

Interviewee: Guillen, Petra**Interview: July 8, 2010**

**University of Houston
Oral History of Houston Project
*Mexican American History – Catholic Church***

Interviewee: Petra Guillen

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Place: Her home on N St. Charles St, Houston, Texas

Interviewer: Natalie Garza

Transcriber: Carol Valdes

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Abstract:

Having lived on N St. Charles for sixty two years, Petra Guillen has seen her neighborhood change through her association with Our Lady of Guadalupe Church. She discusses why and how her family migrated from Mexico to Texas and the story of how she obtained citizenship. Petra discusses the limitations for Mexican communities seeking a Catholic Church, either not allowed in the churches or forced to sit in the back during service. Petra recalls the Mexican communities and the founding of Catholic churches in their communities. As a young woman, Petra taught catechism to children and lived in a convent where she learned to play piano from a nun, and discusses the daily duties of the convent. She discusses language Our Lady of Guadalupe, from separate services performed in different languages, to the small presence of Vietnamese churchgoers. A mother of thirteen, Petra's attitudes about religion are unveiled through stories about her children. In addition, she repeats her devotion to Our Lady of Guadalupe Church, making a promise with her husband to never move away and buying a house

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that was nearby the church. Petra discusses the history of the church and its current status, some of the organizations and events, and a trip the church members take to San Juan .

NG: Natalie Garza, I'm interviewing Petra Guillen on July 8, 2010 in her home on North Saint Charles Street. Can you tell me your full name please?

PG: Petra Guillen, and I have lived here on 31 N. North Saint Charles for sixty two years in the neighborhood, about maybe eighty two or ninety, no, more than that, uh, about 88 years in the neighborhood. Not in the same house, but different places. I've been here for a long time. I'm the parishioner for Lady Guadalupe and have been since I came to Houston or moved to Houston, I've been a parishioner at Our Lady of Guadalupe. I went to school there and that's the only school I knew.

NG: So you went to school there from what grade?

PG: From, well actually, we didn't have pre-kinder and kinder in those years. We started from the, those that are older, like in the eighth or seventh, eighth grade prepared us, kind of teach us like a pre-kinder, but it was never established that we had a kinder or pre-kinder, you started in first grade. When we were older and learning a little bit we went to the first grade, and when I graduated we just had the seventh grade and my husband graduated the following year and it was eighth grade. They had put in another grade and you had to stay to the eighth grade, and I think Catholic schools have from ninth to twelfth. I don't know about the public schools too much, you know, I think they started in sixth grade, junior, I think.

NG: Uh-hmm, junior high.

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PG: 'Cause I have some grandchildren there but we hardly ever talk about the schools. I'm so busy and they're so busy.

NG: Did you go to high school?

PG: No, I never got to go to a high school because the school we wanted to go was Incarnate Word and they didn't admit children that were not American children nor, and they're not Mexicans. We were not admitted in the neighborhoods.

NG: They didn't allow Mexicans in Incarnate Word?

PG: No. They started, maybe a year or two after I graduated. I don't remember too much because we didn't ask anything. They said they didn't admit. We just didn't ask and I, I never wanted to go anywhere else so I didn't go, and then I got married and I didn't go either. Although some of my children have gone when they're married so to finish their high school or their college and universities but not, not, I didn't. My husband didn't either. He went to seventh grade, but he became manager of a produce warehouse just by studying what was the man that was in charge of the warehouse, writing. He would look and he studied those papers and he became one for thirty five years. He retired from that, but I stayed a housewife with thirteen children so it was...

NG: Oh wow! A lot of work.

PG: A lot of work, yes. So...

NG: How old were you when you got married?

PG: Twenty.

NG: Twenty?

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PG: I was twenty years old, yes, and my husband was nineteen because I was six months older than he was and we've lived in, we've lived _____ from this neighborhood also because they came from San Antonio around the 1930s we went to school over here and that year graduated in '36. He had been in school, I guess, in another neighborhood? I don't know. But he went to public school for a few years, but I really don't know where though. Since I didn't know the neighborhoods, there was no use of me knowing where because I didn't know the neighborhoods at all. If it wasn't in this neighborhood, we didn't get to go where my family, my mother wouldn't let us go nowhere, you know? She was a very strict person from church to the home and church was...

NG: You met your husband at school?

PG: School, yes. He came to Guadalupe and we met there, I think it was in the fourth grade when he came to Guadalupe. He had come from another, another school, public school because he was born in San Antonio. I was born in Mexico in Guatemala, _____, you know, and we came when I was about ten months old. We went to Baytown and then from there my grandmother got tired coming in the ferry to church every Sunday. So she told my uncle, "You get a job in Houston and we're moving to Houston because I don't like this going and coming. I want to go whenever I feel like going and we came and lived in _____ street. It was Preston then and they changed it to _____ and we lived there for about two years, and then we came to Buffalo which was this street. This street was named Buffalo in those years.

NG: St. Charles was named Buffalo?

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PG: Uh-hmm. St. Charles was named St. Charles in about 19, late 1930s or the middle of '35 because Navigation was not Navigation. It was Reynolds, just one street straight to Magnolia and when they made Navigation they changed this street to St. Charles.

NG: Why did your family decide to move to this area of Texas from San Luis _____?

PG: Well, my uncle was living in Baytown since 1917. He came with a group of people that went to get them to work in the Humble refinery. It was not a refinery, it was forests and they had to tear timber, you know, the trees and everything to make room to build a refinery, the Humble refinery, and Mexico was going into a war with, civil war over there. My grandmother didn't like it because we had, we were living across the street from a church and the soldiers would get on top of the church and start fighting with the rest of the... against the other ones and she didn't like that. She told my uncle that she wanted to come to the United States with him and he went and got us at that time in 1919, when that war was really bad over there with Catholics and, you know, the, it seems like it was going all over Mexico. Durango, _____ all of those and San Luis was part of it too. I don't know if Mexico City was also, I never found out about that. But we came and, and lived in Baytown for about two years more or less because I was eight, like I say about ten months, I was or eleven. It was September and my birthday and my birthday is in October. So, it was, I was not even a year and then from Baytown we moved here when I was close to two years because they had to come to church here to Guadalupe. Guadalupe was established in 1912. It was made a church, so Baytown did have a church. Sometimes the priests from here went over there, but sometimes, you know having a church here

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he had to attend the church and over there were all the Mexican people and living there was, at least where the refinery was going to be built. There were American people on the other side that my uncle used to tell us that they had to put wiring, electric wiring on the fence where they had people, the Mexican people leaving because the Ku Klux Klan used to go and try to fight with them. So they had to close the gates at night they would close the gates and they wouldn't come in there. So...

NG: And they set electric wiring for protection?

PG: Protection at night and they would close the gate. Nobody would go out. You know everybody, the pharmacy, the stores were allowed. They could go during the day because there was protection but at night they closed the gates and put the wiring so that nobody would go in there and we were, the people were told not to even attempt to go because they would get hit with the wiring. But they would lock them so nobody would have a lock except the police or the people that would take care of the people there, but that's why they, my grandmother didn't like it either there so we moved to Houston and close to the church is where they moved close here on _____, just about half a block from St. Charles so that they could walk to church, but all our life had been around here, at least my life. I'd go to other neighborhoods but, and we went to teach catechism because when we became catechists and when we were about, I was about ten we would teach the children in school catechisms and then from there the sister that or the principal came with the idea of sending us out of the city in different neighborhoods because the children that went to public schools didn't have any religion teaching and on Sundays it was hardly any time. They started having the catechists go to the neighborhoods and teach catechism.

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We went to Magnolia, we even sometimes went to Baytown to teach and Magnolia, over here, the Liberty Roads that's considered _____, I don't know what they call it now, but it used to be _____ because I think they put in the railroad those big, I don't know what you would call them though, I guess it's an eight by ten board that go underneath a rail. They used to treat kind of them over there with grease oil, trying to make them strong, you know, like some kind of oil and that's why they call that place _____, but it's Liberty Road. Then we had another one a few mile, I guess, about two miles we had another one, and then we had some here in Fifth Ward, Sixth Ward, Heights, because we had a group like about twelve or fourteen and we went out in the street cars because we had street cars at that time. You know like now they put in rails downtown, I said these people don't know what they want. We had street cars they took them away and now they're building them again, but these go deeper I guess into the street, these ones and those ones were on top like a train and they, the street car had steps... oh excuse me... had steps and we would go up on the steps to get to the street car. I don't know if we have any pictures with, I haven't seen any pictures with street cars. We hardly had cameras, we hardly had money to buy anything. We didn't have cameras to take pictures of the street cars, but there were, there was something like the trolleys that they put and they took away, but they had wires for the electricity to run. They were, they were nice, very nice and we would travel by that. They used to give us free passage to travel. The mayor gave us free passage. So we would go to all the places.

NG: The neighborhoods that you went to for catechism, were they all Mexican neighborhoods?

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PG: Yes, because they didn't have any, too many church, surrounding those church that were there, didn't have catechism for Mexican people. Then our priest, the priest that was here and the pastor saw that necessity also, and he, we would go on Sundays to teach, I mean to mass. They'd have a mass in a room that would be provided by someone that lived there. They would provide for one or two rooms so that he would go and have mass there. He would get permission from the bishop to do that, and then from there they started, well, they're children were already going to catechism but they didn't have mass on Sundays so then, he went and then he started thinking "Why don't I build a church here?" for the Mexicans. So that's when he built a church there and he named it after him. Esteban, his name was Esteban De Anda, the first pastor of Our Lady Guadalupe and he named it San Esteban. So it's still there on Center and Silver. It's still there on Sixth Ward, and then he saw the necessity of people living in the _____ which is the Liberty Road around there and he built another church there and that's Our Lady of Sorrows and they built a wood church and now they, years later in about the forties I think, they built the new church that's now brick, you know, that was Our Lady of Sorrows. Those two churches were built by his vision and Guadalupe was the first one, because he came to Immaculate Conception and since he was a Spaniard, he knew Spanish and he would come to Guadalupe, you know to kind of look around and he saw the necessity and he saw that the people that were going to Immaculate Conception in Harrisburg were left in the backs, couldn't participate too much, so he saw the first time the necessity of having a Hispanic church. He had went to the bishop and the bishop gave him permission so then he built Guadalupe and that was the first one. Then in nineteen, I'd say the late thirties, he built St. Stephens and then about that time Saint,

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Our Lady of Sorrows, so he knew the necessity, and now they can go anywhere. It's so amazing how everything has changed. _____, you know because they had to leave their homes and everything.

NG: I did hear that the, that back then Mexicans had to sit in the back of the church.

PG: In the church over here? The American...

NG: The primarily white churches.

PG: Right, and even the Park here, it's about, let's say, maybe five blocks, six blocks from here. We were not allowed there. We were not allowed in there. So everything had to be on this side and it had to be, I think, from Delano this way. There were some Italians but when we started living here on St. Charles, there is a little street on Loretta I think it's called. I don't even remember anymore. And there lived about two Italians and they lived there for a long time and we were living on Saint Charles and, but then they either died or moved from there. So, I don't know if they died or if they moved somewhere else, but this, this the house, I bought this house in '47 and still there were some Jewish people living here in these houses, but a Jew when she sold me this house and there was a Jew here and he sold the house and then were other two houses and then in the corner had bought the place and it was a store. You know, a grocery store? So he had built, I mean bought the three houses or four houses up to this house next door here, but we started living here since '47. It's been okay. I have never experienced any, you know, that the people won't to talk to you, because I never worked. I had too much work here at home and my husband didn't want me to work, and my mother never wanted me to work as a young girl. When I finished school I said, "I can go work and help you" because she was

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working. Because my father had stayed in Mexico with his mother who was in poor health and he didn't want to leave and I don't know. After the mother died he didn't want to come anymore. They said he didn't want to, I guess he wanted to stay in Mexico. So he died obviously in poor health, so he didn't come. I never knew my father and my uncle, my grandmother and mother, my sister, we all came with my uncle when he picked us up in Mexico and we were the only ones here. My aunts came later, but they didn't like it and they left. They went to San Luis and the other one went to Allende. She liked Allende so she lived in Allende. I have nieces living in Mexico that are, they're nieces because they're children of one of my cousins, because we were not a very big family. I have a big family, my sister has ten in her family, but my mother and my aunts didn't have big families. One of my aunts had only one daughter. The other children, they live in San Luis and my other aunt that went to live in, which has passed away already, my only cousins, there were two boys, lives in Michigan. He wanted to live in Michigan since he was young. He met his family and everybody there, you know. He has a large family also, he has about ten I think, but we've never, hardly ever met. He comes and sees us with his wife, but the children, you know, they grow up and they move. Some live in Florida. He tells me "My mother lives in other cities so they never come to Houston, it's too hot for them. That's what they say and so I know them by picture, but I don't know them and, well, everybody, I tell you well, the family is fine. It's okay, we don't, we can talk on the phone and, but that's it.

NG: Where did your mom work?

PG: Well, she used to work for the, of course, it had to be for the picking strawberries, picking cotton, and the last job that I heard she did. I mean worked at was the factory, the hair

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factory. She used to say that they could cut the hair of the people that and they called it a factory because they would make wigs from the hair and that was the only jobs she worked because she didn't have, she learned Spanish and a little bit of English here because she never went to school over there. It seems that it was kind of far and they didn't have transportation and when she came to Houston she started, well, she knew the basics I guess of Spanish so she started getting books. She had money to buy books since she studied, knew Spanish and very little English. She understood everything, but she couldn't speak too much, especially having a conversation she couldn't... very, very little English and in the jobs they all speak Spanish. They didn't have, they had Mexicans to be the bosses so they would tell them what to do or where to go.

NG: In San Luis did they speak Spanish or were they speaking an indigenous language?

PG: Spanish. _____ is why we got, I'm a Mexican but I was raised here, and up until the time that we had to put our fingerprint on the, you know, it was in April I was already married, it was in April I got married on January of '40 and I think it was in April that the _____ everybody, there was a Mexican had to go put their fingerprint. It was immigration I guess. I really don't remember where and I told my mother, "Tomorrow, don't forget I'm going to take you to have the fingerprint," and she said, "You're going too, to have yours." "But I'm not Mexican." She said, "Yes you are." "I was born here." "No you weren't" And then she had to go take my, because over there they had midwives and sometimes the midwives don't register you, so you're not in the courts, you know they don't have... and I just had my baptism paper and she said, "Go and get your baptism paper so you see that you were baptized in Mexico." We had been here, we were already eleven months and I said, "Oh, I'm not

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from here?" she said, "No you're not," so then I had to go and put mine too, you know, and everybody after said, "She didn't have to take you. You could have said you were, you were here since you were two." I said, "Not my mother. She wasn't going to lie just because I wanted to," and she said, "No, you're going to," and I became a citizen in '83 and we, a friend of mine and I, had grew together had gone to classes. We had learned the constitution, complete constitution because we had to recite it before becoming a citizen. We had learned it by memory completely. She would hear it from me and I would hear it from her and we were ready and something happened I don't know if I was having a baby or she was sick, I don't remember. But we didn't go the day we were supposed to go and you know you don't go then you'd start lacking and lacking. Well, we started again then we were going to do it and we didn't do it. Finally, I did it in '83 and I kept pushing her "You have to do it. I already went and you didn't go," and I had a friend that had become a citizen, we were kind of close. She lived around here and we were going to town and everywhere together you know and she said, "Why don't you go and become a citizen?" I said, "I'm ready, but _____ is not ready yet" and she said, "Well, let's go and try to get the papers in. You fill them out and we try it, okay?" We went. So, when we were going to take the paper, it was in February. You know how February is so crazy. It was raining and cold and I called her and I said, "It's raining and it's cold and I don't think..." and she was about two years older than I was and "...and I don't think we should go." She said, "No, we're going because if we're going to miss this time you're going to forget it again. So we're going, come on. Get ready, have your clothes and we're going." So we went, raining like this morning, that hard rain that it was. We went and catched the bus. We went to the immigration. It was

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downtown then. We went to the immigration, we got there all wet and man from immigration that opened the door said, “Oh, you’re all wet” and me like I’m always joking, I’m always saying a joke, always that habit, I said, “Now we’re really wetbacks.” He looked. He just started laughing. He said, “Yes, yes,” and when we got the papers in and then, you know, that was it, but we had to take them there. Then I was already ready decide the day that I was going to go and have my test because they were taking the test there before, but then they had changed it to the Galleria, although _____ Galleria because it’s where it’s there now I think it’s still there and I said, “Oh, they’ve made it so far now.” She said, “Well, it’s you because you didn’t come when you were supposed to come. You could have taken it here.” I said, “Well, I guess I have to pay that price for not doing it.” So then I went over there. By the time they called me over there they took all my questions in Spanish. Here I go and three “Who is the first president of the United States? Who was, how many how many stars, how many stripes and stars does the flag,” I think it was the other one; and then there was another one, but I don’t remember what it was, just three questions in Spanish.

NG: But they asked you in Spanish?

PG: In Spanish _____. I prepared and I said, “Well, the Lord is with me.” I guess I was going to forget or something so. But the, then we went to, from there they put the date to when to get the, and then I had of course, I had, we went and swore in and everything and I was ready and the girls were ready and they fed me a cake with a flag. Everybody was here at the house and when I came in I said, “Now look at my eyes. Did they turn blue?” Because I always said, “Why didn’t our Lord make me with blue eyes.” They know I would, because I would

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really look funny, but he had _____ blue eyes. But I'm always making jokes. I go to the doctor and I make them laugh. They say something and I say something else. They say, "Oh you're always joking," and I said, "Yes". Then "No wonder you have lived so long because you are always joking." But with everything we went with the kids, my children. What else is there?

NG: What did you do between graduating from school and getting married?

PG: I taught catechism.

NG: You taught catechism?

PG: Um and my, because we, our sister made a convent after, it was in 1935 when we received our ring and our rosary because we were dressed like nuns and then she started at the end of like '44, no I mean '34, she started thinking of a convent for those that wanted to live there, here in Guadalupe. We all said, "Yes, we would like to live in like a community," those that wanted to. She made a convent and we would live there and in 1935 in May after we got the rosary we went to live in the convent. It was, I think it was six of us that went in there. I'm not too sure. I would like to see the pictures. I'm not too sure, but I think it was six of us and then a little later, yeah good, and then later in November, I was going to say excuse me, of the same year six others came and we were twelve.

NG: So it was only young women that was teaching catechism?

PG: Yes, none married. Then there was a need for the people that were not baptized, you know, and wanted to be Catholic and not have a catechism and so then they had some ladies to start getting groups and they would teach 'em the religion and they would teach 'em the bible. So it was, it was actually, ladies, married ladies that would do that, but with, the young women

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would teach the children up to... I don't know, I don't remember if it was seventeen or eighteen years old and then from there they had to go to the grownup classes.

NG: How long did you live in the convent?

PG: I just lived for a year. I guess it was too much. But no, my grandmother got sick and when she got sick, my mother had to work, but my uncle was, I think, retired so I would come home and sleep at the house to be in charge of her at night and my uncle would take her, care of her during the day and I would be in the convent. I would go to six o' clock mass and I would stay over there with the sisters. You know, helping those that were there because there weren't too many, a lot of us had come out. Some had gone to the convent and be a nun, and some had gone home and started working helping, either the parents were sick and helping with the bills or whatever the heck they did. But since I didn't work I went to, to the convent and stayed there all day. Esteban was there. The only thing I did was after the rosary at night I would come home with my mother and grandmother and my uncle and be home, take care of my grandmother, and then in the morning I would go at 6:30 and I would stay over there. Of course by then, I had already made breakfast, baked tortillas, cooked beans. I used to get up at three and do all that, left everything so that my uncle would just feed my grandmother and he would make whatever else, you know, he had to do. He was a good cook. But the tortillas, he never wanted to do tortillas and, you know, we have to have tortillas once in a while at least and...

NG: Did you make flour or corn tortillas?

PG: Flour, never knew how to make corn. My mother was good at making corn tortillas, real big ones. But I never, I used to play the piano and then for ten years I played the organ since I

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was, I was eight years old when I started playing the piano. Small hands, you know, we had an organ that we had to go like this, pump to play it. We would, I would do that and at ten years old I started playing the big, the big organ.

NG: At church?

PG: At church, yeah, for the masses. I stayed ten years doing that up until the time I got married. After I got married I did, actually, I didn't want to go because there was a sister and another lady that she had gone out of the convent also then she would come in and play and she was single so she had the time and I had the husband to take care of so and then the following year I had my first child. We were married on the seventh of January of '40 and she was born on the seventh of January '41. So she was my gift. It's that one over there. It's the picture right there married...

NG: In her wedding?

PG: Yes. She's the oldest and this one is the second oldest. She just had fifteen years married two years ago and she's the one living with me because I stayed by myself after my husband died. He died, he's going to be nine years that since he passed so. My son came to live with me, but he came for two years and he said, "I'm going to go because my children need me." So he went. I said, "No, I'm not interfere with somebody's... your children need you to go and help them. Go, go on," and then she came to live with me.

NG: What was it like at the convent?

PG: It was very enjoyable. I think I would have like it if it hadn't been that my grandmother died and she needed me. My mother had to work.

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NG: Did you have chores to do there or what did, what happened all day?

PG: Yeah, well we had to clean the church, do the linens, you know, the church, clean the candlesticks and I had, we had, see they had... were the singers of the choir, the catechists, we had to practice for about an hour every day or if they don't, I had to practice. My chore was I had, we had, like I had bedrooms and it was long, like right about here, and long. We had rollup cots, like cots, not too wide you know, just for a person. There, from there, and from there because we were twelve and it was a long walk and we would have a wash basin so the person that took care of the bedrooms, you know, in the mornings fix the beds, and sweep, and mop, and clean the basins, and put water for at night when they washed their faces and it was a long haul to me. So that was my chore for let's say six months, or two months, or three months and then another one would come and do what I was doing and I would go and do her job you know, dining room and some were washing dishes out there, and of course they never liked to wash the pots and pans. So, "Leave them there. I'll come and do them later." When I needed help any chores, you know, that I had to play piano or practice the piano or the organ because we had programs with the children and when we had the program, well, we had to play the piano. Those that knew how to play the piano after one time then the other ones because we were about, let's see, we were about three that kind of played the piano, you know, small songs and helped the choir for the girls doing some things, you know. For the school, you know, the school children because they had a school all along and then about two o' clock before then we had to get ready and getting the buses too so that we would be at three o' clock in the center, then we had to go because when the children came out of school they would go there from school and we had

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already had to be at the center. The people would have their own funeral, they would give us at least two rooms and then they would have benches or chairs. Either they would buy them themselves or make benches, you know, or somebody who made benches for us and the children would sit there. We would have boards, you know, and books.

NG: Were they, where you taught, was it community centers or somebody's home?

PG: Somebody's home, yes, yes. When we the catechists because there's a lot of catechists still, you know around in the parishes and when we had the 50th anniversary, they had the 50th anniversary. They got the ones that were living that were the first ones and we had mass here in the house, here in my house. We were about, I'd say about fifteen that came to the mass. The priest put the alter right there. We were crowded but we didn't care and then they had the 50th anniversary in one of the church, I think they had it, they had one at St. Pius. I think it's in Pasadena. Then they had one on Guadalupe, you know since it was started. We had several and some of those that were married would come, you know since they had celebrations they would invite them. I think we went, we're not too many anymore. Right now, I think almost the first ones that lived in the convent only three, no four, her name is Mercedes Escobar. She lives in Magnolia right across the street from Lady of Sacred Heart of Mary on 76th _____, and she lives right there in new houses like that just across the church. Then there's another one, Carmen Ramirez, we were always on Sundays in church, her and myself. She's the one that is closest here and then the other one is Rafaela Aguilar, and myself. There, there is four of us that I know from the beginning. I don't, the rest of them have passed away already. I don't know of any, any, any other ones. Those are the only four that we keep,

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you know, calling and seeing how they're doing. But that, the one that's closest right now to me is Carmen because we, she comes to church over there. [end of side A].

PG: ...They just selling religious articles or now we get anything and anything anybody gives us we sell and that's money for the church and now this priest that we have, Father Ed, is making a lot of improvements on the church and so we want to help him, you know.

NG: Did you all used to teach in Spanish?

PG: Spanish. Because, well, the school here had English. The parochial schools have English, and I don't know. I don't know if there is any centers. There might be any centers around having, teaching, you know, catechism in English. I don't know, but since they don't belong to the Divine Providence we don't know, but I'm almost sure that they have, like the Vietnamese. I'm sure the sisters Vietnamese teach catechism in Vietnamese. We started having the Vietnamese here when they came the first time. We had a special mass for them on Sundays at four o' clock and now that they, the group grew or more they have their own church and their own parishes. I think they must have about two already because they still have me, I haven't seen this one and I saw one and I thought it was this way. They tell me that there is one on _____. We haven't gone to that one. So, I don't know and then there is one, they have them everywhere. We went to, I think we went to Port Arthur because we'd have a group of seniors that are called the "Abuelitos" and we take trips. See the, Harris County gives us a bus to go to picnics or parties or trips and we went to see that. It's a beautiful, beautiful church. I think it was in Port Arthur. I'm not sure. I'm not sure because we went to a lot of places around that area. So I'm not sure if it's in Port Arthur, but it's very, very pretty.

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NG: Do they still have the Vietnamese mass at Our Lady of Guadalupe?

PG: No and we don't have too many of Vietnamese. We have maybe... maybe three. Right now we have one and I don't know where she comes from, but she doesn't speak English and she prays when we pray the Our Father we pray the English, and Spanish, and Vietnamese and this lady prays it in her language. We don't understand it so we don't know what nationality she is, but she comes every day to church and I don't know there, I only have seen her. I haven't seen anymore, but I don't know.

NG: The school at Our Lady of Guadalupe, they taught in English?

PG: Right, yes and when we were going to school we were not allowed to speak Spanish. If we were caught speaking Spanish in the yard we would be punished. That's why I say I don't see why they have to cater to Spanish and now they want to get everybody out. To me I don't know why.

NG: Is that where you learned to speak English, at school?

PG: At school and my children, all of them went to Guadalupe and right now I have a fourth generation in Guadalupe. She's in the, I think she's in the fourth grade.

NG: And Guadalupe still goes up only to the eighth grade right?

PG: Right, and then from there they either go to St. Pius, or Incarnate Word, or St. Agnes and I don't know. I thought there was another one, but I don't, I don't know if there's another one. I think St. Pius has girls and boys or it might be an elementary school. I don't know, really. I know that Incarnate Word and St. Agnes, those two because my girls, some of the, not all of them, cause when they finished Guadalupe, everybody picked their own school. You go, as long as you

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go to school, and when you going to school you go to the school you want to. I sent the first one to Incarnate Word and she didn't like it. I sent the second one to Incarnate Word and she didn't like it. Okay, what school do you want to go? They went to Austin to here, what's the name of the school here? The one they had to go before going to Austin? Jackson, they went and the other, her and the two old ones, didn't want to go anymore, "We don't want to go," the old one because she was kind of chubby and she didn't want to put shorts to go to gym and they had to force her to go. "Well, I'm not going. I'm not going" and she was already about, I guess, sixteen and she didn't want to go so she didn't go. The next one went one year, again, cumpleo, went one year to Incarnate Word, I think, and the following year went to this one and she didn't want to go anymore, okay, _____. I did want them to finish, but they, don't force them. If you go by force, they're going to go somewhere else and they're not going. They're going to tell you they're in school and they're not and you don't know where they're going to be. Okay then, they don't go to school. Then Diane, Diane went to high school. That's the old one, the boy, and it's a boy. The third one is a boy, he went to Jackson. He didn't go to high school, and then Diane went to Jackson and then to Austin. She graduated from Austin. Then there was the twins. They went to Jackson, then they went to Austin, and Linda, one of the twins, went to college, university college, and went to the, I mean to the college and then to the university. But other one, I think she just went to college and finished college because she got married. So, she got married young so she just finished. I think she went to college after she was married, and Agnes. Agnes went to Incarnate Word and she stayed at Incarnate Word, and Joanne went to San Jacinto. She graduated from San Jacinto, and Betsy, Betsy didn't want to get out of Guadalupe

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and she kept crying and crying “I don’t want to leave Guadalupe. Why don’t you all make it high school instead? I want to go to high school, but I don’t want to go to any public school.” “Okay, well go to Incarnate Word.” “Well they don’t, I don’t want to go to Incarnate Word. I want to stay here in Guadalupe.” _____ on like that picture you’ll see that _____ get done. I want to do to that, get in school. Well, she died in January the 11th. She was going to graduate on May and she didn’t get to graduate and I told her, “See, she got her wish. I guess she must have asked Jesus to take her before she went to any...” because I said, “you’re going to school.” “Everybody is, our old ones didn’t want to go and you’re going to school” and I said he heard her because she got sick on, well actually she got sick a Friday evening. I took her to the doctor on Saturday morning. She put her in the hospital and she died that day. She had a punctured appendix and she died. She knew she was going to die. She kept telling me, “I’m going to die.” I said, “No, you’re going to be good.” “No, I’m going to die” and _____ or, you know the litany, the litany right, of the “Blessed Virgin, house of gold.” One of the litanies before we say “pray for us” or, you know, okay. She saw the house of gold, just I think, before she died. She said, “Mother, look up there.” I said, “Where?” “Up there.” She could hardly put her hand, and I was going to tell her I don’t see nothing, but then I don’t know and she, “You see it?” “Well, yes, yes.” “Well, that’s the house of gold _____. Do you see the roses?” I used to love roses, I have that garden full of roses and she said, “Just the way you like roses, The House of gold is full of roses around it” and then she started saying, “Where is daddy?” and I said, “Well, he’s on the road, miya. He just got home. He was at work. He just got home.” “Is he coming?” “Yes, of course, he is on his way over here.” “Well, tell him

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to hurry. You tell him to hurry.” And this was about 4:00 in the afternoon, 4:30 around there and “Tell him to hurry!” “Okay.” So I went and said, “I don’t know what her hurry is, but she said just hurry and she’s talking like out of her mind. She’s seeing houses of gold. You’ve better get here.” So, as soon as he walked in she said, “Here’s my daddy.” And then he kissed her on the forehead and then she said, “Farewell.” and she died and it was about 6:00 at night. When we had already gotten all ready, when she started telling me about the house of roses, she’s not all there. Something, something is going wrong and then she was saying, “I’m going to die.” “Y yo no mijita. Jesus is going to help you. No mijia, Jesus is going to help you. Just keep praying and I’m praying.” And she said, “I’m going to die.” She kept repeating, “I’m going to die.” And she was not like afraid or anything, but she wanted everybody, especially, her father there. The girls were, some of them were already there and they had got everybody had their, their priests that they liked in their parish but they called their priests. She had four priests there and my daughter, one of them, had gone and she had seen somebody talking there with some _____ and said, “Excuse me, are you a priest?” and he said, “Yes.” “My sister is dying and she needs a little help.” So, he went right away and then three of the other ones, the one from our parish, one from one of the other churches that they belong, and everybody called their own priests from their parish, so she had four priests and she died and when she died the doctors they said, “You have to get out. Everybody has to get out of the room.” I said, “I’m not getting out. I’m not. You’ll have to take me by force, but I’m going on the other side of the bed.” The bed was here and I went on the other side and stood on her head and then she said, “Well, then I can help you with anything want to, but I’m staying.” “Okay, lift up her head.” When I lift up her head to

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make it straight, you know, the, it was so heavy I could hardly put it up with my two hands and she was already dead and then they start doing tests. I don't know what and they said that it was a punctured appendix.

NG: So she was only, like thirteen?

PG: Thirteen. Yeah, she was thirteen and you know, I don't know what, she must have had a feeling long before that because we used to decorate a Christmas tree. My husband would bring us a big Christmas tree that would touch the ceiling and the girls had to go up in it, you know, because he let her go up and put the star up there and she was and we have a picture of that. She was with my oldest daughter arranging that thing because they were one wanted to put, you know, "Alright just put this side," and the little ones would put in the bottom, but everybody wanted to decorate the tree. "Alright you did your part. Get up so then next one can come," and she was there and she was putting, and she was putting the ornaments and she says, she told Lucy, Lucy is the oldest one. She said, "Lucy, how old are you?" and Lucy said, "I'm..." I think she was nineteen, I don't know but she said, "You think you'll be the first one to die?" and she said, "I don't know. It's up to Jesus. I don't know who will be the first one to die." Pero se miraba muy triste, when you're fixing something your mind, you know, she looked very serious, you know. Y era muy grave, oh she was just like me, crazy. You see, I'm all crazy. I said, "_____ " and she would get every morning up before going to mass at eight o' clock she would go to school, and my husband had a cousin that lived on Navigation and he would come to mass every day and when he was going back to mass from there he would meet her on the corner of Navigation and he said, "And where are you going this early?" She would tell him, "I'm going

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to go and help the sister in the room.” “Yes a lot of help you would be.” But she went, she would help clean the boards and put everything, the chalk on the boards and the those things that they would clean the boards with and she’d get all the chairs, the lectors straight and put the papers they needed, the pencils they needed so they could get them as they came in or whatever. You know, she knew because they had taught her how. So they always expected her there every morning and then for lunch the priests would go and CCE or catechism to the children in school and the priests had said the homily for her that that every morning that when he went in she had to come out. He said and I told her, “You must not like religion because you always get out of the classroom.” _____ “I’ll be right back, I’ have to go count.” She had to go to every room and count the children that were going to buy milk that morning, that noon and she would take the count to the cafeteria so they would know how many milk they were going to sell. So she would go and take the number and, you know, she had already the paper with the grades and she would just write the number in a hurry to just take them and would be back but the priest that said the homily was the one that said, “Every morning, her,” when she was you know, in the coffin he said, “I would have a kick with her, you know, and kind of tease her. ‘You must not like religion. You leave every morning when I come in.’” She’d say, “No, I have to do, go do a job.” Yeah, but she liked it a lot to be around the school. The others too, but not most of them had taught CCE at one time, you know, when they were young and they were here and then when they got married, some of them would say like one of my twins was a coordinator with her husband. A lot of them don’t, they go to church and some of them have got strayed. You can do nothing about it. Like I told them, “I taught you. From then on, I can’t force you. But there is

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only one God. You don't have a different God than I do. It's the same whether what religion as long, as long as you, in your soul or your heart and you're doing the right thing and are keeping the commandments, the commandments we have _____ no matter what religion you go into. So you just do what you think you're doing and I'm not going to force you because nothing..." You know, there was a saying that my grandmother always used to tell me, Como? She had a saying, but I can't remember and I heard a lot of things that my grandmother since I was raised by her. _____ more sayings than I don't know what. She said, "Ni los zapatos te ...quedan..._____ zapatos..._____ of your size, you know, but she had a very cute saying and I really don't remember it exactly how it was, but sometimes le digo a los dos ninos _____ the way I think it was, you know, _____...si no lo ha media no te va quedar... she said, But that's not the way the saying was. I know, but I had _____ they don't remember either.

NG: So you had mostly girls?

PG: Ten girls and three boys. One girl is dead and one boy. So I have eleven.

NG: Why did you want the kids to go to Guadalupe for school?

PG: Because, maybe, it was that I... well there was no other school except our school. Rusk School was far.

NG: That's an elementary.

PG: Uh-hmm. Now they have it here, but it's still far. It's about six blocks and the other one was, oh, further down. So, who would take them over there and who would bring them? And I said, "This is why I'm living at home. " First of all I'm living here because I don't think I would

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have ever leaved Guadalupe and before I got married I made my husband promise that he would never take me out of Guadalupe. Never. And he said, "Okay, I'll try it. I'll try." So when I started looking for a house because I was living with my mother and I already had four children in one room because it was something similar to this and I said, "No, we have to find a house." He said, "Well, we have money enough saved to buy a house. Why don't you go looking for a house?" And I started looking around, all around for a house _____. There are houses that they were nice and everything but I said, "It's so far from Guadalupe, for me to be going in the bus with kids to Guadalupe." Well, they had a school there. Blessed Sacrament was a school there and that was my main thing, you know? They wouldn't have been able to go to a Catholic school. After that it was up to them, you know, they could decide on where to go. I thought fundamental, like the foundation of a home, is to be strong although sometimes it's not, you know, but that is up to Him to, you know, I have not forced any of them and I don't like it, but I don't force it. Nobody forced me and nobody tried to take it away either so I don't want to do that. It's up to them. So, I told this man from the store, I used to go buy my groceries there or send my other kids with the list of what I wanted and they would bring groceries, and told him that I had enough money saved to buy a home. So the lady, the Jew lady that was living here would go do her shopping there too and she would see us passing because we lived, there was a house here and then in the following house lived my mother and I was living there so I would pack my children to take them to school and to church through here so she would always waive to them then, you know, to see that I didn't hurt her chair out there. So he told her, they were talking and she said, "You know that my son bought a home and now he wants me to go with

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him and now he wants me to sell the house, and I want somebody that takes care of the house like I took care of the house when I was living here. Buy it." And then he told her, "You know that I just two days ago a lady that lives with her mother has four, three children, four children, 'cause she was already born, Diane, wants to buy a house. Would you sell it to her?" "Oh yes. I see the children and always wave to them. Yes, tell them to go see it." So, I came that evening to see it and I said, "I like it. Even if I don't like it, I like it because it's close to Guadalupe and but I'm going to tell my husband that I like it, I want to stay here." He came from work and I told him, "I already went and saw it and I like it. Do you want to see it? The lady said you could go in from out of work so let's go." So we came and he saw it and said, "Oh yes. It's the same like your mother's. It's alright. Let's, let's buy it." So they, right away, talked to the son that night and they made arrangements and then he sold it person to person. Can you believe this, do you want to know how much I paid for this?

NG: How much?

PG: Five thousand.

NG: Wow.

PG: Right now it's appraised at one hundred and two by the city and everybody says it's not only worth that it is worth more in the market, you know. But five thousand dollars and, believe it or not, I think the lady had something to do with it. Well, the boy was, he was married and had two children, and he was nice too, you know, very nice man. But he was not as friendly as the mother and he just charged me five percent interest on the five thousand. He kept his book, they did it, and my husband kept, because my husband was very, very smart in figures and he had his

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book so they would come and he would come and say, and get the payment so they were right and fair, you know. But yeah, it was, it was very, very reasonable and I have done some repairs, but not that much that you can see. And—I, we stayed here. We didn't move. We stayed then right here. You know how many minutes that I had stayed without light? Fifteen minutes. They'd blink. Oh, oh light went off! After a while it came on. So, you know, I have been privileged although I made him promise not to play the, not to take me with away from Guadalupe. When the time comes and they needed an organist because they didn't have an organist and they wanted to make a choir of men he didn't want me to play the organ. So he said, "Now it's back pay. We're living here because you wanted to. Now I don't want you to go play the organ because of the children. Who are you going to leave all these children? Your mother is up in age and she can't take care of all these children." "Yeah, but Lucy is already old enough to do it. Yeah, she's old enough but you have to go to practices of the organ by yourself, you have to go to practices with the choir, you have to go to the masses that they want to sing." He said, "I don't think so." "Okay, you win." So, I never did play and I forgot I had pianos here at home all the time because I wanted to keep it up, but the children never let me practice. I would start practicing, they were running, boom, boom, boom, boom, boom. Go ahead and boom, boom there and they never wanted to learn. I put the oldest one to learn piano, she didn't want to, Ernesto no, Diane no, nobody wanted to. Nobody wanted to learn piano. I have a great granddaughter that was born in my birthday, but she's, she's.... eight. She's eight and she started music and we went to a recital the other day and I told her, "Never leave the piano, mija. Maybe one of these days you can play the organ in your parish, you know, because it's so nice." And

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now I have, because the priests have told me, "Oh, come and practice." "Huh? Perhaps another time." You know, and now that I'm old my hands are so, that I don't think I could.

NG: Who taught you how to play the piano?

PG: One of the sisters that were in the convent. She, she was a music teacher and then she left and another one came and she was more Americana, la primera. The one was Americana, the second one, she was more rigid. "You have to learn. You have to and you can do it." Ay! A veces me pone a llorar, because it was so hard y tenia a prender and ay yi yi. "You have to. You can do it. You can do it." So yeah, I did it. She was here with us for about three years and then she was moved because they keep on moving. They don't want to live too many years in one place, the priest built the first church that was her twenty-five years San Esteban, He made his second jubilee here and then he had to move. We missed him, but he was the one that built the church and it's still standing and the house is still standing, but now they want to tear it because one of the tornados or whatever. I think it was Rita. I don't know if it was that one or the following one. One of them made a lot of, got flooded in the house. They had those little squares for each ventilating. Well, the water went into the basement and I guess nobody paid attention or what went there. They cleared the water, took the water out, cleared it, and everything. So they closed it and I think there was no air so it was full of mildew.

NG: Mold?

PG: Mold.

NG: You mean the house where the priest lived?

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PG: Yeah. So they've been living, they've been living close to a year in those apartments que estan aqui en la tunnel and they're expensive. Not too expensive for them to get approved, but everybody has their own apartment and there are four priests. Now they're building them a home in the back of the school as the street goes and turns. It's almost finished. They probably could finish by September. _____ the brick _____ that they had on this one is, was built just about the same time as the church, but it's sturdy and everything but it's full of mildew. Full of it.

NG: When you were in school did you all go to mass every morning?

PG: Every morning. Religions started with the mass. So that we had that with my grandmother and my mother had to go, my mother had to go to work so she had to go to mass at 6:30. We had to go because they wouldn't leave us at home. So we would get up, get ready, and go to mass at 6:30. We would come eat breakfast and then go to mass at eight. "Why are we going to mass again? We don't have to go 'till eight. We don't have to," "Si no se van se van empachar... ____...de la misa no se empacha...____. So you go to mass," but we went to six o' clock mass anyway, but then it was, it was okay. When I was playing the organ I was playing five masses, and I had the choir, at las catechists, because we had catechists up until after we left. We left in 6:30. It was for about three whole years, the catechism and convent and then the sister, the principal, the one that had founded the catechists was taken to San Antonio because of her age. So then she took the catechists to San Antonio and she built a convent over there for them and this was closed. The convent was then teared down because it had a lot of... those that grow in the wood...

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NG: Termites.

PG: Termites. Because when they built it they didn't took the roots. There was a lot of trees there. They didn't take the roots out so there was a lot of termites. They had to tear it down and then build the office that is there right now. But they built it in the same, same style.

NG: So there is no more convent over there?

PG: No, no and we don't have any religious teachers either. We have lay teachers.

NG: But when you were going to school they were all nuns?

PG: Nuns. Nuns, all. Up until the nuns left I say, maybe ten years back. There was still some. You know the, not all the rooms. There were girls or ladies that would teach in some of the rooms and but there were nuns there, but then they had to leave.

NG: Do you know why?

PG: I don't know. I guess they had to be changed, I think it's because there is not enough nuns, and those nuns that are in the places where they're at already more established. I think they want to stay in those places.

NG: Were there any activities for people when you were in school?

PG: Activities like societies or the parish? There were societies at the parish and activities like bazaars. We had bazaars, we had... well, there when, when I was young we had them every week, but it was, it was fun and then we started going to every month and then further down. You know now we, now we have them once a year because it's a lot of work and now there's a lot of people come, you know and, have more things. Well, actually, in those years when I was growing up it was a lot of work. They didn't have no gas. Everything was in charcoal, in those

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little things like a barbecue pit where they were small. They would make enchiladas, they would make anything there and you know and it was hard work carrying all those things and then the tamales, actually, this church was better with tamales. Say, "How is it good?" "They made tamales." I think every day or so, you know, but people, maybe every week but tamales were all over, we were, I was already, you know, about six years old. When I was little, well, I would stay with my grandmother, but when I was already six or so, you know... know to push the wood under the tub where the tamales were being cooked. So, we remember all those years and tamales, buy a bunch.

NG: And that was all done to raise money for the church?

PG: For the church and then for this one, the brick. The other one, the wood one was already built, but and I think this was the first time we were already here in Houston when the first stone was put and it was in September 23 of 1923.

NG: So the first church of Guadalupe was made of wood?

PG: Of wood. 1912. And then they'd make a brick one. When they built the brick one, they built a house also and it has been sitting there. Oh, the church doesn't have any mold or anything, nothing and he, the priest that is here now, it's only, I think it's going to be three years coming February, I think. I forget easy, forgive easy now. I remember more _____ and, but I think it's going to be three years in March or was three years in March.

NG: What were the bazaars like?

PG: Think they had jamaicas,, they called them jamaicas at bazaars. They had food, all kind of food, you know, hamburgers, hot dogs, enchiladas, tacos, tostadas. And if somebody dares to

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make tamales, they would have tamales or probably they do have tamales and booths, different kind of booths, you know, games, they had the Loteria. We used to have the bingo in English, but now they go to Loteria because a lot of the people don't know English. So they went to Loteria. That's why I say everybody is catering to the Spanish. If we _____, if you go to Mexico they don't cater to the English. If you don't know English, well, too bad. You don't know Spanish, well, too bad. Get somebody that knows them. Now the front, la frontera, has people that know English, but I don't think that people _____ too much. I went to, well I think it was sometime back, to San Luis and I couldn't find anybody that talked English. So, I don't know and over here we did, well it's, it's good, you know I don't say it's not good, it's that they make them, they make the mistake and then they want to blame the Mexicanos for making the mistake. They didn't make the mistake. They didn't even _____ Espanol. Ellos lo hicieron I don't know. _____. I don't know, que piensa?] You know, I just don't know. Now they want that law that is going on in Arizona. I don't think it's going to pass. I don't think so. I hope not. You know, we're going to let go of all these people that are, because I, I was an activist. Actually, I used to be with TMO. TMO is the Metropolitan Organization and we help the Mexicanos. We went to fight for their rights when they were not paying them enough on cleaning the offices and things like that. With education they don't, we were all there all the time. It's up until two years that I started slacking and they still, the people that I kind of get to go don't want to go because I don't go. "If you don't go we don't go." "Ay dios y yo que estoy ya? You're young. I'm old already," and I don't like to go too much at night because I'm afraid of falling or anything. "_____ you're young." No, they don't want to go.

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NG: How did you get involved with that?

PG: They came and it was about thirty years back. They came and said about this TMO. A man named, his last name was Cortez. I don't remember his first name. I can't remember his first name, but his last name was Cortez and he came and told us about this. He had something I think in San Antonio, and then he came and got some people to go to the chancery and talk to us about it. We were five of the parish people, the pastor. Yeah, it was in 1975. Father Tom was here and he knew how to speak Spanish and Father Margaret Rose, she knew how to speak Spanish. She worked for the, like social service system. Then the secretary was Mexicana and then two lay persons, Hernan and myself. We went to chancery and we talked to the bishop and the bishop approved and they started getting the parish and all denominations the parish called the Metropolitan Organization, TMO, because it's all the denominations can no matter what church they belong. If you want to come in you come in. We had a group that on the meetings sometimes and the meetings we had were a thousand people from different parishes and we went everywhere making trouble, I guess. The last time I went was here to courthouse on San Jacinto and those that were against the people were on one side and we were on another side with our banners, you know, TMO banners and they were against us because they didn't want for the wages to go higher than what they were paying and we wanted them to give them a reasonable amount of money for their, their work you know? It was at night and it was _____. So we went with them and we had a big turnout of people there. But that was the last time I went. I think I started being sickly myself and I didn't want to go anymore. That was about, oh I'd say, at least four good years back that I haven't gone.

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NG: The Catholic diocese in Houston was in support of all that work?

PG: Oh yes, yes. They were and I think, I think they're trying to build it up again because they had come to the parish and asked because they go, "You're young. You all get involved" But it was so that the young people that were still young, you know, and adults. They didn't want to participate. It was the more advanced people in age like me, like Carmen, who have always been there, but she doesn't go either because, actually, you know we're, we're ninety so actually it's time to retire from somewhere. So they're not, I don't know if they going to start, but I heard that they were going to start again. [End of tape one.]

PG: And then she went to work for the church, you know, make the food for the priests and clean the house and they would pay her. But she was happy there, you know.

NG: When you're kids were in school were you involved a lot with the school?

PG: Oh yes, yes.

NG: Like what...?

PG: We, we went like when the children, we didn't have nurses so we had to Red Cross training with the, for the nurses and they gave us a book to read and study and we would take the high blood pressure, and if anybody you know had a scratch or fall we would, we'd have everything there to, if you had a cut we would clean it and dress it, you know, for them and because so we studied and then we had to take a test and the Red Cross gave us a little with our name with a Red Cross and we read that book like I say and we had an apron and the apron had also the Red Cross and that apron we had to wear it when we were there working there.

NG: And this was it called volunteer?

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PG: Volunteer, yeah, it was volunteer, or they went until teach you were a volunteer and go with them, you know, take care of children. Or if they needed anything done with the children around the school we would go also. The parents that could, you know, because some of the parents were working and couldn't go because they didn't have to leave the children with. My mother was willing to stay with the children anytime that I needed to go. So I had, I had my, weather was chorriado, we were always there. They would always sit in the ground, you know, but there wouldn't be no going out of the yard or anything because there were stores around and they would sneak to stores or they didn't want them out of the fences, you know so we just had to stay and look that they on the premises. But it was fun for us too.

NG: You mentioned earlier that your grandmother used to come from Baytown to church over here at Guadalupe. Do you know why she would come here and not to any of the other churches?

PG: Because this was the only, well, it was my grandmother, myself, my mother, and my uncle, my sister. Because my sister, when we moved, my sister came and, actually she was the second person that married in the new church, of brick. She married in 1925. We were living here. But what my grandmother didn't like is that going and coming, you know, she was not the traveling, and then of course, we had to go for years to visit my sister after she married and we had to go by ferry because there were no bridges. The bridges came long after that. I was already five when my sister got married and we were living here, and that was the only church that actually was, and close was why we rented around here because it was close to go and the other church were far. _____ was far. We had to go either in the street car or walk over there. I think it's about, more or less, I think fifteen blocks or more...

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NG: So it was also a, what was it, Annunciation?

PG: Annunciation is here in Texas and that was more _____.

NG: Was it _____ Mexican?

NG: My, I think it was already 19, 1938. I think it was when they accepted two students for the first time from Guadalupe, so I don't know because there was no other Catholic school and I don't know if they accepted anybody or just from Catholic schools, I don't know, but only two girls went there.

NG: The masses at that time were in Latin right?

PG: Latin. All the masses...

NG: So, coming to Guadalupe it wasn't, they didn't give the mass in Spanish it was just that they let Mexicans participate?

PG: Right. The only thing that was in Spanish was the sermon or the homily, you know the, they might have read the gospel in Spanish for the people to understand and they would give the homily in Spanish. But, yes, everything is in Latin. The hymns, the songs, well, we had songs in Spanish, but for the rosary we had hymns in Spanish. El servicio de Guadalupe, el_____. A lot of the hymns in Spanish, but in the mass was everything in English and maybe, maybe for communion we would sing a song in Spanish when they were in communion, and then later on when we, actually, actually, the Spanish didn't come until the sixties I think. We were in the middle of sixties or the beginning of sixties, but before it was Latin. I still like the, I still have the EWTN. I, I still _____ in Latin every morning. I love Latin. I don't understand it, you know, because say I speak, you know Latin, but I like it maybe because

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I was always raised with it. But now, Spanish is okay. English is okay. We have English mass at nine on Sundays, the only one. All the masses are in Spanish. We have bilingual on Saturdays at 5:00, 5:30, 5:30 or 6:30, I don't even know what, I think it is 6:30. It's bilingual, but they sing some hymns in English and then they say maybe, the reading, one of the readings in English, one in Spanish and then maybe the Gospel. Maybe they say it in, in _____ sometimes. Sometimes, sometimes in Spanish because there are more in Spanish than English and now some people are coming to church at the nine o'clock mass, the Mexicanos that live around here I think come to the nine o' clock mass. But they had English hymns, everything in English.

NG: You talked about the divine providence. Those were the Order of the Sisters, right?

PG: The sisters that started, I mean, start with the school. Then later on, let's see, it was in the seventies, '73, 1973 I think I was Sacred Heart because our priests when they started it was the old lay priests and _____ were here until '69 I think or '70. It was in '73, yeah, around that time, '73 the Sacred Heart priests came because there were not enough _____ anymore and Sacred Heart are the ones that we have now. They came from Wisconsin. Their order is from up there and they came and went around Houston and I think they got Guadalupe and I think they got Elizabeth Seton. I don't know if they still have it because our pastor was assistant pastor over there and he, he came to be a pastor over here. I don't know if they still have the Sacred Heart. I haven't even asked if they still have the Sacred Heart over there, priests, and I think it was because I think they had two other ones that they closed except the same reason. I know they couldn't have too many here because they are more in the north, you know, parishes. Chicago, Seattle I think, Kentucky, I think around those areas

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they have those priests and I, actually I don't think the priests were parish priests. I think they were college priests.

NG: You said there is four priests now at Our Lady of Guadalupe?

PG: Yes, uh-hmm, we have four. We have, well, Father Peter is an Italian. He knows Spanish. Father Joseph is Vietnamese and he knows Spanish. 'Cause he doesn't want to take a chance with the homily, because he reads it, you know but he cannot get a conversation going or you know just speaking. He has to read it and father Edward, father Edward is I don't know what his nationality is, but his last name is Kalinski. He might be a German. I don't know. I have never even asked him. But he went to study Spanish in Oaxaca and last year he went again to study Spanish on his vocation in Oaxaca because he had some friends that went to the church where he was at. Its assistant pastor for Elizabeth Seton, he knew some people and they live in Oaxaca. So he goes over there and he is pretty good in Spanish and the reason I was telling him you know the reason is uh because we're so used to speaking English and then all of a sudden we put Spanish in there. We should talk to you in Spanish, but I don't know why we talk to you in English. So he doesn't and his homilies, he writes them, but he writes them and then he doesn't read them like he's reading them. He says it like if he's speaking. I said. "You getting good in your homily, you're doing it like you're speaking. You're not reading." He said, "Oh good." But he's getting it, he's getting the Spanish real good. The Mexican people he goes and welcomes them and talks to them in Spanish. You know, con nosotros he talks Spanish and we get it in Spanish and English in there sometimes, you know, like we usually do, is this is Tex-Mex.

NG: Did you have any friends that became nuns?

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PG: Oh yes, a lot of them. They are all deceased now.

NG: What was that like for your friends to become nuns?

PG: Well, some of them were catechists. They were friends as children growing up. They were catechists and then from catechists they went to be nuns. Some of them just went before even sisters started with the catechists like this last nun that gave, the last one that just died about, I'd say a year and a half. She was one was the first one and some of them have come out after time like the one in Magnolia. She came out because her mother needed her. Her mother didn't have nobody to take care of her. She came out of after twenty-five or more years, a lot more years to take care of her mother and she just stayed. You know, she was up in age already. She stayed with her mother, the mother passed away, and she just stayed around. I don't know. I thought I heard that she had gotten married, I mean, had died. She lived in Magnolia and I'm not sure 'cause I hardly ever talked to anybody in Magnolia except this friend that I had and she lived like catty-corner and I hadn't talked to her lately. I get so involved with so many things that sometimes I don't have time and then when I have time we get talking, sometimes we're two hours on the phone. "Did you see the _____ Magnolia. Sometimes she calls me about 9:30 at night. Well, we have stayed up until twelve at night on the phone and _____. "You know it's ten o' clock. I think we're going to," we keep on. "You know it's eleven o' clock and we haven't gotten," we keep on and "it's twelve o' clock we better!" "It's a good thing nobody calls us this late, you know. What are they doing on the phone?" But that's about the only time we because there is always interruptions on the phone and somebody else calls and we have to end it sometimes. I think she has a phone of her own with her own

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number and I have mine. Sometimes I'm on my phone and the girls call, "Where is mother? We've been calling or what is she doing sitting on the phone?" She said, "Well, I don't know, but she's on the phone." "Well, tell her to call. We were worried," or when I'm not here they call, they leave a message, and if there's nobody answered they call her right away and she's the one that always tells on me when I sneak out of the house by myself and she tells one of them. I was going, "Yeah, I had already crossed _____" because I like to be looking down where I'm going to put my foot and I saw these friends getting too close to the bayou. I hope they don't stop for nothing _____ and then pita y me pita and then I turned said porque me esta pitando, my son-in-law, "What are you doing here?" _____ I brought Diane. Diane she had, he had taken a man to his house on Navigation that was visiting them. But he took him to the house, but she, he had the cellular, she had the cellular. She called, "Mother is on the way to Guadalupe and she's walking." _____ "Come on." "No, 'cause I'm almost there." "No, now come on. I'll take you over there." No se puede uno 1658. You know, and it was on _____ 12th of December, last year on December the 12th. Nobody had called me for the _____ and we keep our church open since 11:00, all day the 11:00, all day night, at night, all day to 12:00, all day until about midnight. So you know there's people going all night. Mariachi's _____ and we have food in the little kitchen. Of course we're not giving it, we're selling it. _____ and we were selling tamales, _____, _____, _____, _____. You name it, we have it in there and so there is something going on all night long. We're selling candles, we're selling religious articles, we are selling something. Well, the ladies, some young ladies that had never gotten married they're in their

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seventies, the oldest one, so they had never gotten married. They belong to Guadalupe and we were selling religious, we had started in October _____ So they said, "Don't come Ms. Guillen. Don't come at night. We're going to be here." Le dije "What time are you going to be here?" They said, "We're going to be here until six o' clock."

NG: In the morning?

PG: Uh-huh. So let's see, was that the year, no I'm getting confused, confusion, este no, _____ no that was the year I, somebody came and picked me up. But last year was the year nobody had told me and we were inside at night, no, yeah, _____ the year before because last year Carmen y yo nos quedamos all night through. We started in the morning and we went all night through _____ They said, Why don't we stay?" At home I don't sleep because I'm worried _____ I'm working _____ They go, "Why don't we just stay here?" _____ cat-naps. _____ I have my cat-nap, I'm ready. They say, "Yeah, let's do that." Okay, so this year we did that. _____. I was supposed to take over at six o' clock in the morning, pero la mana and nobody me dicho. _____, mostly everyday about three o' clock in the morning. At four o' clock I'm in the bathtub taking my shower everyday. "Where are you going?" "Nowhere, but I have my prayers to say and I say it before I get any invitation to go anywhere else." They said, "Well, okay." Yo no _____ anyway they're asleep, they don't even know." Yo me levanto _____ because my husband when he retired he was, he liked to sleep late, you know, y yo no mi todo el tiempo _____. With so many kids I was used to and then he used to go to work. He would come out, if he had a night shift, he would come out at three. So by four o' clock had

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to be up and had coffee and had breakfast or when he came in he would eat and go to sleep so he would be ready to go to his job in the evening. Okay, so then there during my daytime so he would go in at four in the morning since he had to get up at three. So I'm used to. By three o'clock I'm up. Sometimes I go back to bed and maybe I get up at five, but that's very seldom, very seldom and I need to have very bad night that I couldn't sleep or something. But many I get up at three. At four I'm taking my shower. By 5:30 - 6:00 I'm eating my breakfast and I'm used to the, the only time that I don't eat breakfast is on Sunday when I go to church. If I don't go to everyday, church I see it on TV and so I don't, it's about the only day that I eat breakfast after we come out of church, but otherwise I eat early. So this morning I went and I got to church _____, you know, because I don't lock my door. I lock my door when I go anywhere out so they know that I'm not in there. "It's locked. She _____. "You know that she left. The door is locked and I'm knocking. She's not in there because she left." "Then who picked her up?" "I don't know." So I'm walking in the middle of the street. _____. Somebody from that side or somebody from this side and said, "_____". "_____ no they don't listen. _____".

NG: Do you know how to drive?

PG: No, that's my worst part. Never could with, of the big family and then my husband didn't learn how to drive until fifty-six.

NG: Oh, he didn't drive either?

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PG: No, he used to go to work, the warehouse used to be ~~acqui~~ esta the University of Houston Downtown and _____ well, ...as you walk under the underpass? Well, the warehouse used to be in that part. So he used to ride the bicycle over there and go to work.

NG: So you walked to church even if it was raining or...

PG: And cold. It doesn't matter. I go to church. _____ now they're putting in the school, they're putting like a room, nice, you know real nice porque kids walk, you know, little kids don't even mind the cold or anything. We used to walk this, nobody _____. We would jump just to break the ice and get it over with. Yeah, so kids are kids and they're not any different. Some _____ now than we were and we used to jump in the puddles just to get wet.

NG: Did you have all of your sacraments at Our Lady of Guadalupe?

PG: Except baptism and confirmation. In Mexico, they confirm you young, very young, as a baby. So, I don't know if I was confirmed right after or a few months later, but when I came from Mexico, already confirmed. So I just had communion, confession here.

NG: And you got married?

PG: Here, at Guadalupe.

NG: Did you have all of your kids baptized?

PG: At Guadalupe.

NG: At Guadalupe?

PG: Yes, and now all of them are confirmed there and made communion there and some of my grandkids have been baptized there and confirmed and because they go to CCE. They go to

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public school, so they go to CCE classes and some of them are baptized, even married there. Some of them have gone to other parishes and get married. But most of them up to, I think one of them, I think one of them did. Oh no, Agnes wasn't. Agnes went to St. Joseph's, the one alla por the police station. She went over there because the priest was a very close friend to the family of the groom and they had couldn't, she go and have a marriage over there. But church is church and the rest of the girls, I think all of them did over here at Guadalupe.

NG: While your kids were growing up, were you able to be involved with the church very much or not really?

PG: Yeah, up until, up until my husband got sick I think. He got sick. I don't know if he was not working, but he had said, "I don't want to retire" because he retired from his first job was with A&P, they closed the stores and he was a manager of that warehouse. So he retired in I think it was '78, around there, or '75. Around that time, from A&P because they closed the stores around here so they didn't need the warehouse anymore and they wanted to send him to Dallas and they took us to see the warehouse over there and got us a room for three days so he could go and see because they wanted to change him over there and when we came I said, "You promised. What did you tell them?" He said, "I didn't tell them yet. I just tell them I would let them know." "Well, you promised you wouldn't take me from Guadalupe. So you can go if you want to, but I'm staying," and then they wanted to change him to Florida. "No, I don't care where it is. I'm not going away from Houston." "Pero ay otra Iglesias de Guadalupe,. "But it's not my Guadalupe! My dios, possessive.". It's not my Guadalupe. No, see, he never went to

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Dallas and he never went over there either. He used to come on the weekends. Te vienes, you fly, you go back. No, no. No, todos, no. The kids didn't want to leave Guadalupe either, so.

NG: What kind of societies were you involved in?

PG: Oh we had a lot of societies when the church was built. You know, well, not exactly right there at that moment, you know, there was a few years back he started _____ he put Perpetual Adoration on 1927.

NG: That's praying in the evening or?

PG: Prayer, uh-huh. I don't know, I don't if Mexico has a, I think he brought it from Mexico from San Luis because he was from San Luis. The man that started them here was _____. They go and make adoration every [End of Tape 2, Side 1]...

PG: Different persons, you know? Different, two by two, two men at a time. They had the closed, the church, just one door open where they could come in and out, you know. Nobody else would be there, just us, just the two of us. And then at five o' clock in the morning they would have the mass and then anybody could go and they had their, their mass for the, what I used to like was the new year. The new year for the adoration, had it all night long. When they had, when they had that I said every hour they had to change, they had it all night, but they used to sleep in the gym and then two would come in the others would go and they would come right back. But this on the New Year they would start Adoration at ten o' clock at night and then at twelve all the other Adoration, we used to have four for each, each week different group. We had a big, big group and that day then we would all go and at midnight then we all lined up kneeling in the main isle of the church and then at twelve o' clock, then, no eleven, I don't remember if it

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was eleven to twelve, no I think it was twelve to one, at twelve o' clock the bells start ringing giving the twelve signals, it was twelve o' clock and they would all bend down all the way to the floor and at one o' clock they would stand up. They had to do one hour like that and it was so pretty seeing all men, the women and everybody else would stay, you know, in their pews just praying and everything, but, but they had to do that one and it was very, very, very nice. So we had that for the men we had that and then later on, New Years the Vasallos de Cristo Rey came. They came in '29. The same men that made the Adoration went over there and do you know _____ in Mexico? Christ the King? Well, there is in Guanajuato, in Guanajuato is Christ the King on top of a big, big mountain and He is with his eyes, with his arms open like that and it's a sculpture about, I guess it's about as big as my, my window on top of that like a dome and that dome is placed on a mountain, on top of the mountain is a church, big church, not really, really, but it's made round and then it has a dove and He's standing on the dove and they say that it, you can see it on the four, four ways of Mexico. When you're traveling, I don't remember because I stayed seeing it and seeing it, but I don't remember if it was... what, but I could see it, I could even see the little, you know, it's a big one like I say. You can see it as you come, as you come on the freeways, you can see it and you're coming, you're coming, you're coming and I don't know if it was close to Monterrey when you don't see it anymore. But then in the other part, here where it touches Texas as you're going in another part you can see it too as you're getting closer and then on the other side you know how Mexico is on the east, the west side, or the east side you can see it on the west, the north, and the south of Mexico. You can see it 'till a certain part of Mexico, you can see it, the statue. But it's beautiful. It's beautiful. We haven't

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gone. We went the last time twenty years because my husband, no he was I think still alive, we had been married nine years, I mean he's been dead nine years so he passed to five years before then we were, so it's been about fifteen years that we haven't gone. Just the other day we were talking about it and the sister of the president, of the Vasallos was the one in charge of getting the hotel and we went to stay at a hotel at Leon and it was the third floor so we had to go on the mountain. The bus had to go on the mountain and the way the bus takes us _____ it goes round, and round, and round until you get up there the boy, had to be a boy to know everything or how. He was talking, "Please keep your eyes on the road!" Dice, este nino yo no se yo ni modo pero we were scared. Cada ves voltbab a decirle something about the way we were going, you know, it was on this side, "No, no, just tell us, who can hear you." But it was nice and we want to go again, but I don't know.

NG: The society from here organizes trips?

PG: Yeah, yeah I have, I have a church in San Juan in October the 29, 30, 31. I have made those trips to San Juan the valley, not Mexico, to the valley, I started, I started in 1975. I did four trips that year that I started. People had never gone to the valley and the church was there, so we went.

NG: What church was that?

PG: San Juan, San Juan the Valley. It's in, what was it, the little town _____ San Juan or San Juan, now that there is a basilica there. But I didn't go when the old one was there. The old one was burned by an airplane that was one of those que no se tienen religion and when it hit and burned the church where the airplane fell, but where the altar was it's still there and, and we had,

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the San Juan that was there wasn't touched. So it's the one that has been the new, the new basilica is very different, different from the old one. I never saw the old one. When I started going it was already new one. Well, they were starting to build those, you know, buscaban and everything, used to go through mud and everything to get there. But we went and they were holding services in a house because they were building that and we went four times that year. The following year we went three and then the following year we went to, I'm saying two. We make one in April and one in October and that's, just last year I just did one because in April I was sick and I couldn't make it and nobody wants to go or make it or instead of me so but other church, I mean other like Chicano makes them, and Immaculate Conception makes them, St. Patrick's them. But they never did that. The people would come and go with me. So I did one trip last year in October and this year I'm doing one. In October, I didn't do one on April, 'cause they wanted to do surgery on my eye and I was planning on that and that day I might be just not able to go so I didn't, I didn't do that trip this year.

NG: So you organize the trip?

PG: Yeah.

NG: And why did you decide to go?

PG: Because I saw the desire of the people to go and believe it or not, a lot of them went for many years went with me until either they got sick and died, a lot of the people that I have are new because a lot of them I don't think there's one that started with me.

NG: But why that church?

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PG: Because the weekend at San Juan is very powerful if you really have faith and learn and really there's a lot of miracles, you know, and it seems that she was a living girl or somebody that had been special and a man that did knives, you know, juggle?

NG: Uh-huh.

PG: Dropped one and by mistake I think her, his daughter stepped on one. She was practicing and they took her to the virgin and she made the miracle. Then she got well. So from then, and they say she's a very powerful lady in Mexico. There's one in Mexico. I've gone maybe four times to Mexico. Of course, we have been to Guadalupe about seven times and never get tired of going over there. It's been about, to go to the virgin de Guadalupe, it's been about eight years I think, and I'm already talking to one of the girls, "Why don't we go? Why don't we go again? It could be the last time." But it's so, with what now with everything that's happening over there, you hardly want to go. We don't even want to go to Progresso. Progresso is right here across, across the como se dice, Fuentes? the bridge. You just cross it you get into Progresso. We were going to Reynosa but Reynosa is not too close, have to take cabs to go to the mercado and then we found Progresso, and Progresso you just finish whether you going walking or cab or the bus takes you, whatever. The bus, our buses are the ones like I get cook. They have license to cook. So they cook and we already have the restaurant where we park they go shopping then they come. But this year I was telling them, "I don't think we should go. The president is already telling us not to go to Mexico. If something happens to us over there they are not going to help us because we were already advised not to go. So if anybody goes on their own you know what you're risking?" But me, myself, I'm not going to say, "We're going." We're not going.

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NG: But these were churches these were church groups that you organized to go?

PG: Oh yeah, well, they come. Some of them have not even been a church group and they have turned into our church group naturally and they keep going, and going, and going, and when I took them I said, "Ay pero yo no soy Catholica, pero me han platicado..." "Come. There's no boundaries to tell you not to go. You're welcome to come if you want to and I don't force you to go to church because the church is right there. I don't force you. If you don't want to go it's up to you." This is a, you know, voluntarily thing. So some have gone and some are there praying the rosary there, praising Our Lady of, they're even and going to confession, and...

NG: On the bus?

PG: No, over there in the church.

NG: Oh, over there.

PG: No, in a, in other words I always like to take you know one priest that was here and he died a couple of years back, but... five years ago and he told me, "What do you," he never went with me, some of the priests go with me and this father went last year with me. That was his first year that he went and this year he said, "Don't know whether have something to do or not but if I'm available." I go, "Okay, I'll keep a seat there for you." Well, actually, I don't take the bus full because they give me, I have been there so many times that the pilgrimage house is like a hotel they have rooms of three beds, two beds, family room, a one bed for couples, or two beds if they're not, a single, you know, couples rooms que tienen have full size beds and then they fit into two beds, you know. But they, they always like to go and this, I forgot what I was telling you, and sometimes my, como se llaman, see I don't remember what I was talking about. What,

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what did I say about the, oh, that it's like a hotel and we go and I don't take the bus because full because some people will go and there are only two, I have to give them a three bedroom, three beds because they don't want to stay with nobody else. It's either a mother or daughter which is understandable, you know. Me, I stay with anybody maybe not now that I'm of age and I say I might be disturbing them at night, you know, maybe not. But one of my girls always goes or two of my girls go with me and they have to pay their own fare. "That _____". "No, that wouldn't be fair, you're my daughter. If I pay my own you pay your own." Oh, because, see that's money that I have to pay for the bus and I have to pay the pilgrimage house.

NG: What's the pilgrimage house?

PG: It's like a hotel, motel.

NG: Is it associated with the church at all?

PG: Yes, yes, it's Weekend at San Juan Pilgrimage House.

NG: Okay.

PG: They have breakfast on Saturdays and Sundays because that's when the people go. We go like on Friday. Friday we go eat, supper they don't have. They have breakfast and lunch, but supper no. They clean up and prepare everything for the next day and but on Saturday and Sunday they do and the other days, well, they're just cleaning and getting the place ready for when the go, some, some people go during the week. They say it's easier because there's not so many people going and on the weekends it's almost full and sometimes you have to make a reservation like I make every year reservation before the year or two years so they will get the dates I want. Before I used to do it about three years, but now that I'm lacking, you know I'll just

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do the two years and they start calling about six week they start calling, "Are we going to San Juan again or is there a trip to San Juan?" And people, we put it in a bulletin and people that either have never gone want to go and we say, "Well, first come first serve." Those that have gone and haven't said, because when they call they say, "Put our name we're going." If they don't call, well, it's up to them. They know that every year we go and so then I start putting the new people in that want to go. But they, they like it and going to Mexico they like it too, but this year I don't think, I don't think there's a person that say that we can go but otherwise I already told some that I have talked to that we're not going to go. Some day you want to go because they buy cheap things over there you know more reasonable prices, but I don't know.

NG: You mentioned a couple of times that you told your husband that you didn't want him to take you away from Guadalupe. Why is the church so important to you?

PG: I think it's because it's the first virgin that I knew. _____ San Juan and to me the virgin is the virgin is the same person with different titles. There are not two virgins. No, but it's the same virgin with two different titles and it depends the title of the town because la Virgen de San Juan comes from San Juan de los _____ okay, what is over there? Tampico or what is the state? San Juan is a little city like Houston, but Juarez no?

NG: No, Juarez is further away. It might me be Tampico. I don't, I don't remember the ...

PG: Oh, I think, I think, I think it might. San Juan, _____, _____, I really don't remember, but it's, I think it's where Guadalajara is. I think it's the same state.

NG: But Guadalupe was it important to you...?

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PG: Because I think it's the virgin and my grandmother brought with her because when every member already living here in Houston, she has a frame in her living room. I have mine that you see my daughter. This is here,. Yo soy _____ mine, I have mine now there I have, I have a wall.

NG: At Guadalupe or different?

PG: Different, different, different Guadalupe, different virgin on Juan Pablo, I have because I have several different, different ways of they had made the frame I have almost a wall like from there to there and, but I don't know. I think it's that because that's the virgin I always saw in my grandmother's house, you know, and we were growing up and then we came to Our Lady of Guadalupe and we take, I guess, _____ San Juan is pretty much for me is where I have, I have been taking the people.

NG: But you, you've been very involved with the church here?

PG: Oh yes.

NG: And so what does the church and the community, what does that mean to you?

PG: Oh, well now like I was telling my girls the other day I was talking to and saying, "When I was growing up there was not a neighborhood. It was the family. We were all family. All the neighborhood was family because everybody knew everybody, you know, and, and if I was doing something wrong this person that was _____ would correct me I would take it and I wouldn't even risk to my mother that somebody had corrected me because I was either jumping on something that I wasn't supposed to or doing something you know, getting maybe hitting somebody else. I wouldn't never even breathe it to her because I would get it again.

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Nobody, everybody had a right to correct you and the parents wouldn't get mad. "No they, _____." and you know sometimes I don't even correct the kids in church. The kids keep jumping the ushers don't correct them. "Y que tienes _____ tu que a decirle eso mi hijo in church. " Pero no, me llaman _____ hasta _____, then, then came in child abuse, es lo que dijo, ellos comen las cosas, los Americanos. "You better not do that because child abuse." Young kids, three years old, they learn it on TV. They learn it everywhere, so, what are going to do. Everybody does anything because _____ honde, estar matandolos por el senor _____. everybody was passing by and nobody got in there, No nino, again and again, "Don't do that" or "No lo hages." No, no, our growing up, did you know nurse _____ When I was expecting, I think I was expecting Alexa, but you have thirteen children and I was waiting for the thirteenth and how did you do it? Because there was a different time and you don't want to believe it but even my older kids did go to the porch and sit down in the porch and got a lesson. If they asked, "We're going to go sit on the porch" and I said, "No" they wouldn't go. They're the ones that are, _____. You know they talked to each other and _____. Then she said, "Because I can't control mine, dice. I can't control mine and I just have two."

NG: So, did everybody in the neighborhood used to go to Guadalupe?

PG: Most of us, yeah. Most of us I think went to Guadalupe. Very seldom you would find one that was a Baptist and then go and then later on they would turn to be, de Guadalupe because they would marry a boy from Guadalupe they, well, came to Guadalupe. Several, several of the

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ones that were raised around the neighborhood went to Guadalupe later because they married one that went into Guadalupe, but most of the, the neighborhood went there.

NG: So the church, what, what was the importance of the church to the neighborhood or to the community around here?

PG: Well, it was very important. Anybody, like the bazaars, oh everybody would go and pitch in and put booths or, you know, haul the trash. That was a group and the group was full even if it was every week it was full and that was the only entertainment I guess that was around here because we just had a theater, Azteca's run pictures of Mexicanos and then we had a paper La Trenza, that was it. So actually, you know, the people stayed real close together. It was when all these warehouses started going on and tearing down the houses that the people started moving somewhere else because they wanted a better, better neighborhood. The other day I saw the councilman of our neighborhood. "Do you know that our neighborhood is a forgotten neighborhood?" He said, "What neighborhood?" "My neighborhood has been changed since I came to live here when I was about two years old, it was the same thing. Some of the streets are not even paved or anything," and he said, "Really?" I go, "Yes. You are not going to tell me nothing about the _____ neighborhood that I have lived to and there's still streets like _____ that's not paved and it's Canal, Navigation, and _____. " The streets they kind of curve, you know, everything curve and everything curves. No tiene. That was, you know, there you know where they could put the side walk and everything. But they don't. There are some further down worse. Porque no vienes a levantar la basura, you know out there. I have a story I had a bin over a month _____ and I kept nagging, calling and calling. "They

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never picked it up. You said they were going to send someone. Like I said, it's a forgotten neighborhood. But I don't want it to keep on getting a forgotten neighborhood. I want them to get the trash out of, out of my site here," and they sent a city man to come and find out if the trash was still there because either it's going to be picked up. It didn't, it didn't come so I didn't call. So I said maybe tomorrow morning, because it was almost late in the evening, but the next morning the city employees a tocar la puerta. "When did they pick that trash?" They said, "Yesterday evening at five o' clock." "Oh good." They came at five o' clock era _____ to go _____ at five. _____, we'll, we'll wait till tomorrow, maybe tomorrow, maybe _____. "No vinieron, when they came and pick it up and took it. So he said in the morning si ya estaba picked up. So he came an knocked, to see when they had picked it up and I told him, "Just yesterday evening after five. I don't exactly remember the time, but it was after five."

NG: There were a couple of things I wanted to ask you at the beginning but I forgot. When were you born?

PG: October the 19th, 1919 at Santa _____, _____.

NG: And what is your maiden name?

PG: Ruiz. Ruiz.

NG: Ruiz.

PG: R- u- i-z.

NG: Well, I think, that's it for the interview.

PG: Okay.

NG: Thank you.

PG: No se que tanto va a serbir.

[end of interview]