

**DONALD ALLEN
DURAND**



PERSONAL RECORD OF REV.

(CONFIDENTIAL)

Donald

(First Name)

Allen

(Middle Name)

Durand

(Family Name)

Father's Name Raymond V. Durand

Mother's (Maiden) Name Emma Bruder

Birth Date and Place Dec. 7, 1933 Chicago, Illinois

Present Citizenship U.S.

If Naturalized, Date and Place —

Seminary High School—Dates and Places Central Catholic High School

College—Dates and Places Mt. Angel Seminary
1951-1955

Seminary—Dates and Places North American College, Rome
1955-1959

Post-Graduate Work—Dates and Places —

Degrees—Dates and Places S. T. L. Gregorian University, Rome 1959

Ordination—Date and Place December 20, 1958 Rome, Italy

Ordaining Prelate Martin J. O'Connor

Ordained for What Archdiocese or Community Archdiocese of Portland in Oregon

If Incardinated in Archdiocese of Portland, Date —

If Not Incardinated, Date of Arrival in Archdiocese —

What Foreign Languages Can You Speak? Italian

Name and Address of Nearest Relative or Friend Suzanne Fitzgerald 7635 S.E. Johnson Creek
Portland, Ore. 97206 Blvd.

List of Ecclesiastical Dignities and Date of Reception —

State Any Special Work or Assignment and Give Dates —

(Over)

PERSONAL RECORD OF REV. Donald Allen Darand
(First Name) (Middle Name) (Family Name)

(First Name)

(Middle Name)

(Family Name)

List of Appointments Since Ordination

[illegible]

Parish Resided in at time of Priestly Ordination-

Queen of Peace, Portland



Pontificium Collegium
Foederatarum Americae Civitatum
de Urbe

Hisce litteris fidem facimus atque testamur

Dominum DONALDUM A. DURAND

ad PRESBYTERATUM

promotum fuisse die xx mensis decembris anni 1958

in oratorio principali Pont. Coll. Foed. Americae Civitatum, Romae
ab Excmo. ac Rmo. Martino J. O'Connor, Episcopo Tit. Thespiensi

Datum Romae,

Apud aedes Collegii

die xxii mensis decembris anni 1958

E. S.

Vice Rector

Georgius Schlicht

DECLARATIO

propria manu subscribenda a Candidatis in singulis sacris Ordinibus
suscipiendis, iuramento coram Ordinario praestito¹

Ego subsignatus Donaldus Durand

cum petitionem Episcopo exhibuerim pro recipiendo ~~subdiaconatus~~
(~~seu diaconatus~~ vel presbyteratus) Ordine, sacra instante Ordina-
tione, ac diligenter re perpensa coram Deo, iuramento interposito,
testificor in primis, nulla me coactione seu vi, nec ullo impelli timore
in recipiendo eodem sacro Ordine, sed ipsum sponte exoptare, ac
plena liberaque voluntate eundem velle, cum experiar ac sentiam a
Deo me esse revera vocatum.

Fateor mihi plene esse cognita cuncta onera caeteraque ex eodem
sacro Ordine dimanantia, quae sponte suscipere volo ac propono,
eaeque toto meae vitae curriculo, Deo opitulante, diligentissime ser-
vare constituo.

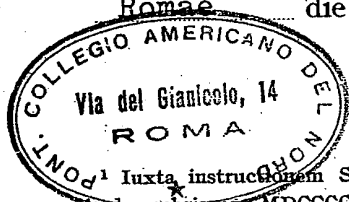
Praecipue quae caelibatus lex importet clare me percipere
ostendo, eamque libenter explere atque integre servare usque ad
extremum, Deo adiutore, firmiter statuo.

Denique sincera fide spondeo iugiter me fore, ad normam ss. Ca-
nonum, obtemperaturum obsequentissime iis omnibus quae mei prae-
cipient Praepositi, et Ecclesiae disciplina exiget, paratum virtutum
exempla praebere sive opere sive sermone, adeo ut de tanti officii
susceptione remunerari a Deo merear.

Sic spondeo, sic voveo, sic iuro, sic me Deus adiuvet et haec
Sancta Dei Evangelia quae manibus meis tango.

Romae die 7 mensis Decembris anni 1958

(Manu propria)



Donaldus Durand

¹ Iuxta instructionem S. Congregationis de Disciplina Sacramentorum, die XXVII
mensis Decembris an. MDCCCXXX.

Rite coram me delegato emissum.

Georgius Schulte

F. Durand.

24 December 1958

Reverend Donald A. Durand
North American College
Vatican City, Europe

My dear Don:

Heartiest congratulations upon the glorious
event of the 20th.

I pray that the Infant Saviour will bless
you most abundantly on His birthday and throughout
your priestly career.

Warmest regards,

Faithfully yours,

Tjo'b



Rt. Rev. Msgr. Thomas J. Tobin
All Saints Church
3847 N. E. Elisan St.
Portland, Oregon
U. S. A.

IN THIS JOYFUL SEASON

MADE HOLY BY THE BIRTH OF OUR DIVINE LORD,
I ASK YOU TO REJOICE WITH ME AS WELL,
FOR I WILL BE ORDAINED HIS PRIEST
HERE IN ROME, ON SATURDAY DECEMBER TWENTIETH,
FOR THE SERVICE OF THE ARCHDIOCESE OF PORTLAND IN
OREGON.

PLEASE SHARE WITH MY PARENTS AND ME
THE JOY AND HAPPINESS OF THIS DAY.

I WILL REMEMBER YOU ESPECIALLY
IN THE MASSES WHICH I WILL OFFER
DURING THE CHRISTMAS SEASON.

REV. DONALD A. DURAND

To. Durand

9 January 1959

The Reverend Donald A. Durand ✓
North American College
Via Del Gianicolo 14
Vatican City (Europe)

Dear Father Durand:

This is a little late but I do want to offer you my sincere felicitations and warm congratulations on your ordination to the Priesthood. It was certainly the ideal time to receive this Sacred Order and to begin to offer daily the Holy Sacrifice.

I had the pleasure of a nice visit with your folks shortly after my return to Portland last summer.

Asking Almighty God to continue to bless you in abundance, I am

Devotedly in Our Lord,



NORTH AMERICAN COLLEGE

VIA DEL GIANICOLO 14

ROME

POSTAL ADDRESS:
VATICAN CITY (EUROPE)

Donald Durand

March 1, 1959

Dear Monsignor,

Malcolm has just informed us of the recent death of your mother, after an illness of several months. May I express, for both Father Fischer and myself, our sincere condolences on your loss, and our prayers for the repose of her soul. Both of us celebrated Mass this morning for the repose of her soul. Father Fischer offered the Mass in the Chapel of the Popes in the Catacombs of St. Calixtus and I at the altar of St. Ignatius in the Church of the Gesu'. May she rest in peace.

At the same time, I would like to thank you for your kind letter of congratulations on the occasion of my ordination. Since I wanted to write more than a short note to thank you, I postponed my answer until after exams. But my thanks are not the less sincere despite the delay. You have always been our very special benefactor, and I want you to know how much we appreciate all the trouble you have gone to for us, and all your many acts of kindness. The Masses that we offered for your mother were our only means of repaying you for all you have done for us.

Above all, you have been a very priestly example of how to make the best use of a Roman education. If we can follow in our own way the example you have set in your work for your people and for the Archdiocese, we hope that this, too, will be a repayment to you.

Our prayers are always with you that God may continue to bless you.

Sincerely in Christ,

Donald Durand

9 March 1959

Reverend Donald Durand
North American College
Via del Gianicolo 14
Vatican City, (Europe)

My dear Don:

Many and sincere thanks for your gracious note of 1 March 1959. I am deeply grateful to you for offering Holy Mass in memory of my mother. Please thank Father Fischer for me also.

Here things go along just about as usual-nothing new or startling.

Warmest regards and a prayer that God will bless you abundantly,

Faithfully yours,



ARCHDIOCESE OF PORTLAND IN OREGON

THE CHANCERY OFFICE
2053 S. W. SIXTH AVENUE
PORTLAND 1, OREGON

2 June 1959.

The Rev. Andrew J. Fischer
North American College
Via Del Gianicolo 14
Vatican City, (Europe)

Dear Andy:

It is good to have your letter of the 24 May 1959
and to know that things go as you would wish.

I am enclosing the following:

1. Check for \$30.00 made out in your favor,
reimbursement for the amount you have paid
for music lessons.
2. Check for \$500.00 for your travelling expenses.
3. Check for \$25.00 for 25 Masses (Unfortunately
I have no \$2.00 stipends)
4. Check for \$500.00 travelling expenses for
Father Durand
5. Check for \$25.00 for Father Durand for 25
Masses.

I am looking forward to seeing you again and to
working with you.

Warm regards.

Faithfully yours,

T:ob
Encls

For Father Durand's File

19 August 1959

✓
The Reverend Donald Durand
Providence Hospital
700 N. E. 47th Avenue
Portland, Oregon

Dear Father Durand:

I hereby assign you as Assistant (Vicarius Cooperator)
at St. Vincent de Paul parish, Salem, Oregon, effective
2 September 1959.

I pray that God will bless you abundantly in your
new field of labor.

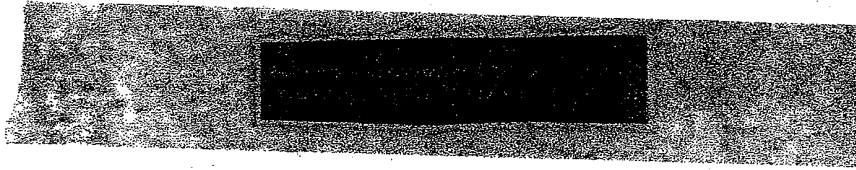
Sincerely yours in Christ,

†Edward D. Howard
A r c h b i s h o p
of Portland in Oregon

H:td

CC The Rev. John J. Reedy, pastor - St. Vincent de Paul, Salem
The Very Rev. T. J. Bernards, dean

Taken from the Sentinel - Aug. 27th 1959 edition



27 Aug. 1959
cb

Local Draft Board
No. 27, — 811 NE Oregon
notified 26 October 1959
e. v.



ST. VINCENT DE PAUL

1025 COLUMBIA

SALEM

OREGON

July 24, 1960

Most Rev. Edward D. Howard, D. D.
Archbishop of Portland in Oregon
The Chancery Office
2053 S. S. Sixth Ave.
Portland 1, Oregon

Your Grace:

May I humbly request permission to celebrate the holy sacrifice of the Mass outdoors on the Sunday of August 21? The parish boy scout troop is planning a father-son outing over that weekend and have invited me to attend as their chaplain. Since it is my vacation time, and the only chance I have to be with them on their camping trips, I told them I would request the necessary permission.

The proper precautions will be taken to safeguard all due reverence to the Blessed Sacrament. Our troop has had experience in providing facilities for several monks from Mt. Angel on a similar occasion.

I await your decision in this matter before committing myself to the boy scouts and their fathers.

Your Humble Servant in Christ,

Ronald A. Durand

26 July 1960

The Reverend Donald A. Durand
St. Vincent de Paul Church
1025 Columbia Street
Salem, Oregon

Dear Father Durand:

I hereby grant permission for you to celebrate Holy Mass outdoors on Sunday, August 21, as requested in your letter of 24 July 1960. I am confident that you will take all the necessary and proper precautions to safeguard all due reverence to the Blessed Sacrament.

With kind good wishes, I am

Sincerely yours in Christ,

Archbishop
of Portland in Oregon

jw

3 August 1964

The Reverend Donald A. Durand ✓
St. Vincent de Paul Church
1025 Columbia
Salem, Oregon

My dear Father Durand:

I have your letter of July 28th, and I am pleased to grant the permission you ask, to pray the Divine Office in English. The reasons you have given for the request are entirely adequate.

With every good wish, I am

Sincerely yours in Christ,

Edward D. Howard
A r c h b i s h o p
of Portland in Oregon

mc

26 April 1967

The Reverend Donald Durand
St. Vincent de Paul Parish
1025 Columbia Street, N.E.
Salem, Oregon 97303

Dear Father Durand:

In view of the need for definite policies in the matter of recruitment and education of men for the priesthood and because of your interest in this important work of the Church in the Archdiocese, I hereby appoint you as a member of the Committee on Priestly Training of the Archdiocese of Portland in Oregon.

Our first meeting will take place in the Chancery Office Library on Monday, May 8, 1967, at 10:00 A.M. An agenda will be sent soon concerning the matters to be discussed. We hope some definite decisions can be made. Knowing the importance of this first meeting, we will expect to see you at that time.

Sincerely yours in Christ,

+Robert J. Dwyer
A r c h b i s h o p
of Portland in Oregon

D/cb



RECEIVED
JUN 28 1967

ARCHDIOCESE OF PORTLAND IN OREGON

THE CHANCERY OFFICE
2838 EAST BURNSIDE, P. O. BOX 261
PORTLAND, OREGON 97207

16 June 1967

The Rev. Donald Durand
1025 Columbia Street N. E.
Salem, Oregon 97303

My dear Father Durand:

I hereby appoint you Assistant (Vicarius Cooperator) at St. Mary
Parish, Corvallis, Oregon, effective 1 July 1967.

May God bless you in your new assignment.

Faithfully yours in Christ


+Robert J. Dwyer
Archbishop of Portland in Oregon

D:mj

ARCHDIOCESE OF PORTLAND IN OREGON
THE CHANCERY OFFICE

2638 EAST BURNSIDE, P.O. BOX 351
PORTLAND, OREGON 97207

August 17, 1967

Reverend Donald Durand
St. Mary Church
745 N. 25th Street
Corvallis, Oregon 97330

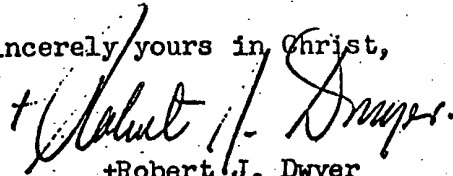
Reverend and dear Father:

This Fall I hope to have a program of adult education in Christian doctrine offered in each area of our Archdiocese. The twin goal of this endeavor will be a deeper understanding of the faith for our adult Catholics as well as a better foundation for those who teach in our CCD classes.

I am appointing you as director of the adult education program for the Albany-Corvallis area of the Clergy Conference. You have the authority to elicit the help you need for teaching, promotion, and publicity in your area.

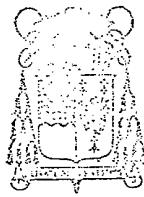
Details of the program will be explained in the Chancery Office on Tuesday, August 29 at 1:00 P.M. I would appreciate it if you could arrange for your area to be represented at this meeting.

Sincerely yours in Christ,



+Robert J. Dwyer
Archbishop of Portland in Oregon

RJD:mk



ARCHDIOCESE OF PORTLAND IN OREGON

THE CHANCERY OFFICE
2838 EAST BURNSIDE, P.O. BOX 351
PORTLAND, OREGON 97207

24 June 1970

Reverend Donald Durand
St. Mary Church
501 N. W. 25th
Corvallis, Oregon 97330

My dear Father Durand:

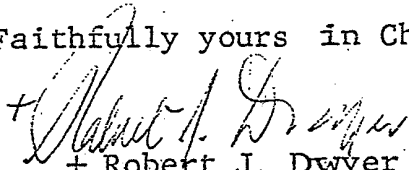
I hereby appoint you parish priest of St. Francis of Assisi Church, Portland, effective 15 July 1970.

Sometime before the above mentioned date you will subscribe in my presence, or in the presence of a priest delegated by me, to the new Profession of Faith prescribed by Pope Paul VI on 31 May 1967.

Your installation as parish priest of St. Francis of Assisi Church, Portland, Oregon, will take place according to Appendix VII of the Fourth Diocesan Synod of the Archdiocese of Portland in Oregon.

May God bless you in your new assignment,

Faithfully yours in Christ,


+ Robert J. Dwyer
Archbishop of Portland in Oregon

D:hc



PROFESSION OF FAITH

I, Donald A. Durand, with firm faith, believe and profess all and everything that is contained in the Symbol of Faith (the Creed), that is:

I believe in one God.

The Father almighty, maker of heaven and earth, and of all things visible and invisible.

And I believe in one Lord, Jesus Christ, the only-begotten Son of God. Born of the Father before all ages.

God of God, Light of Light, true God of true God.

Begotten, not made, of one substance with the Father.

By whom all things were made.

Who for us men and for our salvation came down from heaven.

And he became flesh by the Holy Spirit of the Virgin Mary: and was made man.

He was also crucified for us, suffered under Pontius Pilate, and was buried.

And on the third day he rose again, according to the Scriptures.

He ascended into heaven and sits at the right hand of the Father.

He will come again in glory to judge the living and the dead.

And of his kingdom there will be no end.

And I believe in the Holy Spirit, the Lord and Giver of life, who proceeds from the Father and the Son.

Who together with the Father and the Son is adored and glorified, and who spoke through the prophets.

And one holy, Catholic, and Apostolic Church.

I confess one baptism for the forgiveness of sins.

And I await the resurrection of the dead.

And the life of the world to come. Amen.

I firmly embrace and accept all and everything which has been either defined by the Church's solemn deliberation or affirmed and declared by its ordinary magisterium concerning the doctrine of faith and morals, accordingly as they are proposed by it, especially those things dealing with the mystery of the Holy Church of Christ, its sacraments and the sacrifice of the Mass, and the primacy of the Roman Pontiff.

Donald A. Durand
Signature

Signed in my presence this 29th day of June 1920

Bertie D. Johnson
Priest Witness

SEAL



ARCHDIOCESE OF PORTLAND IN OREGON

THE CHANCERY OFFICE
2838 EAST BURNSIDE, P. O. Box 351
PORTLAND, OREGON 97207

15 June 1972

The Reverend Donald Durand
St. Francis of Assisi Church
330 S. E. 11th Avenue
Portland, Oregon 97214

My dear Father Durand:

You are hereby appointed Diocesan Director for the Campaign
for Human Development, effective 1 July 1972.

Faithfully yours in Christ

+Robert J. Dwyer
Archbishop of Portland in Oregon

D:mj

cc: Rev. Morton Park

Father Durand, whose appointment as Campaign for Human Development director is effective July 1, continues as pastor of St. Francis of Assisi Parish.

Dun

Reverend and dear Father:

The information which you supply below will be considered confidential, and will be used by the Archbishop and the Personnel Board in the assignment of priests. You may include any other pertinent data you feel may be necessary or useful. Please return this form at your earliest convenience. One copy of this questionnaire should be retained for your personal file. Thus you will be able to update or revise this data form at any time. It is anticipated that this form will be sent to the priests of the Archdiocese every two years for revision.

Date:

July 30, 1976

1) Name: Donald A. DurandYear of birth: Dec. 7, 1933 Ordination date: Dec. 20, 1958My present major, official assignment is: Parish Priestat: St. Francis, Portland, since: 1970

I am in special work and my residence is: _____

_____, since: _____

My other official assignments at present are: _____

_____, since: _____

_____, since: _____

_____, since: _____

In addition to my official assignment(s), I am currently engaged in the following priestly activities:

President, Priests' Senate

2) Special experience, training, education (e.g., degree or non-degree studies) and talents which should be considered in making my assignments:

I consider myself a creative person, somewhat impetuous,
increasingly cynical, a social activist of sorts, once deeply
involved in catechetics, a good liturgist, impatient with
indecision, too complex for my own good.

3) My recent assignments have included the following:

Place	Capacity	Years
St. Mary's Cavalier	Assistant	1967-1970

St. Vincent's Salem Assistant 1959 - 1967

.) My work/experience before ordination included:

) My health at the present time is:

Good: X Fair: _____ Poor: _____

Comment: _____

) My personal preference with regard to PARISH assignments would be:

(Mark as No. 1 the kinds of parishes in which you have the deepest interest. Mark as No. 2 those in which you have a moderate interest. Mark as No. 3 those in which you have little interest. Mark as No. 0 those in which you have no interest.)

City parish with school: 2 Parish with associate pastor: 1

City parish without school: 2 Parish without associate pastor: 2

Rural parish: 3 Parish in inner city: 1

Bilingual parish: 3 Other (describe): Suburban parish 0

1 I am familiar with the following modern languages (please indicate degree of fluency):

Italian (Language) (High) (Moderate) (Slight)

8) I am particularly interested in the following apostolates:

☐ Adult Education
☐ Campus Ministry
☐ Cana Conferences
☐ Catholic Charities
☐ Catholic Family
☐ Chancery
☐ Counseling: School
☐ Counseling: Marriage/Family
☐ Cursillo
☐ Deaf/Hard of Hearing
☐ Ecumenism
☐ Education: Administration
☐ Education: Teaching
☐ Handicapped
☐ Hospital
☐ Journalism
☐ Marriage Tribunal
☐ Liturgy
☐ Marriage Encounter
☐ Nursing/Retirement Homes

☐ Radio and Television
☐ Religious Education (CCD)
☐ Retreats and Days of Renewal
☐ Search
☐ Sacred Music
☐ Seminary
☐ Social Action (Kind) _____

☐ Spanish-Speaking Work
☐ Vocation Work
☐ Youth (CYO)
☐ Other (Specify) _____

Comments: I prefer parish work.

9) Are you interested in further studies which would aid the work of the Church in this Archdiocese? I would like a sabbatical to do supervised
 If yes, in what field? study, perhaps in scripture.
 Why this field? _____

1) How would you evaluate your present assignment? Requires The kind of priest
who can accept many different life-styles, is not threatened
by others, good in liturgy, committed to the poor.

2) Regarding a possible change in your present assignment:

Would you welcome a change? No

Would you be willing to consider a change? Yes, but I would want some

What kind of change? voice in my successor.

If a study and restructuring of personnel (instead of just filling
holes) made some sense, I would accept any parish
assignment. Provided I could interview with parish council.

Would you prefer to remain where you are? Yes.

Comment: In the present diocesan situation, I prefer my own situation. If some experimental situations were encouraged, I would gladly take part. I could not tolerate a parish of Archie Bunkers, nor could they tolerate me. I think another two years

) If approaching retirement age: is my optimum at present assignment, Then a move might be in order.
Are you desirous of retiring? _____

When? _____

Where would you want to live? _____

Would you consider part-time work or a regular week-end assignment? _____

What work and/or parish? _____

) If already retired:

Would you want some part-time work or a regular week-end assignment? _____

Please describe what you would like: _____

) Would you want to talk to the Personnel Director about your present assignment or about a new assignment? Not necessarily now.

) Would you favor having the Personnel Board develop a policy for the review of the priests of the Archdiocese which would establish limits to the length of time (tenure) of parochial and special assignments? yes

Comments: I would hope The Senate would have the opportunity to debate The issue.

- 5) Since the new Personnel Board is just beginning its work, what would you like to see the Board do to improve personnel policy in the Archdiocese?

Comment:

Abolish seniority as a system for
assignment of pastors. Establish experimental
parochial ministerial teams. Do not be afraid
of firing incompetent pastors.

Donald R. Durand
(Signature)

A personal word of Thanks to all of you for your willingness to work in this most difficult area. The scene has deteriorated so badly, my expectation level is low.

Thus, any improvement will have my wholehearted support. I Thank you all very, very much.

Don

File - Fr. Durand

CHURCH of st FRANCIS of ASSISI
330 S E eleventh avenue
portland OREGON 97214
232-5880

July 27, 1977

Most Rev. Cornelius Power, D.D.
Archbishop of Portland in Oregon
The Chancery Office
2838 E. Burnside
Portland, Oregon 97214

Your Excellency,

First of all, I want to thank you for the extremely kind words you spoke on the occasion of my going out of office as Senate president. I do deeply appreciate your kindness, and in turn wish to thank you for your patience with me. I know that I tried your patience several times, and it was for me a mark of the bigness of your character that you could say what you did. Thank you.

Secondly, I wish to take a long postponed sabbatical. I will reach my 19th anniversary of ordination this year, and have never been away except for a brief vacation each year. I did not feel able to leave during the Senate years of office, and I am feeling quite tired and stale. ~~Mr. Kehoe has agreed to cover for me during my absence.~~ I have plans to leave this September and return at Thanksgiving. And therefore, request your permission for this time of absence from my assignment.

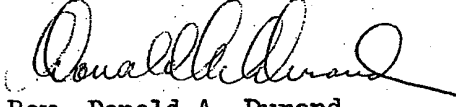
I have examined the various courses that are offered in several places around the country, and in each instance feel that I do not need what they are offering, and that I cannot ask our parish for the standard 40% costs, which ultimately is the Archdiocesan subsidy in any case. ~~Thus I prefer to study on my own,~~ perhaps to do some writing which I once found time to do with some regularity. I also hope to take a brief trip to Notre Dame and then on to New York, in both instances seeking out friends who are involved in social action and inner city work, just for sharing and deeper understanding of the ministry I am engaged in.

If you feel that the Archdiocesan ~~continuing education fund can share the costs of my transportation, and that my plans fall under the policy guidelines of said program,~~ I will send a copy of the charges. But I shall understand perfectly if this is not possible or available. The Archdiocese, under your leadership, has done a great deal for St. Francis, and I do not wish to burden the diocese any more.

- Does not cover this - not a bona-fide course of studies

Thank you again.

Respectfully yours in Christ,


Rev. Donald A. Durand

community

church serving the buckman neighborhood

August 29, 1977

Rev. Donald A. Durand
Church of St. Francis
330 S.E. 11th Avenue
Portland, Oregon 97214

Dear Father Durand:

Thank you for waiting so patiently for a response to your letter of July 27. Your letter arrived while I was on vacation, and when I returned to the office I found piles of correspondence to answer. Added to that I found that most of the priests of the office were beginning their vacations - all at the same time - and then my secretary went to the hospital for major surgery. August has not been my best month . . .

First of all, I gladly give you the requested two to three months' sabbatical. I think I know how you feel about getting away for some constructive "grocery shopping" in various institutions of learning. So much has happened since our seminary days that we have to take a little time away from our everyday duties and occupations to find out what is going on and why.

Next, with regard to a partial subsidy from continuing education funds I would have to say that according to interpretations given in the past with respect to the allocation of those funds your plan, as outlined in your letter, would not qualify. However, I personally will be willing to make a small contribution to help to defray at least some of your expenses. Enclosed is my check in the amount of \$100. In about a month's time, hopefully in early October, I will forward another in the same amount. It isn't much but I hope it will be of some help. *sent*

May you enjoy the change of pace, the relaxation and the chance to unwind; may you find the time and inclination to read and to do some writing; may you have the opportunity to visit friends and to reminisce with old (one-time) classmates; may you find the forum to ask questions and hear rational and logical answers consistent with the "faith of our fathers"; and may you return home refreshed and renewed.

Faternally yours in Christ,

+Cornelius M. Power

Church of St Francis of Assisi
30 S E Eleventh Avenue
Portland Oregon 97214
32-5880

September 11, 1977

NEWS RELEASE
(for immediate release)

St. Francis Catholic Church has announced it will take action to support PACT, the Community Action Program in Southeast Portland. PACT was forced to close the Community Action portion of its program this week as a result of the PMSC financial problem. The program included Crisis Intervention and Emergency Food and Fuel.

Father Don Durand, pastor at St. Francis will make two appeals for financial support from his parish and community residents. At 8:30 pm Saturday, Durand will ask for community contributions for PACT at the church's annual Street Dance being held at St. Francis Park, S.E. Oak St between 11th and 12th.

The Parish will contribute all of its Sunday collections to the PACT cause and Father Durand will appeal to his congregation for their support of PACT at all Masses are 8:00, 10:00 am (Folk Mass) and the 12:15pm.

The St Francis move is seen as a first step in a community-wide effort to save the Southeast Community Action Program. St. Francis intends to invite other churches in the area to take similar actions.

For further information, contact Father Brad Kehoe at 232 5880 or Sister Mary Louise Volk at 232 2372

community church serving the buckman neighborhood

church of st francis of assisi
130 s e eleventh avenue
portland oregon 97214
132-5880

"Our Widow's Mite"

Homily delivered by Father Donald A. Durand at
Sunday Masses, September 12, 1977

My dear brothers and sisters in the Lord, I indulged myself in a bit of nostalgia recently. I happened to hear on the radio some of the songs from the musical "Camelot." Those of you of my generation and older will perhaps realize the significance of "Camelot." It became the theme of the Presidency of John F. Kennedy.

I saw, I believe in Time magazine, a picture of John Kennedy, Jr, now seventeen or eighteen, going out on a date. Who shall ever forget the young boy standing at salute at his father's coffin? Some have said that was the last normal administration in this country. We have had too many crises since. It was all ended by an assassin's bullet.

I have a personal story to tell. At the time of President Kennedy's election, I was serving in a church in Salem. The Parish House was on a long, a very long street where a lot of the people of the parish had moved in order to be close to the church. Almost everyone on that street was a parishoner. It was difficult to remember who lived in which house. There were a couple of non-Catholic families mingled in among them.

On election night, if you recall, the results were not clear. People were staying up all night to find out who our next President would be. Nixon or Kennedy? I had early Mass the next day and figured I could find out in the morning just as well as wait up all night. I went to bed. I was wakened by sirens of emergency vehicles -- fire engines and ambulances. I looked out the window and saw they had stopped in front of one of the houses in our immediate neighborhood. I couldn't remember whether that was the home of a Catholic family or not. I dressed and ran down there.

Everyone else was still up watching television. By that time it was clear Kennedy had won. The neighbors were standing around on the sidewalk. Evidently somebody's chimney had backfired. It was not a tragedy, but I went and rang the doorbell. Sure enough, one of the non-Catholic neighbors answered. I offered my help and assistance if anyone were hurt. He turned around and said, "Sure enough Mabel, here he is elected, and the priests are at the door already!"

One of the most significant events of the Administration of President Kennedy, was the founding of the Office of Economic Opportunity, later to be called by President Johnson,

... a **community** church serving the buckman neighborhood

the "War on Poverty." While I was in Salem, I was one of the members of the first community board which formed the local chapter of the Community Action Program. I spent a number of years in trying to come to grips with the problems of poverty in that area. The legislation was unique. It demanded representation of poor people, of citizens at large in cooperation with members of local governments, -- allowing them, under government guidelines, to discover the greatest needs, and to use tax monies to respond to those needs.

When I came to St. Francis seven years ago, I joined the Community Action Program in Southeast Portland called, in alphabet soup language, PACT -- standing for Portland Action Committees Together. I have served on that Board for seven years, and for three years as chairman. In governmental bureaucratic administration, our Southeast neighborhood Poverty Program had to function as an arm of, again as in alphabet soup language, PMSC -- Portland Metropolitan Steering Committee. PMSC was the administrative body for the whole city, to handle monies that were granted to each local program.

If you've read the papers at all, you realize that PMSC has been under investigation. Mismanagement of monies is alleged. I have heard rumors there may be as much as \$500,000 missing on the part of that administration of PMSC. In fact, the Federal Agency has canceled the the monies until some understanding, clarification, restitution, or some adjustment is made. Perhaps that will never be. We are left in a state of much confusion.

In my years of serving on PACT Board, I have come to know many of the people involved. Several other members of our parish, including Sister Mary Louise, have served for many years. We have found our neighborhood Poverty Program has, for more than ten years, served the needs of poor people in Southeast with honesty, integrity, and dedication. It has never been the subject of any accusation of mismanagement of monies.

I am not sure how clear it is in the mind of the public when you start scrambling alphabets, how clear it is the distinction between PMSC and PACT. But because PACT has had to rely on PMSC for funding, and because of the mismanagement of finances at PMSC, in effect -- like the Prodigal Son -- the squandering of our monies, PACT has had to close its' doors! Or to be accurate, one person remains -- trying to make sense out of confusion, with several volunteers to try and help.

PACT has been the sponsoring agency in our neighborhood for the establishment of the Senior Service Center, the Youth Service Center, etc. It has offered emergency food and fuel

for the needy. It has acted on behalf of people seeking help with governmental bureaucracy -- finding a way through the red tape in getting Food Stamps or Welfare help. It has helped people find homes. It has helped people find jobs. It has responded in so many ways to so many needs. None of this is possible without funding. To be quite clear, the Senior Service Center and the Youth Service Center are funded through the City and PACT has acted as an administrative agent.

In this time of great confusion, and the withdrawal of all funds, I would call upon the power of this pulpit; the strength of this congregation, to speak to the City officials, to the County officials, to the State officials, and to the Federal officials, to find some way around the impasse which would allow a program that has done so much good to continue even though officials may have to spend months investigating the mismanagement of monies at a level over which we had and have no control.

To this end, with the consent of the Parish Council, we would like to dedicate the Sunday collection taken up at all Masses today to help tide PACT over until a solution is found. I realize, as well as you, that we are a poor parish, that we rely heavily upon outside help for our survival, particularly on the Archdiocese and the Stewardship Collection taken in Catholic Churches all over our Archdiocese. I realize that our Sunday collection is not that huge in comparison, for instance, to that reported by suburban parishes, and wealthier parishes. Our's is perhaps the "widow's mite" of the Gospel. But it is what we have. I would like to urge you to be generous.

Obviously if you disagree with this stand or policy, you may withhold your contribution today and give it another Sunday when it will be used for our own parish and its' needs. But I urge you to consider being generous in this time of need.

We are doing this with the hope that other churches and other community organizations and citizens of concern, particularly in Southeast Portland, will also do what they can to help our local Poverty Program continue. We know that any monies we may raise will not be of the consistency and the amount of tax dollars that are our due through the Poverty Program of the Federal Government. But we think that a demonstration of poor people, of the poor who are generous, of common ordinary working people that all of us are, will be significant in persuading "the powers that be" to act quickly to resolve the impasse.

We were not the prodigal son. I do not feel like the jealous older brother. I do not know if the Federal Government has it in its' power to act as the forgiving father. But I do know that if PACT is forced to close, the needs of so many will fall upon the shoulders of the churches in Southeast; that we in turn will have to increase our efforts even more in trying to respond to the needs of the poor. To be very clear I repeat, the Sunday collection, not the second collection which never gets very much you ought to know, thee Sunday collection of the Masses today will be given to PACT to tide it over until something happens to resolve the impasse.

I've written a letter to the Mayor and City Council members, and to the County Commissioners, asking their assistance in resolving this problem. I invite any of you who wish to do the same, to contribute your support toward a program that is not under question, has not been dishonest, is not under investigation, and can stand with pride in its' integrity.

The Street Dance contributed \$64.24 for PACT. Sunday's collection was \$1,075.73. St. Francis total check to PACT is \$1,139.97.

church of st francis of assisi
330 s e eleventh avenue
portland oregon 97214
232-5880

September 11, 1977

Mayor Neil Goldschmidt
City Hall
Portland, Oregon

Dear Neil:

On behalf of the St. Francis community, I am writing to express our deepest concern over the unwarranted termination of the Community Action portions of the PACT program. We regret PMSC's mismanagement has resulted in depriving needy Portlanders of badly needed services and supports.

Our concern is so acute that we have taken the following unprecedented actions:

1. The collections from all three of today's Masses (8:00 a.m., the 10:00 a.m. Folk Mass, and 12:15 p.m.) are being given in their entirety to PACT to assist during this crisis!
2. Last evening at our Annual Street Dance, I made an appeal to the community to contribute to PACT and we "passed the hat."
3. We are inviting other Southeast churches to also contribute to PACT during this crisis.

We want the discontinued programs reinstated as quickly as possible. Specifically we request Council consider an emergency appropriation to maintain programs until CSA funding can be restored. We urge you take immediate steps to make possible the rechanneling of CSA funds to PACT. Finally we request community residents be included in any discussions and considerations leading to the organizational design and mechanism which will replace PMSC.

Accept our sincere thanks for your efforts in our behalf.

Sincerely,



Fr. Donald A. Durand
Pastor

cc: Commissioner Ivancie
Commissioner Jordan
Commissioner McCreedy
Commissioner Schwaab
The Oregonian
The Oregon Journal

community

church serving the buckman neighborhood

Excerpts from the Sermon of Fr. Donald Durand delivered at St. Francis of Assissi Church on Sunday, September 12, 1977

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We have found our neighborhood poverty program has served for more than ten years the needs of poor people in Southeast with honesty, integrity, and dedication. It has never been the subject of any accusation of mismanagement of monies.

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In this time of great confusion, and the withdrawal of all funds, I would call upon the power of this pulpit, the strength of this congregation, to speak to the City officials, to the County officials, to the State officials, and to the Federal officials, to find some way around the impasse which would allow a program that has done so much good to continue.

To this end, with the consent of the Parish Council, we would like to dedicate the Sunday collection taken up at all Masses today to help tide PACT over until a solution is found. I realize, as well as you, that we are a poor parish, that we rely heavily upon outside help for our survival. Our's is perhaps the "widow's mite" of the Gospel. But it is what we have. I would like to urge you to be generous.

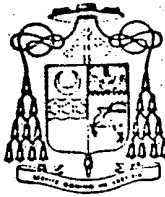
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I do know if PACT is forced to close, the needs of so many will fall upon the shoulders of the churches in Southeast; that we in turn will have to increase our efforts even more in trying to respond to the needs of the poor.

I've written a letter to the Mayor and the City Council members, to the County Commissioners, asking for their assistance in resolving this problem. I invite any of you who wish to, do the same. I also invite you to contribute your support toward a program that is not under question, has not been dishonest, is not under investigation, and can stand with pride in it's integrity.



ARCHDIOCESE OF PORTLAND IN OREGON

THE CHANCERY OFFICE
2838 EAST BURNSIDE, P. O. BOX 351
PORTLAND, OREGON 97207

March 15, 1979

Rev. Donald A. Durand
Church of St. Francis of Assisi
330 S. E. Eleventh Avenue
Portland, Oregon 97214

Dear Father Durand:

After an exhausting and exhaustive study of the odyssey of the Due Process document through the Priests' Senate from 1969 to 1973, and after talking to a number of priests of the Archdiocese of Portland about what "went on" in the Priests' Senate and outside it, I have concluded that, even though many things still remain unclear, Due Process is a remedy available to the people of the Archdiocese of Portland and that the governing rules and procedures are contained in the document promulgated March 15, 1973, and titled "Pro-Synodal Legislation of the Archdiocese of Portland in Oregon, Due Process: Conciliation, Arbitration, a Judicial Review."

It was not that I personally was against the concept of due process but when, after I received your letter of inquiry, I began to look into the matter and heard such conflicting testimony regarding the promulgation of the Due Process document, I felt that I had to trace the history of the process and determine for myself whether Due Process was ever implemented by the then Archbishop of Portland. The fact that an Office of Conciliation and Arbitration was never really established, a Clerk of that office was never appointed and a Conciliation Panel was never named added to the doubts I encountered as I began my research.

I am asking Bishop Kenneth Steiner, Vicar for Worship, Ministries and Pastoral Services, to take steps toward the appointment of a Clerk and a Conciliation Panel.

With kindest personal regards and best wishes, I remain

Fraternally yours in Christ

+Cornelius M. Power
Archbishop of Portland

DON DURAND - Interview

Since his personal profile (1976), Fr. Durand has taken a five month sabbatical and renewed himself.

He feels that he is a creative priest and has done a very good job in his current assignment, which includes all the responsibilities listed (educational, administrative, liturgical and organizational).

He relates to people, staff and committees very well. One weakness that he mentioned was his tendency to overwork and to let the burden of work become intense, and he feels he needs better management of time.

He feels the need of keeping up, which he does mainly through reading, and he does not feel the need for courses at this time.

He would welcome a change if there were a reason for it - a need for his ministry elsewhere and an assurance that his work at St. Francis would be continued. (He would want to be consulted about a successor.)

One of the parish needs that may have to be addressed in the near future is the continuance of the school. He would not want to leave without solving this problem first.

SUMMARY OF INTERVIEW

Name of Priest Rev. Don Durand Age 45

Present Assignment(s) Pastor, St. Francis, Portland

Since 1970

Interviewing Bishop Bishop Steiner

Date of Interview April 20, 1979

Personal Profile Completed 1976 Updated in 1979

Further Data to be Obtained Parish Profile

Specific Recommendations Fr. Durand is happy in his present assignment
but would be willing to move if there were a good reason. Should proably
be asked to take another assignment in the next couple years.

church of st francis of assisi
330 s e eleventh avenue
portland oregon 97214
232-5880

April 25, 1979

Most Rev. Cornelius Power
The Chancery Office
2838 East Burnside, P.O. Box 351
Portland, Oregon 97207

Your Excellency,

I would like to express my deep appreciation and personal pride in the appointment of Father Joseph McMahon as pastor of Blessed Sacrament Parish, very obviously out of the rank of seniority. I have heard good response from the clergy, no disgruntlement at all. It is seen as very concrete evidence of reasoned response to the needs of creative personnel policy articulated most recently at the Priests Senate. All of us often receive letters of criticism. This is a letter of thanks and of appreciation.

Sincerely in Christ,



Rev. Donald A. Durand

ce/DD

cc
Bishop Kenneth Steiner
Rev. Joseph McMahon
Rev. Cornelius Linehan

A community church serving the buckman neighborhood

FILE

church of st francis of assisi
330 s e eleventh avenue
portland oregon 97214
232-5880

June 25, 1980

Most Reverend Cornelius Power, D. D.
Archbishop of Portland in Oregon
The Chancery Office
2838 E. Burnside
Portland, Oregon 97214

Your Excellency:

I am writing to express my great concern over the dismissal of Barbara George from her position as Director of Adult Education, following so closely on the heels of Sr. Janice Burke's dismissal as Superintendent of Schools. Both were extremely competent and tireless in their service to the diocese, and their loyalty to the church unquestioned. I cannot fathom why they were treated in the fashion they have been.

I wrote to Sr. Molly Giller before in the case of her "non-renewal" of Sr. Janice. I understand she has used the same device to get rid of Barbara George. The action is reminiscent of the infamous "Saturday night massacre" of President Nixon. Giller's response totally avoided the issue. I feel helpless and enraged at her actions. Is she accountable to anyone? Who evaluates her job performance? How can we accomplish the "non-renewal" of her contract?

It seems that a policy issue is at stake. To whom are the vicars accountable? Are they a self-policing body? How are corrective measures taken in the present structure?

A number of us would like to meet with you concerning this problem and the ways in which we, who are consumers of the services of the Office of Education, can have some way of influencing the direction the office is taking under the Vicar. If you are the one to whom Sr. Molly is accountable, and who conducts her job evaluation, we would like you to take our dissatisfaction into account. If the Board of Education evaluates her job, then we want the entire Board to be aware that we think Barbara George was dealt with unfairly, was dismissed without due cause, and is a great loss to the office.

A community church serving the buckman neighborhood

PD 0603

church of st francis of assisi
330 s e eleventh avenue
portland oregon 97214
232-5880

June 25, 1980

page two

Thank you very much for your kind attention to this matter
which has caused disturbance to many of the flock.

Sincerely in Christ,



Reverend Donald A. Durand

RDAD:jss

CC: Ms. Barbara George
Sr. Janice Burke
Sr. Molly Giller, Vicar of Education
Most Reverend Paul Waldschmidt, Vicar of Public Services
Most Reverend Kenneth Steiner, Vicar of Worship
& Ministries
Very Reverend Joseph Jacobberger, Vicar of Health,
Welfare & Social Services
Very Reverend John Wang, Vicar of Judicial Affairs
Mr. Robert McQuarry, Vicar of Business Affairs
Reverend Joseph Perri, President, Archdiocesan Board
of Education
Mr. Otto Schlumpf, Director of Education
Reverend Albert Bauman, O.S.B.
Reverend Bertram Griffin

Community

church serving the buckman neighborhood

PD 0604

PERSONNEL INTERVIEW - REV. DONALD DURAND, PASTOR OF ST. FRANCIS
CHURCH, PORTLAND, OREGON

FROM: REV. JOSEPH WOOD, osb, PERSONNEL DIRECTOR

DATE: APRIL 15, 1982

Length of Time in Parish - Assigned there in July 1970

Health - Good - runs five miles a day

Programs - 8 grade school; parish park; neighborhood outreach through an excellent St. Vincent de Paul program; Catholic Worker's Community and soup kitchen for transients; Childrens' Liturgy; Sacramental preparation with parents; Personnel committee - working out job descriptions, etc; Camping experience program; one of the most excellent folk groups in the city; the RCIA; and a good program for the elderly.

Decision-Making - 1. There is a parish council and the usual commissions. From Fr. Durand's description of the commissions I perceived that they have a lot to do with decisions in their areas. He told me of the way that the Easter Vigil liturgy was worked out by the liturgy commission and most of the planning and work was done by the people of the commission.

2. The staff is composed of the pastor, Sister Donna Hortsch, snjm who is a pastoral associate and is involved in various ministerial tasks in the parish and Sister Susan Hassing, snjm, the principal of the grade school.

2. The pastor meets with some of the commissions and not with others regularly. The park and maintenance commissions have a considerable amount of self-direction.

Ministries - There are both male and female lay ministers of the Eucharist and cup and readers. Often various liturgical roles are creatively found for special ceremonies. Sr. Donna trains the lay ministers and sets up their schedules of time of service.

Goals - Some of the past goals that the pastor feels most deserve mention are 1) the planning and building and maintenance of the parish park, across the street from the parish house; 2) maintaining a creative grade school; 3) the liturgy which attracts people from all over the city; 4) obtaining support of the Archdiocese for inner city parish needs; 5) Some of the neighborhood work (soup kitchen, etc)

Future goals - Would like to see the present direction maintained at St. Francis by anyone who would replace the present pastor; 2) a new charge of energy towards some of the needs of the neighborhood and in social action.

Skills - Fr. Durand believes that an open and accepting attitude toward the people of the parish and for programming is his chief skill. He has many skills, however of which scriptural and liturgical are also prominent in his style of ministry. He sees himself as creative in teaching, liturgy and organization and less good on follow-through, he sometimes tends to lose energy. He also is very good with young people.

Continuing Education and Personal Development - He subscribes to Bible Today, Worship and N.C.R. He doesn't attend too many workshops as he says he gets impatient with others who tend to hold things back and don't want to move forward. He would like to take an educational sabbatical in one of the theological update programs for priests. He attended Abbot Bonaventures series on Luke last year and would like to have something in the new canon law and in scripture.

Assignment - Much of his day is spent on talking with people who come to the parish house for both personal and parish needs. He meets with his committees and program heads regularly and does quite a bit of his daily business by phone

Father Durand would be ready fairly soon to move from the parish as he has been there for some years. His main concern is that someone go there who will bring continuity to the parish directions and who fits the parish style. He would also stay on if that is deemed best.

He would like assignments at places like St. Paul in Eugene, St. Edward's in Salem and St. Mary's in Corvallis and perhaps others and he would apply if an opening was made that he would like to fill.

December 9, 1982

Rev. Donald Durand
10 S.E. 11th Ave.
Portland, Oregon 97214

Dear Father Durand:

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 Durand, you have been pastor of St. Francis of Assisi Parish in Portland since July of 1970. Since you have therefore served as pastor of St. Francis 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 twelve years at St. Francis Parish you certainly can point to many specific and outstanding accomplishments, not the least of which has been your concern for the neighborhood poor and for good liturgy. 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 in a limited tenure policy for pastors." I added, however, that "I cannot say that tenure 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.

Rev. Donald Durand
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

Faternally yours in Christ,

+Cornelius M. Power
Archbishop of Portland



Church of St. Francis of Assisi
330 S.E. 11th Avenue
Portland, Oregon 97214
232-5880

December 21, 1982

Most Reverend Cornelius M. Power, D.D, J.C.D.
Archbishop of Portland in Oregon
Chancery Office
P.O. Box 351
Portland, Oregon 97207

Dear Archbishop,

In response to your letter of December 9th, I have pondered the policy, and your several letters, along with the Sentinel articles (if they are accurate reporting!!) attendant to the tenure policy. I must confess a confusion in understanding exactly what your decision is about the limited tenure of pastors.

I am certainly prepared to move in accordance with the policy. I have felt much fulfilled in this assignment. It has been a challenge and I would be content to stay on longer, but I am also conscious of the danger of staying too long in one parish. Thus, though I spoke and voted against the policy, I am convinced of its merit and will willingly accept a transfer.

However, I am also very convinced that the policy must be administered fairly. Some of the pastors affected have, I know, been speaking against the tenure policy. I believe that they are just posturing, and that this is just a normal process of making up their minds to do what they (like myself) would never have on their own made a decision to do. If you, as Archbishop, accede to the many complainers, the policy will be vitiated, and all your credibility will be lost.

In sum, I will willingly accept a transfer, but if exceptions are made, or even an appearance of unfairness given, I, too, will request an exception and a hearing. This is a matter of serious moment for the health of the Archdiocese, and I offer you my full support in what will be a difficult time for you.

Ut firmum sit cor tuum,

Rev. Donald A. Durand
Pastor

DAD:ab

...a community church serving the Buckman neighborhood



Church of St. Francis of Assisi
330 S.E. 11th Avenue
Portland, Oregon 97214
232-5880

December 21, 1982

DEC. 32/1982

Most Reverend Cornelius M. Power, D.D., J.C.D.
Archbishop of Portland in Oregon
Chancery Office
P.O. Box 351
Portland, Oregon 97207

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Ut firmum sit cor tuum,

Rev. Donald A. Durand
Pastor

DAD:ab

...a community church serving the Buckman neighborhood

February 23, 1983

Donald Durand
S.E. 11th Ave.
Portland, Oregon 97214

Father Durand:

The Personnel Board has studied the letters of all of the pastors who have been in their present assignment ten years or more, and who were notified last December that they were covered in the limited tenure Resolution (#12) passed by the majority of the priests attending the 1982 Clergy Convention. Each pastor/parish situation was given individual attention. The Board has recommended that you should be asked to accept a transfer to another parish. In our letter of December 21, 1982, you expressed yourself as willing to consider a transfer in July 1, 1983, seeing some value in maintaining a certain mobility in pastoral assignments. I commend you for this, because I myself agree in principle with the policy of limited tenure of pastors.

Twenty-two priests are affected by the new policy. The five who are between 65 and 70 years of age have indicated their desire to remain in their present assignments and have been exempted by Resolution #13. They will not be moving to another parish in July. Three priests will not be transferred because of ill health or a building project under way.

All of the remaining pastors are being asked to consider another parish.

In the very near future I will be writing to all of the priests of the Archdiocese to let them know of the results of the process thus far, and to inquire whether any of them also should be considered for a transfer in July. This will give us some idea of what might be considered open - more or less.

I say "more or less" because it is possible that we may not be able to match up a priest and parish in every case, because there will be the usual consultative process outlined in Chapter IV of the Clergy Personnel Manual, "Pastors," and because of the large number of transfers we will be trying to arrange.

In the twelve years you have been at St. Francis in Portland you can point to any number of accomplishments. What you have learned in your present assignment will, along with your creative talents, enable you to make an invaluable contribution to your next parish.

With kindest personal regards and best wishes, I remain

Faternally yours in Christ,

+Cornelius M. Power
Archbishop of Portland



Church of St. Francis of Assisi
330 S.E. 11th Avenue
Portland, Oregon 97214
232-5880

March 28, 1983

Rev. Joseph Wood, O.S.B.
Clergy Personnel Director
P.O. Box 351
Portland, OR 97207

Dear Father Joe,

I knew it would all come down in Holy Week!! Does the bureaucracy know how busy parish priests are (or ought to be) during Holy Week?

My preferences for a new assignment would be for a single priest parish, without a parish school, such as St. Mark's Eugene. I recognize, however, that that may not be possible and am considering St. John's, Milwaukie, St. Matthew's, Hillsboro and St. Mary's, Corvallis. Each has positives and negatives for me. At present, I have no preference, and would accept whichever would work out best in the grand plan.

If I am to be sent to a larger parish, I would ask for the opportunity to negotiate with the associate also to be appointed and for time to interview with local parish council leadership or its equivalent. I particularly would appreciate consideration as an "intern" pastor for Dave Gutmann, soon to be ordained. I believe I have some pastoral skills to be shared and I think we could work well together.

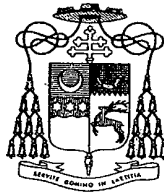
Finally, I need to call your attention, and through you that of the board and the Archbishop, to the signs of stress and tension that I recognize in myself and others in this process. I thought I was quite prepared for this move, and yet am experiencing restless, sleepless nights, anxiety symptoms, and stress factors. I would urge maximum sensitivity to my brothers in Christ who are surely experiencing something of the same.

Thank you for the good work you do,

Rev. Donald A. Durand
Pastor

DAD:ab

...a community church serving the Buckman neighborhood



ARCHDIOCESE OF PORTLAND IN OREGON

THE CHANCERY OFFICE

2838 E. BURNSIDE, PORTLAND, OREGON 97214

MAILING ADDRESS: P.O. BOX 351, PORTLAND, OREGON 97207

June 1, 1983

The Reverend Donald A. Durand
St. Francis of Assisi Church
330 S.E. 11th Avenue
Portland, Oregon

Dear Father Durand:

I am pleased to notify you that I am appointing you pastor of St. Matthew Parish, Hillsboro, Oregon. This appointment will be effective August 1, 1983.

I commit to you the full care of souls in the above parish and I grant you all the faculties necessary for you to fulfill this office. You will bear the duties and responsibilities and enjoy the rights and the privileges accorded to pastors, in accordance with the prescriptions of the Code of Canon Law, the applicable decrees of the Fifth Provincial Council of Portland in Oregon, official Chancery letters and approved custom.

I have asked Father Stephen Breitenstein to represent me to receive your Profession of Faith and Oath of Office, and to preside over the ceremony of your installation, which should take place within ten days from the date of your appointment as pastor.

So as to facilitate the substitution of your signature for that of the outgoing pastor, we are enclosing herewith a letter certifying to the bank that you are the duly authorized, newly appointed pastor, and that your signature should accordingly be honored henceforth.

As you are no doubt already aware, Canon 466 requires that all pastors offer the Missa pro populo on the days appointed. It is no longer of obligation for the pastor of souls to offer the Missa pro populo on the days other than Sundays and Holy Days listed in the 1918 Code of Canon Law.

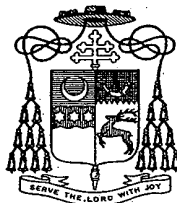
Praying God's blessing upon you and your labors in your new assignment, and with all good wishes, I remain

Fraternally yours in Christ,

+Cornelius M. Power
Archbishop of Portland in Oregon

OMP:gg

Enclosures



ARCHDIOCESE OF PORTLAND IN OREGON

ATTESTATION OF INSTALLATION OF PASTOR

THE CHANCERY OFFICE
2838 EAST BURNSIDE, P. O. Box 351
PORTLAND, OREGON 97207

In the Name of the Lord. Amen. Under the Roman Pontificate of His Holiness, Pope John Paul II, the Most Reverend Cornelius M. Power, Presiding Prelate of the Archdiocese of Portland in Oregon, I, The Reverend Stephen Breitenstein

Delegate of the Most Reverend Archbishop of Portland in Oregon, in the presence of the undersigned subscribers to this document, give to the Reverend Donald A.

Durand canonical possession of St. Matthew
Parish, Hillsboro, Oregon, to which he has been
canonically appointed.

The Reverend Donald A. Durand is now canonically
installed in possession of this parochial benefice, as this act testifies. We further
witness to the fact that the act of possession was publicly proclaimed and the canonical
requirements were properly fulfilled.

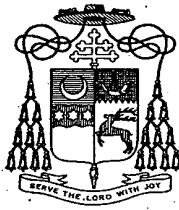
Given at Hillsboro in St. Matthew's Church
this 28th day of August, in the year of Our Lord 1983.
Rector

Barbara Vanoucken Donald A. Durand
Witness New Pastor

Wm. Delplanche + Kenneth Steiner
Witness Delegate of Archbishop

Church
Seal

(To be signed in duplicate; one copy for Archdiocesan archives, one for parochial.)



ARCHDIOCESE OF PORTLAND IN OREGON

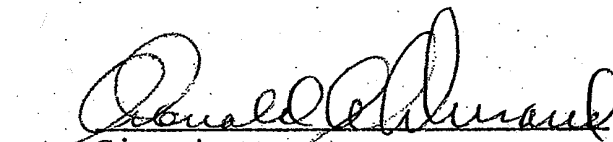
THE CHANCERY OFFICE
2836 EAST BURNSIDE, P. O. Box 351
PORTLAND, OREGON 97207

OATH OF OFFICE

I, The Reverend Donald A. Durand, promise before God,
under oath, and declare before the undersigned witness,
that I will faithfully and conscientiously exercise the
office of Pastor of
St. Matthew Parish, Hillsboro,
Oregon, which has recently been committed to
me, in accordance with all applicable laws and within the
limits of the letters of appointment.

So help me God and these Holy Gospels which I touch.

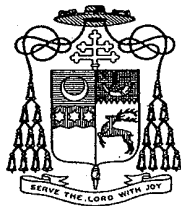
In the name of the Father and of the Son and of the Holy
Spirit. Amen.


Signature

August 28, 1983
Date

St. Matthew's Hillsboro
Place

Wm. Delplanche
Priest Witness



ARCHDIOCESE OF PORTLAND IN OREGON

THE CHANCERY OFFICE
2838 EAST BURNSIDE, P. O. BOX 351
PORTLAND, OREGON 97207

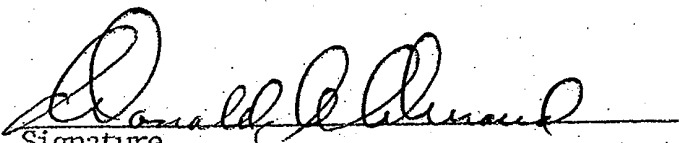
PROFESSION OF FAITH

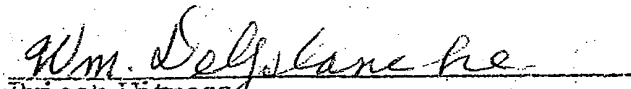
I, NN The Reverend Donald A. Durand, with firm faith, believe and profess all and everything that is contained in the Symbol of Faith (the Creed), that is:

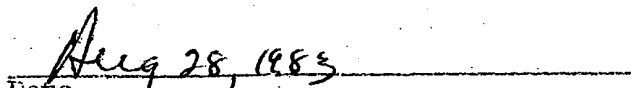
I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And I believe in one Lord, Jesus Christ, the only-begotten Son of God. Born of the Father before all ages. God of God, Light of Light, true God of true God. Begotten, not made, of one substance with the Father. By Whom all things were made. Who for us men and for our salvation came down from heaven. And He became flesh by the Holy Spirit of the Virgin Mary: and was made man. He was also crucified for us, suffered under Pontius Pilate, and was buried. And on the third day He rose again, according to the Scriptures. He ascended into heaven and sits at the right hand of the Father. He will come again in glory to judge the living and the dead. And of His kingdom there will be no end.

And I believe in the Holy Spirit, the Lord and Giver of Life, Who proceeds from the Father and the Son. Who together with the Father and the Son is adored and glorified, and Who spoke through the prophets. And in one, holy, Catholic and Apostolic Church. I confess one baptism for the forgiveness of sins. And I await the resurrection of the dead. And the life of the world to come. Amen.

I firmly embrace and accept all and everything which has been either defined by the Church's solemn deliberation (Latin words: *solemni iudicia definita*) or affirmed and declared by its ordinary magisterium concerning the doctrine of faith and morals, accordingly as they were proposed by it, especially those things dealing with the mystery of the Holy Church of Christ, its Sacraments and the Sacrifice of the Mass, and the primacy of the Roman Pontiff.


Signature


Priest Witness


Date

October 26, 1983

U This is in response to your recent letter concerning your concern about Father Durand's style of leadership in your parish of St. Matthew's.

O I guess I would first agree with you that when a new leader comes into a place he shouldn't make changes too rapidly, and it does really help if such a person establishes a relationship with the people he is dealing with before he makes too many changes.

P On the other hand, I do know Father Durand quite well. When I first came into Portland to work in the Archdiocese, I was taken in at St. Francis as a resident by Fr. Durand, and I found him to be a very able and competent leader. His style, however, is very different from that of Father Cieslinski. Also his concept of renewal is different from that of your former pastor.

I guess I would encourage you to try to be a little more patient and accepting of him and not too judgmental. He is not a bad person; he is a good one.

Y If you like, I will speak to him about your concern, as I will to Fr. Roce.

I hope that you have been able to talk with Fr. Durand yourself and tell him your concerns. It is always harder to go through a third party. I also believe as a matter of good, personnel policy, one should go to the source of one's distress first and often more times as a first method for redress. This is sometimes hard to do, especially in the case of a priest and the way we have sort of looked at them from afar in the past. But I would encourage you to give him some feedback about what you feel.

Thanks you for writing to me and telling me your impression of things there. I hope all can be worked out better in the future.

Sincerely in Christ,

qW:gg

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

REDACTED

October 26, 1983

C I have received your letter of complaint about Father Durand. There is not too much I can say except that I am sorry that his style is offensive to you.

O I know from personal experience, after having lived with Father Durand at St. Francis Parish when I first came to Portland for two years, that he is a very able and competent parish leader. It is true, however, that his pastoral style and his concept of parish renewal is significantly different than Father Cieslinski's. Maybe you are judging him too much by what you are used to. Father Durand does have the support of the Archbishop, Bishop Waldschmidt and the Personnel Board in this assignment. I would encourage you to just be nice to him, support him and try to get to know him better. It is up to the priest to decide who gives out Communion, what he wears in giving homilies and such like considerations.

P It is also true that we are living in the American Catholic Roman Catholic Church. Things are different than they used to be and alot of the extrinsics have changed.

Y I am sorry that you are distressed, but I would encourage you to see the good in Father Durand. There is lots of it there. Thanking you for your letter and hoping you can get to feel better about all of this, I remain,

Sincerely yours in Christ,

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

JW:gg

REDACTED

PD 0618

November 7, 1983

I was happy to receive your good letter regarding Father Donald Durand. I have received some letters and phone calls criticizing his style as a priest and the differences they experience in him as they compare him to Father Cieslinski, who had been at St. Matthew's quite a number of years.

You have estimated Father Durand's character very well. He is a good man with lots of integrity who is more inclined than Father Cieslinski was to do some of the newer renewal programs in a parish. So he in conscience will go that way. I hope he can make the changes he feels should be made with some understanding on the people's part.

Most of the criticisms I have of Father Durand have to do with externals - what he wears and when, how he has decided to use his time and for what, how he has changed the way that communion is administered, etc. I guess I feel that we Catholics have in the past made externals too important and it is my view that they serve the faith, but they are not the faith.

So I am thankful that you support Father Durand, even though you probably don't like some of his changes either. You are showing very good will.

I was out to visit with Father Durand yesterday. We discussed some of the complaints that have come to me and some of his ideas that are behind why he has made the changes he has. He is doing the best he can at the moment and I supported him and the pain he is feeling over this new work in this new place for him.

It is my hope that the parishioners in general will support him, although I am sure that there will be some that will not open their minds to being pleased by his leadership.

We can all continue to pray for one another that we hear the Lord's word in the experiences that the Lord sends us. Thanking you again for your support and interest and with best wishes, I remain,

Sincerely in Christ,

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

JW:gg

REDACTED

PD 0619

November 7, 1983

C I am writing to acknowledge your recent letter in which you are distressed with the changes being created by Father Durand and you seem to be distressed just in general about Father Rice.

O I was out visiting with Father Durand just the other day, and he is also suffering under the changes that he feels should be made, so it is not just the people who disagree with him that feel the pain of the changes. There are also people in the parish that agree to most of the changes he is making, so it is not an open and shut case of his lack of prudence.

P I do know Father Durand very well; I lived at his rectory for two years when I first was asked to come in and work for the Archdiocese. I know that he is a man of great integrity and has a strong mind about what the renewal of Vatican II is all about. He is also a good leader and does respect people. I get the feeling from some of the calls I have gotten that he is not being respected, himself by some of the people in the parish. The way they talked to me was obstreperous and sort of profane. You were kinder in your letter than some communications that I have had.

Y At any rate he was selected to be in Hillsboro by the Archbishop and the Personnel Board, and it is too bad that some of the parishioners cannot be a little more open to his style. I would hope they would learn to be in time.

I have heard nothing from Sister Alberta. I feel that if she wishes to contact me, that is her privilege. She has spoken with me before about other things. I do know that Father Durand is for Catholic schools; he had one at his last parish, St. Francis in Portland. But Father Durand is a different person than Father Cieslinski, and he is in a different place with regard to renewal, so that is the reason for the tensions I would think.

I haven't had a meeting with Father Rice yet, but I will do so soon and relate to him some of the things that you allude to in your letter about him.

I would think that it would be good for you to tell Father Rice in person what your disagreements are with him. But you should do so with kindness

REDACTED

PD 0620

November 7, 1985
Page 2

along with firmness. I wouldn't advise that you call him a liar, however, as that is a judgment that you know his heart. What is a lie and what is a perspective is pretty hard to distinguish sometimes.

I am appreciating ~~of~~ hearing from you and I do hope things will be improving in the future there. In the meanwhile, try to get to know the ~~pre~~sts a little better if you can.

Sincerely in Christ,

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

JW:gg

REDACTED

November 7, 1983

C I am writing in answer to your recent letter ~~of~~ complaining against Father Donald Durand, the new pastor at St. Matthew's/

O I am sorry that you are feeling badly about his being there. Father Durand is of a different thinking and style than was Father Cieslinski. He is very interested in programming some of the renewal ideas of Vatican II and the changes that he is making in that direction are apparently not acceptable to some of the people in the parish.

P It would be my desire that people be a little more open to change than they often are.

Y I did go out and have a visit with Father Durand last week, and he is also feeling the pain of his lack of reception by an aggressive few. His view is not that he is not serving the people. But he is different than Father Cieslinski is and his ideas about renewal are different than Father Cieslinski's, so I am sure that his type of service is different from the previous pastor.

But I wouldn't agree that Father Durand is lazy, or not a good leader or doesn't have integrity. And I know him well, as I lived with him when I first came to Portland to work for the Archdiocese. I was a resident in his rectory at St. Francis for two years. He is a fine leader and a hard worker; he is just a different kind of leader than Father Cieslinski and has a different style.

I am sorry that the way he pastors is unpleasant for you, and I do hope that in time you will get to know him better and perhaps see more of his good attributes.

I appreciate your writing. When I was out visiting with him last week, I already told him of some of the complaints that I have heard from you and from others. I hope he can also be open and sensitive to your feelings in ways that he feels he can.

Thanking you for your letter and for your interest and including my prayers for a better future for the parish, I remain,

Sincerely yours,

REDACTED

JW:gg

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

PD 0622

December 16, 1983

Dear Father Durand,

I note that you are marking the twenty-fifth anniversary of your ordination to the priesthood. May I offer you my sincere congratulations and felicitations, and assure you of a remembrance in my Mass on your anniversary and in my prayers.

I am sure you look back upon your twenty-five years of service to the people of the Archdiocese with considerable satisfaction. While there have been many new appraisals of the priesthood of Jesus Christ over the past few years, for you I am sure there has been little change except in your understanding of the great privilege it has been to serve Almighty God and the Church as an ordained priest.

I join your parishioners and your many priest friends in wishing you many fruitful years in the priesthood as you begin your second quarter century of service as a priest of the Archdiocese of Portland.

May I take this occasion to extend to you on behalf of the priests, religious and laity of the Archdiocese our heartfelt gratitude for your dedicated service over the years, and for the generous spirit in which it has always been given.

With kindest personal regards and best wishes, I remain

fraternally ~~fraternally~~ yours in Christ,

c/cornelius M. Power
Archbishop of Portland

Rev. Donald Durand
447 S.E. 3d
Hillsboro, Oregon 97123

ST. MATTHEW'S CATHOLIC CHURCH

447 S.E. Third Avenue
Hillsboro, Oregon 97123
648-1998

January 23, 1984

JAN. 24 1984

Thank you very much for your very courteous letter questioning the reason for baptisms, anointings within Mass, and stating your opposition to the practice. I appreciate very much your willingness to confront the issues of disagreement directly; it certainly makes it easier to respond directly.

We have done the anointing of the ill and elderly on Sunday at all the Masses, on the feast of Christ The King, and plan to do so once a year.

We have begun infant baptism at Sunday Mass approximately once a month, being careful to note in advance the times of the Masses where the baptism is celebrated, and careful not to schedule the same Mass each month.

We also have done renewal of marriage vows at Mass, upon request of parishioners at anniversary time, to the best of my memory twice since I've been at St. Matthew's.

I agree with you that the Consecration and the Communion are the focal points of the Mass (I would include the readings of Holy Scripture). But I disagree that they have in any way been lost in the shuffle. We have very carefully followed the liturgical directives in placing these events either at the beginning of Mass, or after the Gospel. We have also been quite careful in not allowing these special celebrations to extend the time of Mass beyond the usual hour celebration.

I think the disagreement you have is with the liturgical directives of The Holy See and the Archdiocese. We have not done anything contrary to the liturgical laws of the Church, and are implementing these perhaps for the first time in St. Matthew's, but in fidelity to the Church's directives. We have tried to give background information and explanation to prepare for these inclusions in the Mass, and are indeed sorry that these directives had not been done here sooner, as the ceremony of each sacrament in turn was renewed. I know that not every pastor has cooperated with these changes, but I cannot justify such a stance in my pastorate.

I think the decisions a pastor must make can, at times, be very difficult. I believe that I have taken into account the needs and wishes of people at St. Matthew's, and am not following just my own. The Church has asked her priests to lead her faithful to a fuller participation in The Liturgy in accord with the directives of The Vatican Council and the decrees on the liturgy.

REDACTED

ST. MATTHEW'S CATHOLIC CHURCH

447 S. E. Third Avenue
Hillsboro, Oregon 97123
648-1998

-2-

It is not right for a priest not to do what the Church asks of him because he might encounter opposition.

The deeper issue behind the celebration of these sacraments at Sunday liturgy is, I think, a Theology of The Mass. The Body of Christ, consecrated and shared in Communion, solemnly proclaimed in The Scriptures, is also in the community of faithful in prayer and celebration. Each sacrament either leads to The Eucharist (as do Baptism and Confirmation) or receives added meaning from The Eucharist (as The Sacrament of Anointing). The Church is asking us to celebrate with the whole community these actions of Christ and to recognize the power of The Lord working in our midst.

I offer this explanation and justification of this dimension of my pastoral practice with the hope of persuading you to reconsider your opposition and the offer of further conversation of dialogue with you if you so desire. I also stand as the appointee of The Archbishop, perfectly ready to offer him my resignation at any time he loses confidence in me. I may not be the right priest for this assignment. I did not request this parish, I have no possessiveness about it. If he feels I am pushing too fast for these changes, I am very willing to step down.

Thank you for your letter. I hope I have been as straight forward and courteous in return.

Sincerely



Rev. Donald A. Durand
Pastor

cc Archbishop Power

ss

ARCHDIOCESE OF PORTLAND IN OREGON

2838 EAST BURNSIDE, P.O. BOX 351
PORTLAND, OREGON 97202

February 13, 1984

OFFICE OF
PERSONNEL DIRECTOR

I received the copy of the parish questionnaire that Fr. Durand evidently gave to the people of the parish for their consideration.

As far as I know there is no rule that says a pastor cannot ask questions of his parishioners -and that appears to be the only thing that Fr. Durand is doing with this questionnaire. It is a good thing to know what most of the parishioners are thinking. About the only way one can find this out is to ask them in some way.

Also there is nothing essentially wrong with taverns. Christ himself went out among "sinners and taxcollectors" and we have to be open-minded enough to allow others to go where they wish, otherwise we are allowing ourselves to make judgments of "guilt by association".

I would hope that you would go a little easier on your pastor. He is a good man, I know because I lived with him for two years at St. Francis.

Sincerely yours,



Rev. Joseph Wood, OSB
Clergy Personnel Director

REDACTED

PD 0626

Many today agitate for further change, and suggest a Vatican Council III to address issues that provoke controversy. For discussion's sake, how would you stand on the following issues?

1. _____ The use of altar girls at Mass.
2. _____ The ordination of women.
3. _____ Married clergy.
4. _____ Further relaxing of annulment procedures.
5. _____ Inter-communion with Protestant churches.
6. _____ Election of bishops.
7. _____ Lay participation in appointment of pastor.
8. _____ Church approval of the birth control pill.
9. _____ Re-examining the liturgy to remove "sexist" language.
10. _____ Lay administrators of parishes.

Among the Popes of recent years, which do you most sympathize with? And why?

- _____ Pope Pius XII
_____ Pope John XXIII
_____ Pope Paul VI
_____ Pope John Paul I
✓ Pope John Paul II

*Mrs Clarence Rachel
Rt 3 Box 626 B
Hillsboro Ore
97124*

Rate yourself and take the opportunity to discuss with others - after church at coffee and donut hours; on the way home with family and friends, with your children, at your next party.

Dear Sr. Woods

I find this a very disturbing paper to be passed out along with our Sunday bulletin. These decisions should be left to our Pope to decide and us to listen. St Matthew is messed up enough without this. To make things worse my boys came home a ball game the other night and told me that all three of the priests were in the tower. Don't you think one of them could plan to stay at the house? What if there was an emergency

CHANGE IN THE CHURCH

We who live in the time of the Vatican Council II have experienced this Council, and its decrees, as a powerful force for change in the Church. As a basis for discussion, rate yourself on the following issues that were brought about by the Council, or occasioned by the Council:

- 1 - Totally disapprove
- 2 = Disapprove
- 3 = Indifferent
- 4 = Approve
- 5 = Totally approve

1. _____ The change in language from Latin to English at Mass.
2. _____ The active participation of the laity at Mass.
3. _____ The use of lay readers.
4. _____ The use of lay Eucharistic Ministers.
5. _____ The practice of Holy Communion under both forms.
6. _____ Celebration of Baptism at Sunday Masses.
7. _____ "Face to face" Sacrament of Reconciliation.
8. _____ Communal Penance Service.
9. _____ The change from "Extreme Unction" to the "Sacrament of Anointing of the Elderly and Sick".
10. _____ The change from the Baltimore Catechism to the various modern religious education manuals.
11. _____ The introduction of Parish Pastoral Councils.
12. _____ The new Code of Canon Law.
13. _____ The modernization of garb for religious.
14. _____ The re-introduction of married deacons.
15. _____ The ecumenical movement.
16. _____ Lay theologians and preachers.
17. _____ The "streamlining" of marriage annulment procedures.
18. _____ The emphasis on Holy Scriptures in the Church, in study and in prayer and worship.
19. _____ The use of folk music and modern musical instruments at Mass.
20. _____ Decentralization of church authority.

February 16, 1984

Thank you very much for your kind and thoughtful letter with regard to Father Donald Durand and Father Norm Rice. It is always encouraging to hear from people who have appreciated the very earnest and sincere efforts of our priests.

Please keep our priests, and our bishops, too, in your prayers.

Again thanking you for taking an interest in the affairs of your parish, and for taking the time to write to share your thoughts with me, I am

Sincerely yours,

+Cornelius M. Power
Archbishop of Portland

REDACTED

ST. MATTHEW'S CATHOLIC CHURCH

447 S.E. Third Avenue
Hillsboro, Oregon 97123
648-1998

February 17, 1984

Rev. Joseph Wood, OSB
Personnel Director
The Chancery Office
P. O. Box 351
Portland, OR 97207

Dear Father Wood:

Thank you for your phone call alerting us to the concern of the family taking care of Graziella Boucher about pastoral care for her.

One of our most faithful Eucharistic Ministers had been bringing Holy Communion to her weekly. When Graziella became seriously ill, I responded at once to a call seeking pastoral help. She has been given the Sacrament of Anointing of the Sick. I arranged for a lay woman of the parish to look in on her during the day, when Barbara Voyles, who takes care of her, would be at work.

In the meantime, she was hospitalized. I have looked in on her at least twice a week, bringing her Holy Communion. Our Deacon has seen her each time he has done the hospital visits (usually three times a week). And, our hospital helpers have also seen her.

She is often asleep and is indeed very frail. She may not remember the visits we have made. She has not been able to receive Communion lately, and we have had to be content with a blessing. She is a dear woman, and very close to death.

I do not understand the reason for Barbara Voyles complaint. In truth, we have, all of us together, given much pastoral care to Graziella. I think perhaps, that, since Barbara is not present when we visit, she thinks we have not been there. A phone call to us would have reassured her of our concern and care. In truth, Graziella is as prepared as anyone could be in her illness. I am hurt that, despite our efforts, Barbara would feel a need to report us for neglecting Graziella. I do not know what more we could do.

Sincerely,



Rev. Donald A. Durand

DD/db

cc: Barbara Voyles

*Tae - Meanwhile,
Graziella has died. I had
a long visit with Mrs
Voyles who said she
could not get through
on the phone to me -
I debate that - but
it becomes a moot point.*

*Thanks
for
the
good
word.*

PAT KIERNAN INTERVIEW - April 3, 1984

Father Kiernan is happy at St. John's in Milwaukie. He found it difficult there at first, but is getting the feel of the parish now. He has proceeded slowly, he said and has been making sort of a research to see where the people of the parish are. He is trying to introduce more lay ministries and more shared decision-making by the people. Father Kiernan is very pleased with the work of his associate, Father Millican and also Father O'Hara is living at the parish house and does some work in the parish. I spoke to Father Kiernan about the possibility of having Father Stobie also work in the parish and he suggests, if possible that he work at Springfield with Father Brennan. But if there was no other assignment for Father Stobie at this time, he would be willing to take Father Stobie as an associate.

DON DURAND - April 5, 1984

Father Durand was in for an interview. He has been having trouble since his assumption of the pastoral responsibility at Hillsboro. Some of the people there are very traditional and very verbal about wanting little or no change. Father Durand has not been able to agree to that and has slowly, but steadily introduced all the the changes strongly suggested by Vatican II and since. There has been much criticism over this by a strong few. He does have supporters in Hillsboro and slowly things seem to be coming along. He has had seriously doubts, however, if he wishes to continue in the task with the difficulties he has faced. He feels lately that he could continue, however, if Father Rice was given a small parish of his own. He sees Father Rice as well meaning, but without much finesse in the way he pursues progressive change. So Father Durand says it is difficult to live with his own mistakes, but almost intolerable to live with the mistakes of two. He would ask that Father Rice be considered for a place of his own, by July 1984. He would be able to function with the help of his intern, John Schmidt. If he could have another associate it would be helpful. But if this isn't done, Father Durand will have to leave Hillsboro, he says.

ST. MATTHEW'S CATHOLIC CHURCH

447 S.E. Third Avenue
Hillsboro, Oregon 97123
648-1998

May 6, 1984

Rev/ Joseph Wood
Personnel Director
The Chancery Office
2838 E. Burnside

Portland, Oregon

Dear Joe,

I note the vacancy at Molalla and a deadline for inquiry about a pastoral appointment. I am interested.

Presently, we at St. Matthew's are going into a pastor evaluation procedure. We will invite you to participate at critical junctures in the process. It is too early to tell how this evaluation will turn out. but my inclination at present (and my own personal evaluation of my time here) leads me to request a move soon. I would like to keep options open.

Thank you for your patience during a trying time.

Sincerely,



Rev. Donald A. Durand

ST. MATTHEW'S CATHOLIC CHURCH

447 S.E. Third Avenue
Hillsboro, Oregon 97123
648-1998

May 7, 1984

To: Parish Council

From: Fr. Don Durand

Re: Late Night Saturday Noise

I would like to make members of the Council aware of the continuing problem in the living situation at the parish house. I speak of the late Saturday night, early Sunday morning, noise at the Knights of Columbus Hall. Last summer, the hall was let out virtually every weekend and the noise became unbearable. Neighbors have complained. We at the Parish house find it impossible to sleep when hard rock music blares into such late hours, followed by spilling out into the street when the party is over.

Incidences subsided a bit during the colder rainy months. We anticipate that it will increase again with the coming of warmer weather. Generally, the groups seem to be wedding parties that have dances that go on and on, louder and louder.

We talked to the Knights of Columbus at length about the problem, and thought we had agreed to a compromise. It is our understanding that groups renting the facility would shut down and be cleaned up and gone by 11:00 PM. However, the noise and the late hours continue unabated. This past Saturday, May 5, the place was still jumping at 3:00 AM.

When I have the 6:00 AM Mass, I get up at 4:30 AM. When I do not, I get up at 5:30 AM. I cannot function on only a few hours sleep and I cannot sleep through all the noise, nor can I be prayerful when I am in such a rage.

It occurs to me that the city of Hillsboro has a noise ordinance. I intend to inquire more carefully into the law and my rights as a citizen. I think it would be an embarrassment to call the police to file a complaint, but I am at wits end to know what to do.

Many clergy are now living in apartments away from the rectory. I suggest to the Council that this is a good option. I am looking into the cost of rental apartments in the area.

I am not willing to live on in silence when the neighbors are making so much noise. Can the Council mediate a solution?

cc Knights of Columbus
Rev. Joseph Wood, Personnel Director

May 10, 1984

Rev. Donald Durand
St. Matthew Church
447 S.E. 3rd
Hillsboro, Oregon 97123

Dear Father Durand:

We have received your application for St. James Parish at Molalla, Oregon. The Board will consider your application along with others and inform you as to the results of the deliberations with the Archbishop.

We appreciate getting your application and also the good work you are doing at your present assignment.

Faternally,

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

JW:gg

ARCHDIOCESE OF PORTLAND IN OREGON

2838 EAST BURNSIDE, P.O. BOX 351
PORTLAND, OREGON 97207-0351

OFFICE OF
PERSONNEL DIRECTOR

June 5, 1984

MEMORANDUM TO: ARCHBISHOP POWER

FROM: Fr. Joseph Wood, OSB

RE: MESSAGE FROM [REDACTED], Member of the St.
Matthews' School Advisory Board in Hillsboro

phoned with his view about the recent meeting of the school advisory board at Hillsboro parish. He said they decided as a board to shift about \$10,000 from a regular savings account to a high interest account in another bank to get 8+% of interest over the summer rather than the 5% they were getting in the savings account.

2. The board approved of this transfer, but the approval came after Father Durand had to leave the meeting for another meeting scheduled at the same time.
3. He feels Sr. Alberta and the board was not at fault in doing this and will send us the minutes of their meeting and a few other meetings of the same board.

REDACTED

PD 0635

June 8, 1984

AN OPEN INVITATION TO ALL CONCERNED MEMBERS
OF ~~ST. MATTHEW'S PARISH~~ COMMUNITY

Dear Parishioners of St. Matthews,

I spoke with Bishop Paul Waldschmidt this morning and invited him to an open meeting with Father Don Durand, our pastor, Father Joseph Wood, the Personnel Director for the Archdiocese, and the concerned members of St. Matthew's. Because of the Bishop's schedule, which includes the priests' retreat next week and the bishops' retreat the following week, it was impossible to schedule a meeting in the next two weeks which all of them could attend.

Bishop Waldschmidt suggested that anyone with a question, whether on scheduling, Vatican II, Liturgy or any other problem relating to our faith community, address the concern to our parish priest, Father Don. Copies of these concerns would be made and mailed to the Chancery office (Bishop Waldschmidt and Father Wood).

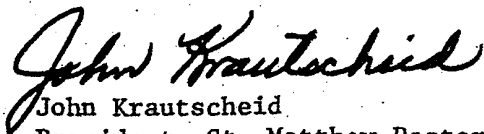
After Father Don has a chance to answer these questions at a public hearing-- (I would like to suggest the evening of June 21st at the Pastoral Council meeting)--any areas not resolved could be handled by the Bishop at a later date. If all questions could be routed to the parish house by Monday, June 18th, it would give Father some time to look them over and have suggestions for answers that would be acceptable to the parish, understanding that there will probably be compromise in some areas that are only matters of personal preference.

Suggestions that are provided by members of the parish community as a means of improving the Christian feeling of the parish and a new and greater unity will be considered as a step in that direction.

Realistically, this is one of your greatest opportunities to become active participants in the St. Matthew's Community. I have not gone to the Bishop earlier because I felt that the problems could be solved at our parish level. The Bishop agreed that we should make that effort first and then any unresolved differences which involve the teachings of the Church could be answered after more thorough study, rather than with off-the-cuff answers.

We would also like to hear from those of you who are concerned, but do not have any problems with the current program at St. Matthew's. The Bishop was pleased to hear of the progress being made through our open meetings for the budget on Monday and Wednesday. He expressed faith in our ability to take the next step on our own, but also assured us that like a parent, he is there to guide our steps if we need him.

Let us make this effort to communicate. The Peace of Christ be with all of you, and may His Peace make us all secure in His service.



John Krautscheid
President, St. Matthew Pastoral Council

JK:jk

cc: Bishop Paul Waldschmidt
Father Joseph Wood
Father Donald Durand

MEMORANDUM:

On June 5, 1984, I met with Father Donald Durand at my request to discuss some of the problems he was having with certain people in St. Matthew, Hillsboro, parish. I told him that I was somewhat aware of these problems because I had been receiving quite a number of letters from people, a month or so ago from parishioners who had objections to his style of pastoral ministry, and during the past few weeks from strong supporters of his ministry. I told him that I knew why he was having such problems, particularly in view of the fact that some updating had to be done in that parish, and that I wanted him to continue as pastor of the Hillsboro parish. I believe that he appreciated this vote of confidence.

He brought up a question which had been bothering him during the previous week or so, when he discovered that Sister Alberta, S.S.M.O., Principal of the Hillsboro parochial school, had opened a "secret" bank account in the amount of \$10,000 from funds that were accumulated at the school. Father Durand had violently opposed such unilateral action, and was of a mood to "fire" her. He had talked this matter over with Sister Fidelis, and was informed that, if Sr. Alberta did not remain at St. Matthew Parish, there could be no replacement for her from the Sisters of St. Mary of Oregon. This was not by way of threat, but simply a statement of conditions as they were in the community. Father Durand still felt that he could not tolerate this kind of action, but, after considerable discussion of the alternatives, all of which would be detrimental to the school, he agreed to try to "live with this" and hope that future dealings between himself and her would be on a higher trust level.

Sr. Alberta apparently had the approval of the three-member school advisory board which was put in place by Sr. Alberta, and which does not really act as a school board as such. Their purpose evidently was to obtain a higher interest rate for the money, which otherwise would have earned less in the existing school's account. Father Durand did not object to this reasoning, except that such money he felt should be deposited with the Chancery in the form of D notes, and in any case he should have been informed of a new school savings account. His name and that of the Archbishop did not appear on this so-called secret account. To do this was not only against Fr. Durand's policy, but against Archdiocesan policy as well.

Hopefully there is now an understanding between Fr. Durand and Sr. Alberta, even though there probably will continue to be some tensions in their relationship.

+C.M. Power

June 7, 1984.

June 21, 1984

To: Members of Evaluation Subcommittee

From: Fr. Don Durand

Re: One year pastoral evaluation

First of all, a word of thanks for serving on an evaluation subcommittee that challenges us both to embark on uncharted waters. This is an important step for me to take in my ministry and I enter it with honesty and willingness to learn. I respect your honesty and integrity as well.

In the absence of forms to fill out or regular methods of procedure, I offer the following self-evaluation as my analysis of this past year at St. Matthew's and my pastoral ministry here.

I. In my opinion, the personnel procedures of the transfer of Fr. Cieslinski and my appointment were poorly done. It was a shock for most of the parish. There had been no warning, no time of sorrowing, no time for thinking through and accepting the meaning of pastoral change. Nor was there any consultation with parish leadership over matters of goals, objectives, parish priorities, and such common pastoral concerns.

The "get acquainted" meetings, by random selection dictated by the alphabet, were very positive. They were a time of introduction of pastor and people, but also of people with other people of the parish. They also became a simple form of a "needs assessment" which gave direction to further pastoral planning. (The Parish Council might well consider repeating this experience for purposes of further planning.)

II. Major Pastoral-Liturgical changes. Many significant changes were introduced to the parish this past year. A list would include:

A. Parent baptismal preparation policy and group infant baptism at Sunday Mass. This was in contrast to the "private" baptism of the previous administration.

Positive: The process of bringing policy matters to the Parish Council for decision was an important precedent set by this policy. The community dimensions of infant baptism celebrations are important both for the parents and families and for the parish as a community. (Fr. Norm's homily to introduce this policy is a classic of fine preaching!) We are in the midst of recruiting and training couples to help with parent classes.

Negative: Opposition and resistance to this policy surprised me. Resistance on the part of the parents of the newly baptized could often be interpreted as discomfort in standing up before the congregation, a sense of imposing on the community fostered by negative comments of parishioners, and most seriously, a sense of not being a part of a community. Resistance on the part of some (many?) in the parish seems most often to be expressed as "why are you interfering with the Mass".

B. Communion under both forms. Offering the chalice at each Mass necessitated recruiting many more Eucharistic ministers.

Positive: After initial confusion in scheduling and procedures, the choice of communion under both forms seems to have gone well. Certainly the fuller expression of food and drink is more faithful to the Lord's Last Supper. The need for more lay ministers of Communion has led to the involvement of high school age young parishioners, a distinct plus in my opinion.

Negative: Opposition to this change also surprised me. Some do not want the option offered at all, much less themselves take the step of sharing the cup. It saddens me to see the numbers, who walk right on by. Though this has been regularized since fall, the Easter liturgy survey surfaced the criticism that Holy Communion was a "wine tasting party". I'm not sure what the critic would have said about the Last Supper had he/she been there. I interpret this opposition as betraying a profound ignorance of sacramental theology accompanied by a closed-mindedness to our pastoral efforts to educate.

C. Celebration of the Sacrament of Reconciliation: options of face-to-face confession; communal penance celebrations; permanent reconciliation rooms.

Positive: We have experienced an overwhelming expression of approval from those who have participated at both the Advent and Lenten forms of communal penance. There was much trepidation and hesitation, but my impression is that even the skeptical were reassured. Lenten participation seemed much more comfortable than the first Advent celebration. We also had many good comments on the new reconciliation rooms.

I felt that the children's experience of the sacrament was outstanding. At all educational levels, First Confession, grade, junior and senior high celebrations of the sacrament, many positive and affirming comments by parents, teachers and students reassured us of the effectiveness of this change.

Negative: Opposition to the new reconciliation rooms remains intense and often vicious. Suggestions of tearing holes in the screens of existing confessionals, disgust with the cost of carpentering the rooms, anger with the bible reading "distraction", all were compounded by accusations of "hanky-panky" and sexual solicitation made by a widely circulated letter of Fr. James Stanton, retired priest, substituting at North Plains, and obviously a confidant of a disgruntled parishioner. I believe this letter and a public pulpit denunciation by name has done much harm and has formed the fears of many. I kept the Archbishop informed and requested a letter of clarification and support from him. He, however, was unwilling to do more than speak with Fr. Stanton. I felt unjustly accused, unwilling to respond in kind and alone and unsupported by the Archdiocese at a critical time in parish life.

D. Hiring of the music director. I saw this as a good example of participative decision making by concerned members of the parish, choir members, liturgy committee, and Parish Council.

Positive: As one of the greater needs to emerge out of the "get acquainted" meetings, this seemed to be a logical step to fill a position the parish had once had. My efforts, though rusty and out-of-practice, to lead the choir through Christmas, were an evidence of my commitment to quality worship. The selection of Mark Parkison and his excellent performance has, I think, vindicated our collective decision. I think it worthy of noting that I deliberately put my weight behind Mark because of his classical Church music background, and his relatively traditional stance in liturgy. He has brought a firm and stable hand to the selection and performance of music in the liturgy, provided countless aids to worship for celebrant and congregation as well as organists and choir. In my opinion, with time and support, he will continue to prove himself a valued staff member of St. Matthew's.

Negative: Most of the complaints I have heard have been about money: the cost of Mark's salary (meager though it is). Otherwise, criticisms lump him in with the whole new administration.

E. Innovative elements of liturgy: Christmas, Lent, Holy Week and Easter. These include such touches as use of Gregorian chant, candlelight services, special children's liturgies and homilies, ways of high-lighting liturgical actions, processions, etc. etc.

Positive: I have received a great deal of favorable response to these efforts at restoring touches of ancient tradition to liturgy, at the same time expressing the needs of today's people in the renewed liturgy of Vatican II. I believe that this is one of my pastoral strengths.

Negative: I am dismayed at the amount and depth of opposition to any change in liturgy, no matter how large or small. Many of the Easter liturgy survey questionnaires betrayed bitter, deep, cynical opposition to, not just the Holy Week-Easter liturgy celebrations, but to any and all aspects of liturgical renewal. "Leave my Mass alone" seems to sum up the attitude of many.

There seems to be particular (and vehement) opposition to the Catechumens. (I always thought that converts were an indication of the health of the community. I took great pride in our new converts.) I am not sure how to interpret this anger. Perhaps it reflects a feeling of jealousy, that they are getting so much attention?

I do see this opposition as a clash of values. I am committed to the scriptural-liturgical renewal of the Vatican Council. I am not committed to devotionism in Church life today (though I do not deny it has a place). Devotions of all kinds, the rosary, benediction, novenas, May crownings, Stations of the Cross, private revelations, all night exposition of the Blessed Sacrament, etc., are secondary to the liturgy. They have received more than enough pastoral promotion in this parish. The liturgy, the celebration of the sacraments and the sacred scriptures, have not. I see continued clashes of value systems ahead if I remain in this parish.

I was disappointed at the numbers attending and participating at Holy Week services. I compare the attendance with the average Holyday, and shake my head in puzzlement. Is it all reduced to legalism?

F. Catechesis and celebration of First Communion, First Confession, Confirmation. Many requests for greater parental involvement surfaced, leading us to introduce some changes, mostly attitudinal. Special sessions for parents and sponsors were held to explain and encourage parental participation. A public forum was held to debate the policy of Confirmation, especially the age of Confirmation candidates.

Positive: We received many, many positive comments from parents and from students as well. The Confirmation forum elicited good participation. A change of age was not made, but changes to deepen the program were made policy by the Parish Council. I thought it was a good example of processing policy suggestions.

Negative: Some parents did not like the First Communion celebration. Some were too far back to see the altar. Some did not like being with their children. Some were outspoken against the "caterpillar-butterfly" homily. The children seemed to like it.

III Administrative - Parish Life Changes.

A. Transition from Parish to Pastoral Council. Establishment of Administrative Council.

Positive: While there was confusion and hesitance in the beginning, I think that the transition has gone well. I was particularly pleased with the workshop, and the response of council members. The discernment process for choosing members of the Administrative Council was exemplary. The Administrative Council has begun well, with good committee work, and the Parish Pastoral Council continues to do well. I think we are working well together. I believe that both Councils are taking seriously my determination to share collegially in parish decisions.

Negative: I worry that some members have not been comfortable with the changes, the split into two distinct Councils. I detect some fear for where it's all headed. I own my own impatience at times with process, the need for all to "come on board", the slowness of meetings and the time involved in getting decisions through the steps of Council deliberation and consensus.

It is clear to me that we - on either council - do not all share the same vision of Church. We need time of reflection together, retreat time, the building of trust.

B. The budget process.

Positive: Full disclosure of finances, both income and expenses, has been welcomed as part of parish life. The responsible work of both school and parish financial committees deserves an A+ as will the effort to present our financial needs to the parish.

The public budget hearings, along with the preceding work sessions, were a turning point in parish life. The Councils, working together, betrayed a maturity, a patience, a commitment to process that impressed everyone. These were held at a time when the turmoil in the parish had reached a boiling point. In truth, the openness, frankness and dedication shown at these meetings gave me hope that this past year has not been in vain.

Negative: It is my guess that open hearings and participation in the budgetting process were so new that many approached the process with fear. At the same time, rumors and rumors of rumors, have circulated about fear of school closure and a lack of clergy support for the school. These rumors are virtually impossible to trace down, but worse, they poison the well of trust between priest and people.

SUMMARY

We have come a full year's circle of parish life as of July. It truly is time to evaluate.

I know that I did not judge well the width and depth of opposition to change in the Church. I had not in any way anticipated, nor have I had any experience of, the viciousness, the ugly hatred, the narrowness of outlook of some who call themselves Catholic Christians.

I have been willing to let the parish see some of this hate in the form of anonymous calls and letters, the dark side of parish life. I have been questioned and challenged about my morals, accused of perverting teenagers, misguiding children in matters sexual, soliciting in the reconciliation rooms. No one has yet provided me with the particulars of any accusation. I have never in my life had to deal with such viciousness.

I have always thought that a priest ought to be a man of peace and prayer, a refuge for those troubled with matters of conscience, a person of forgiveness and reassurance, in short, a mediator of God's love. That has become increasingly hard to do.

I think we must acknowledge that my appointment here was a mistake on the part of the Archdiocesan Personnel Board. The qualities I bring to parish ministry - creativity, musical and liturgical expertise, closeness to children; a sense of social justice, commitment to collegiality, are not values received or cherished by many in this community. I once thought that hard work and love could win people over. I was mistaken. In sum, my time here this year has been very difficult, for me as well as for those who are in opposition to my pastorate. There have been many times I felt we did not belong to the same Church.

All of this is not to deny that others (many?) have had a new vision of Church, a deepening of biblical and liturgical experience. I have had some wonderful moments with those who have been trusting enough to be of open mind and heart. I have found some friends who will remain such always.

I have tried to let all the community in on my moments of doubt, my hurt, my confusion. This has perhaps been too much for many.

The question for me now is, where do we go from here?

In my lengthy visit with the Archbishop, I discussed my difference with Sr. Alberta, and this in the context of the entire year at St. Matthew's. I offered three times to resign; he three times refused to accept my resignation.

I am willing to accept the fact that he, with his personnel board, has reason beyond my vision for sending me and keeping me at St. Matthew's. I do not wish to split the parish any further. I do believe that there are many whose opposition has hardened to the point they will not be won over. On my part, I am steadfast in leading us in the ways of Vatican II. My best achievement has been the encouragement of the Parish and Administrative Councils to take ownership of the parish and its direction.

I foresee conflict ahead. I think some have left St. Matthew's, perhaps never to return. The threat of withholding money only serves to make me more resolute. I do not intend to cover over and hide the conflict in the community. I have made enormous personal changes in coming to Hillsboro. But I will not waver on matters I know are central to renewal in the Church.

I take this evaluation process seriously. If I am open to evaluation, I also in turn can evaluate the parish, and these comments reflect my evaluation of St. Matthew's. The outcome of all this is in our hands.

For me, if the next parish meeting to resolve dissension goes well, I will be open to agreeing to another year. If not, the Archbishop will get my fourth and final resignation offer.

For you, if you wish to offer another year to me as your parish priest, I will consider acceptance. But if you do not, I will resign without rancor and move on.

My one regret is that what seems so reasonable in parish life has proved so painful.

GENERAL STATEMENT:

Father Durand insisted that the evaluation process take place, the Personnel Sub-Committee of the Administrative Council (Joyce Curran, Nancy Rhein and Winnie Schaefer) worked with Mary Koehler and Ann Reiley from the Pastoral Council in preparing and distribution of the form and this presentation of the summary.

The evaluation form was given to members of the Pastoral Council and the Administrative Council in mid-June, it was given to the staff, office secretaries and twelve parishioners, selected at random, for a total of 54 forms out. Thirty ~~four~~ forms were returned with one person choosing not to answer the questions.

Because of the length and complexity of many of the forms, remarks presented here have been condensed. The forms will be given to Father Durand with the recommendation that he read and study them for helpful and constructive suggestions and remarks.

The Committee wishes to thank each of you who assisted with this procedure.

PART I JOB DESCRIPTION

1. Provides a meaningful celebration of Eucharist:

Strongly agree	22
Agree	7
Don't know	1

2. Serves as counsel to councils:

Strongly agree	9
Agree	18
Don't know	3

3. Serves as counsel to Liturgy Commission and activities:

Strongly agree	9
Agree	13
Don't know	8

4. Provides counseling and education for individuals, groups:

Strongly agree	10
Agree	14
Disagree	1
Don't know	5

5. Provides counsel to Finance Committee:

Strongly agree	5
Agree	19
Disagree	3
Don't know	3

6. Assists in indentifying maintenance needs, supervises security:

Strongly agrees	7
Agree	16
Don't know	7

7. Participates in neighborhood-community activities:

Strongly agree	6
Agree	12
Don't know	12

8. Participates in vicariate:

Strongly agree	2
Agree	5
Disagree	3
Strongly disagree	2
Don't know	18

9. Represents St. Matthews (church and school) before Archbishop:

Strongly agree	7
Agree	13
Disagree	1
Don't know	9

10. Coordinator between parish and school, etc.:

Strongly agree	3
Agree	8
Disagree	5
Don't know	14

REMARKS FOR PART I

1. MASS-DEVOTION

Father Dons celebration never leaves me with the feeling he is performing a routine.

Easy to understand and able to apply to my own life.

Shows respect and responsibility as celebrant. Likes pauses for reflections (2 replies fit this statement).

Celebration meaningful, prayerful (3 responses fit).

Deeper and richer meaning to Mass when Father Don celebrates.

Father Dons deep devoutness and spirituality is most appreciated.

Masses beautiful, homilies meaningful.

One of his areas of strength.

Has a beautiful voice.

Would like to see a greater choice of Masses offered.

2. COUNCIL ADVISOR

Father has done a tremendous job of guiding in this transitional year.

Thinks that the Council still strives to please the pastor rather than face the issues as they stand. We must strive for more independence and respect for differing opinions.

3. LITURGY

Very good on Liturgy (2 responses fit this statement).

One of his strong areas.

Entirely directs Liturgy activities and doesn't always let leadership develop (3 responses fit)

REMARKS FOR PART I

4. COUNSEL TO PEOPLE

Marriage prep is good, has answered young peoples questions.

Compassion and understanding are strong points.

Good as time allows.

Engaged Couple group work has been good, couples pleased.

Father Don made time for us one evening before a baptismal class, we appreciated his time.

He's willing to take time from busy day for parishioners.

I had a personal problem - Father Don always returned my calls promptly and kept appointments without delays.

5. FINANCE

I wish we as a parish were more fiscally responsible.

Appears to rely on staff for financial info.

I really appreciate what Father Don has done for the parish, I feel he has allowed us to own our parish for the first time.

Extremely cooperative in this, provided leadership even tho it became a personal, painful role.

Needs to be a little stronger in expressing what is important to him as pastor.

Has not yet grasped our accounting system, tho time is needed to do so.

6. MAINTENANCE

Hiring of Jim Wright was a real asset to the operation of parish.

Provides needed help to maintenance man with youth helpers.

Aware of everything happening at parish.

Appears to rely on staff for this input.

Best improvement made - the new sound system.

7. COMMUNITY

Would rather see him involved in vicariate than Hillsboro Leadership Program, "charity starts at St. Matthews".

Eager to learn more about community and aware of state news.

Very positive about Father Dons involvement in the Greater Hillsboro Leadership Program (5 responses fit this statement).

No time - send a representative possibly.

8. VICARIATE

Delegate a representative

9. ARCHBISHOP

He has tried.

There has been good communications in this area.

The Sisters should be represented in any decisions or reports that go to the Archbishop.

Represents the parish yes, school ??

REMARKS FOR PART I

10. SCHOOL-PARISH COORDINATOR

Father Don may have to accept a more active function in the school.

Wish he could visit the school more so that the children could get to know him as a person and as a priest.

Sister Alberta and the faculty have not welcomed Father Don into the affairs of the school except at weekly Mass.

Is this really his responsibility?

He has offered himself at every opportunity to be involved.

Better communications would be helpful (3 response fit this statement).

Has had problems communicating his interest in St. Matthews School to the satisfaction of Sister Alberta and some of the parents.

PART II LEADERSHIP AND ADMINISTRATIVE SKILLS

1. Offers an environment for others to work with their potentials:

Strongly agree	13
Agree	9
Disagree	4
Don't know	4

2. Delegates authority:

Strongly agree	18
Agree	6
Disagree	3
Don't know	3

3. Communicates his goals and his ideas:

Strongly agree	7
Agree	15
Disagree	4
Don't know	4

4. Obtains, listens, responds to feedback from others:

Strongly agree	14
Agree	10
Disagree	5
Don't know	1

5. Opportunity for others to grow in spiritual life:

Strongly agree	13
Agree	14
Disagree	1
Don't know	2

6. Resolution of parish conflict:

Strongly agree	14
Agree	10
Disagree	2
Strongly disagree	1
Don't know	3

REMARKS FOR PART II

1. OTHERS TO WORK

Father Don is encouraging and helpful (3 responses fit this statement).

Recognizes people and their potentials and lets them accomplish the task even tho they may fall short of the expected goal.

He put PEOPLE back in charge of the parish.

Leads by guiding instead of ordering and bring out thoughts of the staff.

His style is liberating - truly values the contributions of others and makes one want to grow. He is a pleasure to work with.

This is one of Father Dons gifts and crosses. Sometimes I'm not ready to accept this responsibility.

Expects the best you can give. Fully supports and encourages, offers help and ideas.

Appears to allow too much open rein . . . not fully in control.

Too much tension in parish, I'm not working at projects.

Often feel intimidated by Father Don because of his abilities which are so much greater than mine.

People are growing in responsibility.

2. DELEGATES AUTHORITY

People need to have guidelines so they know the limitations they are working with.

He delegates generously, But still keeps his finger in the pie.

Appreciate the fact he is reaching out to the community to use his gifts and talents.

He's willing to assist in completing jobs.

Must delegate more.

Sometimes too much delegating (2 responses fit this statement).

Positive and excellant (5 responses fit this statement).

3. COMMUNICATES WITH EASE

Perhaps he communicates too clearly, saying what we don't want to hear.

I never cease to be amazed at his knowledge.

He has an idea a minute. Sometimes it is difficult to sort out.

Sometimes not clear, causing pain on both sides (2 responses fit this statement).

Clearly communicates HIS choice.

Clearly and in multiple ways.

Sometimes I see you ponder and wonder what you are thinking.

Believe he tries, but not always clear to the parishioners.

People need to listen more.

Needs to be more precise in speaking from pulpit and with large groups, one on one is excellant.

4. OBTAINS AND LISTENS TO FEEDBACK

A good listener - a good leader.

Not consistent.

Likes the from the Pastors Desk column in the bulletin.

Listening is a strong point (2 responses fit this statement).

Doesn't take time to obtain enough feedback from others.

Responds well to questions and complaints.

Has gone beyond the call of duty. Time to invite LESS feedback from the malcontents.

He tries.

Bravo !! Excellant !!

We all need more honesty and openness.

5. OPPORTUNITY FOR OTHERS TO GROW IN SPIRITUAL LIFE

Very good in this area/ a very prayerful man.

Forces others to look deeper into themselves.

Prays from the heart.

Teaches us to pray by being totally involved in his prayer.

Sets a good example in liturgy - weak in devotions, maybe leave this to a dedicated layman.

Asks people to become responsible themselves.

Would like to see 2 or more in rectory for prayer together.

6. PARISH CONFLICT:

Doesn't think that recent meetings did any good. Nothing came out of them.

He deals with problem openly and fairly and honestly (3 responses fit this statement).

Does provide for resolution, however few problems have been resolved.

We're all still trying to figure out the "row" and wonder whys?

But this cannot be resolved if community doesn't strive to the goal.

Provides compromise that can be accepted by most reasonable members.

Above and beyond the call of duty (3 responses fit this statement)

Time to cease being all consumed by problems (2 responses fit).

We're learning.

When he knows the facts.

Parish meetings helped.

Feel bad he's had to go thru this.

He has gone the extra mile to achieve unity.

Hard parish to please - he is trying, an area to still work on.

PART III CLERGY GOALS (set by Father Durand a year ago)

1. Expand lay participation:

Satisfactory	20
Still needs work	6
Not satisfactory	2
Don't know	2

2. Transition of councils according to Canon Law:

Satisfactory	20
Still needs work	2
Not satisfactory	1
Don't know	7

3. Integrate contemporary vision into parish life:

Satisfactory	13
Still needs work	13
Don't know	4

4. Integrate a wide spectrum of liturgical forms on Sundays:

Satisfactory	19
Still needs work	4
Don't know	7

5. Integrate a liturgical variety into weekday celebrations, etc.:

Satisfactory	9
Still needs work	4
Not satisfactory	2
Don't know	15

6. Challenge St. Matthews into social awareness in parish life:

Satisfactory	1
Still needs work	12
Not satisfactory	4
Don't know	13

7. Peoples programs:

Satisfactory	20
Still needs work	4
Don't know	6

PLEASE NOTE

No remarks will be printed from Part III, in general these are for Father Durand to work on, himself.

SUMMARY OF THE EVALUATION COMMITTEE

Although there is work yet to be done in this parish in many areas, the evaluations show that we've headed into the right direction.

SUMMARY OF THE EVALUATION COMMITTEE

The first year has been rough, with Father Don being crucified many times over. The changes have been made very fast, maybe too swiftly, and perhaps this has added to the resentments and problems felt by a part of the parish family.

We, as a committee, whole-heartedly recommend and plead with Father Don to give St. Matthews parish another year under his direction.

ST. MATTHEW'S CATHOLIC CHURCH

447 S.E. Third Avenue
Hillsboro, Oregon 97123
648-1998

June 25, 1984

Rev. Joseph Wood, OSB
Personnel Director
2838 E. Burnside St.
Portland, Oregon 97214

Dear Father Wood

Enclosed are the letters received at St. Matthew's Parish in response to my earlier letter asking for the concerns of the parishioners.

Five letters with questions (2, 9, 11, 12, & 15) together with letters 8, 10, 1 and 13 were read in their entirety with the exception that the signatures were not read nor was any reference made to names of individuals (letter 2).

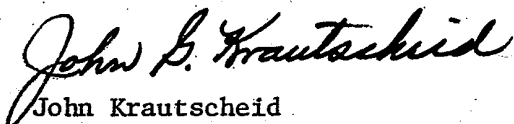
I feel that the anonymity of the writers was totally protected at the meeting. After Father Don answered the questions posed, a short break was taken followed by clarification of the answers on any of the earlier letters. This was followed by questions or comments from the floor by those in attendance that may or may not have written letters. (I do not know as several of the letters were unsigned.)

I felt that the session was well accepted on the whole. Some people may feel better, just having vented their feelings. Some of the complaints would probably not be possible for God to make all of the people happy.

A tape was made of the meeting and would be available if you have any questions. If you feel there is more follow-up necessary after reading the tone of the letters, I would appreciate you letting me know of what you might suggest.

Thank you for your cooperation in this very important matter.

Sincerely yours in Christ



John Krautscheid
St. Matthew's Pastoral Council, President
3250 NW Jackson Rd.
Hillsboro, Oregon 97124

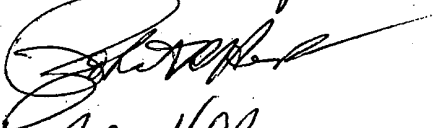
ss

Enc.

July 23, 1984

We the undersigned representatives from the St. Matthews Administrative Council and Pastoral Council have read the Annual Evaluation Summary of Father Don Durand.

We find the positives overwhelming, and the criticism very constructive. Based upon the summary comments and our own personal experiences with Father Don in the past year, we would like to recommend that he remain with us as pastor for another year.

Joyce Curran	David N. Matteo
Ulinnie Schaefer	John Krautschke
	Laura A. Bekken
John Hillman	Kathy Kaufmann
Tom Mow	Bill O'Ree
Bill Weber	Kathy Rhein
Thomas J. Flaherty	Mary Koehler
David D. Roogen	
Ray Vanderspeijer	

18 representatives present
plus Fr Don, Fr Wood
& Fr Norm Rice

ARCHDIOCESE OF PORTLAND IN OREGON

2838 EAST BURNSIDE, P.O. BOX 351
PORTLAND, OREGON 97207-0351

OFFICE OF
PERSONNEL DIRECTOR

December 26, 1984

Here is a copy of Fr. Don Durands evaluation results form. The questions are based on his job description, so if you wished to use the questions you should tailor them to your own feelings about your job description. He knows that you want to look at this and is quite willing.

Father Joe Wood



November 16, 1985

Donald Durand
447 SE 3RD
Hillsboro OR 97123

Re: 46844 5313011022

To expedite a prompt reply to your recent inquiry, following is a brief explanation.

Your coverage with Blue Cross and Blue Shield of
Oregon represents benefits negotiated by your employer.
The denial of services provided by a naturopathic
physician is not a value judgement of services rendered,
but rather, it is simply the structure of the contract
which requires consistency in benefit application.
The need for a visit to a naturopathic doctor does
not, in itself, make the services an allowable expense
according to the terms of your group agreement.
Please refer to your benefit booklet for specific
coverage information.
I hope this information is of assistance to you.

If you have any further questions, or if we can be of further assistance to you, please do not hesitate to contact our office.

Thank you.

Karen Andersen
Customer Service

ST. MATTHEW'S CATHOLIC CHURCH

447 S.E. Third Avenue
Hillsboro, Oregon 97123
648-1998

November 13, 1985

NOV. 15 1985

Most Rev. Cornelius Power, D.D.
The Chancery Office
P. O. Box 351
Portland, OR 97207

Dear Archbishop,

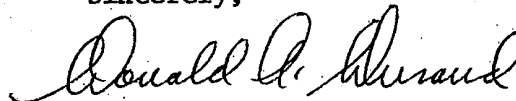
Last summer I injured my back, necessitating a trip to a Naturopathic Doctor. He treated my injury in two office calls, involving an X-ray and various heat and ultra-sonic treatments. I was very satisfied with his services and have been healed.

Once before, in 1977, I sustained a similar injury and spent a full week in traction in the hospital, along with many visits for physical therapy.

The 1977 treatment was covered by medical insurance. This latest was not. I have been in dialogue with Blue Cross, seeking an explanation as to why this treatment was disallowed. I enclose a copy of their latest response. It would seem that our contract does not include such coverage. May I ask why not? I am not able to understand why the more expensive treatment should be covered and not the less expensive. I surely could have entered the hospital, and even under the new regulations, I feel certain I could have obtained a second opinion. I chose an alternate treatment plan, and am penalized. The total is not so great. The principle is.

Thank you for your consideration of my problem.

Sincerely,



Rev. Donald A. Durand

DD:db

Enc.

CC: Karen Andersen, Blue Cross
Tom Manz, Vicar of Business Affairs
Dr. David Hinton, N.D.
Rev. Dennis O'Donovan, Presbyteral Council President

ARCHDIOCESE OF PORTLAND IN OREGON
THE CHANCERY OFFICE

2838 EAST BURNSIDE, P.O. BOX 351
PORTLAND, OREGON 97207-351

December 6, 1985

Rev. Donald A. Durand
St. Matthew Catholic Church
447 S.E. Third Avenue
Hillsboro, OR 97123

Dear Father Durand:

I am responding to your letter of November 13th to Archbishop Power regarding insurance coverage for a Naturopathic Doctor.

First, I sympathize with your concern over the principle that a more expensive treatment plan is covered and not a less expensive. Life does sometimes seem to have bothersome little absurdities.

The problem can be stated briefly. At this time, Blue Cross does not recognize a Naturopath as a Doctor. Blue Cross will only pay for medical treatment rendered by a Doctor as they have defined it. Our present plan does not define Naturopath as a Doctor although we have broadened the coverages to include Chiropractors.

As I'm sure your Dr. Hinton has told you, Naturopath's have been fighting an uphill battle for recognition and acceptance by both the medical profession and the insurance industry for years. Fortunately, they are making some progress, for like you I believe they are a viable alternative. You might enjoy the enclosed special report on alternative medicine from the December 2 issue of Business Journal especially pages 17, 18, 20 and 23.

At our next evaluation of our health insurance plan for the September 1986 renewal date, I will be happy to explore the possibility of adding such coverage. Thanks for your concern.

One last thought, Father. If your back injury was job related, your medical bills might be covered by our self-insured workmen's compensation coverage.

Hope all is well with your parish family. Kindly remember us in your prayers.

Best regards,

Tom Manz

Tom Manz
Vicar for Business Affairs

TM:kkc

EVALUATION OF FATHER DON DURAND

December, 1985

GENERAL STATEMENT

Father Don requested that an evaluation be performed. His previous evaluation form was used as a guide to writing the questions which covered the job description, leadership and administrative skills and 1985-1986 goals.

The evaluation form was given to members of the Administrative Council, Pastoral Council, staff, office personnel and a cross section of parishioners, selected at random. Sixty four forms were distributed with fifty four returned, being a 84% return.

Because of the length and complexity of most of the form questions remarks printed here have been condensed. The forms will be given to Father Don with the recommendation that he read and study them for helpful and constructive suggestions and remarks.

The evaluation committee wishes to thank each of you who assisted with this procedure.

Members of the committee are: Joyce Curran, Nancy Brink, Winnie Schaefer and Carolyn Vanderzanden

SIGNATURE PAGE COMMENTS

Did not sign because:

- a. Not sure comments will help pastor or parish
- b. It might alter my relations with the pastor

Job description needs revision to reflect the most important work of the priest - spiritual guidance.

To know that something is being done doesn't necessarily agree with how it is done. Need evaluation that measures values of the efforts.

PART I - JOB DESCRIPTION

1. Leads the parish in a meaningful celebration of the Eucharist.

Strongly agree	40
Agree	11
Disagree	3

Eucharistic celebration serious, inter-active, meaningful, refreshing liturgical expressions, updated and have depth of spirituality. (15 responses)

Homilies good, explained very clearly, thought provoking. (3 responses)

Much of meaningfulness depends on openness of participation.

Although he is self reverent, he allows theatrics that detract from the simplicity of the message of the Mass. This takes energies from homilies and shifts focus of the Mass. (4 responses)

Does great with own interests and ignores concerns of others, i.e. type of chalice used, people uncomfortable holding hands during Our Father, communion on tongue - not under both species, less Eucharistic Ministers and/or Eucharistic (priestless) Services. (2 responses)

One of Father Don's strong skills and inspired in this area. Father Don always says Mass like it was his first time. (5 responses)

Amen !

2. Conducts a comprehensive sacramental ministry in the parish.

Strongly agree	20
Agree	29
Disagree	1
Strongly disagree	1
Don't know	2
Didn't answer	1

What is a sacramental ministry?

Theologically current, appreciate "over-haul" of sacramental programs, aware of needs of the parish and creates various models of celebrating, educating beforehand. (4 responses)

Very devoted and put his all into his priesthood

The penance service is beautifully done.

The dignity, significance and necessity of the sacraments has diminished by Father Don's encouragement. Want option for private baptism and scheduled private confessions in the old confessionals, wedding rehearsals to be conducted by Father Don. Also want all sacraments administered by priest, unless an emergency. (6 responses)

His primary concern is to hurry thru things to save time.

Doesn't like to give time to administer sacraments (confessions), rosary, novenas, adoration of Blessed Sacrament and baptism classes. (2 responses)

Few small problems left - want selection process to Eucharistic Ministry program. (2 responses)

3. Provides counsel and works with the Administrative & Pastoral Councils.

Strongly agree	13
Agree	26
Disagree	4
Strongly disagree	1
Don't know	10

Wish he could adjust his schedule to attend both meetings monthly. Councils would benefit from more of his input and clarification of councils' roles. Father has frustrated council members attempts to draw up guidelines and implement them. Works well with certain individual members, but doesn't allow councils to function effectively in their roles. (6 responses)

More Pastoral than Administrative.

Has done much to empower and keep both councils focused. Father gives guidance blended with leadership. Does a good job here. (5 responses)

Uses councils as a rubber stamp for his interests.

Like Father Don's attitude that this is our parish and he is here to help us.

He works well with staff, councils and all people at St. Matthews. (3 responses)