

Interview with Bishop James Garland

Date: 09/13/2012

Location: Marquette, MI

Interviewer: Russell Magnaghi

RM: Ok, Bishop Garland, the first question that I ask everyone is their birthday.

JG: That's easy. December 13, 1931.

RM: Ok. Could you... the interview will be... and this is for the transcriber... the interview will kind of be in two parts. Maybe we'll start out with your memories of Father Gauthier. So could you tell us a little about... you know, your memories of him?

JG: Yes well, when I came to Marquette, which was in November of 1992, he was pastor of St. Louis Church in Harvey. He was an active pastor there, had just discontinued his job as the superintendent of schools for the whole diocese and became pastor of St. Louis Church. He had been... he had been co-pastor at St. Michaels with Monsignor Dunleavy, and that position had a lot to do with hospital care, because the parish is adjacent to Marquette General. But, that relationship with the co-pastor was something that developed after the Second Vatican Council and so, I don't know all the rational for that, but generally that didn't work. Not only here, but also elsewhere. Dividing the responsibilities with two people didn't work, because when you become a pastor you're in charge, so if you have two people in charge it didn't always work that well. So that position was not working, Monsignor Dunleavy had his way that was... his first name was Joseph because he had a brother that was also a priest. So that's when Father Gauthier here was assigned to St. Louis Church. The parish had been there for a while, and Bishop Noah I think started at parish, hoping to attract some of the French Catholics who had belonged to St. John's parish that was closed, and many lived there and were farmers, so that was his hope to attract them but it wasn't totally successful... but, the parish did grow and develop and soon... while they were... they participated in the area school, Father Marquette School, the children from there would come into town for that school. I think the numbers from St. Louis were not large but, that parish generally has grown, and today it is continuing to grow; and then come along here, I forget the exact date now, but the decision was to make a new building, build a new church. They had a church building, but they needed a larger building, larger church so... The old church was called Father Gauthier Hall, in memory of the pastor when the new church was built, although by that time he had retired. Father Gauthier was not the pastor when the church was built, but he was strongly supportive of it and helped with it. In retirement he kept two jobs that he had as pastor of St. Louis. That was Director of Admissions, headed up the Society of Their Propagation of the Faith, that entailed a task of fostering and promoting the mission Sunday collection, as well as coordinating... visiting missionaries who would come and be assigned to a parish for one Sunday, preach at all the masses, and collect money for that person's particular missions. So we had men come in from Africa and Europe and elsewhere—and sometimes locally people too, they were speaking on behalf of missions. Also, that sometimes involved... adopting a mission... a parish might want to adopt a mission and maybe have a continuing relationship with that mission, both supporting with volunteer help, as well as financially. The second position that he had... and he obtained this one... Monsignor Scorgatti, was the director of the captive release

services. Again, that focuses around the annual collection for captive release services which is the overseas aid to the churches and people of the... overseas, or the different countries. It actually was fostered by the bishops of the United States after World War II... World war I... but also prospered during World War II in dealing with refugees who came to this country following the wars—First and Second World War. So that structure continued... now it has come mainly a work in human development, in poor countries working with fostering the well-being of their core people—particularly African now, but also throughout the world it seems like captive release assists. So he had those two jobs as well. I think other things he did in return, but he was always ready to help and supply for pastors who went on vacation or were absent for whatever reason, he would cover for them... covering their Sunday masses, he enjoyed doing that. He enjoyed that very much. Around the time of his retirement he also was spending some time in Florida, he had some property there, he had a house. He would spend his winters there in Florida... Lakeland, Florida and he was very active. I would... several times I would visit with him there in the winter, for a week or so, and he's very active there in the parish church there in Lakeland... and became quite popular. He came to be pretty full schedule there with that parish during the... I don't think he got involved with the individual work with the parishioners but he would say masses, and hear confessions. That was St. Anthony's in Lakeland. When I was down there, I would take the mass very seriously, usually he would come concelebrant with me... and the people would say "We missed Father Matthew's joke!" He would always have a joke to tell at the end of mass before the final blessing and he told them well. I couldn't imitate it, the skill in telling of jokes. But when we were disposing these properties here after his death last month, he had files of jokes (laughs). He kept books and files of jokes and he would look those up so that he could tell them at any mass that he was offered. That was kind of his trademark, the joke. He was always having a joke that he told. The liturgists would think about that but the people enjoy it (laughs).

RM: What now... to kind of go back to what we talked to before we were on tape here. Now what happened... you said he had his properties, papers, and what not. For instance, what happened to the jokes then? Where they disposed of? Are they in the archives?

JG: (Sighs) Yeah... There's an executor... Rick Schaeffer who had been treasurer of the diocese and a member to the St. Louis Parish. He had trouble getting rid of all that stuff. A lot of his library went to St. Louis Church or to the St. Vincent De Paul Society. Whether those files of jokes were kept I don't know. I just don't know what they did with those. I know Rick Schaeffer was trying to be very good about all of that stuff, but I know it was a struggle. I helped him with sorting through some of the things, but he did have a lot of files. I know that musical things went to Vincent De Paul Society, in terms of books and clothing, and other parishes went through many of the books to take them out there. I doubt they would have taken those jokes, but they may have been lost, I'm not sure (laughs).

RM: No because I, you know... yes, you'd sit... you'd be sitting there and then you'd say "Ok here it comes," and sure enough... and I'm not good at remembering jokes so, I just remember the whole idea that there was a joke that was coming. Specific jokes I couldn't recall.

JG: Yes, before he came to Marquette, and he became pastor of St. Michaels, as I mentioned, he was working in the Sault. I don't know, do you want me to go back and do that?

RM: Yeah if you want... Yeah if you want!

JG: He was the head of the school, in the Sault Ste. Marie. It was Loretta School... Sisters of Loretta were around the school... were the teachers, but he was the principle and he was responsible for that school in the Sault. The same time he took care of a little parish, Nativity... was associated with that in the western end of the Sault. Then he became pastor of The Holy Family in Barbeau, which is south of the Sault, it's right near the Saint Mary's River. Near Neebish island. Ore trucks go right by there. But he had a lot of French people there in Barbeau. He visited those folks, a lot of them weren't too faithful... in their duties to go to mass on Sunday, so he would visit them. If they didn't show up, he would go out Sunday afternoon to visit them. He would say "I didn't see you in the mass today. You'd better come." And he did a lot of that work in recruiting and building up the parish. It got to the point where they needed a new building that was an old church. So one day Bishop Noah came for a confirmation... this a true joke that he told (laughs)... Bishop Noah came for a confirmation and he quizzed the students as usual before anointing them and he asked these kids, he said... these would be grade school kids probably... "Why do we need a new church?" ... No, this question was "Why do we need the church?" "Why do we need the church here guys?" Finally one kid raised his hand and said "Because ours is falling down," he said (laughs). So there was two different meanings of the word "church" (laughs). There are many a story like that that that Father Gauthier could tell but...

RM: From your experience though... when you came in here and you're familiar with the different priests and so on. To me, he was kind of the old-time priest that sort of did that. That kind of went out and sort of worked the field and so on... didn't stay in the church or the rectory, so people coming to him, he would go out to the people. Where there many other priests that did that, or was he...

JG: Who were doing that?

RM: Yeah, was he kind of the last stall... or still.

JG: You know, I'm sure that still occurs, but I know that he was very systematic about that. Probably, as an example for others because he did make a lot of efforts, and a lot of zeal reclaimed people to the church. When he was near death, and in intensive care at the hospital here in Marquette, I visited him and it was in his last week of life—and I went to my car in the garage and there was a woman that called me... called to me, she said "Are you a priest?" I said yes. She said "Well, I can't get father Johnson, the Chaplain. He's not here and my father was admitted here last night with a heart attack. I'm trying to get someone to come to anoint him." And I said, "Oh, well I don't have oils here with me so I can't do it. I'll have to go home and get the oils, or you could call the cathedral maybe and somebody could run over more quickly." And I said, "I was just visiting Father Gauthier in the intensive care," and she said "Oh!" She struck up a conversation and she said well, she said "Father Gauthier brought my husband in to the church." "We were not married in the church and he brought my husband to the church, and he married us," she said. So that was the kind of things that went on, and how many people like that I don't know, but... that was not uncommon to find people that had attached themselves to him because he had reached out in pastoral way... helped them in their faith and their family.

RM: So it was almost... you could travel around the UP and bring up his name or something and somebody would have some connection like that.

JG: I think you could, yeah, because he was also in Escanaba. He was principle when he was doing the schoolwork. He was principle of Holy Name School in Escanaba, so he knows all of those people. I don't know, you couldn't go anywhere with him but... there'd be people that he knew... "I taught that person."

"I remember them when they were here." So he must have known half of the people in the UP. I remember when he was superintendent of schools, he had a problem out in Calumet that never... we had several parishes out in Calumet that were all national churches. There were Slovenian, there was a Polish, there were Italian, there were French churches that were there in Calumet; and they were having to do something about the school. So he was going to talk to this parish where, and I think, the people where Slovenian, and that probably was the St. Paul's church today, that building. So he brushed up on the history of the Slovenians and even some words of Slovenia... so he talked to those folks... he knew he was going to have opposition... and by his whole approach he soon had them in the palm of his hand; and they were very cooperative! So he had skills in doing that. He was a people person there's no doubt about that.

RM: Mhmm. Mhmm.

RM: That's very interesting because, I'm... when I was doing my study of Italians up there, there was a fellow, Dockson Tanino, and they just... that was a nickname Doc, and he had been put in charge by the bishop at the time. When did they close those churches? Sometime in the 60's... and he was put in charge of dismantling the churches. So, you know, getting rid of pews, and so-on, and so-on, and he was... he was sort of talking about how upset the Italians were. You know, they had a declining parish, but how they were very upset because, now they had to go over to the... what was just a neutral parish at that point, renamed and all, but it was still this Romanian Church and ours is gone. And so that was... yeah, he knew the right things to do, because from what this guy told me it was a very hostile environment as you tried to make any kind of a change.

JG: Yes, you don't close a parish without difficulties, never (laughs). Yes. Well I recall, it was shortly after I came to Marquette, there was a Lutheran pastor in Calumet who was a strong community leader and they were working to convert St. Anne's church that was closed... a French church... into a historical museum of some sort... and they needed money, and they didn't have enough to do very much. So, he wrote me, the Lutheran pastor, and he said "Can you contribute to this museum," this historical to restore St. Anne's church into a museum, a history museum, because those churches were all closed and you could use some of that money for St. Anne's to construct the building or remodel it. And I wrote back and I said "None of the money from the sale of those churches came to me, it did not come to the diocese, it went to existing parishes, so if you want some of that money you'll have to go to the parishes that are left there," (laughs).

RM: I think one of the fellows there.... Roca... Rocatelli, he's a contractor, and he put in... I guess he put in a whole new floor of... what is it now... St. Paul's? No. Or Saint... No.

JG: St. Paul's? St. Anne's?

RM: No no. Saint... yeah, but it was the old Slovenian church; so he told the bishop at the time "I'll put on a new concrete floor," and so on, and "the basement I'll do the whole thing, and for pay I'll take the Italian church." So I guess it still belongs to him, and he gave me a tour of the building one time and it's pretty much intact. It's just filled with building supplies and what-not. But you can go in and see the windows and... I guess the... kind of interesting... the pastor lived in the back of the... I mean he had a whole apartment, it wasn't like he had a cot; but he had a whole apartment in the back of the church behind the altar.

JG: Yeah, that happens sometimes.

RM: And... but that's how they paid off some of this I guess. You know when they needed the new floor and so on.

JG: Mhmm.

RM: So other memories of Father Gaultier?

JG: Yeah, other memories.

RM: How about... was he still Superintendent of Schools for the diocese, was that for the diocese or?

JG: The whole diocese.

RM: The whole diocese?

JG: Yeah. He went off to a Catholic university. He was there around the time I was there. I was in Cincinnati then, but two years before I went to Catholic university, he was there for a couple of years, working on a degree in education when he came back to be superintendent. So that would be around 1963, when he came back from Washington. While he was there he was taking education courses, but he also took some theology courses. He always said he could have spent a little more time and got his doctorate in theology, but he didn't. But even while he was there he was helping out in parishes in the Arlington area and Northern Virginia.

RM: Uh-huh.

JG: While going to school there so...

RM: So he had that spirit then to reach out and to help?

JG: Yeah he really just... we kid that he was just doing it for money sometimes, but he really had a spiritual motive behind it all, he was just supporting himself (laughs). I think when he was retired that was probably a more realistic factor he had to deal with.

RM: Oh what, I didn't...

JG: Money support, yeah (laughs).

RM: Now, is... When you were bishop, you'd probably see some of this. I don't know. From my background printing and so-on, I see priests as sort of non-retirable, I guess. You know, they continue even though they're not a pastor or something, like with Father Gauthier. However, some of them I've talked to, you know, kind of in casual conversation say "Well when I get out of here I'm retiring and I'm..." sort of like they're walking out of the priesthood. You know, like they're never going to help a local parish, or do a Sunday mass or something, which kind of surprised me. I don't know, is something like that common? Or you know...

JG: I would say it's not common. I would say most men who retire... of course retirement has come upon us in recent years. Priests didn't usually retire, they died with their boots on so to say. It was uncommon for priests to retire, but then I don't know, after the council... Second Vatican Council... it became common for setting an age for retirement. Even the Canon Law set an age for retirement. For bishops

it's 75, I think for priests it came in around 65 or so... 65 or 70... diocese could adapt it to their own needs but... So that was a recent phenomenon but I would say even with the offering of retirement, men would still want to continue to exercise their priesthood. That's been my experience. I don't know very many retired priests in this diocese who don't continue to... with their health allowed... of course when men are not able and they end up in a nursing home or just incapable physically, they can't do it. But I can't think of many priests in this diocese who don't continue to do whatever they were able. Right now we have... I was looking at that list the other day we might have 10...12 retired priests living in the diocese, or from this diocese, and almost all of them are active in some way; helping out on Sundays, covering for vacations, if they're able. We have one priest in a nursing home. There's another priest who's simply not able anymore, he doesn't have enough energy to go out, but most of them still help out if they can. And like Father Gauthier did, he would go every weekend if he could. Even when he shouldn't have been driving. It got so the last few years he would try only to go to parishes that were close by that involved travelling across the Upper Peninsula.

RM: Was it possibly... like in the old days... Like I remember when I was growing up out in San Francisco, our parish had... there was a big rectory, two or three stories and... two stories for sure... and there were like four priests there... and... was it that... would the priests... like when they got older and became... maybe became infirm and so on. Then they would continue to live in the rectory and... but they wouldn't be playing an active part... but they could fill in certain mass... or just say mass, but not play a real active role because of their declining health.

JG: You know, rectories with more than one priest in it is not... not the custom in this diocese simply because we had smaller parishes. We had fewer priests. There's only two or three parishes in this diocese that has a second priest, an assistant priest, associate pastor. So that practice wasn't common not only because it hadn't occurred, but also I think our men grew up with an independence. You know, they're not accustomed to living with somebody else, so it was hard to make that adjustment. So most pastors didn't want anybody else living in the house with them. They just didn't want to share the space. They weren't used to living in a community, and that was... I think it wasn't fostered. I don't know any retired priests who retired in a rectory, with another pastor. Some houses were not equipped to handle a second priest. I can't think of any retired priest that lives in a rectory or did live in a rectory as far as I know.

RM: Oh. Did the...

JG: Another factor of that by the way, is the phenomena of camps, you know. Most priests... many of the priests have a camp which is a family sphere where they could go to have some room. So they had a place to go if... without staying in a rectory. They go to the camp.

JG: When I came to Marquette, Bishop Smith told me that "You're going to have to get yourself a camp." And I said "Well, what's a camp?" And he said "Well it's a cottage on the lake, or in the woods. A place where you can get away from it all." And I said "Well I just came 700 miles, how much farther do I have to go to get away from it all." (Laughs)

JG: But that's another phenomena. The independence and the camps and small rectories. That never contributed to what you would experience in large cities.

RM: Uh-huh.

RM: Now would that have been true in the... you know... like say 100 years ago where you probably would have had... you know... I'm thinking some of the... well some of the larger parishes maybe like up in the Copper Country and so-on... would they have multiple priests at the...

JG: I would think so. I don't know the facts on that. There was a time in Bishop Noah's days in the 40's and 50's, where he had served as a priest. The consequence of that couple... the mines that were developing across the UP... he started more and more parishes. He founded more and more parishes. So we had a lot of small parishes.

RM: Oh. So this was because of the surplus...

JG: There were priests that could do it... and then the mines... and travel was harder in those days. There were cars eventually, but the early days particularly with travel you'd need a horse or a buggy or something like that. So they had more parishes I think than what we would have today.

RM: Yeah.

JG: So I come along and we end up closing a number of parishes, which is always tough and hard.

RM: Is there any more you want to add with the... of...

JG: Father Gauthier? That's all I can think of for now, yeah. Which brings up a... a person... one of our pastor's who's retired now... in the last, I don't know, five or six years of his ministry as a pastor, he got a camp in Canada, because he was living in the Sault at that time. So he and another priest found some property in Canada, so he got himself a camp up there and he said "I didn't want to do that, I always said I didn't want to get tied down to a camp so I wouldn't be free to take an assignment wherever I was needed in the UP," but he said "I did that. My friend convinced me to do that, but I never wanted to have a camp because I was afraid it would keep me from accepting, or it would keep me from having the freedom I needed to go wherever the Bishop wanted me to go." And that is a problem too. If there is a problem of assignment when you have a camp you hope to be able to get to it weekly and not have to run across the country.

RM: Ok, and that was the... not problem, but to a certain point... Monsignor Capo, he had a place up in Copper Country...

JG: Oh yes, that's right. A long way away.

RM: Yeah, it was...

JG: Good three hours to get out there.

RM: Yeah. What, three hours?

JG: Well almost, Twin Lakes. That's almost to the Wisconsin border.

RM: Oh so it wasn't up in the Copper Country?

JG: No, his camp was at Twin Lakes and it was somewhere between Ontonagon and Calumet.

RM: Oh, okay.

JG: So it wasn't up in Keweenaw.

RM: Way in the Western UP then.

JG. Mhmm, yes. A long way out there.

RM: You know there's sort of a funny story... I don't know outside of the tape... I don't know if anybody heard, but I'll go and I'll tell my story. I guess, you know, he was extremely influential in bringing natural gas into the Upper Peninsula.

JG: Yup, that's right.

RM: And I guess somebody was telling me... maybe it was Elizabeth DeLien... that when he... after he passed away they were going through his record and so on, and he hadn't paid his gas bill (laughs).

RM: And I guess there was a dunning notice there, you know, "please pay your gas bill" and so-on.

JG: For the camp huh?

RM: Yeah, and so he sort of went out of the world with the unpaid gas bill.

JG: He used to say, I heard it more than once, that he's most proudest of anything that he did, that he brought gas to the UP. So some people saw another interpretation of that and they joked with him about it, but he brought natural gas to the UP. He felt that was his most proudest accomplishment.

RM: Really?

JG: Yeah.

RM: Oh, yeah.

JG: He did help a lot. Now that I think of it Monsignor Capo was always interested in poverty and living conditions, that's where his focus was, and improved living conditions. Of course he grew up in a mining family and his dad was... had a tough time... this is not your subject, you know. I know that his dad retired from the mines, but he... what was the name of that town...

RM: Baltic.

JG: Baltic, that's right. His dad retired and there wasn't very much money... the retirement wasn't very much. Monsignor was a young priest then. So he went to the owner of the mine, or the guy in charge of bookkeeping and the salaries... writing out the checks... and he said he wouldn't dare tell his father this, he thought he'd be very upset... but he went to him secretly and said "How do you determine the retirement benefits. Do you have a program or plan?" And he said "No we just got to do it independently, each person," and he said "Well my father is not getting very much money, he can hardly live on that." So he said, "Well, we can get him a little more." So he raised the amount at his request.

RM: Oh my word.

JG: But there wasn't a retirement plan, you know. I guess the company just paid it according to if they were able; with what they could get away with. You understand then why unions developed.

RM: Or somebody comes along then like Monsignor, "Hey we need a little more money."

JG: Yeah, you get a little preference there (laughs).

RM: Oh my word.

RM: Well, you know I shouldn't talk that far from home, but like at Northern, before we had the union and so on, it was... you know, the department head decided. You didn't cause any trouble, you do a good job and so on, and they had no criteria for evaluation, so there's no... but you were doing a good job and everything you were doing was fine and so on, you got a salary increase. You were kind of quiet, nobody... oh I don't know... forget it I'll give it to the other guy. Yeah, so you know, there was no one percent, two percent, or just...

JG: Yeah, it made the administrator very powerful. They determined your salary.

RM: Because when I was then... when I was department head everything was set up with the union contract. I had nothing to do with it and you had very little power. So there was nothing I could say, or do, or had to worry about, which was fine in terms of determining salaries. So it's you know, interesting.

RM: Anything else about Spogatti?

JG: Yes, I'm thinking about... you mentioned it... you talked about camps as something unique to the Upper Peninsula, but I came from Cincinnati. I was the auxiliary bishop there... spent my whole priesthood there... life as a priest... it was a large diocese, a lot of structure. I suppose that was one of the differences of the Diocese of Marquette. There's less formal structure. There was no pastoral council when I came. There had been one but it didn't function that well and so it disbanded. So we restored where the bishop had some input with the guidance and direction from the lay-people particularly. But travel has a problem with centralization of offices and administration. If you have two or three hour rides from the extremities of the diocese to see a city, you don't meet that often, you just don't call people to central, together. And you try to go out too, to do things that way, but you can't hold them, hold diocese together so easily because of the distance involved. Now in the more recent years we can do things electronically, so the hospitals were very good to us when they would let us use their facilities when we didn't have them. So you could have a meeting by, what do you call that... technological stuff. So they'd have screens there and voices, and we were in one point, and there could be four other places where people could gather and be part of the meeting. And it works, not perfectly but it works. But that's more of the... what will be circumstances of this diocese... and the people in the extremities are less connected, and they can also be more independent. Our priest's were more independent. They were used to strong governments, strong supervision. They could do pretty much whatever they wanted to do... or maybe was required to do that, because there wasn't a regular supervision with the bishop, or regular conversations with the bishop, or any of his staff. That's... there's some strengths in that, and some weaknesses in that because it's hard for the bishop to implement his policies when the pastor has a spirit of independence. A lot of parish councils had the same... had another structure which had to come along after the council, but the parish councils themselves could be independent. They don't want the bishop telling them what to do or the headquarters, telling them we can make our own decisions. We don't need to do... need anybody to tell us what to do. So, that continues today as quite a chore to pull people together to some uniformity and to implement a policy for the whole diocese.

RM: So what would basically happen then? The parish council was something that just wouldn't listen.

JG: They would assume that they do as they please, and you could come down hard. The bishop could come down hard on the pastor to enforce it and that would be effective... that would work (laughs).

RM: But then you'd have a bunch of... then you'd have to bring in Father Gaultier.

JG: Yes (laughs).

JG: You'd have some disgruntled people. Yeah, that's the way it goes. Then of course, we brought along... I don't know... I came in here in '92, that was not very many years, four or five years. I just didn't see us having enough priests to maintain the parishes. The vocation were not coming in large numbers and so we were going to have to get priests from where we can. We started a planning process which really involved "what can we do to reduce the number of parishes and bring parishes together." And where is it appropriate to merge parishes? And that's awful hard to do, but through that process the suggestions came in like "why don't we get priests from other countries?" if we don't have enough. There are some negatives to that, because you have cultural differences, you have language differences. There's an adjustment and the people have to become attached to their pastor when he's a foreigner, so to speak, but we did move in that direction. We had some assistance at it because there was a priest from India in Detroit who wanted to leave... he was brought over by our Cardinal Shaka, to take care of a parish that was mostly Indian Catholics; Asian Indians. And he wanted to move on to something else, so was thinking of moving to another diocese... this priest... where could serve people from India... and so he came here looking at our place, we were interested in him, and he also was at Kalamazoo. Eventually he decided that he would come here, and it was his help that gave us entrance to some dioceses and religious orders in India. So he took me over to Keralal, in '95 I think it was. So I visited with the Sikhs, and I visited with religious orders and I got some commitments, and so then we started bringing in Indian priests. I remember we had as many as 20 priests from India.

RM: Oh!

JG: And we did language work them, accent reduction courses, and some orientation, and we were fortunate that the bishops and the religious superiors who were dealing with them gave us some very good men, their best men. And it was to their advantage. They had an abundance of priests in India at that time and mostly in the providence of Keralal, which is mostly Catholic. They were... they call themselves St. Thomas Christians, because the faith planted there by the Apostle Thomas. So, bishops and the religious superiors were eager to give there men and experience in another country, a broadening experience for those who were interested. So, we had some very fine men that came. There are fewer now, but we still have a number of priests from India.

RM: Are the numbers going down because there's not a surplus in the old country, or...

JG: It's not because of the old country, I think circumstances here... the need was less. We did pick up on the vocations of local, native people. I think there were some problems with language and the people were having trouble understanding some of the men, because of their accent. So, that made one negative aspect to that whole thing, but as I say, we still have many Indian priests here who are hardworking and they do well.

RM: Then didn't you also get some Polish?

JG: We had some Polish men too. That had a different avenue. We have a seminary, not us, but the church has a seminary in Detroit, Orchard Lake Seminary, which trains Polish men to work in Polish Parishes. That's what it was organized for I think... founded for. So, they had men coming over from Poland, after the fall of the communist government there, there was more opportunity for men to come

to this country. So, we regularly had one or two guys come through Orchard Lake, and we took them, but those young men who came to the seminary at Orchard Lake would have to choose a diocese, they didn't all go to Detroit. So, they would choose where they wanted to go. So, in effect they were selecting their diocese so the bishop had to go and make a sales pitch to them to try to get them to come to his diocese, and we did that, our vocation director did that too. So we still have a few men who came through Orchard Lake.

RM: Now are they still doing that?

JG: They're still doing that, in fact the auxiliary bishop in Detroit... Bishop Frank Reese... he is giving a lot of his time to recruiting men from Poland, and he's made some contacts with bishops in Poland, and now they've established a house in Poland for those men who are interested in coming to the United States. So, they do some orientation there, some preparation, before they come to the United States, with language and customs and culture. So, they're pretty happy with that I think, Detroit is. I suppose they're thinking primarily for themselves and their dioceses of Detroit, but I think there would probably be some men available to other dioceses as well, particularly in the province of Detroit, within Michigan. But we don't... we only have one parish that's really Polish origins... it's in Gatesville. I forget the name of the parish right now. The people that founded that were farmers from Poland.

RM: Probably the people there are still... I mean descendants of those old farmers.

JG: Yes, they would be descendants. I think the language is pretty well gone, but they were. They have Polish names. And I don't think... I can't recall that there was a Polish parish in Calumet, or the county, was there?

RM: Yes... St. Joseph... they were by the... this side of the old... the school was there... just a block from the Slovenian church.

JG: Mhmm. Okay.

RM: And across from the old Croatian church. It was the first... no, no, no. It wasn't St. Joseph's, it was St. Anthony De Padua, and it had the church and it did school, and there were Polish nuns. Felicians.

JG: Oh, well we did have the Felicians there.

RM: Felician nuns were there, and it started... I think it was the first national church... well it went back very early... I think into the 1880's and then it was active, active, active... and then sometime in the 1920's... there was a priest doing that was doing some studying had contacted me... and I had done some work... and he had a copy of it. He did a little booklet on the history of the Polish church in Calumet.

JG: Ok, I was not aware of that. I know the Felician sisters... when I came here they were they were in the parish in Ontonagon. They were teachers. I think there was a school there, and then they just became... pastoral ministries and religious education.

RM: Because there was another big Polish Parish... and then the one in... in Calumet... I think the directory or the convent... the building is still there.

JG: That's a private home.

RM: The church is gone... maybe the two buildings. One side was the directory one side was the convent. The church was in the middle, and then I think there was a school there. And that ended... I went up there one time. They let me go through the records. I just wanted to see... and this became the tricky point... when was the last... when did the parish go out of existence... and somebody... so we thought we had the date... and then it said... but then I found... they were still marrying people and putting it in the parish book. They said the parish could be terminated, but you could continue to have weddings and sacraments.

JG: Within the church.

RM: Within the church. So that didn't give me a closing date. You know, I thought there'd be the last wedding, and then sort of, the end. But it went on, and I think basically... which made sense... it went on into maybe the early 1930's and around that time, but I think by that time a lot of the Poles up there... there were a lot of them... they had migrated down to Detroit, and the auto industry, and so on. So it was pretty much eliminated by the 1930's. Then the depression came, that would have finished it. And then the other Polish church... well you had one in Menominee... and St. Sebastian's in Bessemer was... I don't think it was a Polish church, but it had a very large congregation.

JG: Bessemer?

RM: Bessemer, yup. Those were like the main... the main ones. And even here in the diocese, there was a... you know... you don't think of Poles in Marquette, but there was a little group of Poles down by the railroad track when they... down by Spring and Seventh St.

Side B:

RM: Around the UP, there were... and then there were some churches. No, no, no. There was also a Polish church in Ironwood. I think Ironwood had... It used to be... St. Andrew's was the sort of American parish and then I think there was a Czech parish and...

JG: I know there were three parishes that merged. The last merger was three parishes into the current parish.

RM: Right, and that was some the Eastern Europeans. I think there was a Polish, and kind of a Slovenian, not Slovenian, Slovak.

JG: Yeah, I think there was a Slovak church.

RM: And the funny thing about the churches was, here you have these foreign parishes and they were all built like New England churches. So you would go and look at them, and you would say "This is so-and-so's" I don't know the name of them, you know, "St. Paul's Slovak Capital Church", it should look that way.

JG: (Laughs)

JG: Yeah I remember the pastor there after the merger... it became Our Lady of Peace... and the people were still fussing and struggling to be one parish... and he was trying to listen and deal with it individually, with individual persons. Then finally he said, you know "We're a scandal to the whole community with our fussing and our feuding. I will not talk to anybody about the merger anymore. We're together, we're one, and I will not listen to one more complaint."

RM: It's not going to change.

JG: That's right, that's the way it's going to be; and that ended it, they finally accepted it. That was Father Landry though, he achieved that. He listened for a couple of years, and he said "Alright the time has come to an end."

RM: So it was sort of becoming wasted time?

JG: Oh yes.

RM: Now what would happen for instance, when you would say... close a parish down... and what would happen when you then went to the new parish, and so on? Would there be some kind of a confrontation, because you are the Bishop? You give them the final word so... would you be...

JG: Yes. I never had any strong opposition and anger thrust at me. I think on the whole... because we did spend over a year in the process everybody got their voice heard, and they could talk. Perhaps the most difficult one... well Bessemer was not easy... the more difficult thing was bringing the schools together. We never merged the parishes after the Ironwood parishes were joined, but we did bring the school together. You know, there were less than 100 kids. I had 60 kids and they couldn't thrive as a school, and both parishes had schools. So, we brought in some consultants and looked at the building... I wouldn't have looked at the building in Bessemer... it was clearly the building in Ironwood that was preferable. They had a gym, they were bigger, and the Bessemer school had a lot of problems. So, the decision was the school should be in Ironwood. And the Bessemer people were involved in that decision, I didn't like it, but they were. So, when the time came for the school term to start, only one child from Bessemer went to the school in Ironwood. None of those kids would go over to Ironwood for their school so... that was a sad thing, but... you know, Bessemer couldn't survive with one kid anyhow, but it's just unfortunate that both schools then were weakened. They wouldn't... there's an antipathy between those two communities that's still there. I had one... this isn't a very nice thing to tell but, there was a deacon in Ironwood who lived in Bessemer... and Bessemer was having a bake sale to raise money for their parish... and Eddie's wife went to this place to buy some baked goods... and the women in the group knew that he was over at the parish in Ironwood... and they turned their backs and wouldn't wait on her (laughs). That's the kind of strong feelings that arise there.

RM: Oh my word.

JG: So you weren't going to bring them together.

JG: The other difficult one was the St. Patrick's in Escanaba. We'd delayed that for so long. It'd gone through the process several years before and... the priest I mentioned who's from India, who helped us recruit Indian priests. He was the pastor at... of the two parishes St. Patrick's and...

RM: St. Anne's?

JG: And... no, St. Anne's?

RM: St. Anne's in Escanaba.

JG: No, that would... it wasn't St. Anne's. It was the big... Romanesque church.

RM: Oh, it became the, well it became the _____.

JG: That's right, that's the parish in... but anyhow, they went three blocks away... the buildings. And we kept them both open and the pastor was going to both churches... and we kept... they were kept separate. The school had already been merged some years before. So finally, people were saying "something ought to be done about this." So we called the finance committees of the first council of both St. Patrick's and... is it Holy Name? No... St. Joseph's I guess.

RM: Yeah, yeah. Yeah.

JG: St. Joseph's was... you know... called them together and... most of the people that were businessmen, they knew this made sense. St. Patrick's was a hard... difficult church to close, because they had magnificent windows—two sides were full of stained glass windows, and people didn't want to give it up. And when we had that joint meeting one fellow from St. Patrick's got up and walked out. Obviously the discussion was going that we really should close St. Patrick's. So we did. But I remember getting a letter from the fellow... and I didn't realize at the time that there was just a new saint... there was a new Saint from... canonized from Lebanon, St. Charbel. St. Charbel was canonized a saint. So this man who... apparently from Lebanon... wrote me a letter very upset said "I'll pray to St. Charbel for you," (laughs). So after that about the prayers (laughs)... I don't think he was praying then for my benefit (laughs). But that... we thought we had resolved the use of that building. Somebody was going... a man and his wife wanted to convert it for kind of an emporium for marriage... marriage things. They could have receptions, and they would sell wedding dresses and whatever... but it didn't work. The guy couldn't make a go of it, sold the church, and it then it went to somebody else. I think whoever that somebody else was, they sold the windows and... he was a person who wanted to preserve the stained glass windows for church use, for the Catholic Church. So he was going to try to place them where they'd be used, and I hope he did I never heard the files, I just kind of noticed what was in the news from the diocese communications bulletin. It came out today that somebody discovered a stain glass window in Grand Rapids in a resale store. It was a stained-glass window of St. Joseph and the child Jesus, which had come out of a church; and this diocese, I thought they said. I'm inclined as to find out what church it came from. But, this person found a window and unless they want to buy it and put it some place where we could use it in a religious purpose... or way... but those things happen when you close a church it's awfully hard to dispose of property. Some people... some pastor told me we closed about 13 back in the process of closings. Some pastor says the only way to overcome the problem of closure is to demolish the church. Well we didn't. We tried to find a community use for it, the churches that were closed, and that worked for the most part. We did get some... like Michigamme, the community took it over. The township took that little church over and made it into a meeting center; a community meeting center, and a kind of an exhibit. They could have art exhibits there. So those things usually worked, but there's always money involved, so... the upkeep and all.

INTERVIEW ABRUPTLY ENDS.

