

Interview with Father David Orique  
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00:00:05

**Zvanovec-Higbee:**

I'm going to go ahead and start the machine. We're here in Eugene, Oregon, and I'm talking with Father David Orique. It's June 3, 2003. We've been chatting about some of the things that I was hoping to talk about with you today. I would like to just start getting some reminiscences about your life growing up in Kingsburg. Did you grow up in Kingsburg?

00:00:56

**Orique:**

Yes I did. Actually my family is from the Kingsburg/Selma area, and my parents moved briefly to Fresno and I lived there for the first nine years of my life, and then we moved back to Kingsburg. Early reminiscences about being Luso-American. My mother is not Portuguese, but my dad is. We always identified with my dad's side of the family much more strongly.

00:01:15

**Zvanovec-Higbee:**

What is your mom?

00:01:23

**Orique:**

My mom, well she's North American, but her lineage, her descendants have been here for many centuries, since the early colonial period. We always identify with the Portuguese side of my family, partly because my dad comes from a family of thirteen, he has nine sisters, and there are three brothers. I guess that would be, there are nine sisters, no, there are twelve children and three brothers. My mom really identified with my dad's side of the family because her family wasn't very strong and she had a lot of—my grandfather had been married a number of times on my mom's side, so she really connected with my dad's side of the family. My grandmother really took her under her wing—my Portuguese grandmother—

and taught my mom a lot of the food and the cultural things. My mom was the only non-Portuguese, or Portuguese-descent woman, or person to marry into the immediate family.

00:02:23

**Zvanovec-Higbee:**

What's your mother's maiden name?

00:02:25

**Orique:**

Watkins.

00:02:25

**Zvanovec-Higbee:**

Watkins.

00:02:26

**Orique:**

But I remember, I was thinking of early reminiscences of experiences as a child. I remember very early on the uncles and the aunts coming over and you'd hear Portuguese spoken in the house, there'd be Portuguese food being prepared and there was that sense of village life in the house. I've thought a lot about this, because even when I've gone home for visits, occasionally we get together with the sense of gathering as a village. I don't think my family realizes that.

00:02:57

**Zvanovec-Higbee:**

Because it's normal and everyday for them.

00:03:00

**Orique:**

Perhaps, or it's part of that heritage that's handed down to them. I guess the reason I bring this up is that when I was in the Azores three years ago, I visited my grandparents' village, and I went to the church where they were baptized.

00:03:13

**Zvanovec-Higbee:**

That's in Terceira?

00:03:14

**Orique:**

Terceira, and I have lots of things here on the island of Terceira. [Sorting through photographs] Seeing their village, seeing my cousin who lives there and also spending time with them, this is their village in the small photograph here on the island of Terceira, which is the third island here. (Obviously that means the third.) They're from a small *freguesia*, which means village.

00:03:41

**Zvanovec-Higbee:**

I didn't know that—Terceira, the third island.

00:03:43

**Orique:**

It was the third island discovered; that's why they gave it the name; it's not a very creative name, but it was—

00:03:49

**Zvanovec-Higbee:**

[Laughs] Terceira, Quarta, Quinta; they got a little more creative after Terceira.

00:03:55

**Orique:**

They did. But anyway, going there and seeing the rhythm of this village, it's a small village, and reminiscing about the experiences as a young man, being with—when the relatives would gather on Sundays. We very frequently would gather together on Sundays and the men would play a card game called *pedro*. I never learned how to play it, but they would be speaking Portuguese and drinking beer and smoking cigarettes. And the women would be in the kitchen or around, chatting and talking and doing other things. Those are some of the early reminiscences that I have of it. And also I—

00:04:31

**Zvanovec-Higbee:**

And what would the children be doing, the younger people?

00:04:34

**Orique:**

We'd be playing with our cousins and since there were so many—

00:04:35

**Zvanovec-Higbee:**

Outside, inside?

00:04:36

**Orique:**

Outside running around. Also just playing, whatever kids do. I don't remember specifically.

00:04:45

**Zvanovec-Higbee:**

And most of the kids would be speaking English? Would some of them know Portuguese?

00:04:51

**Orique:**

A few of them. But since you're—here I am, I'm second generation. For me, I was educated here; my father was basically educated here and spoke Portuguese at home.

00:05:05

**Zvanovec-Higbee:**

And your father was born here?

00:05:06

**Orique:**

He was born here and he still speaks Portuguese fluently. And I don't hear him speak it that often anymore, but occasionally when we're in the right setting, and someone doesn't speak English I'll hear him speak, and it's wonderful to hear him speak it. He has that very Terceirian accent, because, when I was in the Azores I went on this Portuguese culture immersion program that was sponsored through the University of the Azores. While I was there, I had the chance to travel to two islands: São Miguel, they have a very particular accent.

00:05:41

**Zvanovec-Higbee:**

I've actually heard that and it was very much, a lot more strange sounding than I expected. I had heard about the accent, but the first time I heard it, there's a bending of sound in the mouth. I wasn't prepared for that.

00:06:04

**Orique:**

There are a lot of—

00:06:04

**Zvanovec-Higbee:**

Can you imitate it?

00:06:04

**Orique:**

No, not at all, it's a very particular accent, it sounds French almost because of the—the early settlers that went there and the early people that populated the island. And then—

00:06:13

**Zvanovec-Higbee:**

So Flemish is what—

00:06:15

**Orique:**

Yeah, there were a lot of Flemish that settled there, and there were some other parts of, I believe, northern France that settled there, near the coast of Brittany, I believe. I don't remember exactly. We were there for three weeks and we did a number of cultural things. I was on two islands, São Miguel and Terceira. Terceira I primarily went to see my cousins. I spent a week with them. I just wanted to have a sense of my own roots and identity. When I was growing up, we always talked about being Portuguese, but I didn't quite know what that meant. There were bits and pieces of it—I'd learn some words and phrases, do, eat some Portuguese food that my mom would prepare, that my relatives would prepare. People would say, "Oh, he's Dave Orique, he's Portuguese." Then listening to some of the racial stereotypes and also maybe some of the racial slurs around being Portuguese.

00:07:08

**Zvanovec-Higbee:**

When you were growing up?

00:07:09

**Orique:**

Yeah, you know, I think we weren't as politically correct in those days, people weren't.

00:07:15

**Zvanovec-Higbee:**

Right.

00:07:16

**Orique:**

People would make fun of Mexicans and blacks and Portuguese and—so I wanted to go and see what that meant. It was a very exciting time to get a chance to actually see where my relatives came from, who they were, how they lived, the house where my grandparents—my grandfather's house is still standing. A cousin of mine, a distant cousin of mine lives in the house. And seeing the church where they were baptized, confirmed, and married. Probably one of the most exciting stories of the whole trip, there were many little magical moments, almost of mythical proportions. But myth has truth in it.

00:08:00

**Zvanovec-Higbee:**

Oh yeah.

00:08:01

**Orique:**

Or almost mystical. Maybe even better, mystical and mythical proportions, some of the experiences that I had. This one woman here, Emilia, she is my dad's first cousin and she was my grandparents' goddaughter and before my grandparents left she was just a little infant. They baptized her and my grandparents were her godparents. And when I went there, having her speak to me—my other cousin here, Fatima, was helping me translate because I couldn't understand, her mouth was so—she didn't have a lot of teeth left. My Portuguese isn't that great; sometimes they speak in such a heavy dialect I can't understand everything they're saying. She found out, she says, "Oh, you're going to be a priest?" This was before I was ordained as a priest. She says, "Three things you have to have or you're not a priest: faith, hope, and love. If you don't have those you're not a priest." It was almost as if my grandparents were telling me that. She's a living legacy of my grandparents' connection to the island. It was pretty

powerful, a living, physical, flesh-and-blood, living legacy. Then to see the house, the church, where my grandparents were baptized and confirmed, had first communion and married, to see that, that's a spiritual legacy or a spiritual link or connection. And to meet other cousins, my dad's first cousin who my dad has never met.

00:09:28

**Zvanovec-Higbee:**

What's his name?

00:09:31

**Orique:**

I can't remember his first name right now. Hang on a second, it will only be a second. Then my grandparents' house, my grandfather's house right here, and a cousin that live in, Nadina and Jorge, who are my second cousins. While I'm there, visiting their house, they were getting ready to paint it. That's why the house has paint on it, they were, he was whitewashing it. They whitewash them with white, because it keeps away the bugs, it repels the bugs.

00:09:53

**Zvanovec-Higbee:**

The insects, yeah.

00:09:57

**Orique:**

While I was in their house, we connected to the internet to view my final profession—I had just made my final profession in the Dominican order, which is the final vows that you make before you—and then the next year you're ordained to the diaconate and then to the priesthood. We got on the Internet connection, we're out in the middle of the Atlantic Ocean, in the house where my grandfather was born and raised. And we're on the Internet and we're looking at pictures of the Internet and pictures that were posted on the Web from my final profession, and we're looking at pictures of all the other Dominicans that were there, at the church where I made my final profession. Here, we looked at a bunch of pictures. And it was just a week later. Talk about a connection, at the profession I got together, before I left, all the members of our province who were Portuguese-Luso descent, and we took a picture together. These are all the

members of our Dominican province, Father Vincent Serpa, Eugene Souza, here I am, David Orique, Cyril Alvernaz, Anthony Cordeiro, José Pimentel. José Pimentel actually was born on the island of São Miguel.

00:11:16

**Zvanovec-Higbee:**

And now he's becoming a priest?

00:11:17

**Orique:**

He's already a priest.

00:11:17

**Zvanovec-Higbee:**

He's an ordained priest in California?

00:11:20

**Orique:**

Actually he's a—Father José Pimentel is a chaplain in the Army, and he's currently in Kuwait. But he'll be coming home, I think in June. Before I left to go away to Europe for the year and spend the summer in the Azores and Portugal, we went out on the North Coast, out by—

00:11:45

**Zvanovec-Higbee:**

Point Reyes area?

00:11:46

**Orique:**

Just north of Point Reyes.

00:11:49

**Zvanovec-Higbee:**

Half Moon Bay?

00:11:51

**Orique:**

No, it's north of Half Moon Bay. We have a small retreat house there.



00:11:56

**Zvanovec-Higbee:**

I'm thinking of Bodega Bay.

00:11:57

**Orique:**

Bodega Bay, it's in Bodega Bay. We have a retreat house out there, the Dominicans do, and I went out there; it's near Portuguese Beach. I took my family there with me, and we spent a couple days together before I left, because I wasn't going to see them for about fourteen months. And it says Portuguese Beach. The reason I connected these two together immediately, Portuguese Beach, California, this photo here, the beautiful Pacific ocean, and here's the village of my grandparents and where my cousins live. This is the Atlantic Ocean, a view of the Atlantic Ocean, so that the connection of the ocean is very much a Portuguese thing; we always love to go to the ocean, there's always something very Azorean, and, I think, very Portuguese. Anyone who knows anything about Portuguese history, because the country faces the Atlantic. Most of the great Portuguese discoveries, and great experiences were around the ocean and the water. So there's that connection, that wonderful connection. I think I'm rambling on a little bit; maybe you have some other questions, but these are some wonderful things; I had a chance to experience the island and travel around it with my cousins; they drove me around.

00:13:02

**Zvanovec-Higbee:**

Was there something that surprised you going there, maybe that you had in your mind something different than what you found when you went there?

00:13:18

**Orique:**

I don't know if it surprised me, but it was a wonderful experience. I guess being called Portuguese all my life, but really being born here and being from the United States, and North America, but having strong roots and experiences that were very Portuguese. When I went there and also when I was in mainland Portugal, I realized how much I identified with those people. Even if they still thought of me as American, I really felt comfortable with them. The language they spoke, the foods they ate, the way they comported themselves made me feel really comfortable with them.

00:13:52

**Zvanovec-Higbee:**

Like you were saying earlier, it's the rhythm of the village that you're comfortable with from experiences in your family

**Orique:**

I think so, that's part of it, and also the way people look and the way they act.

00:14:05

**Zvanovec-Higbee:**

What else is there about that rhythm of a village, or what does that mean for someone who might not have grown up that way?

00:14:15

**Orique:**

Well, I grew up in a rural area, on a farm. There's something primordial and simple about it.

00:14:23

**Zvanovec-Higbee:**

And it's a dairy farm?

00:14:25

**Orique:**

My parents had a vineyard and we did have some livestock as well, but a lot of relatives had dairy farms.

Being around things that grow and the earth-food, and livestock, there's something very uncomplex about that.

00:14:44

**Zvanovec-Higbee:**

It's a different pace.

00:14:46

**Orique:**

It is, and we live in a very mechanized world; we live in a very hi-tech world and there's a certain

detachment from things that are ordinary, yet extraordinary. Ordinary in the sense of taking the delight in

the sunrise, or taking delight in seeing things grow, mature, and die.

00:15:02

**Zvanovec-Higbee:**

Being up to see it.

00:15:03

**Orique:**

Taking delight in having sweat run down your face, and washing your dirty hands, or having calluses on your hands. Or the work you put out, you put out through the year to bring a crop to harvest. A lot of us in this country have no experience with that, our experiences have been mediated through technology, we're very much a technological culture. So that closeness to the rhythm, to the cycle of life is very powerful. This is my cousin Manuel—this is a great story, I love this story. When I first got there, he and my cousin, Fatima, came and picked me up at the airport. This is Fatima and her husband is Manuel.

00:15:51

**Zvanovec-Higbee:**

With the cat on his shoulder?

00:15:53

**Orique:**

When I first got there I had this watch on. He says, "Take that watch off. You won't need that here. When we're hungry we'll eat; when it's time to go to church the bell will ring; when it's time to get up we'll get up." It's a different sense of rhythm of life there. They're not as driven by the clock and the schedule. I'm sure that's changing, but it was very much part of his mentality. And I took my watch off just to try to enter into the rhythm of the way they did things there, just to be there. I'm trying to go back to that rhythm of a daily life, of entering into a village life, entering into the rhythm of the people, I'd say that's something that connects. A lot of things are linguistically bound, too. If someone speaks a language, you begin to enter into them in a different way, you begin to see the world in the way those people see it. That's a little bit of a window into the greater panorama of the culture and the people, more than just your blood connection, but your linguistic connection, your cultural connection, all those things that weave together to make up what a group of people are.

00:17:09

**Zvanovec-Higbee:**

I think there's something to that. I'd say that when you speak a different language you almost become a different person. It almost changes your consciousness in a way to be speaking in a different language.

00:17:24

**Orique:**

Yeah, I think so. It's very true.

00:17:30

**Zvanovec-Higbee:**

[Chuckles] So I know that you still keep your ties to the Portuguese community in a lot of different ways, and one of them is learning the language, which is something that you really didn't learn at home. It's something that you've tried to really learn more than retain, you've learned Portuguese as an adult, is that right?

00:17:57

**Orique:**

I would say that I heard a lot of it as a child; I know lots of phrases and words—

00:18:00

**Zvanovec-Higbee:**

Names of foods.

00:18:02

**Orique:**

Names of foods, routine responses, and things like that. But I always would recognize that if I heard the language, I'd say, "That's Portuguese" because I was around it a lot as a kid. My dad speaking it with uncles or aunts or other relatives, or people visiting from the Azores or going to a funeral. There's nothing like a Portuguese funeral, it's the old style; it has a very raw kind of characteristic to it, I think, for a lot of North Americans.

00:18:34

**Zvanovec-Higbee:**

What is it like?

00:18:36

**Orique:**

As a kid I remember the widow would be all in black and she'd just be wailing and crying in almost a dramatic kind of way. I don't know enough about the historical reasons for doing that, but there's a certain drama to it. I think there's a general mourning, but we mourn in different ways in different cultures, and that's the way that I remember seeing people mourn. But the language, regarding the language, I started studying Spanish at a very early age, in seventh grade, and I remember my Spanish teacher in seventh grade encouraging me to continue. I stayed with it. And then I began to study Portuguese and I realized that I could at least pick up parts of it fairly easy. It's a complicated language, it's much more complicated than Spanish.

00:19:30

**Zvanovec-Higbee:**

It is complicated.

00:19:32

**Orique:**

But I read it fairly fluently and can write to a degree. I speak, I think I have a fairly decent working knowledge of being able to speak it. I seem to have a good ear for it.

00:19:48

**Zvanovec-Higbee:**

And you—

00:19:48

**Orique:**

So when I was in Brazil I understood everything they were telling me, except occasionally when I would ask them what—"Que quer dizer?" that word or something like that. Then this professor has been coming in to tutor me and I understand pretty much everything he's telling me. But there's just enough difference where one has to really work at it.

00:20:06

**Zvanovec-Higbee:**

Is he continental or Azorean?

00:20:09

**Orique:**

He was raised in the Azores, but I think he was educated on the mainland, too, and he speaks beautiful Portuguese, really sophisticated Portuguese. He has done wonderful tutoring, and he's planning to come back in the fall and hopefully tutor me some more. I think he enjoys continuing teaching a little bit, since he's semi-retired. But I really took a passion and an interest in studying the language. I knew I was going to Salamanca, Spain, for a year to study Spanish, so I thought, well, why don't I try to get four months before I go there to study Portuguese. I got a grant through the Luso-American Foundation, for which I'm profoundly grateful to them, and then I also used part of that to go to this program, this summer course at the University of the Azores in 2000. It turned out to be a wonderful experience.

00:21:05

**Zvanovec-Higbee:**

Was that with Rosa Simas?

00:21:07

**Orique:**

Rosa Simas, yeah. Rosa. She was very good; she did a great job and I'm hoping she continues to do that because it's such a wonderful experience and it really opened me up to the whole Azorean way of looking at the Portuguese identity, and it's very specific, when compared to the continental Portuguese: the language, the culture, the way they see themselves. They have lots in common; they still consider themselves part of Portugal, but there's a lot of unique aspects to the Azorean culture that are very powerful and wonderful to learn.

00:21:40

**Zvanovec-Higbee:**

Can you capture any of those, or is it complicated and multilayered?

00:21:47

**Orique:**

Well I guess their sense of they're being an insular people, they've lived on islands—

**Zvanovec-Higbee:**

Inward looking.

**Orique:**

Since the fifteenth century, to a degree—maybe they are a little bit more tribal, than places where there are much broader expanses of land; because you're closer together. Stronger sense of insular identity—each island has a strong sense of identity. I think a lot of that is breaking down because of television, radio, communications, Internet. But there's still a strong sense of that. Very much, that the ocean is a part of their daily life, it surrounds them. I couldn't help but think about. When I was there, when I stood on the island looking out at the ocean from the church where my grandparents were—their faith community, it's the center of the village, casting my eyes out at the ocean; you can't help but think of the absolute, can't help but think of God because the ocean is a wonderful metaphor for God. The absolute, it's infinite, it seems to extend beyond the visible, it does extend beyond the visible reality. Since you can't help but think about the divine, and the ocean surrounds the islands as God surrounds us, or people, I couldn't help but think about it, but that's my framework of thinking, my hermeneutic of looking at reality is through more theological or philosophical kinds of language.

00:23:16

**Zvanovec-Higbee:**

We had a house guest recently from Maine. He's not a religious man at all, but he would say things like he can see the face of God in the redwoods or in nature. He would find that which he could call something like the face of God, even not being a religious person. I found that interesting.

00:23:42

**Orique:**

That's a great place, too, even for a person who doesn't claim to have a professed creed, or belong to a specific church, but to encounter the divine in the created world is a very special place. To see that as something sacred, which would be a very Native American way of looking at it, that's a very beautiful thing to do. There's a certain reverence or awe for it.

00:24:12

**Zvanovec-Higbee:**

I wanted to go back to what you were saying about being Portuguese and feeling discrimination. Is that something that lingers, or what form did that take? Was it with kids in your school?

00:24:31

**Orique:**

Yeah, growing up my dad remembers the bulk of the Portuguese population in the Central Valley were clustered around certain cities.

00:24:40

**Zvanovec-Higbee:**

Is that the San Joaquin Valley?

00:24:41

**Orique:**

The San Joaquin Valley, yeah, the Central Valley around Hanford and Tulare. And some around Traver, which is a small, really small, small town south of Kingsburg, on the way to Visalia on [Highway] 99. Then, of course, there were big clumps of Portuguese around Turlock and Merced. Where we grew up, Kingsburg, there weren't as many Portuguese people, and I remember my dad saying that when he was growing up, because Kingsburg was very white and very Swedish and a lot of blond-haired, blue-eyed people, and my dad has very dark complexion and very black hair, and for him, he just remembers feeling discriminated against and being laughed at because he was different. So maybe some of that, my dad's experience, carried over on me, and maybe I'm overly sensitive about that, but that was from hearing people making jokes about Portagees, and cow milkers, and linguisa eaters, and things like that. I don't know that it was said with maliciousness, but it makes you very self-conscious.

00:25:48

**Zvanovec-Higbee:**

Makes you into the "other."

00:25:49

**Orique:**

A little bit, but I think that's normal. We do that, we do that very much as human beings, so it's not an unhuman thing, but it can be dehumanizing if you don't realize it. Today probably wouldn't do those things, maybe, maybe.



00:26:09

**Zvanovec-Higbee:**

I would say growing up for me, being a military kid, we were made to feel the same other, we were “other,” we were different. It takes different forms in different communities, but it still doesn’t feel very good when you’re a kid.

00:26:30

**Orique:**

It doesn’t, and a lot of Portuguese food is very spicy and very rich in garlic and if you eat a lot of that food, you smell in a certain way.

00:26:40

**Zvanovec-Higbee:**

Yeah.

00:26:42

**Orique:**

Perhaps like the Italians were, a lot of derogative expressions were made about the Italians, or if you were in New York or if you were in Chicago probably the Poles.

00:26:53

**Zvanovec-Higbee:**

Right, sauerkraut.

00:26:56

**Orique:**

There you go, some of those ethnic foods that really have a particular aroma to them or a strength to them or certain cultural peculiarities of certain groups of people do. They make them stand out, or they don’t fit the mainstream model. I also remember my dad growing up, and him speaking about how they would be punished if they spoke Portuguese in school. They wanted them to conform, to be able to speak English. That was that cultural time, I don’t want to justify nor do I want to condone it, but that was part of that cultural time in the Forties, in the Thirties and the Forties.

00:27:32

**Zvanovec-Higbee:**

And that was in Kingsburg also that your dad—your dad, did he grow up there also?

00:27:37

**Orique:**

He went to grammar school in Traver, which is a small little town south of Kingsburg.

00:27:42

**Zvanovec-Higbee:**

T-R-A-V-E-R?

00:27:44

**Orique:**

Exactly. He went to the same grade school, and my aunts with Slim Pickens. That's their big claim to fame.

00:28:00

**Zvanovec-Higbee:**

The actor.

00:28:02

**Orique:**

That's about all the famous people they know. Anyway—

00:28:07

**Zvanovec-Higbee:**

Rub shoulders with Slim Pickens.

00:28:09

**Orique:**

That's right.

00:28:10

**Zvanovec-Higbee:**

Now, that's not his real name.

00:28:12

**Orique:**

Ahh, I don't think so. I can't remember—

00:28:14

**Zvanovec-Higbee:**

He's not Portuguese, is he?

00:28:16

**Orique:**

No, not that I know of. I'm pretty certain he isn't, actually.

00:28:25

**Zvanovec-Higbee:**

What about the role of the church in your life?

00:28:32

**Orique:**

From, from—

00:28:33

**Zvanovec-Higbee:**

Early, early days.

00:28:35

**Orique:**

Well, my mom was a convert, she was not raised Catholic. She became Catholic. My dad and her were married in 1948, and they got married civilly before my mom joined the Church. Then my mom joined the Church a couple years later and became Catholic. Something else that has been an interesting syncretism or blending, of belief or blending of cultures, was my godmother, who just died last year; her parents were from Mexico and she was very much identified with Mexico for their food and she spoke Spanish. I always had a fascination with Spanish, so growing up I realized that I had these three dominant threads, or three ways at looking at the world: In a Portuguese way, a Mexican or Iberian way of looking at things, which would also be Portuguese or Mexican, Spanish linguistic group or Luso-Spanish, and then also English, my mom being of English descent. These three ways blend together in my world view, and actually I'm very fascinated with all three language groups. I'm part of all those three. As far as the role of the Church, since my mom was a convert, a lot of times converts are the most passionate about—she was the one, that was really, in some sense, the strongest practicante of the faith between my dad and my mom. My dad now is very much—for many years my dad really didn't go to church a lot, it was more of a cultural thing for him. He would go when it was a funeral or something. It's a very typical Luso or Hispanic way of doing things, Luso-Latin, you know. If you go to Mexico, too, you see it.

00:30:30

**Zvanovec-Higbee:**

The women are in the church.

00:30:32

**Orique:**

Generally. Not all countries are like that, but that tends to be very true; I've traveled a lot in Latin

America and in Portugal and it seems to be the same. Brazil is kind of the same. The bulk of the people

that tend to go to church tend to be women and children. You do see men come, but not in the same

proportions.

00:30:46

**Zvanovec-Higbee:**

Only when they have to.

00:30:48

**Orique:**

You see some, but not in the same numbers, For me, I've always been, I've felt myself to be culturally

Catholic. I left the Church for a little, off and on during college. I think that's a time of exploration for a

lot of people; especially as I work in a university community I see that.

00:31:04

**Zvanovec-Higbee:**

Where did you go to college?

00:31:04

**Orique:**

Fresno State.

00:31:07

**Zvanovec-Higbee:**

What were you studying then?

00:31:10

**Orique:**

I studied business. I majored in business and minored in Spanish. So—but I really feel myself as Catholic

and that branch of Christianity, if you will. I really identify as being Catholic. I love the universality of

the Church; anywhere you go there's a Catholic church. I love the tradition of the Church, I love the ritual

of the Church, I love the sensuality of the Eucharist, which is very much a part of our faith system. I love the different cultural expressions of the Church. Wherever you go it has a little different flavor to it. It's very different in Brazil or Portugal than it is in the United States, or even in parts of the United States it can vary. It's just very rich and diverse. In some sense, that to me symbolizes the many faces of God, again. You know you can't pigeonhole God into one absolute way of looking at it and so that's why I love being Catholic. I've always thought about being a priest; I thought about it off and on. My sisters would joke about me being a priest. I had a lot of people asking me early on if I was going to be a priest. I feel disposed to it.

00:32:26

**Zvanovec-Higbee:**

How many sisters?

00:32:27

**Orique:**

I have four sisters and two brothers and I always thought about it. There's something fascinating about the life.

00:32:35

**Zvanovec-Higbee:**

You were in a different life after college. Were you in the business world and then you stepped back into a—

00:32:45

**Orique:**

A different life?

00:32:45

**Zvanovec-Higbee:**

A different kind of life.

00:32:47

**Orique:**

Right after college I took a job with Bank of America and I worked as a commercial lending officer in the Central Valley, in Merced, around other Portuguese people again and enjoyed it. Then a good friend of

mine was working in the Bay Area and he had a job with a large graphics company there and he said “Why don’t you come up here? You can make a lot more money than in banking,” because I really wasn’t making that much. Banking is a status job but it doesn’t really pay that well unless you’re—

00:33:09

**Zvanovec-Higbee:**

You get those bankers’ hours [laughs].

00:33:11

**Orique:**

That’s not even true anymore, they have long hours like retail now. It’s really long hours and hard work. I don’t know, and I always wanted to live in the city, I loved San Francisco. I love that energy of a big city. I grew up on a small farm most of my life, in a rural area, so I went to live in the city. Just that sense of, even before I took that job in the Bay Area, after I left my job at the bank, I’d have people say, “You should think about being a priest.” So many people asked me about that. I think there was a part of me running away from that, but I couldn’t get away from that. God wouldn’t let go of that. Then I met the Dominicans. I’m a Dominican priest; I’m not a diocesan priest. Basically the difference between diocesan and Dominicans is that I belong to a religious order; I go where they have work for us to do. A diocesan priest belongs to a particular diocese, a particular geographic area that’s under a bishop. Although I am responsible to the bishop here, but my superiors, who are in Oakland, could ask me to go to Tucson where we have a Newman Center. They could ask me to go to Salt Lake City, or the entire head of the Dominican order could ask me to go to Brazil or Portugal, or some place else. Probably unlikely, but he could do that. I belong to a religious order, the Dominicans, and they have history in Portugal and Brazil. Very international order, I like that flavor of it. I’m not tied to a geographical area, I love the universality of getting to be able to move around, the missionary flavor to it, the itineracy. I have a little bit of that gypsy or wanderlust in me, so I like to travel and do things. Something to touch back on, you were asking more about the faith and things, something that fits in the area of spirituality, and I don’t know it for a historical fact, but I’m suspecting that my ancestors went to the Azores Islands in the fifteenth century sometime, I don’t know, I have to do more genealogical work, something I’d like to do at some point,

back on Terceira. That's where the seat of the diocese is, so they have all the baptismal records and things like that, so perhaps I could research back and see where my ancestors came from. I'm fairly certain that they came from the south of Portugal, there's a small village there Ourique, O-U-R-I-Q-U-E. My name was probably changed when my grandparents came here, the 'U' was dropped, because I don't think people could pronounce it, so they just "ho," when they hear that "ho," they thought it was just "o," instead of "ou," they shortened that diphthong up a bit: O-R-I-Q-U-E. Anyway there is a small village in the south of Portugal, O-U-R-I-Q-U-E where there was this proposed battle, a legend, I don't know. At least, it's part of Portuguese lore. Around 1139; I think it was in the twelfth century, I can't remember the exact date but I could look it up for you if you like. The battle of Ourique, okay? [According to tradition the battle took place on July 25 or 26, 1139.] It's commemorated because it was the final battle between the Christians in the north and the Muslims in the south. They drove the last of the Muslims out of Portugal; that, in some sense, marks the turning point of the birth of the modern kingdom/state of Portugal, which is of course a republic now. The kingdom lasted up until, roughly, the early twentieth century. The last Portuguese monarch, I think he went to India or something. So anyway, I expect that my ancestors were probably either Muslim or Jewish. The reason I say that is because speaking with other people, a Spanish Dominican that I met, who said that *conversos* normally took the name of the city they were from. Same thing that the Portuguese professor here told me, he says you might be a *converso*, or at least *converso* blood. So I could have been Muslim or Arab or Jewish blood, I just don't know.

00:37:28

**Zvanovec-Higbee:**

Yeah.

00:37:29

**Orique:**

A lot of *conversos* went to the Azores islands, so people whose last name was Rosa, were probably Rosenberg, they shortened their names up. There are a number of other—and so I'm also guessing that's probably true, of course there's no way of knowing unless they dig and scratch, maybe there's no way of ever knowing. So I may have Jewish or Muslim ancestry, which probably wouldn't be unusual given that

the miscegenation, people mixing, they just did. So even if they weren't *conversos*, there was probably mixing anyway, so what difference does it make? It's an interesting—in Spain in the sixteenth century there was this obsession with the pure blood. There were a lot of people converting who were the “true” Spaniards, which is really silly because—

00:38:24

**Zvanovec-Higbee:**

Or didn't they have those *cristianos nuevos*?

00:38:27

**Orique:**

Yeah, it's really kind of silly, who were the *conversos* from the Muslim faith or from the Jewish faith? I mean, there was mixing anyway, so it was just this way to build this category up to, again, identify the “other” like we said earlier. A little bit like we do today, not unlike what we've done in the twentieth century in Nazi Germany. We can't single out any one group, but we know historically, in general, that the Portuguese and the Spaniards tended to mix a little more freely with the people they colonized. We look at it today and we say that mixture was not particularly gentle, they're obviously taking wives or taking women. A lot of the Spaniards, Portuguese, didn't come with their wives, so they took common-law wives wherever they went. English didn't quite do that as much; they didn't tend to mix as much with the local populations. The Dutch didn't do that either, but the Portuguese and Spanish tended to blend a little bit more, so—

00:39:33

**Zvanovec-Higbee:**

And the French.

00:39:35

**Orique:**

French, I think they—I don't know as much about the French. But you're asking about the spirituality, I think I meant there is this, I love being a Catholic; I really do. A lot of people get hung up on being Catholic means being, “Oh, that's that Catholic Church, there are popes and buildings.” It's so much more



than that; it's this: some say there are a billion Catholics around the world, they have a unified faith, yet there is diversity which is expressed in different cultures. I love being a part of that.

00:40:12

**Zvanovec-Higbee:**

The different orders have different characters, too: the Franciscans versus the Jesuits versus Dominican versus Benedictine. They are all different.

00:40:28

**Orique:**

Absolutely, and actually the Jesuits have had, historically, a very strong influence on Portugal. The Jesuits were actually expelled from Portuguese territory—

00:40:37

**Zvanovec-Higbee:**

And Japan. They've been expelled all over the place.

00:40:40

**Orique:**

Remember the movie *Mission*? *Mission* really touches on that, touched on that period of time. Then you had Portuguese and Spanish Jesuits who were very involved in trying to preserve the indigenous cultures of Paraguay and southern Brazil, that whole area, and all those lands were contested in the late eighteenth century between Spain and Portugal. I don't know the history that well, but there was also a strong growing anticlerical movement in Spain and Portugal and the reason for expelling the Jesuits was because they had such a profound, deep, and broad impact on education and control over a lot of—influence over a great deal of the government. This is also a time in our own country, too, where the rise of the Enlightenment period where you're trained to separate religion from politics. Religion is the domain of the spiritual, the other world; science and politics is realm of the physical world. There's this big dichotomy between the spirit and the flesh. We're still struggling with that today, to try to look at ways to talk about the immaterial and the material together, maybe not necessarily in religious terms; we are definitely hungry for that; there's still this great separation of the mind, this dualism. If you think of Descartes, the great split, the mind/body dualism problem, it still exists in philosophy and theology. Not

so much in theology, because I think we're much more ready to dialogue with the physical sciences, but the physical science world does not want to dialogue with the spiritual—they touch on it with philosophy, they'll play around with philosophy, but they won't touch with theology or spiritual ways of talking about things that they can't explain, whereas people who are philosophers or theologians are readily able to talk about things that science can explain. In other words, I'm saying this, because it's very true. People of a theological—I'm talking about theology, not just strictly Christian—bent are much more open-minded about talking about the broadest range of reality than, say, a lot of physical scientists. For many physical scientists, their religion is the physical thing that I can measure and I can touch and I can quantify.

00:42:51

**Zvanovec-Higbee:**

And duplicate and replicate.

00:42:53

**Orique:**

Which is not a bad thing, but a lot of times you run into scientists where that's the only reality there is.

But I think that thousands of years of human experience would say that that's not true, because people have always pointed to the divine as something beyond themselves, something beyond the physical realm in which we live. They've done that for a lot of reasons; they've done that going back to the ancient Greeks, going back to the ancient Indians, Hindu peoples. The Upanishads, the Indians, the Hindu peoples, the Greco-Roman world of Plato and Aristotle and the pre-Socratics. They've all looked for ways to explain this thing that they can't understand. They look for physical terms, they look for myth, they look for a point of some divine reality, whatever it is. They look for ways to do that, so as I relate back to being Portuguese—I don't know, but you asked me about the spiritual life. It means a great deal to me. I'm proud to be a Catholic, I love being a priest, I'm grateful to God, and what often will happen is at Mass I will think of my grandparents and I will thank them for praying for me. It is a connection with my ancestors. It's a powerful experience to have that sense of, I'm connected to something that goes way beyond me. There's a train of—there's a big line of ancestors that extends back, not just back to Portugal but extends back to, culturally, back to the Iberian peninsula, back to the Greco-Roman world, back to

early Christians, back to—gosh, to the beginning of time. I'm connected to this great cloud of witnesses, which would be a very Christian way of looking at it. They stand with me. As a Catholic, too, when we're celebrating Eucharist, we believe, and I believe it strongly, that we have this group of people that are celebrating this Eucharist together, that are breaking bread, that are remembering the story of Jesus Christ, and Jesus Christ's story of us, Jesus's remembrance of us. We break this bread, we remember what Jesus did for us and what we're called to do. We also believe that there's this big cloud of witnesses, this church that's celebrating with us in that celestial banquet that someday we hope to be a part of. We're not separating them; we're connected with them. We're separated from them by death, in a way, but we're still connected with them because that spirit is alive in us and in them. They have received and they are with what we shall hope to be within the sea of Divine Love. So when I think of that, I think of my brother who died, I think of my sister who died, I think of my grandparents, I think of my aunts and uncles. I think of them, I see their faces, I remember their voices. They are with me.

Yesterday was my anniversary, the two-year anniversary of my ordination. The very first words that I ever uttered as a priest were Portuguese. I chose to read my portion of the mass in Portuguese. When it was my turn to read my portion for the first time, I chose to use Portuguese words. The very first words I ever uttered as a priest were Portuguese.

00:46:12

**Zvanovec-Higbee:**

And where was it from that you read?

00:46:15

**Orique:**

It was from the sacramentary of the mass, the part of the mass where—I can show you if you like. It's a Portuguese missal, actually. Someone gave this to me, and there are different parts of the mass. The bishop had the primary parts because he was the principal celebrant, he was leading them. These are their words right here, actually I spoke, "The holy spirit make us one, perfect"—"*O Espírito Santo fazei de nós*

*uma oferta permanente a fim de alcançarmos a herança eterna, em companhia dos vossos eleitos ,e com a Virgem Santa Maria Mãe de Deus...*

You can add saints names, and I think I put Elizabeth of Portugal and a couple of other saints that were great Portuguese ones. I just wanted to do that. I wanted the first words to be Portuguese, not because I speak it perfectly, I don't know, I just wanted to.

00:47:45

**Zvanovec-Higbee:**

It's that link to the past and to your forebears and your grandparents as you've been talking about.

00:47:55

**Orique:**

It's true. I've thought about it and I don't know what God wants, or how it will play out, but if my dad dies before I do and I have to celebrate the funeral, my dad used to do this thing before I would go to bed, this little phrase you say in Portuguese: "*Boa noite, pai.*" He'd say, "*Boa noite, meu filho.*" "Good night, my son." "*Até amanhã.*" "Until tomorrow." "*Se Deus quiser.*" "If God might wish it." So what I will say to my dad at the funeral, I think, I've thought about this a lot, I would say "*Boa noite, pai.*" I would tell people what my dad would say and then I would say "*Até amanhã,*" and he would say "*Se Deus quiser.*" I will remember to say that, because death is not the end, at least for us Christians, you know it's that hope for tomorrow—

00:48:56

**Zvanovec-Higbee:**

It's a transition.

00:48:58

**Orique:**

That hope for tomorrow. *Até amanhã*, I'll see you tomorrow. There is that sense of— the next life is the next dawn, the next day, but it's if God wills it. There is that sense of "If it's God's will," that it be willed. I love that phrase, *se Deus quiser*, "*si Dios quiere*," it would be in Spanish, right? I love that it's all up to God, in a sense, there's complete, at least linguistically there's an abandonment to the divine, that we're

ultimately not in control. It's a wonderful thing to be reminded of in our culture, because we control everything; we're very much a control culture.

00:49:40

**Zvanovec-Higbee:**

But even when you say goodbye, “*adiós*” or “*adeus*,” is that a divine, linguistically, a component? Is that?

00:49:51

**Orique:**

That's true, good point.

00:49:54

**Zvanovec-Higbee:**

You're saying there's something to God in there.

00:49:55

**Orique:**

To God. *Oxalá!* which is very much a Portuguese, or *Ojalá!* And that comes from, well you know where that comes from? That's an Arabic term, “If Allah wills.”

00:50:09

**Zvanovec-Higbee:**

Oh, that's right. *Oxalá*, that's right.

00:50:10

**Orique:**

*Ojalá* in Spanish, it even sounds Arabic, *ojalá*. The way the people in the south of Spain say, *o chalá*, they—it has an Arabic ring to it, more than the Portuguese *oxala*, “If Allah wills.” So you get into that Muslim, Christian, and even in some of the other phrases in Portuguese and Spanish you have a—a little of the pagan overtones with maybe some of the early Greco-Phoenician, Roman deities woven into it. The days of the week in Spanish, they're all—*lunes*, *martes*, *miércoles*, *Martes* is the god of war. And of course in Portuguese it's *segunda-feira*, *terça-feira*, *quarta-feira*, *quinta-feira*, *sexta-feira*; that's the—I forget which pope it was, changed that, he wanted to clean out the pagan references to the—

00:51:04

**Zvanovec-Higbee:**

Is that where that comes from?

00:51:06

**Orique:**

Yeah, so in Portuguese, and I mean this is really silly, because you have all these—

00:51:12

**Zvanovec-Higbee:**

I have to think about all these because I'm not very good with numbers so it's very hard for me to—

00:51:15

**Orique:**

The days of the week?

00:51:17

**Zvanovec-Higbee:**

The days of the week: *segunda, terça, quarta, quinta*—

00:51:20

**Orique:**

*Sexta*, I don't know, you kind of get used it.

00:51:25

**Zvanovec-Higbee:**

I have to think.

00:51:28

**Orique:**

Again, there's this great mixing of spirituality and culture and belief in the divine, and the expression of it in the daily, the ordinary. It's amazing, even just the little expressions that people have in the Azores. I wish that I had brought over my little book that I collect the expressions in—

00:51:51

**Zvanovec-Higbee:**

Of phrases?

00:51:57

**Orique:**

Yeah, you can catch all the nuances of some of the pagan understandings of the world. Or appropriating, or seeing the divine in the material or in the natural. And also this blending and syncretism with Catholicism and Christian belief. There's no separating them. I've been being a little discursive in jumping around on things, but—

00:52:21

**Zvanovec-Higbee:**

That's usually what—

00:52:22

**Orique:**

It happens?

00:52:24

**Zvanovec-Higbee:**

That's how conversations go and sometimes you make it back to the original thread, and sometimes you don't, yeah. What's it like now that you're a priest when you go home? How has it changed your role in your family? I know you were talking about your dad's funeral which is—

00:52:45

**Orique:**

My dad hasn't died—

00:52:47

**Zvanovec-Higbee:**

He's not died, but you will be—

00:52:49

**Orique:**

If he dies before I do.

00:52:50

**Zvanovec-Higbee:**

Yeah.

00:52:51

**Orique:**

I'm assuming that's what God would—that would be the normal course of things, but it may be different.

My parents are aging and—

00:52:58

**Zvanovec-Higbee:**

How old is your dad?

00:53:00

**Orique:**

My dad will be seventy-seven this year, and I usually when I go home I want my mom to make something Portuguese. I want to have linguisa; I want to have *molho de peixes*, which is a seafood dish with a red sauce. This other dish with eggs with red sauce. Or I want *inhames* which are Portuguese potatoes [taro]. Or I want—I want those things that I won't eat here, because the Dominicans that I live with wouldn't want to eat it. They don't like that stuff.

00:53:37

**Zvanovec-Higbee:**

It's not on the menu.

00:53:39

**Orique:**

And a glass of red wine. I like that stuff. There's another woman here who is—her parents are from the mainland, Portugal, and I saw her last night and I went over to her house with her to her parents one night and she made *bacalhau*, which is the typical, very, it's like—

00:54:01

**Zvanovec-Higbee:**

Smoked cod?

00:54:0200:54:0

**Orique:**

You mix it with these other things like—

00:54:04

**Zvanovec-Higbee:**

Onions.

00:54:04

**Orique:**

Potatoes and other things. I love that stuff, and it's very ethnic smelling. It's outside of our normal, typical, North American diet. We have good food here, but it's something exotic. It's something I can connect with. So going home I like to ask for those things, I like to just—and now I'm at a stage, too, where I ask my dad about how it was when he was a kid, or ask my aunts, the ones who are my dad's



aunts, my dad's sisters who are still living: What was it like when my grandparents like? What were your parents like? What do you remember? I ask them the stories. I do like that and I want to know what their perceptions—my dad is only one perception, I've heard most of his, so my aunts, some of their stories, but a chance to hear them all. My dad's oldest living sister, the four older ones have since passed away, but the oldest living one is eighty-eight, and she has been to the Azores a number of times. Here's a picture of her, Josephine—oh, maybe I didn't put a picture of her here. Oh yeah, here she is. I'll see her when I go home, and these two are first cousins, my dad's first cousin, my dad's sister. She will be hosting my cousins who live in the village where I grew up; Fatima and Manoel. Fatima and Manoel are coming to visit. They have two children and I stayed with them. They'll be hosting them. Manoel doesn't speak any English, very few words. And they lived here; they lived in the States for about ten years. He milked cows and worked here and they saved their money.

00:55:44

**Zvanovec-Higbee:**

Oh, and they went back?

00:55:44

**Orique:**

Then they went back. Their kids were born here, but their kids are now nationalized Portuguese citizens.

00:55:53

**Zvanovec-Higbee:**

So their kids went back with them as well?

00:55:56

**Orique:**

Both their children, Manoel and Fatima's children, were born here. Manny and Amy were born here.

Amy speaks—her English is pretty good. Manny doesn't speak any English; he was just a little kid when he was here, born here, and then he went back.

00:56:11

**Zvanovec-Higbee:**

Why did they go back?

00:56:13

**Orique:**

Home is always home, you know. I think it was very hard here. Then you talk about how culturally it is hard here in this country, and I can see that now. We pride ourselves on being Americans, or from the United States, and there are many things to be proud of and to be grateful for, but I think our success materially and economically and militarily blinds us to see what we could be better at. I think that's the value perhaps of living with other cultures, being able to see all the richness of other countries and being able to see what we can learn from them. When you're on top sometimes you can't learn from another. I think that's part of our problem as a country. But I think they missed the simpler life and their sense of cultural connection. It would be very disjointing, very alienating here. People don't know their neighbors, people don't—and that's part of our American individualism.

00:57:14

**Zvanovec-Higbee:**

That's right.

00:57:15

**Orique:**

It's not a good or bad thing, that's just the reality of it. We live in very big, impersonal cities; people pride themselves on their independence. That's what made this country successful economically and militarily, but it also has another down, another face to it. I guess I'm thinking of a book I read, *Já Não Gosto dos Chocolates*, it's by an Azorean writer that I read for Raquel's class.

00:57:43

**Zvanovec-Higbee:**

Yeah, yes, I've heard of the book.

00:57:46

**Orique:**

If you read that, it touches on some of that sense of alienation—coming here, buying into that American dream. Chocolates are the metaphor in the book of the American dream, because at the beginning of the book, the Portuguese families are all going to emigrate to the United States. What they visualize in America is being able to have all the chocolate you want.

00:58:08

**Zvanovec-Higbee:**

The streets are paved with gold and all the chocolates you could possibly eat.

00:58:12

**Orique:**

And at the end of the story he says “I don’t like chocolates anymore.” He talks about how his family really disintegrates here because of that consumer culture and the materialistic aspects of our culture. The independence, the individualism.

00:58:31

**Zvanovec-Higbee:**

Not having that extended family tie.

00:58:33

**Orique:**

A sense of connected together.

00:58:35

**Zvanovec-Higbee:**

Being connected together, being able to rely on one another. Needing one another, even, needing other people, which is something you have in a more agrarian community.

00:58:46

**Orique:**

You do, and I think also too hopefully in a faith community, too, and I think that’s the thing that grounds me, is my faith. I think that a lot of people that come here, what grounds them is their belief in God and their sense of community when we gather together to worship the common God.

00:59:02

**Zvanovec-Higbee:**

Come here to the—?

00:59:04

**Orique:**

At the Newman Center.

00:59:04

**Zvanovec-Higbee:**

At the Newman Center.

00:59:05

**Orique:**

I'll have to show you the chapel and maybe give you a sense—I wish you could have been here on

Sunday, you would have seen how many people are here, and there's just that sense of connectedness.

We're connected to something bigger than ourselves. I often say this when I was in Spain, when I came back from Spain and I was talking to some of my non-Catholic, Christian friends, and a few of them can be rather anti-Catholic. I don't think they deliberately mean to be, but I think they brought up a lot of anti-Catholic rhetoric; they tend to be more fundamentalist Christians. If you were able to draw a line of continuum of a spectrum of different kinds of Christians, you have more right-wing, or fundamentalist Christians and more evangelicals, and more main-line Protestant Christians. Catholics would fit, different flavors of Catholics too, would fit on this continuum, right?

00:59:55

**Zvanovec-Higbee:**

Right.

00:59:56

**Orique:**

Very liberal Catholics and the more conservative, they have very tight views of the world of Catholics.

Fundamentalism or liberalism or whatever you want to call it, I don't think is the function of the faith, I think it's a function of the mindset: it's how someone is brought up. We see it in politics, we see it in anything, right? But some of my non-Catholic friends would be critical of the Church. I would show them pictures of my trip to Spain and they'd say, "Oh yeah, look at all those churches, the church could have given all the money to the poor." I said, "You know, you're right, you're right. But," I said, "The people who built these churches, they gave their very best to something beyond themselves." I said, "You're from the United States, aren't you?" They say, "Yes." I said, "What do we build, what are the biggest buildings that we have? What's the tallest building in San Francisco, for example? It is a bank building. Or, it is an insurance building. What are the other big buildings that we've built? Big sports stadiums? Or we build big strip malls for shopping malls. So our gods, they are pleasure and consumption. At least they built something to a transcendent God; at least they built something that was built to last. The World

Trade Center collapsed. Some of these great cathedrals will be around for centuries more. It's a matter of perspective and it's a matter, at least for me, it points to something beyond myself. You're right, I guess I can agree with you, we could have all given it all to the poor, but the poor as well as the wealthy can walk into these big churches. Can a poor person walk into the middle of the World Trade Center? Well, it doesn't exist anymore, but can they walk into the TransAmerica pyramid? They'd probably be thrown out by security guards, because its function is to do what it does. It doesn't point to the transcendent, it points to the temporal and to money. A shopping mall does not point towards building community and point to the absolute or the divine; it points to consumption and buying things. I'm not saying to buy things or to consume things are per se bad, but its only function is to encourage you to consume, that's why it exists. So, anyway, that's how I would respond to some sort of spirituality question.

01:02:38

**Zvanovec-Higbee:**

I think I'm going to put another minidisc in and then we can talk about, I'd like to talk about your research project. We can talk about that for a little while. It's 10:25 AM. Did you need to take a little—

01:02:57

**Orique:**

We can take a little five minute break, that would be great. Thanks.

[End Audio File Orique1 6-3-2003.wav]

[Begin Audio File Orique2 6-3-2003.wav]

00:00:09

**Zvanovec-Higbee:**

Okay, so we're rolling again and we don't have a lot of time, so I'm keeping an eye on the clock. What time would you like to finish up, just so I know?

00:00:21

**Orique:**

About eleven or eleven-thirty, because a woman is coming.

00:00:23

**Zvanovec-Higbee**

Maybe we'll try to finish up a few minutes before so you have time to prepare.

00:00:29

**Orique**

It'll be fine, a minute or so over.

00:00:32

**Zvanovec-Higbee:**

Okay.

00:00:30

**Orique:**

Or as long as you feel like you need.

00:00:39

**Zvanovec-Higbee**

One thing I wanted to talk to you about is that you had mentioned before that you have a research project that's been ongoing, I don't know for how long, but can you talk a little bit about what you do in your project?

00:00:54

**Orique**

One of the things that I, well, when I was finishing my master's of arts and theology at the Graduate Theological Union, actually from very early on in my priestly formation, not only interested in Spanish and Portuguese, but I became fascinated by a particular Dominican: Bartolomé de las Casas who was a famous sixteenth century Dominican. Many would call him, it's a little anachronistic to say this, but he's—we'll call him the Father of Liberation Theology. I'm not sure I would say that, but he was very much an early champion of indigenous rights and also a forerunner in cultural anthropology, because when the new world and the old world met, where these two previously unknown worlds collided or came together or converged or whatever language you want to use, there was a real lack of understanding of what to do with this new group of people that didn't fit into the traditional epistemological sources of the Graeco-Roman world, which would be Aristotelian and Platonic thought. Then, also, the Canon of Scripture. There was no place that these people fit, so it raised a lot of questions in anthropology: who are

these people? Are they capable of receiving the gospel? Are they rational beings? All those kinds of questions that we might find particularly strange, we might be able to have an analogous visualization of what that might be like if we were to, say, encounter some living beings that kind of looked like human beings, but were on some planet out there in the cosmos. Are they human beings? What kind of beings are they? Are they—are we able to dialogue with them? Because you're steeped in, the sixteenth century is steeped in this very strongly Catholic, Christian mold. This is before the Reformation, so let's call it the Christian world. Christendom wasn't divided again between Protestants and the Catholics, so these new missionaries are going out and they're trying to figure how to evangelize these people? At the forefront, championing the rights of these indigenous people were many, many, many Catholic missionaries, along with even some of the officials of both Portugal and Spain. There were even governmental officials who were in favor of protecting indigenous rights. Although, we know historically, there were lots of abuses, there were a good number of people that were reform-minded and humanistically minded in trying to protect the rights of these people, respect their cultures. Of course the goal was to evangelize them, to bring them to the gospel, so what did las Casas and some of these others do? They went in and learned the languages, they did research on these people, they became—tried to understand who they were and why they did things the way that they did them. Of course to, hopefully to, explain the gospels to them in their own terms. Las Casas was someone who was quite extraordinary in doing that along with many others.

00:04:1200:04:12

**Zvanovec-Higbee:**

He also wrote down, I know that I read a book by him.

00:04:23

**Orique:**

*The Brevísima?*

00:04:23

**Zvanovec-Higbee**

*La Brevísima.*

00:04:25

**Orique**

*The Brevísima* was really a polemical tract that was meant to get the attention of Charles V about the abuses that were occurring in the Indies. We know there were incredible abuses; Spain and Portugal did not send out the flower of their culture; they sent out individuals, mostly men—I would say probably all men, at least early on—who were not particularly invested in the local society and culture. People with a high degree of education and a high degree of cultural understanding were not the ones that got sent out in conquest. They were probably borderline criminals. A lot of them were disinherited, too, because, at least in Spain and I'm not sure about in Portugal, probably the same thing, they had the *mayorazgo* which was, the oldest son got the whole, all the property. So you had a lot of men who came from—

00:05:25

**Zvanovec-Higbee:**

Same in England.

00:05:25

**Orique:**

Noble families, but had noble titles but no money. So you had these—I'm thinking of Cortez, Pizarro, and some of these other conquistadors that went. They went to the new world looking for their piece of the pie, basically. They couldn't get anything in the old world, so they're going to go and try to get it in the new world. There were probably some rather angry people who went, but also very ruthless. When we look at Cortez's tactics, he was very ruthless. Same with Pizarro, they were very ruthless. But you also had people like las Casas, Bartolomé de las Casas, who was trying to stop the abuses of conquest, the excesses of conquest, or the encounter or the conversion or whatever you want to call it. Most people would think of it as a conquest, it really was a military conquest. Many of his efforts that he did, did make a difference, and he was a prolific writer, an amazing traveler, an amazing individual who looked for ways to bring dignity to the people of the Americas. Much of his work today still has a very contemporary relevance to it, a sense of cultural respect in trying to bring the Christian faith into a cultural context and look for ways to have that dialogue with that culture other than being something from the outside that is imposed on top of it and used as an instrument of control. That it be a portal for the



divine, so we should all have a sense of respect for that local culture. What is one of the things that I've done research on? One is that I'm very interested in going back to graduate school, at least to do another master's degree, so I can deepen this understanding of what las Casas's work, he did during his historical period, and what relevance it has to today, and what purpose it might have for the future. We are becoming an increasingly globalized culture, our worlds and cultures have come into contact with each other in more accelerated ways all the time. How do we allow people to maintain that sense of a human dignity in the face of the onslaught of changes of globalization and culture? How do we do that? I think someone like las Casas and many others have a way of helping us, giving us some tools to look at these questions and help to do that. I've worked closely with another Dominican friend and mentor, Ed Cleary. He's a Dominican from Providence College, which is a private, liberal arts college on the East Coast in Providence, Rhode Island. He and I are actually going to Peru this summer and we go and interview different people that he sets up, and I also look for people we can interview, because Ed writes a lot in the area of religion and politics, and looking for how does Christianity dialogue with contemporary political realities. Historically, in Latin America that politics hasn't played a great role in the shaping of politics; religion has played a greater role in shaping politics in Latin America. It continues to have an influence, a big influence, albeit the players are beginning to change a little bit because if you look at Brazil, Brazil is a country that is becoming increasingly pluralized on a religious basis, although it has had quite a bit there for a long time.

**Zvanovec-Higbee:**

There are a lot of missionaries in Brazil, the more evangelical Christian.

**Orique**

Evangelical and also Pentecostal. We have a large Pentecostal group.

00:09:06

**Zvanovec-Higbee**

Pentecostal, Assembly of God.

00:09:08

**Orique**

They've been there since the early turn of century when they really started to grow and blossom. And, of course, you have a long, strong, Afro-Brazilian tradition of *macumba* and *candomblé* and I'm trying to think of the other third Afro-Brazilian religion that syncretistically blends—

00:09:22

**Zvanovec-Higbee:**

*Umbanda?*

00:09:22

**Orique:**

*Yes!* Catholicism and these Afro, and also the indigenous peoples of Brazil; they blend together their [beliefs] and it's very much a part of that country. So you have a lot of these religious factors that get thrown in there and how does that affect politics, and what is the role of, within the area, religion? What is the role specifically of the Catholic Church? How should a Catholic Church be a part of, say, for example, raising questions of human rights, which have been a big question in Latin American historically. Or, questions of land rights, political rights. Maybe the questions of the indigenous rights, questions of womens' rights, those kinds of things. What roles of the church, what roles should the church have in that. Without giving you some of the more broad examples—well, maybe I should give you some broad examples when you look at the question of Romero and the Jesuits. The Maryknoll sisters who were killed. What role does the Church have in that? Is the Church just supposed to be pietistic and spiritual and sit back and let that stuff happen, or does it have a voice, should it have a voice that speaks out about those kinds of things? What about the incredible distribution of land problem in Brazil? Should the Church have a role in that? Actually, has it ever had a big role? The landless movement, *Os Sem Terra* in Brazil was started and fermented by Brazilian Dominicans who were very much on the forefront of that effort, along with a lot of other people that had been involved with that, too. What about the abuses of the Pinochet period? When we were in Chile we interviewed a number of people there. The church has played a very pivotal role in collecting the stories of those people who were tortured during the Pinochet period, and is helping to bring about not only a healing, but also helping to facilitate the mechanisms that

are going to promote justice. Legal justice that needs to be pursued. The Church is very much at the forefront of those types of questions. What about the role of the Church in Argentina? Some want an ambiguous role. Hierarchically the bulk of the church was very much in favor of the military government in the seventies. What kind of critique and criticism needs to be done there? There were also a lot of priests who were killed during that period, they were executed by the military government. There were priests and religious that were very much opposed to what was going on, the number of people who had disappeared in Argentina. They say around thirty thousand people disappeared, and a lot of them were activists in the Church. So you have a little bit of a messy history there. So, what would my research entail along with Ed, going down to interview people and helping him to facilitate his research and also to keep my interest alive in Latin America, which is where my passion lies. My passion and my future interest lies in Latin America. That's why I'm hoping, God willing, that next December or January I can go for a few days to Brazil and go down and interview some of these Jesuits in central Brazil. Spend a couple days in Rio with some Dominicans that are there working in a *favela* for a few days and then get out in the countryside for a few days and take the bus out to Goiás and Minas Gerais and see some of the Brazilian Jesuits there, and talk to them, and some of the Franciscans, and ask them what they are doing and why they are doing it. And see the Dominicans out there as well, and see what kind of work they're doing. Get a sense of the Church there and what's going on with the Catholics there and also work on my Portuguese, practice some of my Portuguese just a little bit. So that will be part of my research. I had hoped to start graduate school this fall.

00:13:08

**Zvanovec-Higbee**

Here? At Oregon?

00:13:10

**Orique**

I was hoping to start this fall but the Dominicans have asked me to wait because they need somebody to be pastor here. I've agreed to do that. Hopefully I can do that and then go back to school in two more

years. I don't want to wait too much longer, you know, the longer I wait the harder it is to go back to school.

00:13:32

**Zvanovec-Higbee:**

Do you find that the outlook that you have, or the approach that you're taking, is it something that butts up against the more rigid hierarchies of the Catholic Church? How do you handle that?

00:13:48

**Orique:**

At this point I've never per se been in conflict or disagreement or with anyone, particularly in the hierarchy. We have a very good bishop here, so I'm not doing anything or proposing anything that would be way out of the purview or the comfort zone of the bishop, and he has a pretty broad comfort zone. There might be some dioceses in this country if I were there, that—not that I'm doing anything extraordinary here. We're not doing anything out of the realm of Catholic social teaching or even Catholic ecclesiastical teaching. There's nothing really outside of the boundaries of that. I haven't had an experience that felt like that I've butted heads or something. I have in the past encountered priests or bishops that have been a little more traditional or more conservative than I have, and I've felt that it's been a little—excessive? It's a lack of pastoral sensitivity to the people, not that I would question their goodness or their prayerfulness, or their desire to do the right thing, but in my mind, some of it has been a little too tightly viewed, or tightly controlled, rather than choosing the pastoral—the loving thing to do, rather than the legalistic thing to do. If you want a specific example, I can give you an example, but I don't know if that's enough for you to know, if that's more broad enough to say. The Church is a big place and that's where I think media really misunderstands the Church a great deal. Perpetually I look at the media and how it handles things, and “the Church is just this sexual scandal, that's all it is.” There's so much more than that. Or, “the Church is just a Pope and some bishops.” The Church is so much more than that. But I think we always do, we have a reductionist view of the world, we narrow it down to the lowest common denominator so that we can all get our mind around it, and we do that, whether it's with other ethnic groups, or political groups, or social groups, or linguistic groups, or religious group. If it's

too complex for someone to have spent time with it and really learned about it—so you can narrow it down and make it nice for them to grab a hold of.

00:16:25

**Zvanovec-Higbee**

Easily understandable sound bite.

00:16:29

**Orique**

Chunks of ideas. An example of what I think is the media's incredible misunderstanding. There's some people I think in the media that understand the Church because they're probably Catholic, and they were probably raised Catholic, maybe they're a practicing Catholic, had a Catholic education, and they have a sense of the broader mission/purpose/function and the structure of the Church. But there are other people that just don't get it, they don't understand it, it's a big mystery thing to them, so that's why they pick one chunk of it, the hierarchy, or pedophilia, a group of pedophile priests, which is a very small percentage, very small percentage. They pick up the bizarre or the unusual. I take the *Portuguese-American Chronicle*, which I love to read, it's in Portuguese and English and I take that. The *Christian Science Monitor*, *The New York Times*, *The Economist* magazine, *America* magazine, which is a Jesuit document, we get the *National Catholic Reporter*, we also get the *Diocesan Paper*, and there's a couple more. We get several other newsletters and other things. So a lot of things go across my desk, or across my reading, my eyes see a lot. I listen to public radio regularly, a lot, I do a lot of other reading, and occasionally I watch CNN, and I'm not sure that I've seen, at least from the secular media, them handle or really understand the Church very well. *The Christian Science Monitor* does pretty well. But the local paper here, they don't get it, they don't quite understand it. It's a mystery to them, I think. I'm not saying they're bad people, but this is a very unchurched area. The Northwest is the least churched area in the country. More than unchurched, at times it can be rather anti-Christian, and more specifically very anti-Catholic. It's a little bit of a surprise to me, growing up in California, which tends to be much more pluralized, and much more embracing and accepting of different points of view and different views of the world. Oregonians can be a little narrow-minded, even when they consider themselves liberal; there's a

certain liberal narrow-mindedness here. I forget what your original question was—oh, it concerned the hierarchy? I think it is a little bit of the question you're asking. I have personal experience with it. I think that's a little bit of a—

00:19:11

**Zvanovec-Higbee:**

Where there's an element of courage, personal courage, because it's obvious that you have a passion for the people, and that keeping—the voice of the people, allowing that to persevere and for them to have just living conditions, a just society. I think you're passionate for that, and yet where you are passionate about something and working within a hierarchy as you are, I can see that there could be conflict. But it seems that it's broad enough to accept the conflict of different points of view, different perspectives, and different ways and routes of being an activist or—

00:20:08

**Orique:**

Yeah, I guess I would say that within the context of the Church itself that—like this whole booklet here on social thought; this is about a hundred years of Catholic social thought, and there is nothing in here that any bishop would object to. Maybe they would object to the way it's carried out, but the principles of Catholic social thought or Catholic social teaching are the teachings, which is deeply imbued with a deep sense of the spiritual nature of human beings and their dignity, created in the image and likeness of God, is very much imbued in all Catholic teaching. Now, has it always been carried out in the best way? No, of course not, we even know that historically. But, has it been a consistent thread, a part of Catholic thought, for centuries? Absolutely. It continues to unfold. It's just been lived out better in some periods than others or it's been understood better, but it's very much a part of Catholic thinking. It's not like Catholic social teaching, or the way I try to live out my passion for the dignity of human beings and the rights of, say, workers and those kinds of things, is in conflict with the hierarchy; it's not, it's actually part of their thinking, too. I think where it starts to get muddy and difficult is where that—when if my proposing or advocating for any Catholic priest, advocating of these issues of, say, rights of workers and landless

people and those kinds of things, where that becomes imbued too much with a political flavor. That's where the problem comes in.

00:21:52

**Zvanovec-Higbee**

Which is a hard line to draw, it's more of a membrane, because they're—

00:22:00

**Orique**

Yeah, in a sense, yeah, I think so, but I think we're—if I were to actively run for political office that's—I should not do that, my role is not as a politician, my role is not to advocate violent overthrow of the government, that kind of thing. My role is to be a spiritual leader and that's difficult. If you've seen the movie *The Mission*, at the very end of the movie, that's the heart and the head struggling; the heart is Jeremy Irons, he's struggling to be present to the people, he's that contemplative side of the movie, and it's beautiful, and he's the one that's the spiritual leader. And then you've got Robert De Niro, who was earlier a slave trader and he becomes a Jesuit, and then he goes back to his earlier ways. He's the flesh, he's the head, rationally we've got to change this thing, take up arms. That's the struggle, is to find that balance. In some sense it's those two characters, they separate at the beginning and they blend and then they separate again. That's the struggle with any Christian or any person of faith, is to find that balance. Where they don't become so earthly engrossed in the material changing things that they lose that spiritual perspective. Or they become so celestially minded that they don't have any earthly relevance. It's an incredible tightwalk, tightrope. But the principles of imbuing the sense of social justice are very much a part of Catholic thought. It's not something new that just popped out of the—or it's not something that's in opposition to the Church, the official Church. It's the mechanics of carrying it out. Like protesting the School of the Americas: Roy Bourgeois, who is a Maryknoll priest who was here two weeks ago.

00:23:50

**Zvanovec-Higbee:**

And the priest at Saint Joseph, Father O'Donnell, he was just in jail, actually.

00:23:57

**Orique:**

For the School of the Americas?

00:23:58

**Zvanovec-Higbee**

For the School of Americas protest.

00:24:00

**Orique**

The people that do that, and I support them in that, and those people are prophetic, those people have a sense of what is right and wrong and they are willing to carry them out. Some people don't have that capacity, that gift to do that. Other people have a different set of gifts, or a different set of passions. But they're all part of the same body of believers that we call the Church. They're clumped together, saints and sinners, we're all dumped together, you know what I mean? I remind people on Sunday, I say, you know, none of us are perfect. We all have our own weaknesses and foibles, but we're here to try to grow together as a community, and to grow in holiness, holiness not being perfect but holiness recognizing our own dignity and the dignity of other people, and looking at ways to promote that dignity of ourselves and other people. That's the messy, hard work of being a Christian. It's not just going to church, it's also trying to live that message out every day; it's hard work, but it's worth it. There's no other way to live. I don't know why else you would want to live another way—whatever particular religious path they choose, to live that with passion and dignity, because the great religions of the world have common principles. Christianity has a particular aspect of it that is rather unique. We're saying that God incarnated; we're saying God became like us; other religions don't say that. Other religions have deep profound truths, but we say something even more; our God becomes even more proximate to us. Our God becomes like us, so that we can become like God. That's really profound stuff if you sit with it for a while and realize what that means. Why? Because he gave his dignity, to give us dignity that we might see our dignity and see the dignity in other people. That's how God—how God got close to us, so we would embrace that dignity and God redeemed that dignity. He restored us to some—



00:26:03

**Zvanovec-Higbee:**

“Whatsoever you do to the least of my brothers, that you do unto me.” [“All things whatsoever that thou wouldst not wish to be done to thee, do thou also not to another.” --- *The Diache, Teachings of the Twelve Apostles*. Also in sacred scripture, New Testament.]

00:26:06

**Orique:**

See, there you go, see, you remember your church, you haven't forgotten. You haven't been in church for awhile and you remember all this stuff.

00:26:13

**Zvanovec-Higbee**

[laughs] Uh, yeah, yeah.

00:26:15

**Orique**

You just ask me a question and all these chains of thoughts crop up. Go ahead.

00:26:25

**Zvanovec-Higbee:**

I'm trying to think. Like I said earlier, you touch on all these different threads that I have here on my list of things I wanted to talk to you about. It's 11:15. It sounds like you've really adapted well to this transition from being a Dominican at Saint Albert's Priory and Graduate School and becoming ordained and coming here into all these new responsibilities. Have some of your earlier experiences before you went into the priesthood been serving you well here as you raise money for the parish and all of those things that are necessary to keep you going, they're just a part of keeping any organization going, or an oral history project. You have to go out to the community and get funding and get people interested. You have to get resources, how has that helped you in your mission here?

00:28:06

**Orique:**

If you know anything about the Azorean Portuguese people, they're incredibly frugal people, they're very careful with money. Part of that goes back to their sense of agrarian people, or living off the sea, so they're very dependent on the harvest or the fish catch.

00:28:24

**Zvanovec-Higbee**

Knowing about the lean years.

00:28:22

**Orique**

Exactly, so they have that sense of—and I saw that in my cousin. When I was there, she was very careful with everything; there's no waste. Here we have so much, we can be very extravagant, and I can even from time to time be wasteful, unfortunately. There is a part of me that is rather frugal, you know, careful with money, careful with the things that I have, because that is part of that Azorean-Portuguese mentality. I grew up lower middle class, not wealthy, we had stuff but not real wealthy. We were always careful with money, because sometimes you didn't have a lot. So, that carries forward. Then I studied business, and here I try to be careful with the resources we have, and value that, and say "thank you" to people, try to remember to send thank you notes and thank people for giving money, for being here, and show them that gratitude because I know that they put themselves out financially, or with their time, some people give up their time. Other people give up the talents that they have. Being grateful to them for that, realizing that these are all gifts that have been shared with us and that we have a responsibility to be good stewards of that stuff. Where my background comes in, I guess, my frugal Portuguese heritage and also my business training and my business experience, there's a sort of practicality about all that stuff that carried over nicely in a setting like this. It's nice to talk theoretically about things, but don't tell me how, tell me when or tell me what you're going to do. It's nice to pontificate on some theory or some vision or something, but how are you going to do it? What're the practical, messy details you're going to figure out? In theory we can talk about lots of things, but in practice, that's where the rubber meets the road, that's how the old metaphor or aphorism goes. So, yeah, I see my parents. Their influence on me, can come out in me in how I do certain things, for good or for ill. I see that come back, where part of our family system can get away from it. Or our cultural system.

00:30:49

**Zvanovec-Higbee:**

Is there anything that you wished I had asked you about? That you want to talk about for a couple of minutes?

00:31:00

**Orique:**

I don't know if this is something you've asked me, I think I mentioned it earlier, but I've really grown proud of my heritage, much more than earlier in life when maybe I was more ashamed of it. I'm very proud of it. Not proud of it in the militant kind of way, proud of it in the sense that it gives me a sense of identity and dignity. To know that my parents and my grandparents and my ancestors sacrificed tremendously and how hard-working they were, and how—what they were willing to give up to make something better for their people. Part of it was forced upon them, part of it I think they chose because that's who they were as people. So I try to live up to that, I try to honor my grandparents in the way I live out my life and be faithful to my priesthood that was given to me. It's not my priesthood, it was a gift that was given to me, to try to be faithful to that, the best that I can. Faithful to the work, faithful to the prayer, faithful to the service, faithful to the study, faithful and respectful of my time, and the gifts that have been given to me, and trying not to waste time and trying not to waste money or any money that I might have spent have it be oriented back to the service that I'm supposed to give or that is preparing me to serve or preparing me to give at a deeper level, so I link that back to my Portuguese heritage. I think a lot—a big chunk of that in my Catholic beliefs. And I'm coming back to my grandparents and their family that gave it to them, and—

00:32:40

**Zvanovec-Higbee**

Did you tell me their names, your grandparents?

00:32:43

**Orique**

I don't think I did. Balbina Costa is my grandmother's name.

00:32:50

**Zvanovec-Higbee:**

Bal-bee-na?

00:32:53

**Orique:**

Balbina Costa and she became an Orique. Francisco Correia Orique was my grandfather. Gosh, I have a whole—it's a shame I didn't bring my whole genealogy packet that I've been working on. I set it aside for a while. A little packet with the names of relatives and uncles and aunts and stuff that my dad helped me to put together, and then I've talked to other people, and began to put some things together. I haven't worked on it for a couple of years, but I did put some things together. Just so I could know them. Lots of little stories, wonderful little stories that my dad told me about my grandfather. If you're talking about frugality, my maternal great-grandfather was apparently, had a little bit of money, and he was very careful with it, and he owned some property on the other side of the island. They would go to the other side of the island on Sunday, because he knew that all the stores were closed in the different villages they would go through, so he wouldn't have to spend any money.

00:34:01

**Zvanovec-Higbee**

[laughs] No temptation.

00:34:02

**Orique**

I'm not quite that cheap, but I am careful with money. He would take them over to see his other property on Sunday, he prays for that. It's a funny story. And other little stories, too. There is a, we always called her aunt, but she is a cousin of ours who lives in the Kingsburg area and is a dear friend. She is—her mother or her grandmother is the illegitimate child of one of my great-grandfathers—connected to us. There's that kind of stuff too, and the story goes that he (the great grandfather) jumped over the fence, figuratively, and had a child with the woman. Apparently this woman had children by various men, and she's from that line. So we're related, that's the way things are, you know. That's village culture, you always these little—

00:35:09

**Zvanovec-Higbee:**

Trysts?

00:35:12

**Orique:**

There's a movie that I saw with Raquel Rodrigues who taught the Portuguese class, who was very good,

and I can't think of the name of the movie, and it was a little bit about a menage à trois and this one

woman, she had children by these other men, and I couldn't help but think of this distant relative of mine.

It's just the way, it's the humanness of people, stuff happens.

00:35:42

**Zvanovec-Higbee**

In every family, too. And if you do genealogy, you find them. Sometimes people don't want you to find

them, but they're there.

00:35:55

**Orique**

When I hear people's confessions, in case people feel really embarrassed about something, I'll say—"All

families have got stuff—

00:35:58

**Zvanovec-Higbee**

It's really true.

00:36:00

**Orique**

—it's a myth, you know, so be gentle on yourself. Don't sweat it.

00:36:07

**Zvanovec-Higbee:**

That's good advice.

00:36:09

**Orique**

I try not to worry about it either. Like goofy cousins, or some relatives who are just odd. It's like the

movie *Big Fat Greek Wedding*, you know.

00:36:19

**Zvanovec-Higbee:**

I haven't seen that yet. I will, though.

00:36:20

**Orique:**

Watch it, because everybody has either ethnic friends, or—I tell you, they're Greek, but they could be Portuguese, I'm telling you. Have you seen the movie *Moonstruck*?

00:36:34

**Zvanovec-Higbee:**

Yes.

00:36:35

**Orique:**

Years ago? There was that kind of nutty, loud, and overeating, and nosey—

00:36:46

**Zvanovec-Higbee:**

Not subtle.

00:36:47

**Orique:**

No, it's very raw, but it has a certain charm about it. It's very Portuguese in that sense, too. It's like—

**Zvanovec-Higbee:**

Real.

**Orique:**Watch the movie *Big Fat Greek Wedding*. It's a delight. It's absolutely hilarious. I've seen it three times.

00:37:04

**Zvanovec-Higbee:**

I want to thank you for talking to me. And I want to run outside and take a photograph.

**Orique:**

Sure. And I wanted to have you and Tim to dinner; I'd love to have you to come over to the house for dinner.

**Zvanovec-Higbee:**

Well, we may come. We're leaving now. We're heading out of town. We'll definitely come by next time we're in the area.

[End of interview]