

July 8, 1980

The Reverend John M. Goodrich
St. John Fisher Church
7007 S.W. 46th Avenue
Portland, Oregon 97219

Dear Father Goodrich:

The purpose of this letter is to officially notify you that I have appointed Father Thomas Har, S.D.B., as the associate pastor of Christ the King Parish in Milwaukie, Oregon. Father Har's letter of appointment is being sent to him today, effective September 1, 1980.

May I thank you for being so kind to Father Har during his stay as associate in your parish.

With kindest personal regards and best wishes, I am

Cordially yours,

+Paul E. Waldschmidt
Auxiliary Bishop of Portland

PEW:gg

PD-HO 0246

PERSONNEL INTERVIEW - REV. JOHN GOODRICH, PASTOR OF ST. JOHN FISHER CHURCH,
PORTLAND, OREGON

FROM: REV. JOSEPH WOOD, O.S.B., PERSONNEL DIRECTOR

DATE: SEPTEMBER 2, 1982

Length of Time in Parish - He has been in the parish for ten years.

Health - His health is pretty fair. He has some hearing and some blood pressure problems.

Programs - There is a good elementary school. It has around 210 students this year. There are two sisters working in the elementary school and a lay principal. There is also a CCD program with the Children who do not go to the school. The CCD program includes pre-school, grade school and high school age children. There is weekly confession for school children and weekly Mass for the school. There are many volunteers in the parish. People volunteer when the pastor simply makes it known that there is a need. He is pleased with the spirit of volunteering and says it is very good. Some retired men, for example, clean the Church regularly. There are volunteers in the school. The Altar Society does a lot of things for the parish. Father has the sacramental preparation for marriage and for infant baptisms, also for Confirmation with the parents and the children. There is sacramental preparation for Confession and First Communion with the parents and the children. Father visits the sick in the four rest homes, the hospitals and in their homes. There is a strong St. Vincent de Paul Society.

Decision-Making - There is no parish council at St. John Fisher. There was an Advisory Board at one time. It was sort of a committee. Father didn't like the way it functioned and he doesn't feel that the parish needs a parish council nor wants one. He does not choose to have one. He consults people privately who have expertise in areas that need attention on buildings and programs and gets advise that way. There is also a parent's club and an executive committee of the parent's club which helps with regard to the school.

Ministries - There are no lay Communion ministers in the parish. Father feels that there are enough priests there, three on Sundays, to administer Communion. He has not appointed any lay Communion ministers. There are men lectors and men ushers.

Past Goals - Father Goodrich's goals in the past have been to maintain a functioning parish as a top priority. He found it needful to restore a little authority in the parish. Archbishop Dwyer told him that he appointed him there for that reason.

Future Goals - A future goal would be to serve the people of the parish well.

Assignment - He would probably prefer to stay in the parish and not leave it. He likes the parish and he feels he is doing good work there. On a typical day he has Mass, office work, he has appointments, some meetings and

instructions of various kinds. As far as his next assignment is concerned, Father Goodrich is 65 years old and plans to be in this parish for the remainder of his ministry. Many nights, the last person to be seen leaves at 10:00 p.m. or later.

Comments - Father says he tends to move slowly, a little at a time. The parish is not changing much. There are mostly Caucasians in the parish. However, there are some Philippino people and some Vietnamese people moving into the parish. He says the parish is very good at contributing for needy causes. There is no debt in the parish and all the collections for Pace, Stewardship, Catholic Relief Services and St. Vincent de Paul are always very high in contribution rate. He thinks the parishioners are very conscious of others outside of their parish who do have needs. There is a program to adopt paying a child for school education if the school child's parents are not able to pay tuition. Other families will adopt that child tuition-wise. Tuition presently is \$450 per student. For two children it is \$600 and for more it is \$650 for parishioners. Father prefers to call this Family Dues rather than tuition.

- Hopes:
- 1) Please contact him if some priest is looking for an assignment.
 - 2) That people will remain interested in the work of the parish and remain generous. Choir, organists, music director, C.C.D. teachers all volunteer their time and skills and CYO coaches.
 - 3) That people will be recognized for their cooperation and generosity.
 - 4) That the Mini-Week Courses in school for one six week period be realized as great contribution, as well as the special teacher for remedial help during the year.
 - 5) That the grade school band program be considered a real boon for children and parents.

Portland, Oregon 97221
22nd . August . 1982

The Reverend John Brouillard
Chancery Office
P. O. Box 351
Portland, Oregon 97207

Dear Reverend Father,

The latest issue of the Catholic Sentinel features the lead story about the Archdiocese Priests' convention. I note with particular interest the few words on the 10-year term of office for pastors; however, there is no mention of a date for the implementation of the new rule.

Of this latter I am concerned. My interest stems from our situation at Saint John Fisher parish. Father John Goodrich has been pastor, as you no doubt are aware, for the past ten years. I understand he will be 65 years old in November, and this would exempt him from the new tenure rule if the promulgation come later.

I beg the Personnel Board to take some definitive action in assigning a new pastor to our parish.

There are a myriad of reasons this should be done with great dispatch. Parish life at Saint John Fisher is almost nonexistent. We have no parish council, and virtually no one has anything to say about even the most mundane matters.

Father Goodrich has a great deal of difficulty communicating with many, if not most, of the parishioners. His sermons deal more with the negative; such as ridiculing Vatican II Ecumenical Council, than with trying to get the people involved in the work of the Lord. In addition, personal communication with Father Goodrich is difficult, not only because of his auditory problem (hearing limitation), but also his intolerance to ideas not his own. He virtually wants no input from the people of the parish.

This year's ANNUAL FISCAL REPORT was published in the Sunday bulletin on August 8 in a mere ten lines, yet not long ago he published a separate, full page (single spaced) sheet listing his qualifications to entice the people to a series of conferences.

Attendance was extremely poor, but rarely do we have any outside speakers.

At a recent pre-First Communion conference that I attended, Father announced at the beginning of the meeting that he had only 30 minutes to devote. He then launched a tirade on how some parishes have general confessions with the priest giving general absolution which is contrary to the teachings of the Church. He was so taken up with this abuse that he repeated four times how these renegades (priests, I presume) hold these penitential service and the form they use.

REDACTED

PD-HO 0250

Recently in a Sunday sermon he waxed on and on how it is absurd for the laity to receive Holy Eucharist under both species, and that in "his parish" this would not be. He told how some parishes did not use the prescribed unleavened bread--again becoming visibly upset at the rule infractions. I am most sympathetic with the idea that the Church has the right to make rules and that these rules must be followed; however, the calling this to the attention of the people is not going to stop the abuse in other parishes. It seems to me, he should bring his complaints to the proper ecclesiastic authorities. As I see it, these harangues do nothing to aid our understanding of Catholic doctrine, and might well "turn people off" or at least "tune them out."

Our family belongs to the Dominican Rosary Confraternity and we regularly say the rosary, but a sermon of Father Goodrich's not long ago did little to draw parishioners to take up the practice, I dare say. Not only his negative attitude, but his egocentric approach saying that he says three rosaries daily along with other prayers. He often gives quotations in Latin; but does he really capture his audience?

After Archbishop Power gave permission for the reception of the Eucharist in the hand, Father Goodrich delayed for several weeks this practice at Saint John Fisher, announcing that he did not think the people were ready, nor did he approve of the practice.

Recently he dismissed the idea of face-to-face confession saying that people don't want that sort of thing.

The list could go on and on, but what is really more important is NOT that we do not have lay ministers of the Eucharist, or lay parish visitors, or lay lectors who have been properly indoctrinated, BUT that here is no sense of Parish Community; there is a minimal parish life here at Saint John Fisher--and I am certain that this is by design.

Most people I have spoken to have many reservation about Father Goodrich's continuing in the parish. Some no longer attend mass at Saint John Fisher. There are those who fear that a new pastor could be too liberal and they feel this would be traumatic--and to some extent I am in sympathy.

In his first sermon at Saint John Fisher ten years ago in July, Father Goodrich said he was no Father DeJardin and that his style differed. This has been proven beyond the shadow of a doubt. But now it is past time for a change.

I pray that you will be receptive to this plea. It is inconceivable that another five years to Father Goodrich's tenure would be for the good of the Church or the parish of Saint John Fisher.

Sincerely yours,

REDACTED

PD-HO 0251

Fr. Goodrich

September 15, 1982

C
O
P
Y

Mr.
5121 S.W. Sweeney St.
Portland, OR 97221

Dear Mr.

Father John Brouillard gave me your letter regarding your concern about the situation at St. John Fisher Parish. Yesterday I took the matter of your letter under advisement with the Clergy Personnel Board of the Archdiocese.

It is true that the new policy going into effect next year on term of office will exempt Fr. Goodrich from being transferred by policy. So I would suggest your only appeal would be to Archbishop Power who has the authority to transfer priests if he sees fit.

Unfortunately, Archbishop Power wasn't able to be at the meeting at the time I informed the Board of your letter. I will give a copy of your letter to him, however. If you wish to follow that up with an appeal directly to him, that would be your prerogative. Appreciating your frankness and articulateness and with cordial best wishes, I remain,

Sincerely yours,

Rev. Joseph Wood, O.S.B.
Director of Clergy Personnel

JW:gg

REDACTED

PD-HO 0252

December 9, 1982

Rev. John M. Goodrich
St. John Fisher Rectory
7007 S.W. 46th Ave.
Portland, Oregon 97219

Dear Father Goodrich:

On November 12 I sent a memorandum to all priests of the Archdiocese announcing that I had accepted in principle the two resolutions (Nos. 12 and 13) passed by their Convention in August referring to limited tenure of pastors.

Now I am writing to all pastors who will have been in their present assignment for ten years or more on July 1, 1983, even those over 65 years of age, in order to learn what course the individual pastors have decided to take with respect to the newly announced policy.

Father Goodrich, you have been pastor of St. John Fisher Parish in Portland since July of 1972. Since you have therefore served as pastor of St. John Fisher Parish for over ten years, you are affected by the limited tenure policy. I would very much appreciate your letting me know what your wishes are regarding a transfer to another parish as of July 1, 1983.

During your ten years at St. John Fisher Parish you certainly can point to many specific and outstanding accomplishments. You can look with justifiable pride on your impressive record. Your talents, gifts and experience can certainly be put to good use in another parish of the Archdiocese.

In my November 12 memorandum I stated that "I am...convinced that there is merit to a limited tenure policy for pastors." I added, however, that "I cannot say that tenure is or should be the last word, or the only criterion."

I fully believe that there would be no justice in my asking all pastors to accept a transfer regardless of how they might feel about their present or a future assignment. I am therefore writing to each pastor individually and asking him to let me know how he feels about a transfer to another parish in accordance with the Convention resolutions. Each pastor should seriously reflect on the fact that the resolutions were passed by a majority of priests in the Archdiocese, and therefore they represent the desire of most of our priests to have a limited tenure policy.

I might say that in dealing with transfers we will, of course, follow the procedure of consulting with all pastors prior to any change of assignment.

PD-HO 0253

Rev. John M. Goodrich
December 9, 1982.

I would appreciate having your written response to this inquiry as soon as conveniently possible, preferably within two weeks. Many thanks.

With kindest personal regards and best wishes, I remain

Fraternally yours in Christ,

+Cornelius M. Power
Archbishop of Portland

PD-HO 0254

ST. JOHN FISHER CHURCH

7007 S.W. 46th Avenue
Portland, Oregon 97219

Dec. 28, 1982

DEC. 30 1982

Most Rev. C.M. Power
The Chancery Office
Portland, Oregon

Most Reverend Archbishop:

First, my apologies for being late with my answer to Your letter concerning the policy in relation to pastors of ten years service in a parish. The time of the year just was too occupied for a quick answer.

Secondly, my delay has been in great part to the difficulty of making a decision on my part. When I pledged obedience to Archbishop Howard and his successors almost forty years ago, I meant just that. The changes that have come about in the Church over the past forty years have not altered the priesthood as I learned to love and serve. In short, should Your Grace wish to move me, I will obey.

Thirdly, recalling the remark which You made to me here in this house on the night of a Confirmation Service, I would repeat what was said to me in answer to the question which you put to me: "what would you do if I should write to you this week and ask that you accept another assignment?", and I answered: "I would change to whatever Parish You might assign me." You replied (and I will never forget it), "I would have no respect for you." So, I guess that I had better tell you how I feel about being moved from here.

Therefore, I would find it extremely difficult to move at this period of my life. I have less than five years to go before retiring. By July, 1983, I will have less time. It takes a year or more to settle in to a new parish. Just to learn who the people are and to evaluate conditions in a parish. In the light of the current diversity of style between the priests, the adjustment to a new location would be hard to make.

Frankly, it seems very possible that a "lama cuck" administration within a parish could only do more harm than good to the people. Whereas, the continuation of an administration by an older priest in the parish where he now resides could continue to be a vigorous and effective until the end.

The impact on the people of the archdiocese by all these moves at one time would be impossible to measure. In this parish the loss of both priests within a very short time would take years to recover. Father Dunn, S.J., who has been here for a year and a half notified me by mail from California last November that he was leaving at the first of the year. Father was on vacation at the time. Since his return, he has said nothing as to when he is leaving. He is that way. I will probably be told in a short while. This parish has four Rest Homes, school, C.C.T. at all levels, and all of the ordinary instructions that must be given. Should he leave, he will leave me with a load which I am willing to try to carry. This is a large parish, and in some way the work will have to be carried on.

In Your letter I find cause to differ with an interpretation which I read into the remark: "...the resolutions were passed by a majority of priests." Correct. But, one of the resolutions was #13 which referred directly to pastors 55 or over, and if that has been passed by the priests (but changed by Your letter), then I find your sentence in your letter somewhat puzzling. It seemed to me at the Convention that the priests were more receptive of the two Resolutions than of the mere idea of tenure. It seemed that the clergy were aware of the difficulty of a man's changing assignment on the twilight of his priesthood.

ST. JOHN FISHER CHURCH

7007 S.W. 46th Avenue
Portland, Oregon 97219

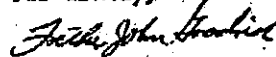
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By July, 1983, I will have finished 47 years of service to this archdiocese, and 25 of those years I spent in an assignment which was considered one of the least attractive---at St. Mary's Home for Boys. Father Grace, of happy memory, with whom I served the first seven years, used to say, "One year here was equal to two years anywhere else." It strikes me as sad that in my last five years of service to the people of this archdiocese, I have to struggle to survive. In no way will I appeal to a "jury of peers" to remain here. The only way in which we are "peers" is by virtue of the priesthood we share. In no way do I consider those priests my "peers" in the years of service or kinds of service. Quite frankly, I thought that the use of that phrase was a mistake. How a priest who has never served in a parish can be a peer of one who has served for many years is beyond my calculations.

Since receiving Your letter of Dec. 9, 1982, I have been in anguish. It has taken much prayer, thought and discussion for me to write this reply. I have always loved the priesthood and the people whom I have served. My long stay at the Boys Home came about by periodic consultation with Archbishop Howard. My move from there was at the request of Archbishop Leyer, and at his request, my move here. All the changes have been hard, and each succeeding one even harder. I firmly believe that each priest has a definite contribution to make to the parish he is assigned. I do not feel that any priest has the qualifications that make him indispensable. But, in this period of upheaval in the Church, I do believe that some consistency is an absolute "MUST" for the people. Obviously, it can be argued both ways: in favor of the priest and in favor of the people, that a priest's being changed from a parish is a good thing. I truly believe, however, that tenure only is questionable as the reason for moving. It is apparent to pastors that people attend the parish in which they enjoy themselves. Each parish has people from other parishes while seeing their own parishioners going elsewhere.

There, then, Your Grace has my answer to your letter of Dec. 9. Please do not think my answer is flippant or lacking in respect for your position. Only God knows how seriously and sincerely I have tried to tell Your Grace my heartfelt reasons. May God help us all.

Respectfully,



Father John Goodrich

February 4, 1983

FEB. 15 1983

Goodrich

Archbishop Cornelius Powers
Post Office Box 351
Portland, Oregon 97207

Dear Archbishop Powers:

After much soul-searching and prayers for guidance, I am directing to you a matter of great concern both to my family and many friends.

We have been reading with great interest the many articles and Letters to the Editor in the Catholic Sentinel regarding tenure for priests, lay persons in ministry; and, now more recently, the articles about Catholic youth in our diocese.

When I hear and read about the wonderful, vital, enthusiastic participation in so many parishes in our area, I wish and pray that we in our parish could share at least a fraction of such a "family feeling". I was raised and am raising our 5 and 7 year old children to be a part of a family. To have a successful family, among many other qualities, each person has responsibilities based on their individual abilities. Each also reaps the benefits: financial, physical and emotional, if we do our share or more.

To me, the Church is also my family. The pastor is the immediate head of our community family; providing guidance, leadership and counsel. Our pastor at St. John Fisher, Father Goodrich, is a good and holy man. I respect him and his ability as a business administrator. From the annual reports I've seen, our parish is financially sound, and we have him to thank for that. But many of us, myself included, wish that we could be given the chances to utilize our talents and resources to a fuller extent within our Church family. For many in our parish, years of passivity have led to frustration for some, and apathy for others. We lack the spirit of close family unity which we see in so many of the parishes around us. But rather than concentrate on matters which appear negative, I'll try to pursue a positive direction.

Our children and young adults are looking to us and our Church for guidance and example. If we can involve them and ourselves in meaningful experiences within the Church, we will all continue to grow as a close-knit family can. Among the many programs we would like to see initiated in our parish are a youth ministry, lay ministry including Eucharistic Ministers, an involvement of women other than only in the Altar Society, a parish council, involvement of young-marrieds and senior citizens. At present, aside from the Altar Society and the Society of St. Vincent de Paul, the very few activities that I know of in our parish are sponsored by our school's Parents' Club. Here, too, we need much greater involvement and participation.

PD-HO 0257

Your Eminence, as you know, every parish has its strengths and its drawbacks. Many of us at St. John Fisher sincerely believe it is time for a change. We need a pastor who will be willing to at least consider suggestions and new ideas. One who can preach to people of all ages, and to some extent have all of them understand. One who will provide direction - guidance overall, and allow the parishioners to utilize their talents. We are a large parish; therefore, we have a wide range of interests and abilities. After so many years of one man doing so much, it may take a bit of doing to get a lot of our people motivated. But there is so much untapped potential here.

I hope you will take into consideration the opinions I have expressed. I certainly do not expect a response from you. I realize that you must have an unusually busy schedule. I thank you for the time you have taken to read this letter. May God Bless you and keep you well.

Sincerely,

no ret. ad.

P. S. Archbishop Powers, I would like to add as an afterthought, that I would greatly appreciate it if you would keep this correspondence in your confidence. I do not desire to hurt anyone as a result of this, but I feel very strongly regarding your need (or perhaps it is my need) to share these feelings with you. Thank you.

REDACTED

1
PD-HO 0258

February 23, 1983

Rev. John M. Goodrich
7007 S.W. 46th Ave.
Portland, Oregon 97219

Dear Father Goodrich:

Reference is to the matter of the transfer of pastors who will have been in their present assignment for ten years or more as of July 1, 1983. Resolution 12 of the 1982 Clergy Convention directed that such pastors "be requested to transfer to another parish or office."

By reason of the exemption contained in Resolution 13, I wish to inform you that, even though you have been in your present assignment for over ten years, you will not be asked to consider a transfer to another parish at this time. In your December 28, 1982, letter you clearly indicated that you wanted to remain at St. John Fisher Parish in Portland.

Resolution 13 states as follows: "That this (limited tenure) policy will not apply to pastors 65 years of age or older who have been pastors in their present assignments for ten years or more."

With Father John Dunn leaving the parish recently, I know additional burdens are placed upon your shoulders. I wish I had an immediate solution to your needs, but at the present moment I do not.

With kindest personal regards and best wishes, I remain

Faternally yours in Christ,

+Cornelius M. Power
Archbishop of Portland

PD-HO 0259

To All Parishoners,

Next September, St. John Fisher Parish School should begin its 25th year of educating the young people of our parish. Economic and social pressures, however, threaten the continuation of the School. During these past years, the people of the Parish have proudly and effectively sustained the School. We come to them, therefore, so that they may express their opinion concerning the future of the School. We are not putting this concern in the hands of a committee, but rather in the hands of all. The simple truth is: the current financial support of the School is inadequate for its continued operation.

Many factors contribute to this urgency, not just one factor. School population is down almost everywhere. Salaries for Teaching Staff deserve to be increased, and two more Lay Teachers will replace the two Sisters. The franciscan Community notified us that no Sisters will be available next year.. Utilities costs will increase, fringe benefits for Staff are annually increased both by government and Church authorities. The general increase of expenses is overwhelming.

Catholic Family Dues have been increased once since 1972, from \$120.00 per family to the present rate, which is:

Number of children:	1	2	3 or more
Parishoner	\$425.00	\$600.00	\$650.00
Non-parishoner	\$575.00	\$750.00	\$800.00

The fiscal year (7/1/82 thru 6/30/83) shows the cost per student to be \$1,086.64. It was thought that we could continue during the present school year at the same fee Schedule. Unpredictable circumstances worked havoc with plans. Obviously, much help was being anticipated from the Sunday Collection. Such had been the case in past years. As the financial picture became darker, we examined the pattern of giving. We found that many people who have children in the School stopped giving Parish Support; that many people stopped giving anything; that some were not paying their Catholic Family Dues in spite of being reminded to do so. The result of non-giving is that we face the present critical situation.

We have always tried to keep the cost of schooling within the financial capability of each family. Many of you have the further burden of High School and College costs. Possibly, the quirk of American society, equating quality with cost, has led some to conclude that St. John Fisher was "below par." Unfortunately, our attempt to help you has not been accepted.

Your answering of this questionnaire will help greatly our finding a solution to the present confusion. Parents are waiting to learn about future costs. Teachers are eager to learn whether their salaries will be frozen at present levels. The necessary maintenance work in and on the school must be determined. We will close the answering period as of May 20th.

You have much to be proud about in view of all that has been accomplished in the past through your sacrifices and loyalty. Let us say our Parish prayer with extra fervor in the days ahead: "Grant us the spirit of sacrifice so that with Thy grace we may provide for the needs of our Parish, proclaim our faith by the witness of our lives."

PD-HO 0260

St John Fisher Parish

Goodman file

5/6/84

Please do not sign.

1. Do you now have children in S.J.F. school? ~~No~~ How many _____
2. Do you contribute regularly to the support of the school? yes _____ no _____
3. Have you increased _____ or decreased your Parish Support in last two years?
4. Do you now give to school only _____ Church only _____ To Both _____ Not at all _____?
5. Have you substituted Tuition payments in place of Parish Support? Yes _____ No _____
6. Tuition was not intended to replace Parish Support. Could you do both Yes _____ No _____
7. Last year the cost per child was \$1086.64, Catholic Family Dues were \$425, \$600 & \$650; for non-parishoners C.F.D. were: \$575, \$750, \$800. Obviously, Parish Support is essential to maintain the School.
8. In the light of actual cost, what do you consider reasonable payment for one _____ two children _____ three or more _____?
9. For non-parishoners who likely would not be here to give on Sundays, what do you consider fair payment for one _____ two _____ three _____
10. What is your effort of Parish Support: average _____ above average? _____ fair _____ poor _____ no giving at all _____.
11. How do you rate your share of giving to Parish support in proportion to your means: above fair share _____ fair share _____ below fair share _____
12. Are you financially able to increase your fair share of Parish Support. yes _____ no _____
13. Support of total Parish plant is responsibility of all parishoners? yes _____ no _____
14. Aware of the current need, will you be able to contribute more yes _____ no _____;
15. Aware of present need, will you apt to begin to contribute regularly yes _____ no _____

Please do not sign this questionnaire. Return by May 20th. Thank you for your response in all honesty and fairness.

God Bless!

For a parish that close to 1000 families - to have the membership down to about half - how can you expect to get enough support. The present priest came in and told us the first day it was his parish - so let him pay for it!! He has left our parish because of that gentleman - and is having the other members - you cut off all ours and see people in other churches - He now go to a church that is warm & friendly and they have a more realistic church - thus let the little children

participate in the mass - they have public
habitations after the masses - the little children
take the Gifts to the altar, Adults serve mass
Last Sunday coffee is served after the 11 am
mass - people have all volunteered to paint
the church. Ladies have worked in the
yard - doing the flower beds - ^{families} people take turns
cleaning the church - Then a special Priest
comes to visit the ladies put on a beautiful
lunch spread - is all the president has to do is
let people this man is coming and people rally
around & no one complains - they do it graciously.
The Priest is not threatened - he knows he is in
command - he is a quiet person - but says
what he wants done - it is done & no one
questions him In the Parish Council, There are
all ages - including young - unmarried persons -
their input is included in any discussions.

Dr. Dandreck has chased all the members
away - I happened to see him in the Crossroads
just before Christmas - we chatted a few minutes -
two days later I told him we were going to another church
he made several smart remarks - and as he went
out the door - he said "This - don't expect
me to come see you (no - that wasn't it) -

"Mrs. - don't call me if you get sick -
because I won't come"! and walked out - I was
do you like that? When you get rid of that man
people will start coming back - And I hope you
don't wait too long - it may be too late as it is!

As my nephew goes to this last Sunday - and I
thought some one should see it and do
something - you can't let this church & school
go down the tube -

DMS

REDACTED

PD-HO 0262

ST. JOHN FISHER CHURCH

7007 S.W. 46th Avenue

Portland, Oregon 97219

Jan. 22, 1987

Most Rev. William Levada, S.T.D.
The Chancery Office
Portland, Oregon

Most Reverend Archbishop,

With both regret and consternation I am writing this letter. My regret is that this is my first communication with you, and its tone is not what I would have preferred it to be. With consternation, because I am truly concerned about the matter of the letter's intent. Without further verbiage: I am truly concerned about the Office of Total Education and its manner of operation.

Mine is not a "rebel's complaint". For forty-three years I have been working in the archdiocese. When ordained in 1943, I had already earned a Teacher's Certificate; spent 25 years at St. Mary's Home for Boys during which time we began and operated our on-campus school according to an un-graded procedure for the sake of the boys who were usually remedial in their school work; at Stayton (four years) I was very much involved in the parish school and the local Regis High School; and, since 1972 in July I have been here. Over the years, I have been in the elementary classrooms, secondary, and have regularly helped college students in their studies. Education has always been a concern of mine, so much so that Father Arthur Sullivan (then Superintendent of Education in the archdiocese) asked me to come into his office so that I might eventually replace him. My reply to him was to this effect: that when the Archbishop asked me to do so, I would. I was never asked.

For several months I have agonized about writing this letter to you. It does not require much awareness to realize how difficult your position is. To receive another letter of "complaint" (I prefer "concern") is not what you need. Every Pastor goes through much the same ordeal when he moves into a new parish. This happened to me here as well as in the other places. With God's help, we work ourselves through the maze. Archbishop Sheen's words to us on retreat many years ago have become very meaningful to me, for he said that as Another Christ we must be not only priests, but also victims just as Christ was. In harmony with that thought, I say every morning at the end of my thanksgiving after Mass, the words which introduced us into Tonsure, namely: "Dominus Pars Hereditatis meae et Calicis Mei."

Enclosed is the letter we received today from the Education Office. Perhaps you are already aware of the letter and its contents. For me, it is indicative of the directives we receive regularly. Most of this information has been relayed to the office several times in the past two years. Always, the need for such data is couched in the same terms: "for the Reorganization Task Force" which is conducting an indepth study of all Archdiocesan schools.

Without further occupying your time here, I will enclose a Paper I have composed which states my concerns about the manner of operation of the OTE.

Again, please understand my genuine concern for our schools, the children, and the parents who are striving so hard to maintain them. I have typed this letter myself, so that no one else knows that I am writing it. My time left on the "front line" is short, but my loyalty to these people here and to their school compels me to speak out. I am not the only Pastor concerned.

Respectfully,

27th Dec. [Signature]

PD-HO 0263



FILE COPY

ARCHDIOCESE OF PORTLAND IN OREGON

**OFFICE OF THE ARCHBISHOP
2638 EAST BURNSIDE STREET
PORTLAND, OREGON 97214-1685**

February 9, 1987

**Rev. John Goodrich
St. John Fisher Parish
7007 S.W. 46th Ave.
Portland, Oregon 97219**

Dear Father Goodrich:

This will acknowledge your letter of January 22d, in which you shared with me your long-standing interest in Catholic education here in the Archdiocese of Portland, and expressed to me your concern about some of the directives given by the Office of Total Education.

Naturally, it will be necessary for me to work as closely as possible with the staff of the Office of Total Education, as well as the pastors who conduct parish Catholic schools, in order to ensure that any misunderstanding which might lead to lack of harmony would be kept to a minimum.

With regard to the current Reorganization Study, I have asked Sister Molly Giller to ensure that the results of the Study done thus far are presented to the pastors, school personnel and parents, in such a way as to emphasize their tentative nature, as a basis for further development of the options presented. I am hopeful that cooperation on all sides will allow us to achieve the best possible results from this Study, namely, the continued support of quality education in as many Catholic schools in the Portland metropolitan area as is financially feasible.

Many thanks for the trouble you took to raise these concerns in your letter, and please know that I would be willing to discuss them with you at any time, should that seem useful.

With all best wishes, I remain

Sincerely yours in Christ,

**Most Reverend William J. Levada
Archbishop of Portland**

PD-HO 0264

EXECUTIVE APPROVAL OF RETIREMENT

I hereby grant the indicated retirement to the

Rev. John Goodrich

Latest Assignment Pastor, St. John Fisher

Date of Approval 6-15-88

William J. Levada
Archbishop of Portland in Oregon

Retirement

Regular (over age 70) DOB 11-13-17

Medical

Early

Age

Reasons

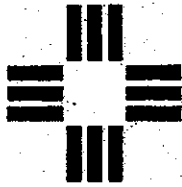
Special Circumstances

Supplemental Retirement Amount:

Supplemental Room and Board:

Copies: Original priest's personal file
copy - Archbishop
copy - Vicar for Business Affairs
copy - Chancellor
copy - Personnel Director

PD-HO 0265



ARCHDIOCESE
OF PORTLAND
IN OREGON

COPY
Office of Clergy Personnel

January 12, 1988

Reverend John M. Goodrich
St. John Fisher Parish
7007 S.W. 46th Avenue
Portland, Oregon 97219

Dear Father Goodrich:

In accordance with our Archdiocesan personnel policy (Ch. 4, Sec. V, A), I am sending you the "Parish Profile Form."

May I ask that you or someone on your staff complete the form and return it to me at your earliest convenience. It would be most helpful to have this document completed and here in the office when the parish openings for 1988 are announced to the clergy in the near future.

Thanking you in advance for your cooperation in this regard, I am

Sincerely yours,

Reverend Paul F. Peri
Clergy Personnel Director

PFP:gg

Enclosure



Goodrich
Office of the Archbishop

Fr. Peri -

Fr. Goodrich would like to
apply for the position of chaplain
at St. Mary of the Valley convent.

He visited Berwyn, but thinks it
is too far away from Portland, etc.

+WJE

-per phone call 2/9/88

2838 E. Burnside Street, Portland, Oregon 97214-1895 503/234-5334

PD-HO 0267

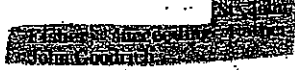
Files:

Reverend John Goodrich

CLIPPING FROM
THE SENTINEL

Under date

6/3/88



Files:

(Rev John Goodrich)

Rev Pio Ridi

Rev. Maurice Grammond

CLIPPING FROM
THE SENTINAL

Under date 9/16/88

Retired priests remain active

This summer, three Western Oregon priests retired. Their retirements occurred amid reassignments of 44 priests, so Fathers John Goodrich, Pio Ridi and Maurice Grammond received little attention and recognition for their many years of work among Oregon Catholics.

They join several other priests who have retired in the last four years. Here's a look at what they've done and what they're doing now.

Father Goodrich was born Nov. 13, 1917, in Seattle. He attended Redemptorist Seminary, Oakland; Mount Angel Seminary and St. Edward Seminary, Seattle. He was ordained June 2, 1943, by Archbishop Edward Howard at St. Mary Cathedral.

He was assistant director at St. Mary Home for Boys until 1950 and as director until 1968. He then was pastor of Immaculate Conception Parish, Stayton, until 1973 when he was named pastor of St. John Fisher Parish, Portland, where he remained. See PRIESTS, Page 28

Priests

until he retired.

Father Goodrich served on the Priests' Senate from 1972-'73; was archdiocesan director of Christian Rural Overseas Programs in the mid-'60s and served for a short time as rural life director.

Father Ridi had been pastor at Assumption Parish, Portland, for 18 years when he retired. He was born July 6, 1918, in Dossedo di Cadore (Belluno), Italy. He was ordained a Salesian in Montebelluna, Padova, June 2, 1947. He became a priest of the Portland Archdiocese on Aug. 1, 1968. During his 18 years in Italy he was a teacher and director of youth activities.

comes as something of a shock to think about priests retiring. Perhaps it is a bit of a shock to the priests themselves.

"When we first became priests, who ever thought priests would retire? No one prepared for retirement," Father Grammond says.

Despite retirement, most priests continue to play an active, if not quite as demanding, role in the Church.

Many priests continue to help out in parishes after they retire. The stipend they earn helps stretch their retirement and social security income and the work gives them an opportunity to remain useful.

Father Grammond, who lives in an apartment in

fishing. He takes his 23-foot cabin cruiser out as often as weather and other commitments allow, fishing for salmon, crab and bottom fish. Sometimes, he says, he takes friends, including some of the retired Sisters from St. Catherine Residence and Nursing Center, North Bend.

"This past year has been the most enjoyable year of my life, as far as my personal life," he says.

Father Lowell Blackburn retired last year after being on sick leave since 1981. Prior to that he served as an associate pastor at the Cathedral and St. Vincent de Paul Parish, Salem; taught at Serra High School and Sacred Heart Academy, Salem; and was

rector of St. Rose Parish, Astoria; founding pastor of St. Joseph Parish, Junction City; pastor of St. Edward Parish, Portland; and pastor of St. Mary Parish, Portland. Blackburn underwent surgery in 1981, but such that he is still able to read and enjoy his retirement. Blackburn says he is in good health again. He would like to do something to be able to do something again. Blackburn



ARCHDIOCESE
OF PORTLAND
IN OREGON

Office of Auxiliary Bishop

DEC 12 1988

Memo: To: Fr. Charles Lienert
From: Bishop K. Steiner
Re: and [REDACTED]
Date: December 7, 1988

This is to put into writing our phone conversations regarding the financial situations of Frs. Goodrich and

I spoke with Fr. Goodrich's sister, and/or Sr. Therese Margaret, the Administrator at Maryville Nursing Home, at the time of Father's transfer from St. Vincent Hospital, and they indicated that Fr. John had very little cash or savings that he could draw on to pay the full amount of his care at Maryville.

At the time of Fr. stroke, I received word indirectly from Fr. Denman that he was not able to pay the full amount of nursing care that was required because of his therapy.

In the past, our working policy was to ask the priest to pay \$600. - \$1,000. a month toward their care until their funds were depleted. This arrangement was usually made in writing, but in the case of stroke victims, it is difficult to ask the priest to sign an agreement, so we usually wait until the priest recovers to work out final details of their payment. And with the changeover of staff in the Business Office and my being in Corvallis, some of these arrangements have been difficult.

I therefore authorize that we pay the difference between the priest's monthly pension and the cost of their nursing care at Maryville.

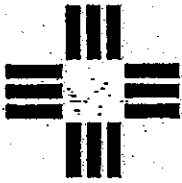
Also, Fr. was just admitted to Maryville and he is paying a fixed amount and a benefactor from Stayton is picking up the difference, so the Archdiocese is not making any commitment to subsidize his care.

Thank you.

2838 E. Burnside Street, Portland, Oregon 97214-1895 503/234-5334

REDACTED

PD-HO 0270



ARCHDIOCESE
OF PORTLAND
IN OREGON

Office of Clergy Personnel

MEMORANDUM

TO: Tom Manz
FROM: Chuck Lienert
SUBJECT: and ~~Fr. Boulliard~~
DATE: December 12, 1988

I have enclosed a copy of a memo from Bishop Steiner authorizing payment of the difference between the nursing care costs and the monthly pension for Father: and Goodrich.

Fr. John Boulliard has agreed to assist Bishop Steiner in the future with these kind of questions regarding our retired priests.

Please call if you have further questions.

2838 E. Burnside Street, Portland, Oregon 97214-1895 503/234-5334

REDACTED

PD-HO 0271

ST. EDWARD'S SEMINARY

KENMORE UNIVERSITY STATION
SEATTLE, WASHINGTON

Report of John Goodrich
Class Second Theology for term ending Feb. 1, 1944

Subject	Grade	Subject	Grade
Dogmatic Theology	83	Philosophy	
Moral Theology	87	Psychology	
Ascetic Theology		History of Philosophy	
Pastoral Theology		Biology	
Sacred Scripture	86	Education	
Canon Law	76	Sociology	
Patrology		Economics	
Church History	89	Latin	
Sacred Liturgy	90	Greek	
Homiletics	83	English	
Catechetics		Public Speaking	
Hebrew		Chant	90
<u>Sermon</u>	85		

(Grades on scale of 100; passing grade, 60.)

Thomas C. Sullivan, S.S.
Registrar

Name of Student John M. Goodrich

Class I Theology at St. Edward's Seminary, Seattle, Washington.

Parish Holy Redeemer

Place Portland, Oregon

INVESTIGATION TO BE MADE THROUGH PASTORS BY ORDER OF THE
SACRED CONGREGATION OF THE SACRAMENTS

The pastor in his written report should express his opinion in respect to the following points:

1. Has the seminarian been regular and devout in performing his exercises of piety, namely, meditation, assistance at Mass, visits to the Blessed Sacrament, and the recitation of the Rosary?

Yes.

2. Has he gone to Confession and Holy Communion frequently and devoutly?

Yes.

3. Does he assist in the sanctuary at divine services and carry out his functions attentively and religiously?

Yes, whenever the occasion presented itself.

4. Is he zealous in teaching Christian doctrine during vacation? (If a seminarian has not yet been assigned to the work of catechizing, this should be done before he is promoted to Sacred Orders.)

5. Has he shown zeal and interest in promoting divine worship and in working for the good of souls, and has he a liking for the exercise of sacred functions?

6. To what studies is he especially inclined and does he pursue them diligently?

7. Does he read irreligious or immoral papers, periodicals or books?

8. Has he worn the clerical garb during vacation?

Suitable garb.

9. Was he employed during vacation?

Yes, for awhile.

10. What was his specific employment?

In the Del Monte Cannery

PD-HO 0273

11. Was it befitting the dignity and spirit of his vocation?
12. Did he have specific permission for it from the Bishop or the Seminary Rector?
13. Did he visit the Pastor and priests during vacation?
Yes.
14. During vacation has he associated with persons of ill repute or been on such terms with women, even though they be of good reputation, as to cause surprise and scandal among the faithful? Has he gone to any place of a questionable character?
Not to my knowledge.
15. Is he upright and honest in his conversation?
Yes.
16. Has he been the occasion of stirring up unfavorable criticism of the Church's doctrine, morals and precepts?
No.
17. Has he always conducted himself rightly and prudently with boys and girls and women?
I believe he has.
18. Does he show a fondness for luxuries and worldly amusements? Or an inclination to intoxicating drinks?
Not to my knowledge.
19. Has he shown charity to all, and obedience and docility toward superiors?
I believe so.
20. What do the people think of his fitness for the priesthood?
The common belief is, I think, that he is fit.
21. Do his parents give any evidence of mental, moral or physical defects which might be inherited by him?
No.
22. Do his parents or relatives urge him unduly to embrace the sacerdotal state?
I don't think so.

Date of report September 13, 1940

Signature of pastor E. C. O'Neill C. S. R.

(SPECIAL REMARKS MAY BE ADDED ON NEXT PAGE)

The questions left unanswered were not answered on account of lack of information on the points.

Parish Seal.

N.B.—This information is required and necessary in order that the young man may be promoted to Orders.

JOANNES JOSEPH MITTY
~~JOANNES JOSEPH MITTY~~
Bei et Apostolicæ Sedis Gratia
Archiepiscopus Sancti Francisci



RAESENTIBUS testimonialibus litteris, in quantum Nobis constat, fidem facimus dilectum
Joannem M. Goodrick
dum intra limites Nostræ Dioecesis moras habuit, vitam morum honestate et religione commendabilem
duxisse, nullumque vinculum contraxisse, quo ad militiam clericalem suscipiendam possit de jure arceri.

Datum Sancti Francisci, sub sigillo nostro die *23^o* mensis *Januarii* A. D. *1941*

Joannes Joseph Mitty
Archiepiscopus Sancti Francisci.

*Dismissed from Holy Redeemer
College for tendency to be
scrupulous. E.P.K.

Francis J. Kennedy
Secretary

DATE _____

The Reverend Pastor,
Holy Redeemer Church,
29 N. Portland Blvd.,
Portland, Oregon.

REVEREND AND DEAR FATHER:

To conform to the Instruction of the Sacred Congregation of the Sacraments, dated December 27, 1930, I am obliged, as Ordinary of this diocese, to require pastors to give me conscientious information as to the life and morals of the seminarians residing in their parish. The Sacred Congregation writes in part as follows:

" . . . The bishop shall command the pastor of the students and of their families to make careful inquiries not only about the signs of priestly vocation in the candidates, about their virtues and piety, but also about their past and present behavior, and especially shall he inquire what was their conduct during vacation, whether they showed levity of character or indulged in worldliness, and what is their reputation among the people. He will inquire, moreover, whether the parents of the candidates enjoy a good name, what is their financial condition, and whether the parents, for the sake of money or gain, or for fear the family might suffer if their sons fail to be ordained, urge them on to the priesthood by persuasions, entreaties, threats, or other means, even if they are reluctant to become priests. If such inducements or improper means have clearly been resorted to, or even if there be any serious doubt about it, the Ordinary will, with all his power, gently persuade the parents to cease from their course, or, if the case requires it, sternly warn them about the penalty of excommunication incurred ipso facto by those who in any way force one to receive Holy Orders, according to the decree of the Church in Canon 2352."

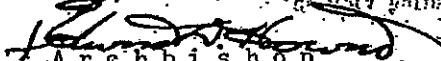
In compliance with this instruction I ask you to furnish the required information concerning

Mr. John M. Goodrich a resident of your parish and a student for this diocese, and to follow in your answers the enclosed questionnaire drawn up by the Sacred Congregation itself.

This questionnaire, with its answers, should be sent promptly to the Very Rev. Rector, St. Edward's Seminary, Kenmore, University Station, Seattle, Washington.

I am, Reverend and dear Father,

Faithfully yours in Our Lord,


Archbishop
of Portland in Oregon

ST. EDWARD'S SEMINARY
KENMORE, WASHINGTON

Very Rev. Thomas E. Mulligan, S.S.,
Rector, St. Edward's Seminary,
Kenmore, Washington.

Very Reverend Rector,

I, the undersigned John Maloy Goodrich a student for the
Archdiocese of Portland in Oregon hereby ask, wholly of my own free
and spontaneous will, to receive first clerical tonsure, and, subsequently,
Minor Orders.

Signed at St. Edward's Seminary, Kenmore, Wash., on Feb. 11, 1941.

John Maloy Goodrich

HOLY REDEEMER COLLEGE
REDEMPTORIST FATHERS

BOX 99, ELMHURST STATION
9419 FOOTHILL BOULEVARD
OAKLAND, CALIFORNIA

February 14th, 1941

The Very Rev. Thos. C. Mulligan, S.S.
St. Edward's Seminary
KENMORE, Washington

Dear Father Mulligan:

I am in receipt of a request for a testimonial
letter for JOHN M. GOODRICH, now at St. Edward's Seminary.

The Acta Collegii show that this young man was
registered here from 1931-34; entrance documents in order; family
background satisfactory; both parents Catholic; scholastic standing
above average. Advised to discontinue studies here, due to marked
tendency to scruples.

Hoping that the above is the information re-
quired and with kindest personal regards, I am

Sincerely yours in Christ

Thos. E. Manwaring, S.S.
Thomas E. Manwaring, C.Ss.R.,
Rector

ST. EDWARD'S SEMINARY
KENMORE, WASHINGTON

April 24, 1941

The Most Rev. Edward D. Howard, D.D.,
Archbishop of Portland in Oregon,
2053 S.W. Sixth Avenue,
Portland, Oregon.

Your Grace:

I have consulted the members of the Seminary faculty, in general meeting and individually, concerning John Maloy Goodrich, a student for the Archdiocese, and we recommend that Your Grace call him to receive tonsure and the four minor orders at the May ordinations this year.

Herewith I enclose the following papers: certificate of parents' marriage; certificates of candidate's baptism and confirmation; testimonials from the Archdiocese of San Francisco and from Holy Redeemer College, Oakland, Cal.; candidate's petition for tonsure and minor orders; his oath of intention to remain in the Archdiocese. Though I informed the faculty here of the tendency to be scrupulous mentioned in the testimonial letters, none of the Fathers here spoke of having noticed such a tendency. *Also 1940 Vacation Letter.*

In Your Grace's name, I have interviewed the candidate concerning his knowledge and freedom, as required by the Instruction "Quam Ingens", and he has passed satisfactorily the canonical examinations.

If Your Grace wishes Mr. Goodrich to receive tonsure and the four minor orders next month, will you kindly send me the necessary dimissorial letters?

With all best wishes, I remain

Your devoted servant in Christ,

Thomas C. Mulligan, S.S.
Thomas C. Mulligan, S.S.

PD-HO 0280

Certificate of Marriage

This Certifies That

Goodrich and
were united in

Holy Matrimony

According to the Rite of the Roman Catholic Church and in Conformity with the Laws of the State of *Moat*

In *Sacred Heart* Church, at *Brimville*

on the *12th* day of *June* 19*40*

The Rev. *J. H. Mahoney* officiating

Witnesses *Wm M. Lake*

as appears from the Marriage Register of this Church.

Marie Meinhart

M. H. Wittels Co., Chicago, Ill.
Publishers

Issued by *Rev. J. Mahoney* Date *June 25 - 40*

REDACTED

PD-HO 0281

Holy Redeemer Church

Redemptorist Priests

25 NORTH PORTLAND BOULEVARD
MURDOCK BLDG
PORTLAND, OREGON

John Goodrich was confirmed at Holy Redeemer Church, Portland Oregon, by Archbishop Howard, May 8, 1927, taking the name of Anthony. Sponsor was J. A. Albrich.

Taken from our Confirmation Record 1424/38

E. V. Kreitzes S.S.P.



218

GERALDUS
GRATIA DEI ET AUCTORITATE APOSTOLICAE SEDIS
EPISCOPUS SEATTLENSIS

Universis et Singulis, ad quos praesentes litterae
pervenerint, testamur Nos dilectum Nobis in Christo
IOANNEM MALOY GOODRICH, Portlanden. in Oregon

die 18a mensis Maii anno 1941

in Sacello Seminarii Sancti Eduardi

servatis rite servandis iuxta S. R. E. ritum ad

Primam Clericalem Tonsuram

in Domino promovisse et ordinasse.

In quorum fidem has litteras expedire iussimus.

Servatis in reliquo de iure servandis.

Contrariis quibuscumque non obstantibus.

Datum ex aedibus cancellariae Nostrae, sub signo sigilloque Nostris, ac Cancellarii Nostri subscriptione,
anno Domini millesimo nongentesimo 41, die vero 18a mensis Maii



Geraldus Maloy Goodrich
EPISCOPUS SEATTLENSIS

James Dougherty
V. CANCELLARIUS
DE MANDATO EXCMI AC REVMI EPISCOPI

Testimonium Ordinationis
16.500.1039



203

GERALDUS

GRATIA DEI ET AUCTORITATE APOSTOLICAE SEDIS
EPISCOPUS SEATTLENSIS

Universis et Singulis, ad quos praesentes litterae
pervenerint, testamur Nos dilectum Nobis in Christo
JOANNEM MALOY GOODRICH, Portlanden. in Oregon

die 19a mensis Maii anno 1941

in sacello Seminarii Sancti Eduardi

servatis rite servandis iuxta S. R. E. ritum ad
Ostiariatum et Lectoratum, et die 22 a Maii in Nostra
Cathedrali Seattlensi ad Exorcistatum et Acolythatum.

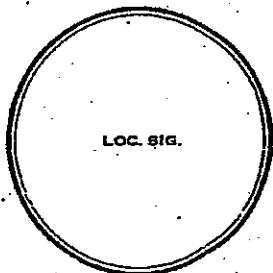
in Domino promovisse et ordinasse.

In quorum fidem has litteras expedire iussimus.

Servatis in reliquo de iure servandis.

Contrariis quibuscumque non obstantibus.

Datum ex aedibus cancellariae Nostrae, sub signo sigilloque Nostris, ac Cancellarii Nostri subscriptione,
anno Domini millesimo nongentesimo 41, die vero 22a mensis Maii



Geraldus Maloy Goodrich
EPISCOPUS SEATTLENSIS

Joseph Langfint
F. CANCELLARIUS
DE MANDATO EXCMI AC REVM EPISCOPI

Testimonium Ordinationis
16.500.1039

DATE September 6, 1941

The Reverend Pastor,
Holy Redeemer Church,
25 N. Portland Blvd.,
Portland, Oregon.

REVEREND AND DEAR FATHER:

To conform to the Instruction of the Sacred Congregation of the Sacraments, dated December 27, 1930, I am obliged, as Ordinary of this diocese, to require pastors to give me conscientious information as to the life and morals of the seminarians residing in their parish. The Sacred Congregation writes in part as follows:

" . . . The bishop shall command the pastor of the students and of their families to make careful inquiries not only about the signs of priestly vocation in the candidates, about their virtues and piety, but also about their past and present behavior, and especially shall he inquire what was their conduct during vacation, whether they showed levity of character or indulged in worldliness, and what is their reputation among the people. He will inquire, moreover, whether the parents of the candidates enjoy a good name, what is their financial condition, and whether the parents, for the sake of money or gain, or for fear the family might suffer if their sons fail to be ordained, urge them on to the priesthood by persuasions, entreaties, threats, or other means, even if they are reluctant to become priests. If such inducements or improper means have clearly been resorted to, or even if there be any serious doubt about it, the Ordinary will, with all his power, gently persuade the parents to cease from their course, or, if the case requires it, sternly warn them about the penalty of excommunication incurred ipso facto by those who in any way force one to receive Holy Orders, according to the decree of the Church in Canon 2352."

In compliance with this instruction I ask you to furnish the required information concerning

Mr. John Maloy Goodrich a resident of your parish and a student for this diocese, and to follow in your answers the enclosed questionnaire drawn up by the Sacred Congregation itself.

This questionnaire, with its answers, should be sent promptly to the Very Rev. Rector, St. Edward's Seminary, Kenmore, University Station, Seattle, Washington.

I am, Reverend and dear Father,

Faithfully yours in Our Lord,

Edward D. Howard
Archbishop
of Portland in Oregon.

Name of Student John Maloy Goodrich

Class II Theology at St. Edward's Seminary, Seattle, Washington.

Parish Holy Redeemer

Place Portland, Oregon

INVESTIGATION TO BE MADE THROUGH PASTORS BY ORDER OF THE SACRED CONGREGATION OF THE SACRAMENTS

The pastor in his written report should express his opinion in respect to the following points:
1. Has the seminarian been regular and devout in performing his exercises of piety, namely, meditation, assistance at Mass, visits to the Blessed Sacrament, and the recitation of the Rosary?

- Yes
2. Has he gone to Confession and Holy Communion frequently and devoutly?
Yes
3. Does he assist in the sanctuary at divine services and carry out his functions attentively and religiously?
Yes, whenever asked to do so
4. Is he zealous in teaching Christian doctrine during vacation? (If a seminarian has not yet been assigned to the work of catechizing, this should be done before the visit promoted to Sacred Orders.)
Yes
5. Has he shown zeal and interest in promoting divine worship and in working for the good of souls, and has he a liking for the exercise of sacred functions?
Yes, I presume he has

6. To what studies is he especially inclined and does he pursue them diligently?
I don't know

7. Does he read irreligious or immoral papers, periodicals or books?
Though I have no first-hand knowledge, I feel sure he doesn't

8. Has he worn the clerical garb during vacation?
He has dressed in a manner befitting a seminarian

9. Was he employed during vacation?
For a few weeks, I believe

10. What was his specific employment?
I don't know exactly what it was

11. Was it befitting the dignity and spirit of his vocation?
12. Did he have specific permission for it from the Bishop or the Seminary Rector?
13. Did he visit the Pastor and priests during vacation?
Yes
14. During vacation has he associated with persons of ill repute or been on such terms with women, even though they be of good reputation, as to cause surprise and scandal among the faithful? Has he gone to any place of a questionable character?
Not to my knowledge
15. Is he upright and honest in his conversation?
Yes
16. Has he been the occasion of stirring up unfavorable criticism of the Church's doctrine, morals and precepts?
No
17. Has he always conducted himself rightly and prudently with boys and girls and women?
I believe he has
18. Does he show a fondness for luxuries and worldly amusements? Or an inclination to intoxicating drinks?
Not to my knowledge
19. Has he shown charity to all, and obedience and docility toward superiors?
I believe he has
20. What do the people think of his fitness for the priesthood?
I believe he is well fitted for the priesthood
21. Do his parents give any evidence of mental, moral or physical defects which might be inherited by him?
No
22. Do his parents or relatives urge him unduly to embrace the sacerdotal state?
Not to my knowledge

Date of report September 16, 1941

Signature of pastor

E. C. O'Neill C.S.B.

(SPECIAL REMARKS MAY BE ADDED ON NEXT PAGE)

Parish Seal.

N.B.—This information is required and necessary in order that the young man may be promoted to Orders.

PD-HO 0287

ST. EDWARD'S SEMINARY
KENMORE, WASHINGTON

The Very Rev. Thomas C. Mulligan, S. I.,
Rector,
St. Edward's Seminary,
Kenmore, Washington.

Very Reverend Rector:

I the undersigned, John M. Goodrich, a student for the Archdiocese of Portland in Oregon, having received Tonsure and Minor Orders, do hereby ask, wholly of my own free and spontaneous will to receive the sacred order of subdiaconship.

Signed at St. Edward's Seminary, Kenmore, Washington, on Jan. 31, 1942.
John M. Goodrich

ST. EDWARD'S SEMINARY

KENMORE, UNIVERSITY STATION
SEATTLE, WASHINGTON

Report of John Goodrich
Class III Theology for term ending June 5, 1942

Subject	Grade	Subject	Grade
Dogmatic Theology	90	Philosophy	
Moral Theology	84	Psychology	
Ascetic Theology		History of Philosophy	
Pastoral Theology		Biology	
Sacred Scripture	90	Education	
Canon Law	86	Sociology	
Patrology		Economics	
Church History	90	Latin	
Sacred Liturgy	90	Greek	
Homiletics	90	English	
Catechetics		Public Speaking	
Hebrew	85	Chant	95

(Grades on scale of 100; passing grade, 60.)

James H. Brennan S.S.
Registrar

ST. EDWARD'S SEMINARY
KENMORE, WASHINGTON

April 16, 1942

The Reverend Pastor,
Holy Redeemer Church,
25 N. Portland Blvd.,
Portland, Oregon.

Reverend and dear Father:

Complying with the requirements of Canon 998 of the Code of Canon Law, that before a young man receive sacred orders his name be published in his parish church or in other churches, as the Ordinary may decide, may I respectfully request you to announce in your church that

JOHN MALOY GOODRICH is a candidate to receive SUBDEACONSHIP.

This publication is to be made in the church at the principal Mass on a Sunday or holyday of obligation, or on some other day and hour when there is a large gathering of people in the church. May I also request you to add the customary warning that

anyone knowing any reason why this person should not receive sacred orders is in conscience bound to expose such reason without delay to the Most Reverend Bishop or to the parish priest.

When the announcement has been made will you kindly date and sign the certificate below, and return this sheet to the Seminary by means of the envelope enclosed.

Gratefully yours in Christ,

Thomas C. Sullivan, S.D.
Rector, St. Edward's Seminary
By order of the Most Reverend Bishop

In compliance with the requirements of Canon Law, announcement was made in Holy Redeemer Church, Portland, Oregon,

on April 19, 1942, that John Maloy Goodrich
(date of publication)

is a candidate to receive Subdeaconship.

(signed) E. C. O'Neill, S.P.
Pastor

PD-HO 0290

ST. EDWARD'S SEMINARY
KENMORE, WASHINGTON

May 6, 1942

The Most Rev. Edward D. Howard, D.D.,
Archbishop of Portland in Oregon,
2053 S.W. Sixth Avenue,
Portland, Oregon.

Your Grace:

I have consulted the members of the Seminary faculty, and we recommend that Your Grace call John Maloy Goodrich, an acolyte of the Archdiocese, to receive subdeaconship.

Herewith I enclose the following papers: testimonial of reception of minor orders, 1941 summer vacation letter, and the candidate's petition for the reception of subdeaconship. I also enclose the certificate of the publication of the banns.

Subdeaconship will be conferred in the Seattle cathedral on May 30, and if Your Grace will kindly send me the necessary dimissorial letter, I shall be glad to see that this student meets the other requirements, and present him for ordination.

With all cordial good wishes, I remain

Your devoted servant in Christ,

Thomas C. Mulligan, S.J.
Thomas C. Mulligan, S.J.

PD-HO 0291



GERALDUS

**GRATIA DEI ET AUCTORITATE APOSTOLICAE SEDIS
EPISCOPUS SEATTLENSIS**

Universis et Singulis, ad quos praesentes litterae
pervenerint, testamur Nos dilectum Nobis in Christo

IOANNEM MALOY GOODRICH, Portlanden. in Oregon

die 18a mensis Maii anno 1941

in Sacello Seminarii Sancti Eduardi

servatis rite servandis iuxta S. R. E. ritum ad

Primum Clericalem Tensuram

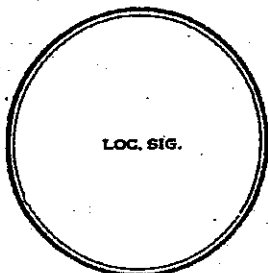
in Domino promovisse et ordinasse.

In quorum fidem has litteras expedire iussimus.

Servatis in reliquo de iure servandis.

Contrariis quibuscumque non obstantibus.

Datum ex aedibus cancellariae Nostrae, sub signo sigilloque Nostris, ac Cancellarii Nostris subscriptione,
anno Domini millesimo nongentesimo 41, die vero 18a mensis Maii



Geraldus Sheehan
EPISCOPUS SEATTLENSIS

Joseph Dougherty
CANCELLARIUS

DE MANDATO EXCMI AC REVMI EPISCOPI

Testimonium Ordinationis
76.500.1039



GERALDUS

GRATIA DEI ET AUCTORITATE APOSTOLICAE SEDIS
EPISCOPUS SEATTLENSIS

Universis et Singulis, ad quos praesentes litterae
pervenerint, testamur Nos dilectum Nobis in Christo

JOANNEM MALOY GOODRICH, Portlanden, in Oregon

die 19a mensis Maii anno 1941

in sacello Seminarii Sancti Eduardi

servatis rite servandis iuxta S. R. E. ritum ad
Ostiaratum et Lectoratum, et die 22 a Maii in Nostra
Cathedrali Seattlensi ad Exorcistatum et Acolythatum.

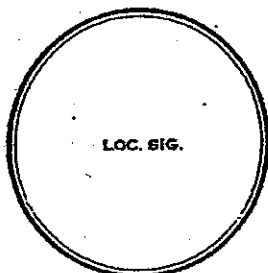
in Domino promovisse et ordinasse.

In quorum fidem has litteras expedire iussimus.

Servatis in reliquo de iure servandis.

Contrariis quibuscumque non obstantibus.

Datum ex aedibus cancellariae Nostrae, sub signo sigilloque Nostris, ac Cancellarii Nostri subscriptione,
anno Domini millesimo nongentesimo 41, die vero 22a mensis Maii



Geraldus Maloy Goodrich
EPISCOPUS SEATTLENSIS

Joseph Langford
V. CANCELLARIUS
DE MANDATO EXCMI AC REVMI EPISCOPI

Testimonium Ordinationis
16.500.1039

ST. EDWARD'S SEMINARY
KENMORE, WASHINGTON

I, the undersigned, John Maloy Goodrich, in presenting to the Bishop my petition for the reception of the subdiaconship, as the time for the sacred ordination is near at hand, having carefully considered the matter before God, do upon my oath testify in the first place that I am urged by no sort of compulsion or force or fear in receiving the aforesaid sacred order, but that I do spontaneously desire and of my own full and free will wish to receive the same, because I know and feel that I am truly called by God.

I acknowledge that I know fully all the burdens and other consequences which flow from the said sacred order, and these I freely wish and propose to assume: and with the grace of God I resolve to keep them most faithfully during my whole life.

I declare especially that I am clearly aware of what the law of celibacy entails; and I firmly resolve with the help of God to fulfill that law willingly and to keep it in its entirety until the end.

Finally, I sincerely promise that I shall always, according to the sacred canons, obey most exactly all the precepts of my superiors and whatever the discipline of the Church requires, being prepared to give an example of virtue either in work or in word, in suchwise that I may deserve to be rewarded by God for the assumption of so great an office.

This I promise, this I vow, this I swear, so help me God and these sacred Gospels which I touch with my hand.

St. Edward's Seminary, Kenmore, Washington

May 20, 1942

John Maloy Goodrich

Signed and sworn in my presence on this 20th day of May, 1942,
in St. Edward's Seminary, Kenmore, Washington.

Thomas C. Mulligan, S.D.
Rector, St. Edward's Seminary,
Delegatus Archiepiscopii.

ST. EDWARD'S SEMINARY
KENMORE, WASHINGTON

Jurisjurandi Formula a Clericis, qui titulo
"servitii dioecesis" ordinantur, emittendi:

Ego Joannes Maloy Goodrich

plenam habens notitiam praescripti Codicis Juris Canonici, quo
statuitur, ut qui ordinantur titulo "servitii dioecesis" se,
interposito juramento, perpetuo ejusdem servitio devovere debeant;
spondeo ac juro me ^{archi} dioecesi Portlandensi in Oregon
perpetuo inserviturum, sub Ordinarii praedictae dioecesis pro
tempore auctoritate. Sic me Deus adjuvet et haec sancta Dei
Evangelia.

In quorum fidem subscribo in aedibus Seminarium Sancti
Eduardi Seattlensis, Kenmore, Washington, die 20a
mensis Maii anno Domini millesimo nongentesimo
quadragesimo secundo

Joannes Maloy Goodrich

Juramentum rite coram nobis, emissum testamur.

Thomas C. Mulligan, S.D.
Rector Seminarium Sancti Eduardi
Delegatus Archiepiscopi

PROFESSIONIS FIDEI ET IURISURANDI FORMULA

Præscripta in Motu Proprio "Sacrorum Antistitum" Pii PP. X. diē 1. mensis Sept., anni 1910.

Ego, N.N. *Jaimes Malay Handish*
firma fide credo et profiteor omnia et singula, quae continentur in symbolo Fidei, quo sancta Romana Ecclesia utitur, videlicet: Credo in unum Deum, Patrem omnipotentem, factorem caeli et terrae, visibilium omnium et invisibilium. Et in unum Dominum Iesum Christum, Filium Dei unigenitum. Et ex Patre natum, ante omnia saecula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines et propter nostram salutem descendit de caelis. Et incarnatus est de Spiritu Sancto ex Maria Virgine, et Homo factus est. Crucifixus etiam pro nobis, sub Pontio Pilato passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in caelum, sedet ad dexteram Patris. Et iterum venturus est cum gloria iudicare vivos et mortuos; cuius regni non erit finis. Et in Spiritum Sanctum, Dominum, et vivificantem, qui ex Patre, Filioque procedit. Qui cum Patre et Filio simul adoratur et conglorificatur, qui locutus est per Prophetas. Et Unam, Sanctam, Catholicam et Apostolicam Ecclesiam. Confiteor unum Baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum. Et vitam venturi saeculi. Amen. Apostolicas et ecclesiasticas traditiones, reliquasque eiusdem Ecclesiae observationes et constitutiones firmissime admitto et amplector. Item sacram Scripturam iuxta eum sensum, quem tenuit et tenet sancta Mater Ecclesia, cuius est iudicare de vero sensu et interpretatione sacrarum Scripturarum, admitto; nec eam unquam, nisi iuxta unanimum consensum Patrum, accipiam, et interpretabor. Profiteor quoque septem esse vere et proprie Sacramenta novae Legis a Iesu Christo, Domino nostro instituta, atque ad salutem humani generis, licet non omnia singulis, necessaria, scilicet: Baptismum, Confirmationem, Eucharistiam, Paenitentiam, Extremam unctionem, Ordinem, et Matrimonium; illaque gratiam conferre; et ex his Baptismum, Confirmationem, et Ordinem sine sacrilegio reiterari non posse. Recipere quoque et approbatos Ecclesiae Catholicae ritus in supradictorum omnium Sacramentorum sollemnitate administratione recipio et admitto. Omnia et singula, quae de peccato originali et de iustificatione in sacrosancta Tridentina Synodo, definita, et declarata fuerunt, amplector et recipio. Profiteor pariter in Missa offerri Deo verum, proprium et proprium Sacramentum pro vivis et defunctis, atque in sanctissimo, Eucharistiae sacramento esse vere, realiter et substantialiter Corpus et Sanguinem una cum anima et divinitate Domini nostri Iesu Christi, fierique conversionem totius substantiae panis in corpus, et totius substantiae vini in Sanguinem, quam conversionem Catholica Ecclesia Transubstantiationem appellat. Fateor etiam, sub altera tantum specie, totum atque integrum Christum, verumque Sacramentum sumi. Constantiter teneo Purgatorium esse, animasque ibi detentas fidelium suffragiis iuvari. Similiter, et Sanctos una cum Christo regnantes venerandos atque invocandos esse, eosque orationes Deo pro nobis offerre, atque eorum Reliquias esse venerandas. Firmiter assero imagines Christi, ac Deiparae, semper Virginis, nec non aliorum Sanctorum, habendas, et retinendas esse, atque eis debitum honorem ac venerationem impertientiam. Indulgentiarum etiam potestatem a Christo in Ecclesia relictam fuisse, illarumque usum Christiano populo maxime salutarem esse affirmo. Sanctam, Catholicam, et Apostolicam Romanam Ecclesiam, omnium ecclesiarum matrem et magistrum agnosco, Romanoque Pontifici, beati Petri Apostolorum Principis, successori, ac Iesu Christi, Vicario veram obedientiam spondeo ac iuro. Caetera item omnia, a sacris Canonibus et Oecumenicis Conciliis, ac praecipue a sacrosancta Tridentina Synodo, et ab oecumenico Concilio Vaticano, tradita, definita ac declarata, praesertim de Romani Pontificis Primatu et infallibili magisterio, indubitanter recipio, atque profiteor, simulque contraria omnia, atque haereses quascumque ab Ecclesia damnatas, et reiectas, et anathematizatas, ego pariter damno, reicio, et anathematizo. Hanc veram Catholicam Fidem, extra quam nemo salvus esse potest, quam in praesenti sponte, profiteor et veraciter teneo, eandem integram et inviolatam usque ad extremum vitae spiritum

constantissime, Deo adiuvante, retinere et confiteri, atque a meis subditis, seu illis, quorum cura ad me in munere meo spectabit, teneri, et doceri et praedicari, quantum in me erit, curaturum, ego idem N. spondeo, voveo ac iuro.

Item firmiter amplector ac recipio omnia et singula, quae ab inerranti Ecclesiae magisterio definita, adserta ac declarata sunt, praesertim ea doctrinae capita, quae huius temporis erroribus directo adversantur. Ac primum quidem Deum, rerum omnium principium et finem, naturali rationis lumine per ea quae facta sunt, hoc est, per *visibilia* creationis opera, tamquam causam per effectus, certo cognosci, adeoque demonstrari etiam posse, profiteor. Secundo: Externa revelationis argumenta, hoc est, facta divina, in primisque miracula et prophetias admitto et agnosco tamquam signa certissima divinitus ortae Christianae Religionis, eademque teneo aetatum omnium atque hominum, etiam huius temporis, intelligentiae esse maxime accommodata. Tertio: Firma pariter fide credo, Ecclesiam, verbi revelati custodem et magistram, per ipsum verum atque historicum Christum, cum apud nos degeret, proxime ac directo institutam, eandemque super Petrum, apostolicae hierarchiae principem eiusque in aevum successores aedificatam. Quarto: Fidei doctrinam ab Apostolis per orthodoxos Patres eodem sensu eandemque semper sententia ad nos usque transmissam, sincere recipio; ideoque prorsus reicio haereticum commentum evolutionis dogmaticum, ab uno in alium sensum transeuntium, diversum ab eo, quem prius habuit Ecclesia; pariterque damno errorem omnem, quo divino deposito, Christi Sponsae tradito ab Eaque fideliter custodiendo, sufficitur philosophicum inventum, vel creatio humanae conscientiae, hominum conatu sensim efformatae et in posterum indefinito progressu perficiendae. Quinto: Certissime teneo ac sincere profiteor, Fidem non esse caecum sensum religionis e latebris *subconscientiae* erumpentem, sub pressione cordis et inflexionis voluntatis moraliter informatae, sed verum assensum intellectus veritati extrinsecus acceptae ex auditu; quo nempe, quae a Deo personali, creatore ac domino nostro dicta, testata et revelata sunt, vera esse credimus, propter Dei auctoritatem summe veracis.

"I . . . firmly hold and accept each and every definition of the unerring teaching of the Church, with all she has maintained and declared, but especially those points of doctrine which expressly combat the errors of our time. In the first place I profess my belief that God, the beginning and end of all, can be certainly known and therefore proved to exist by the natural light of reason from the things that are made, that is, from the visible works of the creation as a cause from its effects. Next I recognize and acknowledge the external arguments of revelation, that is, divine facts, especially miracles and prophecies, as most certain signs of the divine origin of the Christian religion, and I hold that these are altogether suited to the understanding of every age and of all men, also of our times. Thirdly, I likewise hold with firm faith that the Church, the guardian and exponent of the revealed Word, was proximately and directly founded by the true and historic Christ Himself, while He dwelt amongst us, and that she was also built upon Peter, the Prince of the Apostolic Hierarchy, and upon his successors to the end of time. Fourthly, I sincerely accept the teaching of faith as transmitted down to us from the Apostles through the orthodox Fathers in the same sense and even in the same wording; and, therefore, I wholly reject the heretical notions of the evolution of dogmas, which pass from one sense to another alien to that which the Church held from the start; and I likewise condemn every error whereby is substituted for the divine deposit, entrusted by Christ to His Spouse and by Her to be faithfully guarded, a philosophic system or the creation of a human consciousness, gradually refined by the striving of men and finally to be perfected hereafter by indefinite progress. Fifthly, I hold for certain and sincerely profess that Faith is not a blind religious sense making its way out of the hidden regions of the subliminal consciousness, morally tinged by the influence of heart and will, but is a true assent of the intellect to truth received from without by hearing, an assent whereby we believe to be true, because of the authority of the all-true God, whatever by the personal God, our Creator and Lord, has been spoken, testified and revealed.

Me. etiam, qua par est, reverentia, subitico totoque animo adhaereo damnationibus, declarationibus, praescriptis omnibus, quae in Encyclicis litteris "Pascendi" et in Decreto "Lamentabili" continentur, praesertim circa eam quam historiam dogmatum vocant. Idem reprobo errorem affirmantium, propositam ab Ecclesia fidem posse historiae repugnare, et Catholica dogmata, quo sensu nunc intelliguntur, cum verioribus Christianae religionis originibus componi non posse. Damno quoque ac relicto eorum sententiam, qui dicunt, Christianum hominem eruditorem induere personam duplicem, aliam credentis, aliam historici, quasi liceret historico ea retinere, quae credentis fidei contradicant, aut praemissas adstruere, ex quibus consequatur dogmata esse aut falsa aut dubia, modo haec directo non denegentur. Reprobo pariter eam Scripturae Sanctae diiudicandae atque interpretandae rationem, quae, Ecclesiae traditione, analogia Fidei, et Apostolicae Sedis normis posthabitis, *rationalistarum* commentis inhaeret, et criticen textus velut unicam supremamque regulam, haud minus licenter quam temere amplectitur. Sententiam praeterea illorum relicto qui tenent, doctori disciplinae historicae theologicae tradendae, aut iis de rebus scribenti seponendam prius esse opinionem ante conceptam sive de supernaturali origine Catholicae traditionis, sive de promissa divinitus ope ad perennem conservationem uniuscuiusque revelati veri; deinde scripta Patrum singulorum interpretanda solis scientiae principis, sacra qualibet auctoritate seclusa, eaque iudicii libertate, qua profana quaevis monumenta solent investigari. In universum denique me alienissimum ab errore profiteor, quo *modernistae* tenent in sacra traditione nihil inesse divini; aut, quod longe deterrius, pantheistico sensu illud admittunt; ita ut nihil iam restet nisi nudum factum et simplex, communibus historiae factis aequandum; hominum nempe sua industria, sollertia, ingenio, scholam a Christo eiusque Apostolis inchoatam per subsequentes aetates continuantium. Proinde fidem Patrum firmissime retineo et ad extremum vitae spiritum refinebo, de charismate *veritatis certo*, quod est, fuit, eritque semper in *episcopatus ab Apostolis successionem*; non ut id

"I further, with all due reverence, submit and with my whole mind adhere to all the condemnations, declarations, and ordinances contained in the Encyclical letter *Pascendi* and in the Decree *Lamentabili*, particularly regarding what is called the history of Dogma.

"I also reject the error of those who aver that the Faith proposed by the Church may be in conflict with history, and that Catholic dogmas in the sense in which they are now understood cannot be harmonized with the more truthful "origins" of Christianity. Moreover, I condemn and reject the opinion which declares that a Christian man of better culture can assume a dual personality, one as a believer and another as an historian, as if it were permissible for the historian to hold fast what his faith as a believer contradicts, or to lay down premises from which there follows the falsity or the uncertainty of dogmas, provided only that these are not directly denied. Likewise I reject that method of estimating and interpreting Holy Writ, which, setting aside the Church's tradition and the analogy of Faith and the rules of the Apostolic See, adopts the rationalists' principles and with equal arbitrariness and rashness considers criticism of the text the one only supreme rule. Furthermore, I reject the opinion of those who hold that a teacher of the science of Historical Theology or the writer on the subject must first put aside the notions previously conceived about the supernatural origin of Catholic tradition or about the divine aid promised for the perpetual preservation of each revealed truth; then, that the writings of individual Fathers must be interpreted solely by the data of science, without any reference to sacred authority, and with that freedom of judgment where-with every profane record is usually examined.

"Finally and in general, I declare myself to be far removed from the error of the modernists who hold that in sacred tradition there is nothing inherently divine; or who—far worse still—admit it in a pantheistic sense; so that thus there would remain only a bare simple fact equal to the ordinary facts of history, viz., that the school started by Christ and His Apostles finds, in the ages that follow, men to carry it on by their energy, their skill, and their genius. Wherefore most firmly do I retain and to my last breath will I retain the Faith of the Fathers of the Church concerning the sure endowment of truth, which

teneatur quod melius et aptius videri possit secundum suam cuiusque aetatis culturam, sed ut nunquam aliter credatur, nunquam aliter intelligatur absoluta et immutabilis veritas ab initio per Apostolos praedicata

Haec omnia spondeo me fideliter, integre sincereque servaturum et inviolabiliter custoditurum, nusquam ab his sive in docendo sive quomodolibet verbis scriptisque defectendo. Sic spondeo, sic iuro, sic me Deus adjuvet, et haec sancta Dei Evangelia

Subscribitur *James Malony Goodrich*

Ex loco *Seminarii Sancti Edwardi, Scitbiana, Kennebec, Wash.*

Die *20* mensis *Maii* A.D. *1942*

is, has been, and ever will be in the succession of the Episcopate, from the Apostles; not in such a way that what seems best and most fitting according to the refinement of each age may be held, but that the absolute and unchangeable truth preached from the beginning by the Apostles may never in any different wise be believed, never in any different wise be understood.

All this I promise that I will faithfully and sincerely keep, and inviolably guard, and from this never in teaching or howsoever by word or writing in the least depart. So I promise so I swear, so help me God and these His holy gospels.

Iuramentum rite coram nobis emissum testamur.

Thomas C. Malligan

Episcopus (vel Delegatus Episcopi) *Delegatus Archiepiscopi*

"Si quis autem, quod Deus avertat, iuramentum violare ausus fuerit, ad Sancti Officii tribunal illico deferatur." (Motu Proprio "Sacrorum Antistitum.")

REMARKS

1. The Profession of Faith is made and the Oath taken before the Ordina- of the place or his Delegate by:
 - a) the Vicar General,
 - b) the Diocesan Consultors,
 - c) the Censor of books,
 - d) Pastors,
 - e) Confessors and Preachers before they receive the faculty to exerci- their functions,
 - f) Clerics called to Subdeaconship,
 - g) Superiors and Professors in the Grand Seminary.
2. When several take the Oath at the same time, one may read the formu aloud, at the end each one, placing his hand on the gospels reads the words "Ha omnia spondeo" etc. and signs his name. (S.C. Const. Oct. 25, 1910.)
3. The document is to be kept in the safe of the diocesan curia.



GERALDUS

**GRATIA DEI ET AUCTORITATE APOSTOLICAE SEDIS
EPISCOPUS SEATTLENSIS**

Universis et Singulis, ad quos praesentes litterae
pervenerint, testamur Nos dilectum Nobis in Christo
IOANNEM MALOX GOODRICH, Portlanden, in Oregon
die 30a mensis Maii anno 1942
in Nostra Cathedrali Seattlensi
servatis rite servandis iuxta S. R. E. ritum ad

SUBDIACONATUM

in Domino promovisse et ordinasse.

In quorum fidem has litteras expedire iussimus.

Servatis in reliquo de iure servandis.
Contrariis quibuscumque non obstantibus.

Datum ex aedibus cancellariae Nostrae, sub signo sigilloque Nostris, ac Cancellarii Nostris subscriptione,
aano Domini millesimo nongentesimo 42, die vero 1a mensis Junii



Geraldus Sheehan
EPISCOPUS SEATTLENSIS

Joseph Dougherty
CANCELLARIUS
DE MANDATO EXCMI AC REVMI EPISCOPI

Testimonium Ordinationis
16.500.542

ST. EDWARD'S SEMINARY
KENMORE, WASHINGTON

June 1, 1942

The Reverend Pastor,
St. Anne's Church,
1316 - 2nd Ave., W.,
Seattle, Washington.

Reverend and dear Father:

Complying with the requirement of Canon 1011 of the Code of Canon Law, that notice of the ordination of a subdeacon be sent to the parish where he was baptized, in order that his ordination to the subdeaconship may be properly noted in the Baptismal Register, it is my pleasant duty to inform you that

JOHN MALOY GOODRICH
was ordained a subdeacon on May 30, 1942,
by the Most Reverend Gerald Shaughnessy, S.M., Bishop of Seattle,
in St. James' Cathedral, Seattle, Washington.

The above-named subdeacon was born of Goodrich
and on Nov. 13, 1917, and baptized
in St. Anne's Church, Seattle, Washington on Dec. 2, 1917.

When the entry has been made, will you kindly date and sign the certificate below, and return this sheet to the Seminary by means of the envelope enclosed.

Sincerely yours in Christ,

Thomas C. Mulligan, S.B.

Rector, St. Edward's Seminary
BY ORDER OF THE MOST REVEREND BISHOP

In compliance with the requirements of Canons 1011 and 470,#2, of the Code of Canon Law, the fact that John Maloy Goodrich was ordained a subdeacon on May 30, 1942 has been duly noted in the Baptismal Register of St. Anne's Church, Seattle, Washington.

Date

June 2 - 1942

(signed)

Thos. Quinn
Pastor

REDACTED

PD-HO 0301

ST. EDWARD'S SEMINARY
KENMORE, WASHINGTON

The Very Rev. Thomas C. Mulligan, S.S.,
Rector,
St. Edward's Seminary,
Kenmore, Washington

Very Reverend Rector,

I, the undersigned, John Maloy Goodrich, a student for the
archdiocese of Portland in Oregon, having received Subdiaconship,
do hereby ask, wholly of my own free and spontaneous will, to
receive the sacred order of Diaconship.

Signed at St. Edward's Seminary, Kenmore, Washington, on
June 2, 1942.

John Maloy Goodrich

DATE August 28, 1942

The Reverend Pastor,
Holy Redeemer Church,
25 N. Portland Blvd.,
Portland, Oregon.

REVEREND AND DEAR FATHER:

To conform to the Instruction of the Sacred Congregation of the Sacraments, dated December 27, 1930, I am obliged, as Ordinary of this diocese, to require pastors to give me conscientious information as to the life and morals of the seminarians residing in their parish. The Sacred Congregation writes in part as follows:

" . . . The bishop shall command the pastor of the students and of their families to make careful inquiries not only about the signs of priestly vocation in the candidates about their virtues and piety, but also about their past and present behavior, and especially shall he inquire what was their conduct during vacation, whether they showed levity of character or indulged in worldliness, and what is their reputation among the people. He will inquire, moreover, whether the parents of the candidates enjoy a good name, what is their financial condition, and whether the parents, for the sake of money or gain, or for fear the family might suffer if their sons fail to be ordained, urge them on to the priesthood by persuasions, entreaties, threats, or other means, even if they are reluctant to become priests. If such inducements or improper means have clearly been resorted to, or even if there be any serious doubt about it, the Ordinary will, with all his power, gently persuade the parents to cease from their course, or, if the case requires it, sternly warn them about the penalty of excommunication incurred ipso facto by those who in any way force one to receive Holy Orders, according to the decree of the Church in Canon 2352."

Mr. John Maloy Goodrich resident of your parish and a student for this diocese, and to follow in your answers the enclosed questionnaire drawn up by the Sacred Congregation itself.

This questionnaire, with its answers, should be sent promptly to the Very Rev. Rector, St. Edward's Seminary, Kenmore, University Station, Seattle, Washington.

I am, Reverend and dear Father,

Faithfully yours in Our Lord,

Edward J. O'Connell
Archbishop of Portland
Oregon

Name of Student John Maloy Goodrich

Class III Theology at St. Edward's Seminary, Seattle, Washington.

Parish Holy Redeemer

Place Portland, Ore.

INVESTIGATION TO BE MADE THROUGH PASTORS BY ORDER OF THE SACRED CONGREGATION OF THE SACRAMENTS

The pastor in his written report should express his opinion in respect to the following points:

1. Has the seminarian been regular and devout in performing his exercises of piety, namely meditation, assistance at Mass, visits to the Blessed Sacrament, and the recitation of the Rosary?

Yes

2. Has he gone to Confession and Holy Communion frequently and devoutly?

Yes

3. Does he assist in the sanctuary at divine services and carry out his functions attentively and religiously?

He is always willing and carries out his functions well.

4. Is he zealous in teaching Christian doctrine during vacation? (If a seminarian has not yet been assigned to the work of catechizing, this should be done before he is promoted to Sacred Orders.)

I don't know whether he had the opportunity or not.

5. Has he shown zeal and interest in promoting divine worship and in working for the good of souls, and has he a liking for the exercise of sacred functions?

He seems to.

6. To what studies is he especially inclined and does he pursue them diligently?

I don't know.

7. Does he read irreligious or immoral papers, periodicals or books?

Not to my knowledge.

8. Has he worn the clerical garb during vacation?

He has worn the required garb.

9. Was he employed during vacation?

No.

10. What was his specific employment?

11. Was it befitting the dignity and spirit of his vocation?
12. Did he have specific permission for it from the Bishop or the Seminary Rector?
13. Did he visit the Pastor and priests during vacation?
Yes.
14. During vacation has he associated with persons of ill repute or been on such terms with women, even though they be of good reputation, as to cause surprise and scandal among the faithful? Has he gone to any place of a questionable character?
Not to my knowledge.
15. Is he upright and honest in his conversation?
Yes.
16. Has he been the occasion of stirring up unfavorable criticism of the Church's doctrine, morals and precepts?
No
17. Has he always conducted himself rightly and prudently with boys and girls and women?
Yes, as far as I know.
18. Does he show a fondness for luxuries and worldly amusements? Or an inclination to intoxicating drinks?
Not to my knowledge.
19. Has he shown charity to all, and obedience and docility toward superiors?
I believe he has.
20. What do the people think of his fitness for the priesthood?
He is very well thought of, and all comment seems favorable.
21. Do his parents give any evidence of mental, moral or physical defects which might be inherited by him?
I don't believe so.
22. Do his parents or relatives urge him unduly to embrace the sacerdotal state?
I don't believe so.

Date of report August 31, 1942

Signature of pastor

E. O'Neill C.S.R.

(SPECIAL REMARKS MAY BE ADDED ON NEXT PAGE)

Parish Seal.

N.B.—This information is required and necessary in order that the young man may be promoted to Orders.

PD-HO 0305

ST. EDWARD'S SEMINARY
KENMORE, WASHINGTON

Sept. 1, 1942

The Most Rev. Edward D. Howard, D.D.,
Archbishop of Portland in Oregon,
2053 S.W. Sixth Avenue,
Portland, Oregon.

Your Grace:

The Seminary faculty recommends that John Maloy Goodrich, a subdeacon of the Archdiocese of Portland in Oregon, be called to receive deaconship.

Herewith I enclose the following papers: certificate of his reception of subdeaconship, his petition to receive deaconship, certificate of his subdeaconship's registration in Baptismal Register. I have just sent to his Pastor a request to publish the banns for deaconship. When the vacation letter comes, I shall note it to see if there be anything that should be referred to Your Grace before the candidate advances to deaconship.

If Your Grace wishes the Rev. Mr. Goodrich to receive deaconship in the September ordinations, will you kindly send me the necessary dimissorial letter.

With all cordial good wishes, I remain

Your devoted servant in Christ,

Thomas C. Mulligan, S.S.
Thomas C. Mulligan, S.S.

PD-HO 0306

ST. EDWARD'S SEMINARY
KENMORE, WASHINGTON

Sept. 1, 1942

The Reverend Pastor,
Holy Redeemer Church,
25 N. Portland Blvd.,
Portland, Oregon.

Reverend and dear Father:

Complying with the requirements of Canon 998 of the Code of Canon Law, that before a young man receive sacred orders his name be published in his parish church or in other churches, as the Ordinary may decide, may I respectfully request you to announce in your church that

JOHN MALOY GOODRICH is a candidate to receive DEACONSHIP.

This publication is to be made in the church at the principal Mass on a Sunday or holyday of obligation, or on some other day and hour when there is a large gathering of people in the church. May I also request you to add the customary warning that

anyone knowing any reason why this person should not receive sacred orders is in conscience bound to expose such reason without delay to the Most Reverend Bishop or to the parish priest.

When the announcement has been made will you kindly date and sign the certificate below, and return this sheet to the Seminary by means of the envelope enclosed.

Gratefully yours in Christ,

Thomas C. Mulligan, S.T.

Rector, St. Edward's Seminary
By order of the Most Reverend Bishop

In compliance with the requirements of Canon Law, announcement was made in Holy Redeemer Church, Portland, Oregon,

on Sep. 6, 1942, that John Maloy Goodrich
(date of publication)

is a candidate to receive deaconship.

(signed)

E. C. O'Neil, C.S.P.

Pastor

PD-HO 0307

ST. EDWARD'S SEMINARY
KENMORE, WASHINGTON

I, the undersigned John M. Goodrich, in presenting to the archbishop my petition for the reception of the diaconship, as the time for the sacred ordination is near at hand, having carefully considered the matter before God, do upon my oath testify in the first place that I am urged by no sort of compulsion or force or fear in receiving the aforesaid sacred order, but that I do spontaneously desire and of my own full and free will wish to receive the same, because I know and feel that I am truly called by God.

I acknowledge that I know fully all the burdens and other consequences which flow from the said sacred order, and these I freely wish and propose to assume: and with the grace of God I resolve to keep them most faithfully during my whole life.

I declare especially that I am clearly aware of what the law of celibacy entails, and I firmly resolve with the help of God to fulfill that law willingly and to keep it in its entirety until the end.

Finally, I sincerely promise that I shall always, according to the sacred canons, obey most exactly all the precepts of my superiors and whatever the discipline of the Church requires, being prepared to give an example of virtue either in work or in word, in suchwise that I may deserve to be rewarded by God for the assumption of so great an office.

This I promise, this I vow, this I swear, so help me God and these sacred Gospels which I touch with my hand.

St. Edward's Seminary, Kenmore, Washington, Sept. 14, 1942

John M. Goodrich

Signed and sworn in my presence on this 14th day of September, 1942,
in St. Edward's Seminary, Kenmore, Washington.

Thomas C. Mulligan, S.S.
Rector, St. Edward's Seminary

Your Excellency,

Your Excellency,

The following letter has been dictated and typed for me to you and is in regards to a very serious situation of which I now find myself to be extremely contrite and honestly sorry for involving one of the local parish Priests, the Rev. John Goodrich, of St. John Fisher Parish, located at 7007 S.W. 46th St., Portland, Oregon 97219.

Please forgive the lengthiness of this letter as the situation is all quite complicated and to me, serious enough to request your intervention and assistance. It is therefore that I ask humbly for your patience and wisdom.

If you have any words of encouragement, suggestions or perhaps impressions you may wish to inject Please, by all means feel free to do so through me of Father Goodrich.

Lastly, I pray you will be able to encourage prayer and forgiveness regarding this ordeal and encourage the same in Father Goodrich, and ask that you please pray for me and father goodrich and supply him with the spiritual, moral and other assistance he may be in need of in the near future as I will also be working diligently to bring this matter to an end that is beneficial to all of us and the lord.

Respectfully your

Love in Christ,

It was late October 1984 that I had gone to visit Father John Goodrich who was then to be considered my local Parish Priest at St John Fisher Parish which I attended on occasion from 1982 until recently. At that time I had been facing trouble with a terribly bad marriage to my first wife who subsequently left me for another man without warning. Needless to say I was devastated. That month I began to counsel with Father Goodrich and ask advice and just talk. He was a great deal of help to me at that time and helped me realize that things were worth living for. Unfortunately, having suffered a major depressive period through this I began to worsen with already diagnosed nerve and intestinal problems and eventually was admitted to the Veterans and private hospitals and was subsequently diagnosed with cancer, which today has increased with severity and requires future surgery. However this is not to the point.

The situation became very grim for me progressively. I eventually lost my home, my job and had no savings and was in debt deeply and was facing alimony and child support payments on top of all this illness. It was at this time I began to burden Father Goodrich almost daily with my emotional and physical problems and being the wonderful and kindest person I've ever known, he always set aside his time for me and at that time being the person he is, began to help me out of debt financially. The most part I did not have to ask for anything, he just took care of things for me and made sure I had enough money to eat and live on and attempted to find a more permanent place for me to stay. For a very large multitude of reasons, this never seemed to work out for me and he and I agreed that I should eventually return to Germany, where I thought I would be welcome with relatives for the duration of my illness and eventually to find a job. It was at this time Father Goodrich began to help me quite extensively by purchasing an airline ticket for me to Germany, paying of my income tax bills, child support and attorney fees and a battery of other items too numerous to list that would be impossible to itemize and would be extremely unreasonably burdensome for me, Father Goodrich and attorney to compile at this point. This was all done without any argument of reimbursement other than my duty as a Catholic, Christian and love and respect for the man that has saved me untold agony and what I believe is my life.

During my return to Germany, things began to deteriorate after the death of my grandmother of whom I was living with. I eventually became quite ill over this and lonely having not known many relatives there other than my aunt and a sister in Austria. I returned to Portland. After I came back to Portland I was unable to find suitable employment and decided to head back east where through a rather strange set of circumstances I was able to apply and be offered a job with a government agency within the military intelligence community based on my prior active duty service in the army and my police experience. Taking Father Goodrich's advice as I most always do, I was given the money by him to fly to Washington D.C. and set up some living arrangements where eventually I became even more depressed and ill than ever through more stressful situations. At this point I had a clinically diagnosed nervous breakdown and was eventually relieved of my duties and was hospitalized on numerous occasions for bleeding ulcers, anxiety, and the later diagnosed cancer in my stomach and colon.

After wandering the countryside aimlessly for employment I contacted father Goodrich again. Throughout about six months and a few odd jobs and several tours in hospitals Father Goodrich and I came to the basic conclusion that I would be better off still in Germany as they have a socialized medical system and better programs for future employment prospects for me. subsequently, I returned to Germany where I stayed at low budget hotels and a particular parish for the homeless. A few weeks went by when I was notified through a priest in Munich and the lawyer handling my grandmothers estate that I was listed along with my sister and two cousins equally in the estate and will of my grandmother who's desire was to leave all of her grandchildren a portion of her assets totalling approximately in American money one quarter of a million dollars in land, savings, municipal bonds and banknotes as well some antiques and oil paintings dating back to the 1700's.

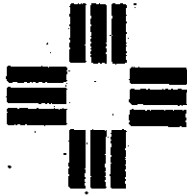
Needless to say I was elated and very happy that I could be self sufficient and pay all my personal debts off and that of which Father Goodrich gave me throughout the last year or so. I believe I notified father via mail or perhaps later, I'm not sure. He was glad for me and asked not for one dime of what I owed him! At this time in Germany I had to go to a court for an immigration hearing as I was then technically an American citizen and had not resided in Germany since 1961 as a child and was on a U.S. passport and temporary visa which had expired early into my return to Germany. Due to this fact I was unable to get some of the real extensive medical help I needed at that time and had gone to several U.S. military installations to get emergency medical attention, but was ultimately referred to and others in the states for extensive work-ups and post operative concitation and out-patient treatment programs which lasted for about three months.

Shortly after I returned to WASHINGTON D.C. area and I contacted my sister to find out the status of our inheritance and was informed that she in fact had made some arrangements through a bank to borrow the majority of her inheritance on a bond of which she did so she could attend college in Austria that fall. It was at this time also, she informed me that my aunt who my grandmother lived with prior to her death, had in fact hired an attorney in Munich to represent her interests and claims that my grandmother was senile and not in her right mind with her wishes and claimed her will was invalid and that she had another that contradicted the previous one of which I was listed as a benefactor. Unfortunately, she at that time hired a fairly good attorney who was then able to get a court order to stop the payment through the banks and real estate company that was to auction off the house. At that point Father Goodrich lent me the money to return to Germany to pursue the matter legally at which point my sister and I had hired an attorney who later turned out to be quite inept and later resigned after charging me several thousand dollars which I paid through father Goodrich again after he threatened to put a lien on the entire estate. Subsequently, over a period of about a year and four attorneys and several more trips to Munich, I have been able through an attorney in Calgary Canada who has an office in Germany as well to get some legal leverage on the remainder of the estate, and have had several court dates scheduled and canceled due to either illness of my aunt, myself, or the opposing lawyers stall tactics and my lawyers overbooking his caseload. The last court date set was for November 1987, but was subsequently cancelled by my aunts attorneys again until after the Christmas holidays of when I will be notified.

It is my understanding as of the last contact with my attorney that I in fact will in his opinion, receive approximately \$77,000.00 of the estate providing I appear in court after the date is set and I am briefed and if the assumptions of the legalities are correct from his investigations and knowledge and experience with these type of case's. This is good news. However, as I say I do not know when exactly yet, that this will actually take place, it may be anywhere from October to March of next year.

This is not the problem. However, during all this time and tribulation father Goodrich has loaned me money of which the exact amount is not known to me at this time, but I am sure that it is in the six digit figures and has not only cost him interest but has or may have depleted his retirement savings. It is my understanding he may retire prior to me until then. To make a long story short, I have always gone to him as a priest, he has treated me like his son, has fed me, clothed me, gave me shelter, transportation, and suffered right along with me throughout the 36 months of my life without asking a thing! I very rarely asked him for anything other than his opinion, he always responded with a real solution to the problems, and has given me just one of his parishiners more than I could ever deserve, dream, or ask for and now I feel I have contributed to his poverty and I know he may have had to go without so much over these months. I am deeply concerned about his future and only wish right now, that I could do as much for him as he has done for me and I am so afraid for him and his retirement and his future golden years that I can't sleep, eat or function normally and have at one point actually considered taking my life. I have expressed this to him, but he always tells me not to worry about it. Fortunately, I am remarried and have a 17 month old baby girl. This and father Goodrich's patience has kept me alive but it seems that this debt is bigger than I will ever be and I need much prayer and understanding and time to repay all he has done for me, but I feel his time may be running short with me and perhaps his patience will run short with me and I truly feel legalities from his end may greet me soon. I do not know what to do. What's mine or will be is his. I love this man for what he has done in my life as a friend and priest. I would gladly give this man anything I have or would have and only wish there were some way these three years could be recognized and honored for the things he has done for me, and others from what I know, far beyond his calling as a priest. It is my personal opinion that if there is such an award, other than that from God, he should be given it ten fold. In the military we called this the medal of Honor, I believe God calls it Love and I know this man has a reward coming that is far greater than that of what mere man could imagine, but yet I feel I have a debt to him that even though I can someday repay the financial aspect, I will never be able to repay him fully.

I am asking that you tell him these things, encourage him, pray for him and give him the support that he has given to what I here is many, many, more deserving people than I ever will be. You simply must I ask in the name of the Lord record and document these deeds and forward them to the highest officials within the church for review and recognition, if you do not think this is deserving enough, than I will do it with special help in Europe.



ARCHDIOCESE
OF PORTLAND
IN OREGON

FILE COPY

Office of the Archbishop

file
September 28, 1987

Rev. John Goodrich
St. John Fisher Parish
7007 S.W. 46th Ave.
Portland, Oregon 97219

Dear Father Goodrich:

I am enclosing a recent communication from
, who has sent this unsolicited testimony of your
long-standing benevolence and care for him through a variety of
financial and personal troubles.

I do not think would object to my
sending you this letter of praise and gratitude. In any case, I
am obliged to do so since he has not enclosed any return address,
and I must rely upon your good offices to let him know that I
have received his letter, should the occasion present itself and
such action seem opportune to you.

In the meantime, I want to add my own expression of
admiration for your kind pastoral ministry in
regard. May God continue to bless you.

Sincerely yours in Christ,

Most Reverend William J. Levada
Archbishop of Portland

enc.

COPY

June 21, 1989

Reverend Howard Morrison, S.J.
P.O.Box 630195
Choma, Zambia Central Africa

Dear Father Morrison:

Recently two young men have alleged that Father John Goodrich sexually abused them while he was pastor at St. John Fisher Church. Because of these allegations it has been necessary for us to conduct an investigation. Because you were at St. John Fisher in residence while Father Goodrich was pastor, I need to ask you the following questions:

- 1) Did anyone ever report to you sexual abuse by Father Goodrich?
- 2) Did you ever have any reason to suspect that Father Goodrich might have had sexual contact with young men?
- 3) Did you ever counsel (he is currently about 24 years old)?

I regret the necessity of having to ask you these questions, but I am sure you can understand the sensitivity of this situation and the need we have for this information.

Sincerely yours,

Rev. Charles J. Lienert
Clergy Personnel Director

CJL:gg

PD-HO 0314

Mukasa Seminary Secondary Sch.
P.O. Box 630195
Choma, Zambia Central Africa
July 11, 1989

Rev. Charles J. Lienert
Clergy Personnel Director
Archdiocese of Portland in Oregon
2838 E. Burnside St.
Portland, Oregon 97214

AUG 4 1989

Dear Father Lienert:

In answer to your letter of June 21 and by way of background: I began offering Mass on Sundays and a few other major feasts at St. John Fisher in the summer of 1975 while residing in Beaverton. In the spring of 1983 and until late April, 1988 I lived in the rectory at SJF. My first impression, upon reading your letter, was that the situation you mention must be the result of a few people trying to get money from the Archdiocese on the basis of either false or grossly exaggerated charges. Whatever the case may be, here are my answers to your questions:

1) No one ever reported to me sexual abuse by Father Goodrich. On one occasion, around six years ago, Fr. Goodrich himself mentioned that one of the parishoners who had boys in the school accused him of that on the basis that Fr. G. had given some usual sign of approval, such as a pat on the head or a brief hug, but that the real reason for the charge was a disagreement between the parishoner (who may have been Mr. Napoli, but I am not sure) and Fr. G. regarding operation of the school. In my 13 years' association with SJF parish that is the only time I ever heard the term connected with Fr. Goodrich, I swear to God.

2) I never had reason to suspect that Fr. Goodrich might have had sexual contact with young men. That a great many young men liked him was evidenced by their coming to visit him, or play golf with him soon or many years after graduating from the parish school.

3) I know Mr. Tom Brown, a frequent golfing partner with Fr. Goodrich in recent years. I never counseled him formally or informally. When he was still in high school I once chided him for not coming to CCD class. On another occasion I loaned him an electronic physical therapy device which I had made, and for an ailment I no longer remember.

Trusting that these answers are sufficient, I am--

Sincerely yours,

Howard L. Morrison

Rev. Howard L. Morrison, S.J.

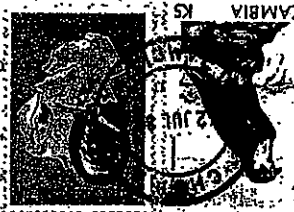
PD-HO 0315

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Rev. Charles J. Llenert

2838 E. Burnside St.



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TO OPEN THERE
SENDER'S NAME AND ADDRESS
Howard Morrison, Sr.
P.O. Box 63019
ZAMBIA

IF IT DOES IT MAY BE SUNCHANGED
NOT CONTAIN ANY ENCLOSURE
AN AIR LETTER SHOULD BE USED FOR ALL AIR MAIL LETTERS
IF IT DOES NOT CONTAIN ANY ENCLOSURE

Handwritten signature and address: Howard Morrison, Sr., P.O. Box 63019, ZAMBIA

COPY

August 22, 1989

Reverend Howard Morrison, S.J.
P.O. Box 630195
Choma
Zambia, Central Africa

Dear Father Morrison:

Thank you for your letter of July 11, 1989, in response to my request for information regarding Father Goodrich. Your response has been most helpful.

Again, thank you.

Sincerely yours,

Reverend Charles J. Lienert
Clergy Personnel Director

CJL:gg

PD-HO 0317

Catholic priest focus of sex-abuse suit

A 25-year old Portland man who contends he was subjected to "inappropriate sexual contact" for 14 years by a Catholic priest has filed suit seeking more than \$2.5 million in damages.

The Multnomah County Circuit Court suit alleges that sexual contact including fondling, kissing and biting occurred on church premises between the plaintiff and the Rev. John Goodrich between 1974 and 1988.

Goodrich is a former pastor and administrator of St. John Fisher Church in Southwest Portland. He retired from that post in 1988, is confined in a nursing home because of ill health and is unable to respond to any allegations, according to Archbishop William J. Levada.

Defendants in the suit are Goodrich and the Archdiocese of Portland in Oregon, which administers Roman Catholic churches in western Oregon. Levada said in a statement that the plaintiff had been pro-

vided with counseling and his allegations were reported to authorities.

The suit, filed Tuesday by Portland lawyer Robert McMenemy, states that the plaintiff was at various times an altar boy, student, parishioner and employee of the church from 1972 to 1988.

According to the complaint, the plaintiff has suffered from depression, partial loss of memory, loss of concentration and alcohol and marijuana abuse as a result of Goodrich's conduct.

The suit seeks unspecified general damages for suffering, \$100,000 in estimated future psychiatric costs and punitive damages not to exceed \$2.5 million.

The claim for punitive damages rests on a contention that diocese officials had warnings as early as 1973 of "inappropriate" conduct with young boys.

Goodrich is accused of breaching a fiduciary duty to a parishioner, sexual assault and battery and infliction of extreme emotional dis-

stress. The diocese is accused of failing to supervise an employee, breaching a fiduciary duty, infliction of extreme emotional distress and failure to report child abuse to a state authority.

In his statement, Levada said the church recognized that child sexual abuse was a serious problem.

"Together with society in general and churches in particular, the Archdiocese of Portland, over the years, has increased its awareness of the problem and the need to respond promptly and thoroughly to any complaints and makes every effort to deal personally with any individual who claims to have been the victim of sexual abuse by any archdiocesan employee," he said.

Levada said the archdiocese would be asking that McMenemy be disqualified because until recently he represented the archdiocese after other allegations of abuse.

McMenemy said he saw no conflict of interest.



Office of Clergy Personnel

MEMORANDUM

TO: All Clergy of the Archdiocese
FROM: Father Chuck Lienert
SUBJECT: Allegations against Father John Goodrich
DATE: September 14, 1989

The September 14th edition of the Oregonian included an article about a complaint served the Archdiocese alleging abuse by Father John Goodrich.

I am sending you a copy of the statement which Archbishop Levada released to the press concerning these allegations. I hope that it may be of assistance to you in responding to inquiries you may receive. Do not hesitate to refer people to my office if you are unable to respond to their questions.

CJL:gg

STATEMENT OF ARCHBISHOP WILLIAM J. LEVADA

The Archdiocese of Portland has just been served with a copy of a complaint by a twenty-five year old man, Mr. . He alleged that Father John Goodrich, former pastor at St. John Fisher, engaged in sexual abuse through inappropriate touching when he was a young man in that parish. Mr. notified the Archdiocese of this complaint earlier this year for the first time. He was provided with counseling services at his request and his allegations were reported to the proper authorities as required by law.

It is unfortunate that these allegations have been made public now since Father Goodrich retired from parish life in 1988. Subsequently, he suffered a stroke necessitating nursing home care. Father Goodrich's mental condition has deteriorated to the point that he has been declared incompetent and is unable to respond to any allegations.

The Archdiocese recognizes that child sexual abuse is a serious and pervasive problem today. It reaches into all segments of society, including, unfortunately, the church and its clergy. The Archdiocese is committed to prompt and positive reaction to allegations of sexual abuse and urges Catholics and others to (1) report sexual abuse, wherever encountered or suspected, (2) support victims through the healing process, and (3) advocate and urge treatment for sexual abusers.

Together with society in general and churches in particular the Archdiocese of Portland, over the years, has increased its awareness of the problem and the need to respond promptly and thoroughly to any complaints and makes every effort to deal personally with any individual who claims to have been the victim of sexual abuse by any Archdiocesan employee. The offer of counseling is made as a matter of course as part of the Church's outreach to victims of abuse.

A sad byproduct of the recent publicity is the emphasis upon clergy misconduct. This impacts upon all clergy, who suffer guilt by association in the eyes of many, detracting from the fine record and lives of dedication of the overwhelming majority of priests and other Church employees whose conduct is above reproach.

It is especially distressing that these allegations are introduced to the public on the advice of attorney Robert McMenam, who until recently represented the Archdiocese for many years in questions involving allegations of sexual abuse. The Archdiocese has already notified Mr. McMenam that it objects to his representation of Mr. and will be moving to disqualify him on the basis of conflict of interest.

September 14, 1989

PD-HO 0320

Patron Club
Daily Journal-Observer
CLK D-1435

SEP 18 1989

Circuit Court New Suits

Lawsuits filed in Multnomah County Circuit Court are listed in the following order: plaintiff and defendant, nature of lawsuit, relief sought, plaintiff's attorney, and case number.

ANDERSEN CONSTRUCTION CO. INC. vs. HEINZ & SONS CONSTRUCTION CO. and HEINZ, William Sr. and Glenn and Dave. Breach of contract. Relief sought: \$171,064. Plaintiff's attorney: Daniel J. Selzer. Case No. A8909-05270.

GOTT, Leland M. and Beulah vs. AMERICAN HEALTHCARE MANAGEMENT HOME CARE INC. Personal injury-medical negligence. Relief sought: \$25,000. Plaintiff's attorney: Robert D. Dams. Jr. Case No. A8909-05271.

MCCARTHY, Claire v. BEAVERSON HYUNDAI. Trade practices. Relief sought: \$2700. Plaintiff's attorney: Thomas Flanagan Ryan. Case No. A8909-05272.

DAVIS, Judith S. personal representative of estate of Wallace Keith Davis vs. **MCCRACKEN MOTOR FREIGHT INC. and NELSON, Charles Paul.** Wrongful death. Relief sought: determine damages. Plaintiff's attorney: Robert L. McKee. Case No. A8909-05273.

ROBITAILLE, ANTHONY C. vs. ERICH, David. Personal injury-auto. Relief sought: \$2085. Plaintiff's attorney: Dwight J. Schwab. Case No. A8909-05279.

CHRISTENSEN, ROY vs. MOORE BUSINESS FORMS, INC. and GRAPHIC COMMUNICATIONS INTERNATIONAL-UNION-LOCAL 568-S. Breach of contract. Relief sought: \$120,550. Plaintiff's attorney: William B. Wyllie. Case No. A8909-05280.

H. G. WILKS COMMERCIAL PRINTERS INC. vs. HANSON, Germa. Goods sold and delivered. Relief sought: \$11,548. Plaintiff's attorney: James D. Hughes. Case No. A8909-05281.

LEFEVER, Richard D. vs. UNION PACIFIC RAILROAD CO. Personal injury-rail. Relief sought: \$50,000. Plaintiff's attorney: Thomas M. Scheller. Case No. A8909-05282.

POTTS, Wilbur E. vs. MILLER PAINT CO INC. Breach of employment contract. Relief sought: \$180,322. Plaintiff's attorney: Jane En Angus. Case No. A8909-05283.

OLDEN, Joseph vs. RADIO CAB CO. and SCHUYLER, C. G. Breach of contract; interference with advantageous economic relationship. Relief sought: \$3000 and determine damages and \$10,000 punitive damages. Plaintiff's attorney: Brian R. Jones. Case No. A8909-05285.

LENZ, George vs. LONE STAR INDUSTRIES INC. Personal injury-auto. Relief sought: determine damages. Plaintiff's attorney: Douglas D. Hagen. Case No. A8909-05287.

MACKAY, Jim vs. STEIGER, Marlene. Personal injury-auto. Relief sought: \$100,000. Plaintiff's attorney: Ivan S. Zuckelm. Case No. A8909-05288.

LEWIN, Eric vs. TOKIN MOTORS INC. dba Ron Tonkin Suzuki. Breach of warranty. Relief sought: \$22,306. Plaintiff's attorney: George W. McCallip Jr. Case No. A8909-05289.

NIKE INC. vs. SPORTING WAY INC. and AMY, James E. and Patrice A. Account stated. Relief sought: \$28,101. Plaintiff's attorney: E. Andrew Jordan. Case No. A8909-05290.

ELLERBE, James vs. FRED MEYER INC. Personal injury. Relief sought: \$20. Plaintiff's attorney: Larry Dawson. Case No. A8909-05291.

BROWN, Thomas J. vs. REV. JOHN GOODRICH and ARCHDIOCESE OF PORTLAND IN OREGON. Breach of fiduciary duty; infliction of severe emotional distress; personal injury. Relief sought: \$2125 and \$2,500,000 punitive.

Relief sought: \$24,257. Plaintiff's attorney: E. Andrew Jordan. Case No. A8909-05269.

WASH, Abdoor vs. WELLS FARGO BANK. Breach of contract. Relief sought: \$150,000 and \$500,000 punitive damages. Plaintiff's attorney: A. M. Dixon. Case No. A8909-05274.

BRINKER, RICHARD vs. STOR-SONE ENTERPRISES INC. Breach of independent contract. Relief sought: \$15,000. Plaintiff's attorney: Anthony J. Tortolici. Interference with economic relations; infliction of injury. Plaintiff's attorney: Anthony J. Tortolici. Case No. A8909-05275.

LUTHER, Shawlyn Ann vs. GILLET, JERRY. Personal injury. Relief sought: \$2000. Plaintiff's attorney: Kenneth W. Skarn. Case No. A8909-05276.

HARRIS, Joseph vs. W. J. MAR-INDALE. Personal injury-auto. Relief sought: determine damages. Plaintiff's attorney: Kenneth W. Skarn. Case No. A8909-05277.

DARKER, Scott E. vs. THE CITY OF PORTLAND and SWEENEY, Don C. and THANE CO. dba New Copper Penny Restaurant and Lounge. Construction defect; false imprisonment. Relief sought: determine damages and \$250,000. Plaintiff's attorney: Kenneth W. Skarn. Case No. A8909-05278.

LUNDBORG, Larry dba The Lind-Cave vs. NATIONAL UNION FIRE INS. CO. GEORGETOWN, PENNSYLVANIA. Breach of contract. Relief sought: \$22,353. Plaintiff's attorney: Thomas M. Scheller. Case No. A8909-05279.

OHEN, Dale G. (M.D.) P.C. PROFFIT, SHARING AND RETIREMENT PLAN AND TRUST vs. MERTENS, Wayne and Addie Lou and MERCER, Robert. Promissory note. Relief sought: \$148,863. Plaintiff's attorney: Roy Thompson. Case No. A8909-05280.

AMERICAN STATE BANK vs. RUSSELL, Eloise. Foreclose real property contract. Relief sought: \$518. Plaintiff's attorney: Tom Traub. Case No. A8909-05281.

USAARF vs. THE EVERETT TRADING CO. dba Everette's. Breach of contract. Relief sought: \$50,000. Plaintiff's attorney: David W. Owens. Case No. A8909-05282.

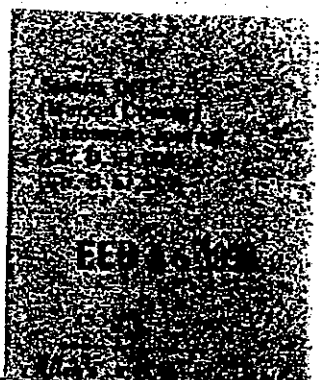
NIKE INC. dba Blue Ribbon Sports vs. BLINI SPORTING GOODS INC.

Personal injury. Relief sought: \$260,046 and determine damages. Plaintiff's attorney: Aris C. DeGroot. Case No. A8909-05294.

PROSTAFEL, INC. vs. POSTER, Carl R. dba Care Vista. Services sold and delivered. Relief sought: \$80,006. Plaintiff's attorney: Greg A. Pfister. Case No. A8909-05295.

SANCHEZ, Fred dba Realty Broker vs. WILEY, Tamara and MACKAY, Dwight dba Outway Printing. Breach of lease. Relief sought: determine damages. Plaintiff's attorney: Randall D. Kemp. Case No. A8909-05296.

Donald H. Lancer, presiding judge of Multnomah County Circuit Court, Room 205, Multnomah County Courthouse, 245-3645. For setting of motions, call the office of Dorothy J. Gray, Court Administrator, Room 204, Courthouse Office, Room 246-3168.



Sex abuse lawsuit against priest settled

An out-of-court settlement has been reached in a Mifflin County Circuit Court lawsuit involving alleged sexual abuse by a former priest.

The lawsuit contended that a parishioner of St. John Fisher Parish in Portland was abused during 14 years by the Rev. John [Name] from 1974 to 1988 and suffered a stroke that left him mentally incapacitated. Archbishop William Levada said.

Terms of the settlement were confidential, [Name] said. [Name] is a 28-year-old male plaintiff. The lawsuit had asked for \$2.5 million in general and punitive damages.

Iowa City, IA 52246
October 3, 1989

Archbishop William J. Levada
2838 East Burnside St.
Portland, OR 97232

Dear Archbishop Levada,

I am writing to you specifically with regard to the lawsuit involving Father Goodrich. I am currently a second-year resident in internal medicine at the

I completed medical school at the
and college at the

Prior to that I graduated from

in Beaverton and in Portland-- it was during this time that I came to know Fr. Goodrich quite well, both as pastor and later as employer when he hired me on the church groundscrew during high school and college. Over one of these summers, I worked directly with on a daily basis, and felt that I knew him reasonably well by the end of three months. After that, we rarely but occasionally saw each other around town and tried several times unsuccessfully to get together for a drink or a bite to eat. In the meantime, I had kept in fairly close touch with Fr. Goodrich as I finished high school and, through letters every few months, while I was away at. Through medical school I saw Fr. Goodrich more and more infrequently, as I usually attended Mass at St. Elizabeth's near the hospitals. I have been home to Portland only once since June of 1988 and now, but I did have the opportunity to see him then-- after his first stroke, at the care home. He did not remember my name but seemed to recognize my face and later addressed me correctly after some prompting. This was somewhat distressing, but not nearly so as the current situation, of which I have only recently learned and know few details but what newspaper clippings my parents read to me over the phone. They mentioned to me that two of the other young men who worked at the church at various times have been contacted, yet I have not. I would like to offer now whatever assistance you may need in Fr. Goodrich's favor. He had always treated me as a grandson, and I would like now to return the favors and do whatever I can to help him. Since I was involved closely with both Fr. Goodrich and

REDACTED

PD-HO 0323

Since I was involved closely with both Fr. Goodrich and
during the time period in question, I may be able
to shed some light on the matter. You and/or your lawyers
may contact me at between 6PM and 7AM (Central),
or at (Veterans' Hospital) at any other time
during October. I would prefer evenings and will be happy
to return calls if I am not home.

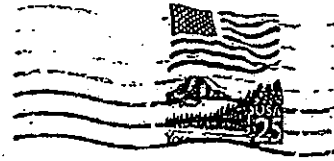
Sincerely,

REDACTED

PD-HO 0324

MD

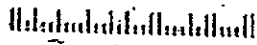
Iowa City, IA 52246



Archbishop Wm. J. Levada
2838 East Burnside St.
Portland, OR 97232

OCT 10 1989

PERSONAL



REDACTED

PD-HO 0325

Archbishop William J. Levada S.T.D.
Pastoral Center
2838 E. Burnside
Portland, Oregon 97214

OCT 11 1989

Certified Mail

Most Reverend William J. Levada;

The Purpose of my letter is to explain my involvement as a young boy and adolescent in sexual activities with a Catholic priest, Father Goodrich, at St. Mary's Home For Boys. During September 1989, while visiting my mother in Portland, I was contacted by a former Boys Home student and friend, asked me to be a character witness for Father Goodrich in a sexual abuse case because he said I knew Father well. I told him that Father Goodrich abused me sexually and I met with possibly a representative of the Church, and I discussed my encounters with Father Goodrich while I was at St. Mary's Home For Boys (1952-1957) and after I left the home.

To provide you some background regarding these problems, I will describe my early childhood. My mother and father divorced when I was 2 years old. My mother placed my brother and me at St. Mary's Home For Boys as she could not afford to work and have us cared for at the same time. On January 13, 1952 we were taken to the boys home. I recall lying in bed at Heesacker Hall and crying--I was thinking " I'm alone...Dad left when I was 2 years old and now Mom leaves me at a strange place when I'm 8 years old."

The following day I met Father Goodrich and he hugged me and made me feel better. He would call me to his room regularly and hug and kiss me on the mouth. At some point it became okay with me to kiss Father Goodrich. I trusted him and he acted as my father.

I started playing football for St. Mary's when I was 10 to 11 years old. Father Goodrich was the coach. It was about this time that I started working out/exercising (football and lifting weights) to get stronger. Father Goodrich would check me regularly to see how strong I was. He measured and felt my arms, chest and legs to see how I was progressing. He commented on how well defined each muscle group was. I received compliments from him during these examinations and I enjoyed the comments.

The first time he asked me to undress, I used his bathroom and put his bathrobe on as he suggested. I recall being embarrassed as I exited the bathroom. Father Goodrich said "Go ahead and flex."

PD-HO 0326

I took off the bathrobe at his request and I flexed all my muscles. He said "Go ahead and do it as hard as you can." I flexed my legs, arms, and chest as hard as I could and he would feel my muscles with his hands.

I was motivated by sports and muscle building. It felt good to have someone I respected compliment my physique.

Periodically, Father Goodrich requested that I wear only an athletic supporter. During these situations and when I wore nothing, Father Goodrich used a piece of nylon string which he wrapped around my genitals. He would then stand near me and pull up on the string forcing my genitals upwards and causing me excruciating pain. He would lift me up to the point where I couldn't take any more pain. There were times when I almost lost consciousness. He said he was testing to see how much I could take. I felt awkward and strange when he did this to me but he explained that I could take a lot of pain.

Father Goodrich would fondle my genitals after lifting me and causing the pain. I always thought Father Goodrich knew best and he had good reasons for doing the lifts. He rubbed my genitals as if to ease the pain.

Father Goodrich took me to special events, such as a meeting with the Governor, special dinners, ball games, and seeing the Vienna Choir Boys. Father Goodrich did not treat the other boys to these special occasions. This is how I became known as "Father's Pet."

Father Goodrich granted special favors if I asked such as staying up late and if the group wanted a special favor they'd have me ask because they knew I'd get it.

When I was 12 or 13 I would go to his room and give him back rubs and regularly during these visits we would lie on his bed and talk and hug and kiss each other.

I never thought of this behavior as inappropriate at that time. Father Goodrich was so good to me I thought of him as a replacement for my real father.

I had mixed emotions about the behavior and I didn't draw a line somewhere and tell Father Goodrich "This isn't right" or something similar.

I enjoyed the things Father Goodrich did for me like buying me things, doing favors for me and treating me like I was important. Most of all I liked being treated like a son. I trusted Father Goodrich completely. He was my father, coach, and confessor. He knew I had a high threshold of pain. I developed a reputation at St. Mary's as a very tough kid who could take anything.

After my 8th Grade I graduated (summer 1957) and left St. Mary's to return to our home in southeast Portland.

I didn't do well in High School and wanted to quit. Father Goodrich and I made an agreement that I'd finish High School and he would buy me a car. When he bought me the car he told me I didn't have any excuse for not coming to see him.

During the summer of 1958 I returned to St. Mary's and worked as a gardener for the School. Father Goodrich hired me and paid me \$50.00 a month plus room and board. I recall returning periodically to St. Mary's during my high school years (1957-1962) to visit Father Goodrich. During all of these visits we talked and I rubbed him (back, head and shoulders and legs).

When I started spending time with girls, I nearly had sexual intercourse on a couple of occasions and I confessed this to Father Goodrich. After confession I would say my penance.

On occasions when I confessed nearly having sexual intercourse with a girl, Father Goodrich would talk about the sin after confession. As he was checking my muscles, he angrily grabbed my athletic supporter, pulled it down exposing my penis and grabbed my penis with his other hand. He shook it and said something similar to "If you have sex with a girl, I'm going to suck on this" (referring to my penis). Also, during these talks Father Goodrich told me he would leave the priesthood if I had sex with a girl.

Father Goodrich called a friend of his and got me a job at Columbian Bifocal in 1963.

During the summer of 1964 when I was stationed at Fort Ord, California in the Army National Guard, I spent time with a girl that I planned to marry. She and I tried having sexual intercourse but I was unable to physically perform the act. All I thought about was Father Goodrich's remarks/threats about leaving the priesthood if I had sexual relations with a girl. I was so embarrassed I left the girl and didn't talk to her for 10 years (when I finally explained to her what happened).

I went to a Catholic Mass one more time after this incident and I couldn't resolve my feelings in these areas so I quit Father Goodrich and the Catholic Church.

I've had 2 marriages end in divorce.

I sought answers to my problems through the use of drugs from 1964-1973. I used 29 different types of drugs. (Marijuana, LSD, Angel Dust (PCP), etc. etc.)

I've experienced a loss of memory in certain areas as a result of the use of drugs.

I've come to the realization that I need a lot of counseling and training to overcome the affects of Father Goodrich's acts performed on me when I was growing up.

In conclusion, I trust you understand my message.

I'm asking for you to help me put my Life in order. Please respond by contacting me at my mother's residence.

Thank you for your attention and prompt response.

Sincerely,