fact they would sometimes call me to come in and do these things even when I wasn't working. I worked there until I kind of retired from it, and then started volunteering here at the Pastoral Center.

WM: The Pastoral Center wants to hear about the deacons. Can you tell when they started, why they started? You were one of the first ones.

SM: Mmmmm hmmm. Well, back in 1965 in Vatican II the Catholic bishops of the United States agreed to implement the Permanent Diaconate in the United States. It really wasn't something new. It was just a continuation of what had been in the early Church. The deacons would be ordained ministers of the Church following a period of training. Basically, they would be involved in service. The key word for the diaconate was service. That would be a ministry to the sick, handicapped, poor, or whatever capacity they were needed in within the confines of a parish. As a young boy, of course, I always had the desire to become a priest, but I did not follow through on that. I got married and had children. So I saw the diaconate as a means of maybe going beyond just being a lay minister. That it would also enable me to obtain the sacramental graces of the sacrament of Holy Orders. And also it was a commitment on my part to do what I could to serve the Church. So--I can't remember the exact year--in the early seventies, the Bishop Federal approved the diaconate for the Diocese of Salt Lake. I applied and was accepted. Went through a period of approximately three and a half to four years of training. I was ordained in 1976. We were the first deacons ordained in the diocese. In the 17 years since then, I've been assigned to various parishes throughout the diocese. I've worked within the guidelines of the diocese and perform my ministry wherever I have been assigned.

WM: Name the parishes.

SM: Well, when I first was ordained, I was assigned to St.--[Change to Side B of Tape] Went to St. Patrick's for I believe it was another six months. That took us into 1977, and then I was assigned to the Cathedral of the Madeleine. And I stayed at the Cathedral of the Madeleine quite a while. I served there under Monsignor McDougall, and also under Father Meersman, and a short time under Father Merrill. After my long stay at the Cathedral, I moved to St. Ambrose; stayed there for two years. And then after St. Ambrose I came back to the Cathedral for another period of time. My most recent assignment, I've been assigned to Our Lady of Guadalupe Parish. And I might add that between all of those assignments, of course, I did a lot of hospital work. I was at University Hospital for about five years. I helped. And then on the west

side of town I visited the various hospitals there. And while I was at the Cathedral, I did some ministry at LDS Hospital.

WM: What do you do in the hospital? What does the ministry in the hospital do?

SM: Well, basically it's the ministry of Communion. I mean we visit the sick, talk to them. We take the sacrament with us, and we distribute the Host to those who wish to receive it. And we do all we can to make them feel comfortable, and to pray with them, and to show our concerned care.

WM: Are you there at the hospital all the time to be called on?

SM: No, no. We don't stay at the hospital. We just go every day. More like a chaplain. I mean there are just certain days that you visit the hospital. Go through the lists, see who are the Catholics that are in the hospital, and visit them.

WM: I know when my husband died there, they called the Father Matthew Wixted. But there was a lady there who represented one of the other churches who came by immediately--said she lived there--to be with me. I don't remember which church it was.

SM: Again, you know, as ministers, we can visit with the patients, we can pray with them, we can pray over them, we can give them Communion. We still do not have the authority or the faculties to do the anointing of the sick. The priest has to be there for that.

WM: Well, what are your bounds as a deacon?

SM: Well, as deacons, to put it simply, we can do everything that a priest can do except hear confessions and say Mass and anoint the sick.

WM: Those are the limits?

SM: We can baptize, we can marry people, we can preside at funeral services, we can do gravesides, we can pretty well do just about everything else.

WM: Gravesides? Because as I look at the obituaries in the paper, more and more people are having just gravesides.

SM: Yes.

WM: Does the Church feel that's okay?

SM: Well, no. The Church feels that for Catholics that the Mass for Christian Burial is the proper way to do it. Gravesides

are really not that common too much unless the family really wants a lot of privacy, or depending on the circumstances of the person who has died. He may not be Catholic, he may not have been active. There are various reasons for just having a graveside.

WM: While we're on the subject, how does the Church feel about cremation?

SM: The Church is not enthusiastic about cremation; the Church does accept it. But it really still contends that the body is still the temple of the Holy Spirit, and that it deserves the proper respect. The Church itself feels that cremation, there should be a secondary reason.

WM: Now to go back to the diaconate. Mary, you were involved in it. What was your part?

MM: Well, we were encouraged to attend all of the classes that the deacons attended, which was weekly, every weekend.

WM: Did you have to give your consent?

MM: Oh, yes. We had to give our consent at first that it was okay for him to do this. And then when they were ordained, we had to kind of sign or make a commitment that we would support them in whatever. So it was quite an experience.

WM: Did it make a big difference in your lives?

MM: I think it has.

WM: In your home life?

MM: Yes. Yes, I think it has.

SM: That could be good or bad.

MM: Yes.

MM: Some of the wives have gotten real, real involved in their husband's ministry. I chose to do my own ministry. I mean I did go to the hospitals with him or whatever. I mean I support him at the parishes that he's at and whatever. But I just kind of went my own way. Like I say, some of the deacons' wives have chosen to work side by side with their husbands. And some of them have, even though they said that they would consent and whatever, it has made a big difference in their home life, especially those that have small children. And there was a lot of resentment because, you know, here he is going to do God's work, and here I am home with all the children.

WM: Well, but if there was resentment like that, why did they commit in the first place?

MM: Well, because I don't think you know at the time what the obstacles are going to be.

WM: Like getting married. You don't know unless you get into it.

MM: That's right, that's right.

SM: It was something new.

MM: And I still maintain that men that have small families, I don't think they have any business in the diaconate. I think they should wait until his children are at least, you know, up in years, so that they can give this commitment.

WM: Now about your connection with the parish. You're the deacon at Guadalupe. But she stays in Cathedral.

SM: Well, we live in Cathedral Parish, so we still are members of the Cathedral.

MM: We're still in Cathedral Parish.

MM: And like I say, I choose to go to Cathedral. I give my support to Cathedral. When he was at other parishes, I did go with him a lot of the times. But I was still a member of Cathedral Parish, and that's where I wanted to be. So, you know, like I say, we've worked out whatever problems there were and tried to fit. It has made a little bit of difference. Like we've got guests coming for dinner Sunday night. Well, I've got a Rosary to do. And so either he isn't there, or you have to work around it, or--

WM: What happens in such a case?

SM: Well, it gets very stressful sometimes. You see in the diaconate, one of the things they try to impress on one in the early years was that your family, your job, came before your diaconate.

SM: Yes. That's where your priorities. In other words, the diaconate was the third priority. But the thing you find is that as they grow, it doesn't work out that way all the time. Sometimes the diaconate has to come first because you got yourself into that situation where you really can't back out. You just have to make it first. Let's say you're out there doing a wedding or something. At the time you arrange the time, everything was okay. But let's say down the road somewhere something comes up, you've committed to that time



now, and you're committed to do it. You just can't get out of this. There's a lot of stress there. There's been a lot of divorce because of the diaconate.

MM: Oh, yes.

SM: So it's affected people's lives more and more. And that's why with the new class that is starting--we're getting ready now to start a new class of deacons--all these experiences, I think, will be very helpful in the selection process. Because you have to be very helpful.

WM: I hope you're going into the new classes and telling them your experiences.

SM: Well, we've tried.

MM: Yes. Well, I think one of the best classes that we had, as far as I'm concerned, was when the Episcopal priest and his wife came down. And the woman talked to us about, you know, what it means to be a wife of a minister. And it gave everyone a lot of insight which is basically what we've been talking about. How, you know, priorities sometimes. And she has to either step back, or she's got to fight for her rights. It was very enlightening, and I think opened up eyes to things we didn't even realize.

WM: Of course the Mormon bishops aren't in for any lifetime but their wives in the Relief Society are the same sort of deal.

MM: Oh, I'm sure they are. I'm sure they are. And have the same problems.

SM: Not only that, because you are a deacon, and you're on public display in a sense, you have to live your life accordingly. There are some things you can't do.

MM: Be a little more careful.

SM: Or discreet about what you say and do and how you do it. Which is right. I think it's right. Because if I were to do something as chancellor of the diocese, it would put a bad mark on the Church.

WM: Is there any conflict between your being a deacon and a chancellor? You have no conflict there?

SM: No. It's been a real challenging position.

SM: It's been a real challenging position because there's really not a set definition for a chancellor. I mean every diocese

the chancellor has different duties, depending on his skills and abilities. The bishop brought me here primarily because of my experience at J.C. Penney's. But it was fortunate that I had a lot of liturgical background. I've been near the Church all my life, so I have a familiarity with the priests in the diocese. Because a lot of them were seminarians at the time I was a young boy. A lot of them went to the old mission when they were young seminarians, so we're a very close group. And then the bishop has assigned me to a lot of duties that I didn't have the experience at which I've had to learn. So it's been a very challenging position.

WM: Now I understand you are the first lay person to be chancellor in the diocese.

SM: I'm the first non-priest to be chancellor of the diocese.

MM: He was already a deacon.

SM: That really brought national publicity to the diocese, and I was written up in several publications.

WM: Barbara Cox, your next-door neighbor. I remember, I knew her, and she got all excited, came down to tell me he was chancellor.

MM: Oh, Barbara. Oh, yes.

SM: I opened the door for everybody else: there are sisters that are chancellors, there are other deacons that are chancellors.

WM: Where is there a sister a chancellor?

SM: Oh, there's one in San Francisco and one in Colorado Springs. There's other deacons that are chancellors. It opened the door for non-priests and lay people.

WM: Now let's talk about your family.

MM: Well, like I say, all the children were born here in Salt Lake, raised here. They were lucky they had two sets of grandparents, one that spoke Italian and one that spoke Spanish.

WM: By the way, are you both bilingual?

MM: Well, he is more than I am. I mean I can understand Italian.

SM: I speak Italian and Spanish. Italian I had to because my mother never did learn English. My mother came over when she was darned near 40 years old, so she couldn't speak English.

WM: I heard you talking to Phil Salazar one day, and you were going off into Spanish just as easily as he was.

MM: I, of course, speak Spanish, and I understand Italian, but I can't speak it. I guess if I was in Italy I could probably come up with a word or two. As the children were growing up, they would learn Italian from Nana and Papa Mayo, and then Spanish from my mother; by that time my father had passed away. But, unfortunately, you know, you kind of forget it because you just don't speak it at home. But, like I say, they came here to Cathedral School and then our little jaunt in San Francisco. But when we came back, they went to Judge Memorial. Then onto high school, Robert and all of them went to Judge Memorial, they all graduated from Judge Memorial. Robert, our oldest, was student body president when he was a senior.

WM: What year did he--?

MM: He graduated in '62.

MM: And then the twins were there. It was about the time that St. Mary's had reopened, so Joanne--

WM: What are their names?

MM: Oh, Joanne and Joseph--Joe. Joanne had to go to St. Mary's. Joe stayed at Judge Memorial. I always remember at their graduation time, Bishop Federal, he said he was at all these graduations, and it was kind of wearing him down. And I said, "Well, I also had to go to St. Mary's graduation, then I had to come to Judge Memorial." And we chit-chatted back and forth. Then we moved, let's see, to Holladay, and were in St. Vincent's Parish--or, St. Ambrose, whichever parish we chose to go to. I think that we kind of ended up in St. Ambrose. About that time Robert had almost graduated from the University of Utah, and he married a local girl, Shirley Molitor, that he had gone to school with at Judge Memorial. They settled here. And about that time Joe decided he wanted to be a priest and went to Denver to St. Thomas Seminary. And then my daughter decided she wanted to be a flight attendant. So she moved to Denver. So the nest was vacant--all about the same time. Although Robert is two years older than them, they kind of all left at the same time and have pursued their careers accordingly. Joanne is still with the airlines after 25 years, and Joe has been a priest for about 19 years.

WM: Did you push him at all?

MM: No. Never, never. In fact, he was in high school and had kind of decided--he and Jerry Lynch were very good friends--and they kind of had decided that this was what they wanted to do.



But had not said anything to us and talked to Father McNamara. And he advised both of them to go to the University of Utah for a year before they decided. So after they did, that's when they came and said he thought this was what he wanted to do. And we had never pushed.

WM: Speaking of bishops, how many bishops do you remember in this period, Silvio?

SM: Well, when we came to Salt Lake, I believe Archbishop Mitty. was the bishop. Let's see who came after him? Kearney. We knew Kearney. We knew all the bishops from Kearney on. We knew Kearney quite well because he would come down to the mission a lot and visit with us. All the bishops were very sympathetic to the mission down there. Bishop Hunt I knew real well. I spent a lot of time with him, driving him around.

WM: Oh, you were his chauffeur?

SM: Well, no, not always. Sometimes.

MM: I remember being in the hospital when the twins were born, and he was with Bishop Hunt. At the time he lived at the hospital, Holy Cross Hospital.

SM: His apartment was right next to the maternity ward. Of course when we'd come up there, I'd take him by to see them. I'd stay in his apartment, you know. Sit down and have a drink or do something. Kearny was a very likable, very popular bishop with everyone, particularly the students in the schools because we always knew that if he came, he'd give us a holiday.

SM: And everybody got that. Bishop Steck, he was only here for a short time because he died suddenly. But he was very energetic--

MM: Oh, wonderful.

SM: --and wise individual. Full of life.

SM: And of course we've known Bishop Federal since he came here.

WM: Bishop Mitty was here? You don't say a thing about him. You didn't know him?

SM: I was too young.

MM: I didn't. I wasn't here at the time. It was Kearney when we came.

SM: I guess most of the priests in the diocese we've always known.

WM: Do you remember when you lived out in Carbon County-- were you there at the time of the-- You said your grandfather died in the Scofield disaster.

SM: In 1900, and I was born in '24. So I didn't-- In fact, my grandmother came over with him, but she went back. She didn't like it here. So I really didn't know anybody. I knew none of my grandparents.

MM: Well, he's the same situation as me. I mean he was the last of his family. And so by the time we came, our parents were up in years, you know, and so we didn't have them as long as a lot of people would have their parents.

SM: I had a sister, too, but I never met her.

MM: Never met her.

SM: I never met my sister. She stayed in Italy. She died in 1937. She was very young. She was about 29 years old, and she died of tuberculosis or something like that.

WM: Have you been back there to visit your grandparents' country?

SM: Oh, yes. Yes. I've been there once.

WM: I'm sure you've been back to Santa Fe.

MM: Oh, yes.

SM: The reason you go back is because-- When all the immigrants came to Carbon County, like I say, the wives stayed in Italy, the husbands came over. So what they had in Carbon County at least, and I'm sure it was all over, they had like boardinghouses where the men would live.

WM: Oh, yes. They did out in Oakland where I lived.

SM: And you'd sit around at night and just talk about the old country, and talk about the old country. It got to the point that when I got there in Italy, I knew the town just like if I'd been there before. I would ask, where is this store? where is that place? where's my mother's house?

WM: And it was the same?

MM: Yes, it seemed like it was the same. Yes.

WM: Nothing out West remains the same. It either dies or it changes.

MM: But it was the same in Bingham growing up. I mean you had a lot of Yugoslavians that came up there. And there again they had boardinghouses. My mother had a boardinghouse in Bingham, and I remember my sisters--I was young--but I remember them cooking for all the men that came out of the mines. And they would have their dinner there and then, you know.... And then we moved to Salt Lake and kind of lost all that. It's too bad.

SM: The funny part was I never was involved with church until I came to Salt Lake. I mean in Clear Creek there was no parish and no church. The only contact we had, we could go in Price, you know. Because in the early twenties, you know, Monsignor Giovannoni built a parish in Price. And I wasn't even baptized until I was four years old, and that was done here in St. Patrick's in 1927. We had no contact with church at all.

WM: I can't place Columbia in the area down there. Wasn't it closer to Helper?

SM: There's Sunnyside on this side of the gully.

WM: I know where Sunnyside is.

SM: Then you go across the gully, and there's Columbia.

MM: Draggerton, East Draggerton.

WM: Oh, I know where Draggerton is. I've been there.

MM: Wasn't it beyond?

SM: There's Draggerton and Sunnyside, and Columbia's over here.

MM: Oh, all right. That's near that.

WM: And there was no priest in any of these little mining towns?

SM: No, no. So I never even knew church until I came to the mission, and that's when I started.

WM: One last question: What have the two of you done in the way of civic activities not connected with the Church at all?

MM: Well, Girls Scouts. I was a Girl Scout leader for so many years.

WM: Did you get out of Cub Scouts?

MM: Well, I was a den mother for the girls. Joe wasn't too involved in Scouting. It was mostly Joanne, and then it was Robert in Scouts, Cub Scouts, some Boy Scouts. But I was a

Girl Scout leader and was involved in it that way for many, many years. Of course our organizations mostly have been Catholic, really: Catholic Women's League, DCCW. But I guess we would support anything that was community. I can't say that we, other than being on some committees, Women's Council here in town, we really have stuck mostly with church, I would say.

WM: Do you agree with that?

SM: Yes. Our only involvement with civic has been through the Church.

WM: You don't have time now. But I wondered if in the past.

SM: You know I've been involved in United Way for quite a number of the years I worked at Penney's. And here I still do the United Way drive in the diocese out here. But my other involvement's been as a part, as a member, as an official, in the Church.

WM: But did you become a member of the Knights of Columbus?

SM: I did years ago.

MM: He did years ago, but he's not active now.

WM: Mary, you were president of the Catholic Women's League.

MM: Yes, in I guess it was 1978, '79, to '80.

WM: Did they have anything special right then that you were involved in?

MM: We really supplied the little chapel here with the altar and the Tabernacle. Well, I really can't say. It was about the time that the bishop, Bishop Wiegand, came to town. Then we got involved with furnishing his home and making him comfortable here. We did help him furnish this little home.

MM: We did help him. The league did some, the parishes did some. It turned out to be a very comfortable little house. And to this day I go down whenever he needs something done or is going to buy something new. He calls me.

MM: Other than that, we're just still involved with Holy Mother, the Church. Even our son, our oldest son now, is director of St. Vincent's Center, which he's really happy about.

SM: It's unusual. The whole family works for the diocese except my daughter.



MM: My daughter, I said, "What do you do?" She said, "Well, I'm very nice to priests and nuns when they come on the planes." That's her contribution.

WM: What has been your involvement down at St. Vincent's?

MM: My involvement?

WM: Both of you.

SM: Well, she was more involved than me in the early days when they first started out. She was involved a lot with Father Davich down there.

MM: I was very involved for many, many years with the thrift store and with the kitchen itself. Then when it burned down and they built the new one, for seven years I was kind of like the coordinator for the cathedral, getting volunteers to go down.

WM: I was aware of that, but I didn't know--

MM: Now before that I had worked-- In the old place I had worked with Sister Elizabeth when she came, and Father Davich kind of took over. I worked there for several years, you know, until it burnt down.

WM: You know, I'd forgotten about the fire. I remember somehow I was down in that part of town, probably at the library then. I can remember seeing Silvio running around the street down there during the fire.

MM: Father Davich happened to be down there. I got a lot of calls that day from people that knew I worked down there. Mary, were you down there? No, I was home. I could see the smoke from where we lived. It was quite traumatic. But the new place is beautiful, and Robert's very happy down there, he's working. And kind of this was his-- When he got his degree, it was in social services, social work.

WM: Now is he the manager of it?

SM and MM: The director.

WM: Well, what are his duties?

MM: Directing the--

SM: The food program.

MM: Overseeing, yes.

SM: Also, he's involved with civic affairs and I guess-- I don't know the extent of what all his duties are.

SM: Getting grants, trying to raise money, volunteers, working in the community, developing new programs.

MM: His immediate boss, of course, is Father Terry Moore. Because it's under Community Services, Catholic Community Services.

MM: Oh, yes. So he's the director of those things at St. Vincent's Center.

WM: Wasn't Joe Winterer there for a while?

MM: Yes. He took his place.

SM: They've had several directors over the years now.

SM: It's become more sophisticated now. It's not just a soup kitchen. It's more than that. There's counseling, there's medical and dental services. And assistance. The whole spectrum now.

MM: It's much better, and it's--

SM: And they work along with the shelter.

WM: Well, thank you both for your time.

MM: You're very welcome. The interview's going to be in the Archives, is it?

WM: Yes.

END OF INTERVIEW

[End of Interview]

