MAURICE GRAMMOND
**PERSONAL RECORD OF REV. Maurice Ronald Grammond**

(Confidential)

Father's Name: Arthur (deceased)
Mother's (Maiden) Name: Mary J. Schuster
Birth Date and Place: 7/25/20 Portland, Oreg.
Present Citizenship: U.S.
If Naturalized, Date and Place: 
Seminary High School—Dates and Places:

<table>
<thead>
<tr>
<th>College—Dates and Places</th>
<th>9/39 to 1/42</th>
<th>University of Portland</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Seminary—Dates and Places</th>
<th>1/42 to 1/45</th>
<th>Mt. Angel</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1/45 to 8/45</td>
<td>St. Edwards—Seattle</td>
</tr>
<tr>
<td></td>
<td>9/47 to 5/50</td>
<td>St. Paul's St. Paul, Minn</td>
</tr>
</tbody>
</table>

Post-Graduate Work—Dates and Places: none

<table>
<thead>
<tr>
<th>Degrees—Dates and Places</th>
<th>Philosophy and teaching certificate—Mt. Angel</th>
<th>1/45</th>
</tr>
</thead>
</table>

Ordination—Date and Place: June 3, 1950 Portland
Ordaining Prelate: Archbishop Howard
Ordained for What Archdiocese or Community: Portland
If Incardinated in Archdiocese of Portland, Date:
If Not Incardinated, Date of Arrival in Archdiocese:
What Foreign Languages Can You Speak?

Name and Address of Nearest Relative or Friend: mother —Mary Grammond Portland
List of Ecclesiastical Dignities and Date of Reception:

State Any Special Work or Assignment and Give Dates: 

(Over)
<table>
<thead>
<tr>
<th>Parishes and City</th>
<th>Position</th>
<th>From</th>
<th>To</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sacred Heart, Newport</td>
<td>Assistant</td>
<td>July and Aug 1950</td>
<td></td>
</tr>
<tr>
<td>St. Mary's Boys Home</td>
<td>Assistant Sup't and Sunday Masses at North Plains &amp; Vernonia</td>
<td>Aug 28,'50 to Aug 1952</td>
<td></td>
</tr>
<tr>
<td>St. Boniface Parish and High School</td>
<td>Ass't in Parish 3 Masses on</td>
<td>Aug 1952 to Jan 15, 1953</td>
<td></td>
</tr>
<tr>
<td>Sublimity</td>
<td>Sunday in 3 different places, In charge of Mill City Mission Teacher in High school and grade school Prefect of Discipline; taught Latin and religion. P.E. teacher for High school boys and upper grade school boys. Director of teenage club. Coach for High school and grade school---3 football and 5 basketball teams. Had to attend 65 basketball games in 3 months.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Our Lady of Victory</td>
<td>Administrator</td>
<td>1/15/53 to 2/28/53</td>
<td></td>
</tr>
<tr>
<td>Christie Home for Girls</td>
<td>Administrator</td>
<td>1 month</td>
<td></td>
</tr>
<tr>
<td>Assumption Portland</td>
<td>Assistant</td>
<td>4/53 to 8/56</td>
<td></td>
</tr>
<tr>
<td>Our Lady of Sorrows</td>
<td>Assistant</td>
<td>8/56 to 8/ 59</td>
<td></td>
</tr>
<tr>
<td>St. Michaels Oarridge</td>
<td>Pastor</td>
<td>8/59 to 1/66</td>
<td></td>
</tr>
<tr>
<td>On sick leave</td>
<td>1/66 to 5/1/66</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Visitation Verbourt</td>
<td>Administrator</td>
<td>5/1/66 to 8/28/66</td>
<td></td>
</tr>
<tr>
<td>Our Lady of Victory</td>
<td>Pastor</td>
<td>8/28/66</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>GRANTED SICK LEAVE</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>MEDICAL RETIREMENT</td>
<td></td>
<td></td>
<td></td>
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</tbody>
</table>

Parish Resided in at time of Priestly Ordination: St. Ignatius -- Portland
FATHER MAURICE R. Grammond, pastor at Seaside, will observe the 25th anniversary of his ordination at a Mass at 11 a.m. Sunday, May 23, in Our Lady of Victory Church, Seaside. A luncheon and reception in his honor will take place at the Seaside Hotel after the Mass, until 3:30 p.m. There also will be a reception at Arch Cape after the Saturday Vigil Mass on May 24.
Dear Reverend Father:

On May 5, 1935, His Excellency, the Apostolic Delegate, wrote to the Most Reverend Ordinaries of the United States as follows: "At the end of vacation, the parish priests shall submit a confidential report about the seminarians who live in their parishes. This report is to cover the general conduct of the seminarians during the vacation period and in particular their faithfulness to the spiritual duties. The parish priests shall add any remarks which may be proper in a particular case." This regulation recalls to our mind the instruction of the Third Council of Baltimore (Title 5, Number 177), and that of the Sacred Congregation of the Sacraments dated December 27, 1930.

Hence, we kindly ask you, dear Father, to respond as explicitly as you can, regarding the manner in which in your opinion Mr. Maurice Grammont complied with the rules laid down on the reverse side.

Gratefully yours,

Signed
Rector

Year 1945
Regulations, based mainly on the instruction of the Apostolic Delegate, to be observed during vacation by the students of Mount Angel Seminary, St. Benedict, Oregon.

1. The Seminarians should endeavor to assist at the Holy Sacrifice daily.

Q. Has the student assisted at the Holy Sacrifice daily?

\[\begin{array}{ll}
\text{yes} & \checkmark \\
\text{no} & \\
\end{array}\]

frequently but \(\varepsilon\) legitimately excused or \(\not\varepsilon\) not excused

seldom but \(\varepsilon\) legitimately excused or \(\not\varepsilon\) not excused

Remarks ________________________________

2. They should keep in mind their other spiritual duties: frequent reception of the sacraments, spiritual reading, recitation of the rosary, and visits to the Blessed Sacrament.

Q. Has the seminarian received the Sacraments of Penance and Holy Eucharist frequently?

\[\begin{array}{ll}
\text{yes} & \checkmark \\
\text{no} & \\
\end{array}\]

Remarks ________________________________

3. The seminarians should avoid with extreme caution all dangerous reading. They should rather devote some time to profitable reading and study.

Remarks ________________________________

4. The needed recreation which seminarians should have during vacation, as to place, persons, and circumstances, must be in keeping with their character as ecclesiastical students. In case of doubt, they will consult their pastor. The question of the seminarians' companions is of the utmost importance especially should they observe the due reserve toward the opposite sex.

Q. Does he show fondness for luxury and worldly amusement?

\[\text{No} \]

For intoxicating drink? \[\text{No} \]

Remarks ________________________________
Does he regard the other sex as becomes his vocation?

\[\text{yes}\]

Remarks

5. By their affectionate respect for, and by their ready obedience to their parents, the seminarians should be models to their brothers and sisters at home.

Q. Was conduct exemplary and edifying? \[\checkmark\] yes; no

Is his home environment conducive to the fostering of his vocation? \[\text{yes}\]

Remarks

6. During the vacation period the seminarians should remain in contact with their pastors.

Q. Has he called on his Pastor from time to time? \[\checkmark\] yes; no

Offered his services when opportune? \[\checkmark\] yes; no

Remarks

7. To accept a position, the seminarians need the express permission of the Bishop to be obtained through the rector of the Seminary or through the Diocesan Curia. The following employments are forbidden to seminarians: Positions in hotels, cafes, theatres, moving picture houses, places of amusements, such as dance halls, bathing beaches, billiard and pool parlors; positions in offices or shops in which persons of the other sex are employed; positions of a political character; also the driving of taxicabs; teaching in religious vocation schools, however, is highly recommended.

Q. Was he employed? \[\text{...........................................}\]

If so, what was his employment? \[\text{...........................................}\]

Remarks \[\text{...........................................}\]
8. Do the seminarian’s parents or relatives coerce him to study for the priesthood? Yes/No

Remarks ____________________________

Signed ____________________________

Date ________________________________

N.B. This letter should be filled out by the Reverend Pastor and forwarded to the rector of the Seminary.

A report of the above must be sent to the Most Reverend Ordinary of the diocese by the Rector of the Seminary, by the first of January of each year.
ST. EDWARD'S SEMINARY
KENMORE, WASHINGTON

Report of David Graham
Class First Theology for term ending June 1943

<table>
<thead>
<tr>
<th>Subject</th>
<th>Grade</th>
<th>Subject</th>
<th>Grade</th>
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</thead>
<tbody>
<tr>
<td>Dogmatic Theology</td>
<td>70</td>
<td>Philosophy</td>
<td></td>
</tr>
<tr>
<td>Moral Theology</td>
<td>70</td>
<td>Psychology</td>
<td></td>
</tr>
<tr>
<td>Ascetic Theology</td>
<td></td>
<td>History of Philosophy</td>
<td></td>
</tr>
<tr>
<td>Pastoral Theology</td>
<td></td>
<td>Biology</td>
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<tr>
<td>Sacred Scripture</td>
<td>61</td>
<td>Education</td>
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<tr>
<td>Canon Law</td>
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<td>Sociology</td>
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<td>Economics</td>
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<td>Church History</td>
<td>74</td>
<td>Latin</td>
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<tr>
<td>Sacred Liturgy</td>
<td>60</td>
<td>Greek</td>
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<td>Homiletics</td>
<td>70</td>
<td>English</td>
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<td>Catechetics</td>
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<td>Public Speaking</td>
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<tr>
<td>Hebrew</td>
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<td>Chant</td>
<td>85</td>
</tr>
</tbody>
</table>

(Passing grade is 60)

Signed: [Signature]
Rector
MEMORANDUM FOR THE ARCHBISHOP

Mr. Grammond came to the Chancery Office Thursday morning. He asked that we give you this letter and to tell you that he will come in again within a few days. He plans to be away for three or four days.

f.

September 4, 1946.
In Seminario Sancti Pauli

ANNO 1946-47

Primum SEMESTRE SPATIUM.

Praesentibus hisce litteris testamur Dnm. Mauritium Grammond dioecesi Portlandensi adscription, praelocationes ex disciplinis pro secundo studiorum Theologiae anno praeceptiss excepisse atque hoc testimonium meruisse:

<table>
<thead>
<tr>
<th>DISCIPLINA</th>
<th>IN EXPERIMENTIS</th>
<th>IN PRAELECTIONIBUS QUOTIDIANIS</th>
<th>Average for Semester</th>
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<tbody>
<tr>
<td>Theologia Dogmatica</td>
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<tr>
<td>Theologia Moralis</td>
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<td>Sacra Scriptura</td>
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<td>Historia Ecclesiastica</td>
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<td>Jus Canonicum</td>
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<td>Theologia Ascetica</td>
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<tr>
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<td>Catechetica</td>
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<tr>
<td>Musica</td>
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</tbody>
</table>

Optime—A (100—93)
Satis Bene—B (92—87)
Bene—C (86—81)
Sufficiente—D (80—75)
Insufficiente—E

Mores: A
Industria:

Datum ex Seminario Sancti Pauli, die 25 Januarii A. D. 1947

Tesorour, Rector.
In Seminario Sancti Pauli
ANNI 1946-47
Secundum SEMESTRE SPATIUM.

Praesentibus hisce literis testamur Dnm. Mauritium Grammond
dioecesi Portlandensi adscriptum, praelectiones ex disciplinis pro secundo
studiorum Theologiae anno praescriptis excepisse atque hac testimonium meruisse:

<table>
<thead>
<tr>
<th>Disciplinae</th>
<th>In Experimentis</th>
<th>In Praelectionibus Quotidianis</th>
<th>Semester Average</th>
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<tbody>
<tr>
<td></td>
<td>Ores Datis</td>
<td>Scripto Datis</td>
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</tr>
<tr>
<td>Theologia Dogmatica</td>
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<tr>
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<tr>
<td>Sacra Scriptura</td>
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<td>C+</td>
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<tr>
<td>Historia Ecclesiastica</td>
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<td>C</td>
</tr>
<tr>
<td>Jus Canonicum</td>
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<td></td>
<td>D</td>
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<tr>
<td>Theologia Ascetica</td>
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<td>E</td>
</tr>
<tr>
<td>Musica</td>
<td></td>
<td></td>
<td>F</td>
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</tbody>
</table>

Oprtms—A (100–91)
Satis Bene—B (92–87)
Bene—C (86–81)
Sufficiens—D (80–75)
Insufficiens—B

Mores: A
Industria: 
Datum ex Seminario Sancti Pauli, die: A. D. 19

Rector. J. Banda

PD 0870
August 26, 1946.

Mr. Maurice Grammond,
5603 S. E. Gladstone,
Portland6, Oregon.

Dear Mr. Grammond:

I have just received your letter of August 24. We too are crowded to capacity but since one student has withdrawn we shall accept you, provided your scholastic record for philosophy is satisfactory and provided you furnish a letter of recommendation from the Portland Chancery Office, from Mt. Angel Seminary and from your pastor. Please send us a transcript of your grades in philosophy at your earliest convenience.

Under separate cover I am sending you a catalogue and the preliminary blanks.

With all best wishes, I am

Yours in Our Lord,

R. G. Banks
Rector.

P.S. We open on Sept. 18.
GERALDUS
GRATIA DEI ET AUCTORITATE APOSTOLICAE SEDIS
EPISCOPUS SEATTLENSIS

Por praeestus litteras cunctis fidem facimus atque testamur dilectum Nobis in Christo

Mauritius R. Grammond

qui ratione commorationis post pubertatem per sex saltem mensos in Nostro Dioecesi, litteris testimonialibus Nostris indiget ut ad Ordines vocari possit, per totum illud tempus ita vitam et moros instituisse ut, quantum sciemus, liber ab omni censura et ab omni ordinationis impedimento o Dioecesi Nostra discessorit, adeoque ex hac parte nihil obstat quominus ab Episcopo suo aut a quocumque Episcopo cum Sancta Sede Apostolica gratiam et communionem habento ad Tonsuram aut Minores Maioresve Ordines promoveri possit.

Servatis in reliquo de iure servandis.
Contrariis quibuscumque non obstantibus.
Datum ex aedibus cancellariae Nostrae, sub signo sigilloque Nostris, ac Cancellarii Nostrorum subscriptione, anno Domini millesimo nongentesimo Die 7, die vero 30a mensis Ianuarii

EPISCOPUS SEATTLENSIS

V. CANCELLARIUS
DE MANDATO EXXI AC REVINI EPISCOPI
Maurice Grammond was confirmed in this Church May 7, 1933 by The Most Rev. Edward S. Howard, D.D.

Mar. 19, 1947
THE SAINT PAUL SEMINARY
SAINT PAUL, MINNESOTA

August 26, 1947

Rev. Edmund G. Van der Zanden, Chancellor,
Chancery Office,
2053 S.W. 6th Avenue,
Portland, Oregon.

Dear Father Van der Zanden:

The St. Paul Seminary will begin its 1947-1948 school year on Friday, September 12, and orders will be conferred at the close of the opening annual retreat.

The students listed below were recommended by the faculty for ordinations at the end of the last school year, and, if their pastor's vacation letter is satisfactory, will be eligible for orders at the opening of the present school year.

These students have presented to the rector the petitions for these Orders as prescribed by the Congregation of the Sacraments in 1930. These petitions will be kept in their files and will be forwarded to your office together with the other documents at the time of their ordination to the priesthood.

In order to allow your office sufficient time, I am applying at this early date for the required dimissorials. For the convenience of the ordaining prelate, and to avoid confusion in our files, may I ask that you issue a separate dimissorial for each of the following students:

TONSURE
James E. Mosely
Maurice Grammond

I, II, III and IV MINORS
Maurice Grammond

Because of delays in completing our program for 1947-1948 our new catalogue will not be ready only this week and will be sent to you on September 1.

With all best wishes and kindest greetings, I remain,

Yours in Our Lord,

RECTOR
September 4, 1947

The Very Reverend R. G. Bandas
St. Paul Seminary
St. Paul 1, Minnesota

Very Reverend dear Father Bandas:

I am pleased to forward to you the enclosed Dimisorial Letters in favor of James E. Rosely and Maurice Grammond.

I shall be pleased to have these young men receive Tonsure and Minor Orders in accordance with your letter of August 26, 1947.

With kindest good wishes,

Sincerely yours in Christ,

Archbishop
of Portland in Oregon
April 12, 1948.

Copy of letter sent to Mr. Maurice Grammond.

Mr. Maurice Grammond  
5603 S. E. Gladstone Street,  
Portland 6, Oregon.

Dear Mr. Grammond:

I have just received your request that we accept you as a student of the St. Paul Seminary next September. Since, as you say, you have the approval of your Most Reverend Archbishop, I shall register you for Theology III. Your class work as well as your conduct at the Seminary have been satisfactory, and the faculty has nothing against you. Should you change your plans, please notify me in time so that I may assign your room to some other student.

With all best wishes, I remain

Yours in Our Lord,

Rector.
April 15, 1948

The Very Reverend R. C. Bandas
Saint Paul Seminary
Saint Paul 1, Minnesota

Dear Father Bandas:

I was pleased to have your letter of April 12, telling me that you are accepting Mr. Grammond as a student for Third Theology next September.

Your courtesy in sending me this information is much appreciated.

With all best wishes for the continuing success of your work,

Sincerely yours in Christ,

Archbishop
of Portland in Oregon
THE SAINT PAUL SEMINARY
SAINT PAUL, MINNESOTA

September 13, 1948

Most Reverend Edward D. Howard, D.D.,
Archbishop of Portland in Oregon,
Chancery Office,
2053 S.W. 6th Avenue,
Portland, 1, Oregon.

My dear Archbishop:

The St. Paul Seminary began its 1948-1949 schoolyear on
Friday, September 10, and orders will be conferred at the close of
the annual fall retreat, on October 2.

The students listed below were recommended by the faculty
for ordinations at the end of the last schoolyear, and, if their
pastor's vacation letter is satisfactory, will be eligible for
orders at the end of the coming retreat.

These students have presented to the rector the petitions
for these orders as prescribed by the Congregation of the Sacraments
in 1930. These petitions will be kept in their files and will be
forwarded to your office together with the other documents at the
time of their ordination to the priesthood.

In order to allow your office sufficient time, I am apply-
ing at this early date for the required dimissorials. For the con-
venience of the ordaining prelate, and to avoid confusion in our
files, may I ask that you issue a separate dimissorial for each of
the following students:

TONSURE and all 4 MINORS

Earl Larson
Naurice Grammond

With all best wishes and kindest greetings, I remain,

Yours in Our Lord,

ThO Bandas
RECTOR

RG2/JR
September 16, 1943

The Very Reverend R. G. Bandas
Rector
St. Paul Seminary
St. Paul, Minnesota

Very Reverend dear Father Bandas:

I have sent you, under separate cover, dimissorial letters for Earl Larson and Maurice Gramond for tonsure and for minor orders.

We have written to Rome for the nihil obstat required for Mr. Earl Larson and as soon as it will have been received, it will be forwarded to you.

With all best wishes, I am,

Sincerely yours in Christ,

Archbishop
of Portland in Oregon
IN SEMINARIO SANCTI PAULI

ANNI 1948-1949

Secundum Semestre Spatium

Praesentibus hisce literis testamur Dnm.
Maurice Grammond

dioecesi Portlandensi adscriptum
praelectiones ex disciplinis pro tertio
studiorum Theologiae anno praescriptis excepisse atque hoc
testimonium meruisse:

<table>
<thead>
<tr>
<th>DISCIPLINAE</th>
<th>GRADUS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Theologia Dogmatica (2.75)</td>
<td>C</td>
</tr>
<tr>
<td>Theologia Moralis</td>
<td></td>
</tr>
<tr>
<td>Sacra Scriptura</td>
<td>C</td>
</tr>
<tr>
<td>Historia Ecclesiastica</td>
<td>C</td>
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<tr>
<td>Jus Canonicum</td>
<td></td>
</tr>
<tr>
<td>Theologia Pastoralis</td>
<td>B</td>
</tr>
<tr>
<td>Liturgia Sacra</td>
<td>C</td>
</tr>
<tr>
<td>Catechetica</td>
<td></td>
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<tr>
<td>Patrologia</td>
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<tr>
<td>Archeologia</td>
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<td>Cantus Gregorianus</td>
<td>C</td>
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<tr>
<td>Schola Cantorum</td>
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<td>Exercitia Catechetica Practica</td>
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<tr>
<td>Methodus Educationis Secundariae</td>
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<tr>
<td>Methodus Historica (M.A.)</td>
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<td><strong>Theologia Dogmatica (303)</strong></td>
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<td>Mores</td>
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</tbody>
</table>

Optime—A (100-95); Satis Bene—B (94-87); Bene—C (86-78); Sufficienter—D (77-70); Insufficiet—F; Incomplete—I.

Datum ex Seminario Sancti Pauli, die, 15a Junii
A.D. 1949

[Signature: G. Bandas]

RECTOR

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IN SEMINARIO SANCTI PAULI

ANNI 1948-1949

Tertium Semestre Spatium

Praesentibus hisce literis testamur Dnm.
Maurice Grammond

dioecesi Portlandensi adscriptum
praelectiones ex disciplinis pro tertio
studiorum Theologiae anno praescriptis excepisse atque hoc
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<td>Theologia Pastoralis</td>
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<td><strong>Theologia Dogmatica (303)</strong></td>
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Optime—A (100-95); Satis Bene—B (94-87); Bene—C (86-78); Sufficienter—D (77-70); Insufficiet—F; Incomplete—I.

Datum ex Seminario Sancti Pauli, die, 26 Febr.
A.D. 1949

[Signature: G. Bandas]

RECTOR

PD 0880
April 2, 1949

The Very Reverend Rudolph P. Bauder, Ph.D. Cap., STD FM
Proctor, The St. Paul Seminary
St. Paul, Minnesota.

Very Reverend Proctor:

I hereby ask that you kindly submit to His Excellency, the Most Reverend Edward D. Howard, D.D. Archbishop of Portland in Oregon, my request for promotion to the orders of Exorcist and Deacon.

I declare that in making this request I do so entirely of my own volition and with complete freedom from compulsion of any kind.

Respectfully yours,

Maurice O. Bradshaw
April 3, 1949

The Very Reverend Rudolph H. Bender, V.D. Off., S.T.D. et M.
Rector, The Saint Paul Seminary
St. Paul, Minnesota.

Very Reverend Rector:

I hereby ask that you kindly submit to His Excellency, the Most Reverend Edward D. Howard, D.D., Archbishop of Portland in Oregon, my request for promotion to the order of Sub-deacons.

I declare that in making this request, I do so entirely of my own volition and with complete freedom from compulsion of any kind.

Respectfully yours,

Maurice A. Brammond
The Most Reverend Edward D. Howard, D. D.
Archbishop of Portland in Oregon
Archbishops House
733 N. W. 20th Ave.

Your Excellency:

Our Rector, Father Bandas notified me that the faculty called me to the minor orders and also to the Subdeaconate, which orders are to be conferred at the end of this schoolyear.

I requested permission of the Rector to defer the Subdeaconate until the next schoolyear as I must work this summer. The Rector said that it is a rule of the seminary that if one should refuse orders he would then not receive them until the end of his last year, and he suggested that I write to you, Your Excellency, for your decision.

My only reason for refusing the Subdeaconate is that I must earn enough money this summer to provide for next year, as my parents cannot provide for me. And especially since the Subdeaconate curtails the reading of the breviary, I feel that along with working, it would be a burden.

I would like to receive the minor orders at the end of this schoolyear and the major orders at any time next year.

Knowing that Your Excellency sees my difficulty I ask your permission to defer the Subdeaconate until next year and that satisfactory arrangements be made with the Rector for my further reception of orders.

I thank Your Excellency for your kind attention and consideration, I remain

Respectfully yours,

Maurice Grammond

Maurice Grammond
Archdiocese of Portland in Oregon

Name ___________________________________________  
Parish ___________________________________________

Date of Birth _______________________________  Date of Adoption ____________

Subject of ___________________________________________  by reason of

[ ] DOMICILE AND ORIGIN  [ ] DOMICILE 
[ ] DOMICILE ACQUIRED  [ ] INCARDINATION

To Subject of Portland by reason of

[ ] INCARDINATION

DATE _______________________________  DATE _______________________________

Testimony of Legitimacy ......................  Filed at Chancery

Baptismal Certificate ......................  Notice sent to Seminary

Confirmation Certificate ......................

(To be filled in Dates)

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<th>Full Mins</th>
<th>Subdiacate</th>
<th>Diaconate</th>
<th>Priesthood</th>
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Petition Received at Chancery Office

Scrutinia Sent to Pastor

Scrutinia Returned to Chancery

Notice of Scrutinia Sent to Seminary

Testimony of Studies

Testimony of Rector's Interview

Testimony of Examination de Ordine

Testimony of Retreat

Testimonial Letters

Oath to Remain in Diocese

Oath of Freedom & Obligations

Oath Against Modernism

Profession of Faith

Dispensation from Age

Dispensation from Interstices

Dispensation from Non-Catholic Parent

Dispensation from Banns

Other Dispensations (Specify)

Notice to Publish Banns (Sent)

Testimony of Publication of Banns

Dimissorial (Sent)

Ordination

Notice to Church of Baptism

Testimony of Examination for Faculties

Church of Baptism .................................................

Church of Publication of Banns .................................................

Excercised to .................................................  Date
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### College Course

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### Theological Course

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PD 0886
# Advanced Studies

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April 21, 1949

Rev. E. G. Van der Zanden, Chancellor,
Chancery Office,
2053 S.W. 6th Avenue,
Portland, Oregon.

Dear Father Van der Zanden:

At a special faculty meeting on March 31, the students of the Archdiocese of Portland, listed below, were recommended for ordinations the first week of June, provided, of course, that they finish satisfactorily the semester's work.

Ordinations to the subdiaconate will take place on June 3. Unless requested by the respective Ordinary the Seminary does not notify pastors outside of the St. Paul Archdiocese concerning the provisions of Canon 998.

These students presented to the rector on April 3 and 4 the petitions for Orders, as prescribed by the Congregation of the Sacraments in 1930. These petitions will be kept in their files and forwarded to your office together with the other documents at the time of their ordination to the priesthood.

In order to allow your office sufficient time, I am applying at this early date for the required dimissorials. For the convenience of the ordaining prelate, and to avoid confusion in our files, may I ask you to issue a separate dimissorial for each of the following students:

**SUBDIACONATE**

James Mosley    Earl Larson    Maurice Grammond

At the faculty meeting all these students were voted "satisfactory".

With all best wishes and kindest greetings, I remain,

Yours in Our Lord,

[Signature]

RECTOR
Dismissals went St. Paul for Fr. Hammond for Subdiaconate
26:11:49
3 May, 1949

Mr. Maurice Grammond
The Saint Paul Seminary
Saint Paul 1, Minnesota

Dear Mr. Grammond:

After giving the matter of your letter of 6 April, 1949 considerable thought, I do not think that it would be well to defer the Subdeaconate until the next school year in order that you might be able to work this summer.

After you will have received Subdeaconate and will have returned to Portland for the summer, I think that it will be possible for us to arrange for some remunerative work for you to do that will be, at the same time, entirely consonant with your clerical state.

With all good wishes,

Faithfully yours in Christ,

Archbishop
of Portland in Oregon
July 25, 1949

The Very Reverend Rudolph H. Berdoes, Ph.D., O.P., S.T.D., S.T.M.,
Rector, The St. Paul Seminary
St. Paul, Minnesota.

Very Reverend Rector,

I hereby ask that you kindly submit to His Excellency, the Most Reverend Edward D. Howard, D.D., Archbishop of Portland in Oregon, my request for promotion to the order of Deaconate.

I declare that in making this request I do so entirely of my own volition and with complete freedom from compulsion of any kind.

Respectfully yours,

[Signature]

Maurice B. Brammond
Rev. Edmund G. Van der Zanden,
Chancellor, Portland in Oregon,
Archdiocesan Chancery,
Portland, Oregon

Dear Father Van de Zanden:

The St. Paul Seminary will begin its 1949-1950
schoolyear on Tuesday, September 13, and Orders will be conferred at the
close of the annual Fall retreat, on September 23 and 24.

The students listed below were recommended by the
faculty for ordination at the end of the last schoolyear, and, if their
pastor’s vacation letter is satisfactory, will be eligible for Orders at the
end of the coming retreat.

These students have presented to the Rector the
petitions for this Order as prescribed by the Congregation of the Sacraments
in 1930. These petitions will be kept in their files and will be forwarded
to your office together with the other documents at the time of their ordi-
nation to the priesthood.

In order to allow your office sufficient time, I
am applying at this early date for the required dimissorials. For the con-
venience of the ordaining prelate, and to avoid confusion in our files, may
I ask that you issue a separate dimissorial for each of the following
students:

DIACONATE
James Mosley
Earl Larson
Maurice Grammond

We are opening this year with a record enrollment of 270
students, representing 28 dioceses. Kindly keep us in your prayers.

With all best wishes and kindest greetings, I remain,

Yours in Our Lord,

Reverend G. Bandas
Rector.
The Very Reverend Rudolph G. Bandas
Hector
St. Paul Seminary
St. Paul 1, Minnesota

Very Reverend dear Father Bandas:

I am pleased to forward to you the enclosed dismissorial letters in favor of the following students for the Diaconate; James Mosley, Earl Larson, Maurice Grammond.

I wish to thank you sincerely for the kindly interest that you have shown for these students for the priesthood and trust that all will be in order for their reception of the Diaconate.

With all good wishes, I am

Sincerely yours in Christ,

Archbishop
of Portland in Oregon
PHYSICAL EXAMINATION

Date Sept. 10, 1946

All physical examinations must be completed before entrance. Items found normal may be ✓ checked.

1. Name Maurice Grammar Age 26 Height 68 inches Weight 130 lbs.

2. Past Medical History:

3. Eyes: Vision without glasses Right 20/20 Left 20/20

Corrected with glasses Right 20/20 Left 20/20

4. Ears: Hearing: Right 20/20 Left 20/20

5. Nose OK

6. Teeth OK

7. Throat OK - Tongue out

8. Blood Pressure BP 114/70 Pulse 72 (Rate) Reg (Character)

9. Heart OK

10. Chest and Lungs OK

11. Abdomen: Hemorrhoids none Hernia none

12. Genitalia OK

13. Endocrine System OK

14. Nervous System OK

15. Bones OK

Joints OK

Muscles OK

16. Any abnormalities or defects (mutilations, etc.) not sufficiently described above: none

17. Blood Wassermann Hemoglobin

Urinalysis Sp. Gr. Albumin Sugar Casts

18. Mantoux Test

(All positive reactors must be X-rayed.)

J. M. Murphy M. D.

Address Morgan Bldg.
Eduardus
Dei et Apostolici Sedis Gratia
Archiepiscopus
Portlandensis In Oregon

Dilecto in Christo, Mauricio Janyward,

I. - Cum tuae obsequiis suscipiam salutem et in Domino benedictionem.
II. - Nos plane conscripsit quod tuum servitium nostrum Archeidioecesi in futurum erit pertinere.
III. - Solum sufficiens et canonicum setate ad praedictum ordinem recipiendum polles.
IV. - Quod huncus es commoratus in seminario.
V. - Canonicum de annis cursus theologici, ad transtum turris, documento Nobis exhibito.
VI. - Exame de studiis feliciter perito.
VII. - Canonicum legem interstitium a te servata.
VIII. - Testimonium: Nihil obstat.
IX. - Publicationibus de tua futura ordinatio in ecclesia.
X. - Postquam spirituibus exercitatis per temporis tare praescriptum sacrosanctum.

Cam ignorar tua persona, nulla irregularitate nulla quoque impedimento Nobis cognita detenta, qualitatem in superad normam sacrorum canonom requisitam praedicta Nostro judicio existimum, datae etiam testimoniae litteris Ordinariorum locorum ubi tam tuorum ut te canonicum impeditum contrahere potueris.

Datum Portland, Oregon, sub signo et sigillo Nostri et subscriptione Nostri cancellarii

die... mensis... anni 1948.

Archiepiscopus Portlandensis in Oregon
De mandato III. mi ac Rev. mi Archiepiscopi

Edmund W. Baker
Canonicus.

PD 0895
Eduardus
Dei et Apostolicae Sedis Gratia
Archiepiscopus

Portlandensis In Oregon

Dilecto in Christo

Num. 849

Mauricio J. Reed

Archbishop Portland in Oregon

Datum Portland, Oregon, sub signo et sigillo Nostris
et subscriptione Nostri cancellarii

die... mensis... anni...
JOANNES GREGORIUS MURRAY
Dei et Apostolicae Sedis Gratia
Archiepiscopus Sti. Pauli.

Omnibus has visuris Salutem in Domino

Universis et Singulis has litteras inspecturis fidem facimus et testamur Nos die
prima mensis Junii anni 1949

in Canella Sanctae Mariae Seminarii Scti Pauli

Dilectum Nobis in Christo Dnn. Mauritium Greymend

Diocesis Portlandensis in Oregon

ad officium exteriorum et lectorum

juxta Romani Pontificalis rubricas et assistente Nobis Sancti Spiritus gratia promovisse
et ordinasse.

In cujus rei fidem has testimoniales litteras sigillo Nostro insignitas confici jussimus.

Datum Sancti Pauli die prima mensis Junii anni 1949

Joannes Gregorius Murray
Archiepiscopus Sti. Pauli.

Hoc testimonium rite excerptum esse ex libro nostro ordinationem testificor.

R. G. Banke
Rector Seminarii Sancti Pauli.
PROFESSIONIS FIDEI ET IURISIURANDI FORMULA


Ego, N.N.,

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

Item firmiter amplerctor ac recipio omnia et singula, quae ab inerranti Ecclesiae magisterio definita, adsera ac declarata sunt, praesertim ea doctrinae capita, quae huius temporis erroribus directo adversantur. Ac primum quidem Deum, rerum omnium principium et finem, naturali rationis lumine per ea quae facta sunt, hoc est, per visibilia creationis opera, tamquam causam per effectus, certo cognosci, adeoque demonstrari etiam posse, profiteor. Secundo: Externa revelationis argumena, hoc est, facta divina, in primisque miracula et prophetias admittere et agnosco tamquam signa certissima divinitatis oris Christianae Religionis, eademque teneo actatum omnium atque hominem, etiam huius temporis, intelligentiae esse maxime accommodata. Tertio: Firma pariter fide credo, Ecclesiam, verbi revelati custodem et magistrum, per ipsum verum atque historicum Christum, cum apud nos degeret, proxime ac directo institutum, eademque super Petrum, apostolicae hierarchiae principem eiusque in aevum successores aedificatam. Quarto: Fidei doctrinam ab Apostolis per orthodoxyos Patres eadem sensu eademque semper sententia ad nos usque transmissam, sincere recipio; ideoque prorsus relicio haeretico commentum evoluitionis dogmatum, ab uno in alium sensum transuerit, diversum ab eo, quem prius habuit Ecclesia; pariterque damno errorem omnem, quo divino deposito, Christi Sponte sae tradito ab Eaque fidelter custodiendo, sufficitur philosophicum inventum, vel creatio humanae conscientiae, hominum conatu sensum efformatae et in posterum indefinito progressu perficiendae. Quinto: Certissime teneo ac sincere profiteor, Fidenl non esse caecum sensum religionis et latebris sub conscientiae erumpentem, sub pressione cordis et inflexionis voluntatis moraliter infornatae, sed verum assensum intellectus veritati extrinsicus acceptae ex auditu, quo nemo, quae a Deo personali, creatore ac domino nostro dicta, testata et revelata sunt, vera esse credi quos, propter Dei auctoritatatem summe veracis.

"I.... firmly hold and accept each and every definition of the unerring teaching of the Church, with all she has maintained and declared, but especially those points of doctrine which expressly combat the errors of our time. In the first place I profess my belief that God, the beginning and end of all, can be certainly known and therefore proved to exist by the natural light of reason from the things that are made, that is, from the visible works of the creation as a cause from its effects. Next I recognize and acknowledge the external arguments of revelation, that is, divine facts, especially miracles and prophecies, as most certain signs of the divine origin of the Christian religion, and I hold that these are altogether suited to the understanding of every age and of all men, also of our times. Thirdly, I likewise hold with firm faith that the Church, the guardian and exponent of the revealed Word, was proximately and directly founded by the true and historic Christ Himself, while He dwelt amongst us, and that she was also built upon Peter, the Prince of the Apostolic Hierarchy, and upon his successors to the end of time. Fourthly, I sincerely accept the teaching of faith as transmitted down to us from the Apostles through the orthodox Fathers in the same sense and even in the same wording; and, therefore, I wholly reject the heretical notions of the evolution of dogmas, which pass from one sense to another alien to that which the Church held from the start; and I likewise condemn every error whereby is substituted for the divine deposit, entrusted by Christ to His Spouse and by Her to be faithfully guarded, a philosophic system or the creation of a human consciousness, gradually refined by the striving of men and finally to be perfected hereafter by infinite progress. Fifthly, I hold for certain and sincerely profess that Faith is not a blind religious sense making its way out of the hidden regions of the sub-liminal consciousness, morally tinged by the influence of heart and will, but is a true assent of the intellect to truth received from without by hearing, an assent whereby we believe to be true, because of the authority of the all-true God, whatever by the personal God, our Creator and Lord, has been spoken, testified and revealed.
Me etiam, qua par est, reverentia, subicio totaque animo adhaereo damnationibus, declarationibus, praescriptionibus, quae in Encyclicis litteris "Pascendi" et in Decreto "Lamentabili" continentur, praestimt circa eam quam historiam dogmatum vocant. Idem reprobò errorem affirmantium, propositam ab Ecclesia fidem posset historiae repugnare, et Catholica dogmata, quo sensu nunc intelliguntur, cum veribus Christianæ religionis originibus componi non posse. Damno quoque ac reicio eorum sententiam, qui dicunt, Christianum hominem eruditiorem induere personam duplicem, aliam credentis, aliam historici, quasi liceret historico ea retinere, quae credentis fidei contradicat, aut praemissas adstruere, ex quibus consequatur dogmata esse aut falsa aut dubia, modo haec directo non denegentur. Reprobò pariter eam Scripturarum Sanctæ diiùdicae atque interpretandae rationem, quæ, Ecclesiae traditione, analogia Fidei, et Apostolicae Sedis normis posthabitis, rationalizatur commentis inhaeret, et criticèm textus velut unicum supremaque regulam, haud minus licenter quam temere amplectitur. Sententiam praeterea illorum reiciò qui tenent, doctori disciplinarum historiae theologicae tradendae, aut ipsis de rebus scribenti seponendum prius esse opinionem ante conceptam sive de supranaturali origine Catholicæ traditionis, sive de promissa divinitus ope ad perpetuam conservacionem uniuscuiusque revelati veri; deinde scripta Patrum singulorum interpreta solis scientiarum principii, sacra qualibet auctoritate seclusa, eaque iudicii libertate, qua profana quaevís monumenta solent investigari. In universum denique me alienissimum ab errore profiteor, quo modernistæ tenent in sacra traditione nihil inesse divinii; aut, quod longe deterrui, pantheisticum sensu illud admittunt; ita ut nihil iam restet nisi nundum factum et simplex, communibus historiae factis aequandum; hominem nempe sua industria, sollertia, ingenio scholam a Christo eiusque Apostolis inchoatum per subsequentes aetates continuantium. Proinde fidem Patrum firmissime retineo et ad extremum vitae spiritum retinebo, de charismate veritatis certo, quod est, fuit eritque semper in episcopatus ab Apostolis successione; non ut id

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

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

"Finally and in general, I declare myself to be far removed from the error of the modernists who hold that in sacred tradition there is nothing inherently divine; or who—far worse still—admit it in a pantheistic sense; so that thus there would remain only a bare simple fact equal to the ordinary facts of history, viz., that the school started by Christ and His Apostles finds, in the ages that follow, men to carry it on by their energy, their skill, and their genius. Wherefore most firmly do I retain and to my last breath will I retain the Faith of the Fathers of the Church concerning the sure endowment of truth, which
teneatur quod melius et aptius videri possit secundum suam cuiusque aetatis culturam, sed ut nunquam aliter credatur, nunquam aliter intelligatur absoluta et immutabilis veritas ab initio per Apostolos praedicata.

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

Subscribentur Maurici B. Deimont
Ex loco Seminarii Sanctorum Bemli
Die mensis Junii A.D. 1547

Iuramentum rite coram nobis emissum testatur.

N. George J. Fisher OSB

Episcopus (vel Delegatus Episcopi) Nataurus deale,

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

REMARKS

1. The Profession of Faith is made and the Oath taken before the Ordinary of the place or his Delegate by:
   a) the Vicar General,
   b) the Diocesan Consultors,
   c) the Censor of books,
   d) Pastors,
   e) Confessors and Preachers before they receive the faculty to exercise their functions,
   f) Clerics called to Subdeaconship,
   g) Superiors and Professors in the Grand Seminary.

   (Cf. C. 1466 et Motu Prop. Pii PP. X., Sept. 1, 1910.)

2. When several take the Oath at the same time, one may read the formula aloud; at the end each one, placing his hand on the gospels reads the words "Haec omnia spondeo," etc., and signs his name. (S. C. Consist. Oct. 25, 1910.)

3. The document is to be kept in the safe of the diocesan curia.
Num. 19.49...

Eduardus
Dei et Apostolicae Sedis Gratia
Archiepiscopus

Portlandensis In Oregon

Praemunire

Nobis et in Domino benedictam
1. Cum tua prorsus suscepieris... Nobis formaliter et expresso auctoritate, ac ceterum ratione... in diece... tuee incardinationis commode ordinaris nequeas;
2. Nos plane consenti quod tuae servitutem Nostre Archiepiscopi in futurum erit permuta;
3. Quod sufficitet et canonicus de tela ad praedictum ordinem recipiendum polles;
4. Quod haenius et commutate in seminario... et (qui) sunt... eiusque rector de tuis bonis moribus testimonium, utque canones Nobiis iam transmissi, ad effectum tuae ordinationis;
5. Canonico de annis cursus theologici, ad tramitem unit, documento Nobis exhibito;
6. Examine de studiis feliciter percuta;
7. Canonicus legi in stipendium apicatae separatam;
8. Testimonium... et... eam producet;
9. De praeclaris subjectis, in ecclesia S...
10. Ioel... regulariter factor;
11. Postquam spirituibus exercitarum per tempus iure praecepium vacatis;

Suntque tuee persona, nulla irregulatitute nullo quoque impedimento Nobis cognita detenta, qualitatem insuper ad normam sessorum canonum requisitam praebet Nostro Judicio existimatis, datae eisiam testimonialibus litteris ordinariis praebet, ubi tempus dictum moratur ex ut canonicum impeditum contrahere potest;

Datum... in... Oregon... et... sigillo... Nostri et subscriptione... Nostri cancellarii... die... mensis... anni...
Ego subsignatus Francisus Drummond, cum petitiorem Episcopi euburonum pro recepundo subsecuente Ordine, sacra institutae Ordinatione, ac diligenter re-popupo eorum Dei juramento interposito, testificor in primo, quod me coactione non vi, necullo injure timor
in recepundo eodem sacro Ordine, sed ipsum ampiemur, ac plena libra quae voluistis eundem velle, cum desperare ac sentiam
a Deo me esse revera vocatum.

Ita non plebe sole capita cuncta ulla caeteraque et eodem sacro Ordine demonstren, quae ampiemur, volo ac propono eaque tuto meae
vite curriculo, Deo opitulentem, diligentissime
servare constituo.

Prœcipue quæcæcelebretus hic importat claram me
perpere datam, semper libenter expleam etiam 
perpetuarus unicum, pos adutum, fœcundus, fortiter status.

Denique sumus fides, a praeclariis suætudine, al
nomen decreoris Canum, obtinentium obsequiisse
iis omnibus, quae mei praecipent. Praepositi, et ecclesiae
discipline exspect, præsumut virtutem exemplo praebere
sum, quæ sunt ase crème, alios ille de tanti officii sus-
ceptione eumnsere a Deo merito.

Sic audito, sic novus, sic nux, sic me Deus adiut
et habet. In Dei Evangelia, quæ ministros meis tempus.

Ex hoc benedicto et Patri

George F. Linsley
Maurice B. Drummond
Ex loco Seminarii S. Pauli

GEORGE S. ZINCK

Seminaria eccl. activa

27. mensis Septembris 20. A.D. 1949

Ego sub signatione Mauritius Brammond, cum petitionem Episcopo exhibemus pro requiendo Discipulis Ordinis, sacra instanti Absentiae, ac diligenter in jussu sua coram Deo, invocatum interfecto, testifico in primis, nullam esse coactionem ser vi, nec satis impellit timor si requiendo eodem sacro Ordine, sed eum sponte accepto, ac plene liberae voluntate eundem veli, cum depingor ac tento ac Deo me esse privem vocatum.

Hanc mihi plene esse cognita cuncta omnia ex eorum celebrating ex eodem sacro Ordone dimissaria, quae sponte suscipere velo a jussu, sive tuto meae vitae curriculo, Deo opitulantis, diligentissimae servare constitit.

Graciam quae cælestium let importet clave mi precibus estulto, semper libenter expleam atque integro sermone usque ad extremum, Deo adiutore, firmiter statim.

Denique sincera, fide Apondeo legitur me fort, ad normam pacorum Canorum, obtempere obedientissimi in omnia, quae mei precipient. Apondeo, et Ecolae discipulis legit, quorum virtutem exempla praebere sit operi sive armone, adeo ut de tantis officiis susceptione remunerationem a Deo mereor.

Apondeo, sine voce, sine ino, sine Deo, adinotet sicut sancta Dei Evangelia, quae manibus mei tangat.

Mauritius Brammond
THE SAINT PAUL SEMINARY  
SAINT PAUL, MINNESOTA

September 29, 1945

Rector, The Saint Paul Seminary,  
St Paul, Minnesota.

Very Rev. Rector:  

I hereby ask that you kindly submit to His Excellency, His Holiness,  
Cardinal O. Howard, D.D., Archbishop of St. Louis,  
in Oregon, my request for ordination to  
the Priesthood.  

I declare that, in making  
this request, I do so sincerely, in my  
conscience, and with no ulterior  
interests or considerations in view.  

Sincerely yours,  

Rector
Most Reverend Edward D. Howard, D. D.,
Archbishop of Portland
Archdiocesan Chancery
Portland, Oregon

Most Reverend and Dear Bishop:

I hereby certify, on behalf of Maurice Grammond, candidate for the Priesthood, that the following requirements for his ordination have been met:

1. He is an ordained Deacon.
2. He is of canonical age.
3. He has completed preparation as indicated in Canons 976 and 993, #2.
4. He has, (made) made the canonical retreat of six days. Canon 1001.
5. He has (passed) passed a canonical examination. Canon 996.
6. He has met all the requirements of the Letter of Instruction from the Sacred Congregation of the Sacraments, Dec. 27, 1930.
7. His character and conduct has been good.
8. To the best of our knowledge, he is free from canonical impediments and irregularities.
9. Testimonial Letters and other documents have been forwarded to the Chancery Office.
10. He has, of his own volition, filed a letter requesting ordination to the Priesthood.

Sincerely in Xto.,

[Signature]

The Saint Paul Seminary.
IN SEMINARIO SANCTI PAULI
ANNI 19.49-19.50
Secundum Semestre Spatium

---

Praesentibus hisce literis testamur Dnm.

Maurice Grammond

dioecesi Portlandensi adscriptum
praelectiones ex disciplinis pro quarto
studiorum Theologiae anno praescriptis exceptae atque hoc testimonym meruisse:

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<th>DISCIPLINAE</th>
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<td>Theologia Moralis</td>
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<td>Sacra Scriptura</td>
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<td>Exercitia Catechetica Practica</td>
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<td>Methodus Historica (M.A.)</td>
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Mores
Optime—A (100-95); Satis Bene—B (94-87); Bene—C (86-78); Sufficienter—D (77-70); Insufficienter—F; Incomplete—I.

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Datum ex Seminario Sancti Pauli, die 10a Junii
A.D. 19.50

Rector

PD 0907
STUDENTS FOR THE PRIESTHOOD, ARCHDIOCESE OF PORTLAND
IN OREGON, ARE ASKED FOR THE FOLLOWING INFORMATION:

1. Full name               Maurice Ronald Brammond               
2. Home address          5603 S. E. Glisan St. Portland, Ore.     
3. Name of father        Arthur H. Brammond                      
4. Name of mother         Mary Brammond                           
5. Church and date of parents marriage  St. Mary Cathedral, Portland, Ore. - June 23, 1918
6. Present parish       St. Ignatius - Portland, Ore.          
7. Date and place of birth    July 25, 1924 Portland, Ore.      
8. Church and date of Baptism    St. Mary Cathedral, Portland, Ore.     
9. Church and date of First Holy Communion                                   
10. Church and date of Confirmation  St. Ignatius, Portland, Oregon - May 7, 1933

Maurice R. Brammond
(Signature)

Please return to:

The Chancery Office
2053 S. W. Sixth Avenue
Portland 1, Oregon
Ego sub Escurius Leonis grammateum, cum petitionem Eucharis exhiberi juro, pro requiriendo Incolam ordinis, Sacrae instar. Ordinationis, ut diligentia in epsipense cum Deo, incrementum interpositum testifici in primis, nulla me ex actions, sed mi, secullo impellere timorem in re- queendo ordine secur secur Ordinis, sed ipsum sepe elucere, et plebe diciturque voluntate simulam urbe, cum debere ad sentium a Deo me esse revera meation.

Fater mihi plene esse cognita cuncta onera cestivisque ca ordine secur Ordinis dimanente, quae aepelle suscipere volo ac propono, eque totus mede vitae curriculo Deo opulentum, dilectissime à me esse constituo.

Deseque unum celebratum hic, impostet clare me praefere ostendo, leoque istimtus egere atque integre surrever suspé ad extremum Deo eluturn, firmiter statum.

Daneque intera fide sponte incitati me for, ad normam secerorum Canonicum, obtingaturm, obsequentissimis ius omnibus, unam mei pre- cipient Graecostci, et Ecclesie disciplinae exiget, fersum virtutum exemplum praebet, ines opere vive simone, ader ut de tantis officiis susceptione remunerari e Deo meum.

Sic sponte pro amicus, sic inimis, sit me Deus admovet et sic secuta Dei Evangelis, 

pars minibus meus tango.

Maurinae Bremmond
April 1, 1950

The Reverend Rudolph D. Bankes, Ph.D., App. STD and
Rector, The St. Paul Seminary
St. Paul, Minnesota.

Very Reverend Rector:

I hereby ask that you kindly submit to His Excellency the Most Rev.

I declare that in making this request I do so entirely of my own volition and with complete freedom from compulsion of any kind.

Respectfully yours,

Maurice A. Brammond
April 5 19--

To Very Reverend Father:

I hereby ask that you kindly submit to His Excellency, the Most Reverend Edward D. Howard, D.D., Archbishop of Portland in Oregon, my request for promotion to the orders of Order and Eector.

I declare that I make this request do so entirely of my own volition and with complete freedom from intrusion of any kind.

Yours very truly,

[Signature]
Praesentibus hisce litteris fidem facimus et testamur dilectum Nobis in Christo

____ Dmn Mauritium Grammond ______

quo tempore in Nostra dioecesi commoratus est honeste se gessisse, et ex hac Nostra dioecesi nulla ecclesiastica censura aut alio canonico impedimento, quod sciamus, innodatum discessisse, quominus ad sacram tonsuram et ad Ordines, tum minores tum majores, promoveri possit.

Datum ex aedibus Nostris sub signo sigilloque Nostro, die ______ prima ______
mensis ______ Maii ______ A. D. ______ 1950 ______

Archiepiscopus Sancti Pauli.

Cancellarius.
THE SAINT PAUL SEMINARY
SAINT PAUL, MINNESOTA

The following documents from the file of Maurice Grammond were sent to the Portland, Oregon Chancery Office on July 5, 1950:

- Baptismal certificate
- Confirmation certificate
- Marriage certification of parents
- Medical certificates
- Petitions for orders
  - Tonsure
  - 4 Minor
  - Subdiaconate
  - Diaconate
  - Priesthood
- Oath of Liberty for:
  - Subdiaconate
  - Diaconate
  - Priesthood
- Dismissorials for:
  - Tonsure
  - 4 Minor
  - Subdiaconate
  - Diaconate
- Ordination certificates for:
  - Tonsure
  - 4 Minor
  - Subdiaconate
  - Diaconate
- Oath against Modernism
- Testimonial letters from:
  - Diocese of Detroit
  - Archbishop of St. Paul

__________________________
R. J. Band
RECTOR
May 31, 1950

The Very Reverend Rudolph G. Bandas
Rector
St. Paul Seminary
St. Paul 1, Minnesota

Very Reverend dear Father Bandas:

Please accept my sincere thanks for your kindness in forwarding the documents in favor of Maurice Grammond and Richard E. Larson.

Assuring you of our gratitude for the kindly interest that you have shown in these young men, I am

Sincerely yours in Christ,

[Signature]

Archbishop
of Portland in Oregon
August 13, 1952

Reverend Maurice Grammond
St. Mary's Home for Boys
Huber, Oregon

Dear Father Grammond:

I hereby transfer you, as Assistant, from St. Mary's Home for Boys, Huber, Oregon, to St. Boniface's Parish, Sublimity, Oregon, - to be effective 23 August 1952

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

Sincerely yours in Christ,

Archbishop
of Portland in Oregon

CC - Very Rev. T. J. Bernards, Dean, Oregon City
Rev. Joseph Scherbring, Pastor - St. Boniface
Rev. John M. Goodrich, Pastor - St. Mary's Home for Boys
27 February 1953

Reverend Maurice Grammond  
Our Lady of Victory Church  
120 Ocean Way  
Seaside, Oregon

Dear Father Grammond:

Effective 27 February 1953, Reverend Cornelius Shea has been appointed pastor of Our Lady of Victory Church, Seaside, Oregon.

Would you please remain in Seaside and assist Father Shea until after March 6, 1953, at which time please get in touch with me and I will advise you of your new assignment.

With all good wishes,

Sincerely yours in Christ,

Archbishop
of Portland in Oregon

H:mc
16 August 1956

The Reverend Maurice Grammond
7406 N. Smith Street
Portland, Oregon

Dear Father Grammond:

I hereby transfer you from the parish of the Assumption, Portland, Oregon, and appoint you Vicarius Cooperator of Our Lady of Sorrows Parish, Portland, Oregon, effective 30 August 1956.

With all good wishes and the prayer that God will bless you most abundantly, I am,

Sincerely yours in Christ,

Edward D. Howard
Archbishop
of Portland in Oregon

H:med

CC- Rt. Rev. Msgr., Thomas J. Tobin, Dean
The Reverend John Berger
The Reverend Richard Fall
19 August 1959

The Reverend Maurice Grammond
Assistant Parish Priest - Our Lady of Sorrows Parish
5221 S. E. Knight Street
Portland 6, Oregon

Dear Father Grammond:

I hereby appoint you as parish priest of St. Michael's parish and missions, Oakridge, Oregon, effective 2 September 1959.

Sometime before the above-mentioned date, you will subscribe in my presence, or in the presence of a priest delegated by me, to the Profession of Faith, required by Canon 1443 paragraph 1, and to the Oath against Modernism, prescribed by Pope Pius X (1 September 1910, S.S.C.S.O., 22 March 1918).

Your installation as parish priest of St. Michael's, Oakridge, Oregon, will take place according to Appendix 7, of the Fourth Diocesan Synod of the Archdiocese of Portland in Oregon.

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

Sincerely yours in Christ,

+Edward D. Howard
Archbishop
of Portland in Oregon

Htd

cc: The Very Reverend Edmund Murnane, dean
The Reverend Richard L. Fall, parish Priest, Our Lady of Sorrows parish
Taken from the Sentinel August 27, 1959 edition

FR. MAURICE GRAMMOND
The Reverend Maurice Grammond
Visitation of the Blessed Virgin Mary Church
Route 2, Box 222
Forest Grove, Oregon 97116

My dear Father Grammond:

I hereby appoint you to be parish priest of Our Lady of Victory Parish, Seaside, Oregon, and its Missions at Gearhart and Archcape, effective 30 August 1966.

Sometime before the above mentioned date, you will subscribe in my presence, or in the presence of a priest delegated by me, to the Profession of Faith required by Canon 1443, Paragraph 1, and to the Oath against Modernism, prescribed by Pope St. Pius X (1 September 1910, S.S.C.G.S.O., 22 March 1918).

Your installation as parish priest of Our Lady of Victory Parish, Seaside, will take place according to Appendix VII of the Fourth Diocesan Synod of the Archdiocese of Portland in Oregon.

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

Sincerely yours in Christ

+Edward D. Howard
Archbishop of Portland in Oregon

H:mj
cc: Very Rev. John O'Callaghan
FR. MAURICE GRAMMOND
to Seaside

Father Maurice Grammond, new pastor at Seaside, was born July 25, 1920, in Portland. He was ordained June 3, 1950, by Archbishop Howard in Portland.

His appointments have been as assistant at Newport, July 1, 1950; St. Mary's Home for Boys, September, 1950; assistant at St. Boniface, Sublimity, Aug. 28, 1952; assistant at Seaside, Feb. 1, 1953. He served later as assistant at Assumption parish in Portland and became assistant at Our Lady of Sorrows parish Aug. 31, 1956. He was appointed pastor at Oakridge on Sept. 2, 1959 and has served as temporary pastor at Verboort since last May.

Father Maurice Grammond, now temporary pastor at Visitation parish, Verboort, to be pastor of Our Lady of Victory parish, Seaside, and its missions at Gearhart and Archcape.
Archidioecesis Portlandensis
in Oregon

PROFESSIONIS FIDEI ET IURISIURANDI FORMULA
Frascripta in Motu Proprio "Sacrorum Antistitum" Pli PP X.
Die I Mensis Sept., Anni 1918.

Ego, N. N. 

firma fide credo et profiteor omnia et singula quae continentur in symbolo Fidei, quo sancta Romana Ecclesiae utilitur, videlicet: Credo in unum Deum, Patrem omnipotentem, factorem caeli et terrae, visibilium omnium et invisibilium.
realiter et substantialiter Corpus et Sanguinem una cum ima et divinitate Domini nostri Iesu Christi, fierique conversionem totius substantiae panis in corpus et totius substantiae vini in Sanguinem, quam conversionem Catholic Ecclesia Transsubstantiationem appellat. Fatae etiam sub altera tantum specie totum atque integrum Christum, verumque Sacramentum sumi. Constanter teneo Purgatorium esse, animasque ibi detentas fidelium sufragii iuvare. Similiter et Sanctos una cum Christo regnantes venerandos atque invocandos esse, eaque orationes Deo pro nobis offerre, atque eorum Reliquias esse venerandas. Firmiter assero imagines Christi, ac Deiparae semper Virginis, nec non aliorum Sanctorum habendas et retinendas esse, atque eis debitum honorem ac venerationem impertiendam. Indulgentiarum etiam potestatem a Christo in Ecclesia relictam fuisse, illarumque usum Christiano populo maxime salutarem esse affirmo. Sanctam, Catholicae et Apostolicae Romanam Ecclesiam, omnium ecclesiarum matrem et magistrum agnosco, Romanoque Pontifici, beati Petri Apostolorum Principis successori, ac Iesu Christi Vicario veram oboedientiam spondeo ac iuro. Caetera item omnia a sacris Canonibus et Oecumenici Conciliis, ac praecipue a sacrosancta Tridentina Synodo, et ab Oecumenico Concilio Vaticano tradita, definita ac declarata, praesertim de Romani Pontificis Primatu et infallibili magisterio, indubitanter recipio atque profiteor; simulque contraria omnia, atque haereses quascunque ab Ecclesia damnatas et reiectas et anathematizatas, ego pariter damno, reicio, et anathematizo. Hanc veram Catholicam Fidem, extra quam nemo salus esse potest, quam in praesenti sponte profiteor et veraciter teneo, eandem integram et inviolatam usque ad extremum vitae spiritum constantissime, Deo adivante, reihere et confiteri, atque a meis subditis, seu illis, quorum cura ad me in munere meo spectabili teneri, et doceri et praedicari, quantum in me erit, curaturum, ego idem N. spondeo, voveo ac iuro.

Item firmiter amplector ac redpio omnia et singula, quae ab inerranti Ecclesiae magisterio definita, adserata ac declarata sunt, praesertim ea doctrinae capita, quae huius temporis erroribus directo adversantur. Ac primum quidem Deum, rerum omnium principium et finem, naturali rationis lumine per ea quae facta sunt, hoc est, per visibilia creationis opera, tamquam causam per effectus, certo cognosci, adeoque demonstrari etiam posse, profiteor. Secundo: Externa revelationis argumenta, hoc est, factura divina, in primisque miracula et prophetias admissa et agnosco tamquam signa certissima divinitus ortae christianae Religionis, eademque teneo aetatum omnium atque hominum, etiam huius temporis, intelligentiae esse maxime accommodata. Tertio: Firma pariter fide credo, Ecclesiam, verbi revelati custodem et magistrum, per ipsum verum atque historicum Christum, cum apud nos degeret, proxime ac directo institutum, eademque super Petrum, apostolicae hierarchiae principem eiusque in eum successores aedificatam. Quarto: Fidei doctrinam ab Apostolis per orthodoxos Patres eodem sensu eademque semper sententia ad nos usque transmissam, sincere recipio; ideoque prorsus reiicio haereticum commentum evolutionis
dogmatum, ab uno 

dium sensum transeuntium, diversum aber quem prius habuit Ecclesia; pariterque damno errorem omnem, quo divino deposito, Christi Sponsae tradito ab Eaque fideliter custodiendo, sufficitur philosophicum inventum, vel creatio humanae conscientiae, hominum conatu sensim efformatae et in postera indefinito progressu perplicendae. Quinto: Certissime teneo ac sincere profiteor, Fidem non esse caecum sensum religionis et latebris subscientiae erumpentem, sub pressione cordis et inflexionis voluntatis moraliter informatae, sed verum assensum intellectus veritatis extrinsecus acceptae ex auditu, quo nempe, quae a Deo personali, creator ac domino nostro dicta, testata et revelata sunt, vera esse credimus, propter Dei auctoritatem summe veracis.

Me etiam, qua par est, reverentia, sublicio totque animo adhaerence damnationibus, declarationibus, praescriptis omnibus, quae in Encyclicis litteris “Pascendi” et in Decreto “Lamentabili” continetur, praeassertin circa eam quam historiam dogmatum vocant. Idem reprobo errorem affirmantium, propositam ab Ecclesia fidei posse historiae repugnare, et Catholica dogmata, quae sensu nunc posse. Damno quoque ac reicio eorum sententiain, qui dicunt, Christianum hominem eruditionem induere personam duplicem, aliam credentis, aliam historici, quasi licet historicus ea retine, quae credentibus fidei contradicant, aut praemissas adstruere, ex quibus consequatur dogmata esse aut falsa aut dubia, modo haec directo non denegentur. Reprobo pariter eam Scripturae Sanctae diiudicandae atque interpretandae rationem, qua, Ecclesiae traditio, analogia Fidei, et Apostolicae Sedis normis posthabitis, rationalistarum commentis inhaeret, et criticum textus velut unicam supremamque regulam, haud minus licenter quam temere amplectitur. Sententiam praeterea illorum reiciem qui tenent doctori disciplinae historicae theologicae tradendae, aut iis de rebus scribenti spondendam prius esse opinionem ante conceptam sive de supernatrali origine Catholicae traditionis, sive de promissa divinitus ope ad perennem conservationem uniusculiinque revelati veri; deinde scripta Patrum singularum interpretanda solis scientiae principiiis, sacra qualibet auctoritate secula, eaque indicii libertate, qua profana quaevis monumenta solent investigari. In universum denique me alienissimum ab errore profiteor, quo modernistae tenent in sacra traditione nihil inesse divini; aut, quod longe deterius, pantheistico sensu illud admissant; ita nihil iam restet nisi nudum factum et simplex, communibus historiae factis aequandum; hominum nempe sua industria, sollarit, ingenio scholam a Christo eiusque apostolis inchoatam per subsequentes aetates continuantium. Proinde fidei Patrum firmissime retineo et ad extremum vitae spiritum retinebo, de charismate veritatis certo, quod est, fuit eritque semper in episcopatus ab Apostolis successionem; non ut id teentur quod melius et aptius videri possit secundum suum cuiusque aetatis culturam, sed ut nunquam alter credatur, nunquam alter intelligatur absoluta et immutabilis veritas ab initio per Apostolos praedicata.
Hæc olim a spondeo me fideliter, integre sincereque sìaturum et inviolabilitur custoditum, nusquam ab ipsis sive in docendo sive quamodolibet verbis scriptisque deflectendo. Sic spondeo, sic iuro, sic me Deus adjuvet, et hæc sancta Dei Evangelia.

(Subscribeit) Ex loco ____________________________

Die 27 mensis ____________________________ A. D. 1889

Iuramentum rite coram nobis emissum testamur.

Ephesius ____________________________

Episcopus (vel Delegatus Episcopi)

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

REMARKS

1. The Profession of Faith is made and the Oath taken before the Ordinary of the place or his Delegate by:
   a) The Vicar General,
   b) the Diocesan Consultors,
   c) the Censor of books,
   d) Pastors,
   e) Confessors and Preachers before they receive the faculty to exercise their functions,
   f) Clerics called to Subdeaconship,
   g) Superiors and Professors in the Grand Seminary.
   (Cf. C. 1406 et Motu Prop. Pii PP. X., Sept. 1, 1910.)

2. When several take the Oath at the same time, one may read the formula aloud; at the end, each one, placing his hand on the gospels, reads the words "Hæc omnia spondeo," etc., and signs his name. (S. C. Constit. Oct. 25, 1910.)

3. The document is to be kept in the safe of the diocesan curia.

PRÔMISSIO AB EIS PRAESTANDA QUI TITULO SERVITII ECCLESIAE ORDINANDI SUNT

Ego subjectus Diocesis .......................................................... promitto, postquam ad Sacros Ordines promonus fuero, me fideliter perpetuoque propriæ dioecesi inservitum, et ibr operam meam pro populi salute impensurum esse.

Die________________________ Mensis__________________________ A. D. 19........

N. ________________________________________________
Archidioecesis Portlandensis
in Oregon

PROFESSIONIS FIDEI ET IURISIURANDI FORMULA

Nota scripta in Motu Proprio "Sacrorum Antistitum" Pii PP. X.

Ego, N. N. [signature]

realiter et substantialiter Corpus et Sanguinem una cum anima et divinitate Domini nostri Jesu Christi, fierique conversionem totius substantiae panis in corpus et totius substantiae vini in Sanguinem, quam conversionem Catholica Ecclesia Transsubstanziationem appellat. Fatero etiam sub altera tantum specie totum atque integrum Christum, verumque Sacramentum sumi. Constanter teneo Purgatorium esse, animasque ibi detentas fidelium sufragis iuvare. Similiter et Sanctos una cum Christo regnantes venerandos atque invocandos esse, eoque orationes Deo pro nobis offerre, atque eorum Reliquias esse venerandas. Firtmte assero imaginis Christi, ac Deiparae semper Virginis, nec non aliorum Sanctorum habendas et retinendas esse, atque eis debitum honorem ac veneracionem impertiendam. Indulgentiarum etiam potestatem a Christo in Ecclesia relictam fuisse, illarumque usum Christiano populo maxime salutarem esse affirmo. Sanctam, Catholicam et Apostolicam Romanam Ecclesiam, omnium ecclesiarii matrem et magistram agnosco, Romanoque Pontifici, beati Petri Apostolorum Principis successori, ac Jesu Christi Vicario veram oboedientiam spondeo ac iuro. Caetera item omnia a sacris Canonibus et Oecumenicis Conciliis, ac praecipue a sacrosancta Tridentina Synodo, et ab Oecumenico Concilio Vaticano tradita, definita ac declarata, praesertim de Romani Pontificis Primatu et infallibili magisterio, indubitanter recipio atque profiteor; simulque contraria omnia, atque haereses quascumque ab Ecclesia damnatas et relectas et anathematizatas, ego pariter damnno, relicio, et anathematizo. Hanc veram Catholicam Fidem, extra quam nemo salvis esse potest, quam in praesenti sponde profiteor et veraciter teneo, eandem integrum et inviolatam usque ad extremum vitae spiritum constantissime, Deo adiuvante, retinere et consitteri, atque a meis subditis, seu illis, quorum cura ad me in munere meo spectabit teneri, et doceri et praedicari, quantum in me erit, curaturum, ego idem N. spondeo, voveo ac iuro.

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

Me etiam, qua par est, reverentia, subicio totque animo adhaereo damnationibus, declarationibus, praescriptis omnibus, quae in Encycelicis litteris “Pascendi” et in Decreto “Lamentabilis” continentur, praesertim circa eam quam historiam dogmatum vocant. Idem reprobo errorem affirmantium, propositam ab Ecclesia fidem posse historiae repugnare, et Catholicam dogmata, quos sensu nunc posse. Damno quoque ac reicio eorum sententiam, qui dicunt, Christianum hominem eruditiorem induere personam duplicem, aliam credentis, aliam historici, quasi liceret historico ea retinere, quae credentis fidei contradicant, aut praemissas adstruere, ex quibus consequatur dogmata esse aut falsa aut dubia, modo haec directo non denegentur. Reprobo pariter eam Scripturarum Sanctorum diiudicandi atque interpretandae rationem, qua, Ecclesiae traditione, analogia Fidei, et Apostolicae Sedis normis posthabitis, rationalistarum commentis inhaeret, et criticem textus velut unicum supremamque regulam, haud minus licenter quam temere amplectitur. Sententiam praeterea illorum reficio qui tenent doctori disciplinae historicae theologicae tradendae, aut iis de rebus scribenti spondendam prius esse opinionem ante conceptam sive de supernaturali origine Catholicae traditionis, sive de promissa divinitus ope ad perennem conservationem uniuisuisque revelati veri; deinde scripta Patrum singulorum interpretanda solis scientiae principiis, sacra qualibet auctoritate seclusa, eaque judicia libertate, qua profana quaevis monumenta solent investigari. In universum denique me alienissimum ab errore profiteor, quo modernistae tenent in sacra traditione nihil inesse divini; aut, quod longe deterior, pantheisticum sensu illud admittant; ita nihil iam restet nisi nudum factum et simplex, communibus historiae factis aequandum; hominum nemphe sua industria, sollertia, ingenio scholam a Christo eiusque apostolis inchoatum per subsequentes aetates continuantium. Provinciam Patrum firmissime retineo et ad extremum vitae spiritum retinebo, de charismate veritatis certo, quod est, fuit etrique semper in episcopatus ab Apostolis successione; non ut id tenatur quod melius et aptius videri possit secundum suam cuiusque aetas culturam, sed ut nunquam aliter credatur, nunquam aliter intelligatur absoluta et immutabilis veritas ab initio per Apostolos praedicata.
Haec omnia spondeo me fideliter, integre sincereque servaturum et inviolabiliter custoditurum, nusquam ab is sive in docendo sive quamodolibet verbis scriptisque deflectendo. Sic spondeo, sic iuro, sic me Deus adjuvet, et haec sancta Dei Evangelia.

(Subscriptit) Ex loco Chancery Office

Die 20 mensis Augusti A. D. 1966

Iuramentum rite coram nobis emissum testatur.

N. 

Episcopus (vel Delegatus Episcopi)

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

REMARKS

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   a) The Vicar General,
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   f) Clerics called to Subdeaconship,
   g) Superiors and Professors in the Grand Seminary.
   (Cf. C. 1406 et Motu Prop. Pli PP. X., Sept. 1, 1910.)

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3. The document is to be kept in the safe of the diocesan curia.

PROMISSIO AB EIS PRAESTANDA QUI TITULO SERVITII ECCLESIAE ORDINANDI SUNT

Ego subjectus Diocesis .................................................. promitto, postquam ad Sacros Ordines promotus fuero, me fideliter perpetuoque propriae dioecesi inservitum, et ibi operam meam pro populi salute impensurum esse.

Die.................................. Mensis..................................... A. D. 19.........

N. ..........................................................
Circuit Court of Oregon
NINETEENTH JUDICIAL DISTRICT
CLATSOP, COLUMBIA, TILLAMOOK COUNTIES
December 23, 1968

The Right Reverend
Monsignor Edmund Vanderzanden
Catholic Chancery
2838 E. Burnside
Portland, Oregon 97207

Dear Monsignor:

This will verify my telephone conversation with you on Friday, December 20, 1968, concerning Father Grammond, the parish priest in Seaside, Oregon. You will no doubt recall that I attempted to describe Father Grammond's connection with the children of the family in Seaside and some difficulties that he has caused myself as the Juvenile Judge for this county, the Juvenile Court Director's office, and the Clatsop County Public Welfare Commission.

After speaking with you, I requested Mr. Eugene Bui, our juvenile court director, and Miss Barbara McCall, a case worker with the Clatsop County Public Welfare Commission, to give me a written account of their dealings with this matter so far as Father Grammond is concerned. They assured me that the would do so promptly. It had been my intention to forward the same to you, together with my account of my experiences to date.

Coincidentally, Mr. Bui met with me this morning and indicated that he had had another meeting with Father Grammond earlier today. Mr. Bui related to me that Father Grammond indicates that perhaps he became more concerned with this specific situation than he should have and indicated that in the future he would apparently have no further connection with the children or with any of the case work activity which the Juvenile Department and the Welfare Commission were attempting to install. This, of course, is no more than what we felt was appropriate in the first instance. Therefore, I have asked Mr. Bui and Miss McCall to delay acting upon my previous request. It is my intention at this time to see how the situation resolves itself and we will only be in touch with you further should additional difficulties arise.

I greatly appreciate the curtesy shown me by yourself and it is my sincere hope that we need have no further contact on this matter. However, if you would desire further information, I am sure that Mr. Bui, Miss McCall and myself will be in a position to readily answer.

Very truly yours,

[Signature]

THOMAS E. EDISON
Circuit Judge

TEE:ic
3 January 1969

Mr. Thomas E. Edison
Circuit Judge, Clatsop County
P. O. Box 835
Astoria, Oregon 97103

Dear Judge Edison:

Please accept my sincere and deepest thanks for your letter of 23 December 1968, relative to the matter which you had discussed with me a few days earlier, concerning Father Grammond and the Welfare Commission. We are hopeful that the situation will resolve itself and that there will be no further problem. Unless we hear from you or one of the case workers, we shall assume that there is no further difficulty.

Very sincerely yours,

Rt. Rev. Msgr. Edmund G. Van der Zanden
 Chancellor

mc
Archbishop
Robert T. Dwenger
2838 E. Burnside St
Portland Oregon - 97214

Archbishop Dwenger

This letter pertains to the previous letter you have received from the Judge of the Circuit Court and juvenile Department of Clatsop County pertaining to the Rev. Father Henderson of Seaside, interring in my and my family's wellbeing on Feb 6, 1969, the above
Judge of the Circuit Court of Clatsop County ordered that (1) said children are hereby declared Wards of the Court. (2) and said children remain in the home of their mother. (3) and said children be placed under the protective care, custody and control of the Clatsop County Public Welfare Commission. Now on April 10, 1969, Father Diamond wanted a hearing that was attended by
a miss M's call of the Welfare Dept - my wife Mrs. M. + Father Diamond and other interested parties - it was said that the home was unfit - + one of the children didn't want to stay home - This Comm mission Father Diamond had kept in his house overnight for a period of time and also on the night of April 7th or 8th.
Father Dhamond kept going over his mother's told him to go and also to not influence his mother & father. He took down & kept him any way he called for the hearing that was held on the 10th of. D. Father Dhamond has interfered with a direct court order. He has caused extensive mental anguish to me & has exercised undue influence on my children and
Has caused me to be publicly and privately abused by his acusation and actions. Conducted himself in my opinion wholly unbefitting a priest.

I am still hospitalized in St. Vincent since Feb 1st. The first so have no other way but to request a date as early as possible for an appointment with you. Also please be advised that I am going to have to take
some kind of legal
action against Father
Diamond for defamation
of my name - or any other
legal action my lawyers stem
necessary to rectify his
accusation against me
personally both in public
& private - the statements
of Father Diamond have been
found to be not true
& was so told as per the
Courts & Welfare
Investigations.
I do expect to leave the Hospital in no more than a week so after your investigation or whatever you deem necessary I do want to meet with you or your representative to put a stop to this because Dr. to protect my own children we might be forced to move from our home causing us a hardship under the conditions. To accomplish a satisfactory solution without resorting to legal
means to do so —
you may call the following persons to verify my urgent feeling in this matter —

Miss McCall of the
Welfare Committee

Office — 325-2021
Home — 738-6841

and she will gladly give you the name and numbers of all the other parties involved. Thanking you in advance for your prompt action — Yours Truly

[Signature]

REDACTED
ps: My address is now 330 North 3rd St. Keizer, Oregon 97301.

Phone: [REDACTED]

If you desire to discuss anything, call me at home. If you are unable to reach me, I will be glad to hear from you.

of Oregon St. University Hospital
again Thank you for your prompt attention
19 April 1969

Mr. Eugene L. Bui
Director, Juvenile Department
Clatsop County, Courthouse
Astoria, Oregon 97103

Dear Sir:

Your letter of 8 May 1969 relative to Father Maurice Grammond has been received. His Excellency, Archbishop Dwyer, has written a letter to Father Grammond cautioning him with regard to his obvious indiscretions and interference particularly with the Juvenile Department of the Public Welfare Commission of Clatsop County. If there is any recurrence in the future, we would ask that you kindly let us know. We regret deeply that it has been necessary for you to call this matter to our attention.

Very sincerely yours,

Rt. Rev. Msgr. Edmund G. Van der Zanden
Chancellor

ob

cc: Rev. Maurice Grammond
Our Lady of Victory Church
120 Ocean Way
Seaside, Oregon 97138
The Right Reverend
Monsignor Edmund Vanderzanden
Catholic Chancery
2838 E. Burnside
Portland, Oregon 97207

Dear Monsignor:

As you will recall, you recently received a letter and a phone call from Judge Thomas E. Edison of the Clatsop County Juvenile Court regarding Father Maurice Grammond, pastor of the parish, Seaside, Oregon and his involvement with the family who reside in Seaside.

Following Judge Edison's phone conversation to you, Father Grammond for a short period of time did not interfere with the Court and our local Welfare Agency case planning for the family. We recently feel that it has come to the point that you should be notified of the circumstances. After one of the youngsters, 12 year old ..., who Father Grammond had been quite concerned about was removed from the home and sent to live with a relative out of our area, the second youngster of the family ..., age 10, captured Father Grammond's interest. At this time the youngsters were under the supervision of our Welfare Commission and their father was out of the area and not living in the home. Father Grammond began calling this agency concerned with the fact that this 10 year old youngster did not want to return to his home. Upon receiving these calls I immediately notified the case worker at the Welfare Commission for further investigation of Father Grammond's complaints. In the meantime Father Grammond took the boy into his home with the mother's permission and kept him there. After it became known to the Welfare officials that this was going on and they could not approve placement in Father Grammond's home, he notified an uncle of the boy in the Portland area as a foster home resource who we learned was interested in the boy. Upon contacting the uncle, he advised that he would be unable to take the boy but it was Father Grammond's suggestion that the uncle ask for custody of the boy and then he could place the boy with Father Grammond. Our Welfare Commission felt it could not be done. In the course of events the Welfare located a foster home in the Astoria Area. The home was licensed and met all the State standards and we learned that the foster parents were relatives of Father Wilford Wyffels of the Astoria parish.

Because of his concern, Father Grammond was assured that he would be given regular reports regarding the adjustments of the boy in the foster home, which I might add at this time, we attempted to do with Father Grammond concerning the whole family situation. Our Welfare Commission planned to arrange a visitation schedule at the foster home and they were most willing to welcome Father Grammond in the foster home. He was advised of a visitation and dinner engagement at the foster home but during school about three weeks ago prior to the visitation, without the consent of the foster parents or
the Welfare Commission, he contacted [REDACTED] at the Star of the Sea School. He felt immediately that the boy was not happy in the foster home setting. He began making numerous calls to the agencies demanding that something be done. In the meantime it was told to me that he was asked by school officials at Star of the Sea to not communicate with [REDACTED] at school. After he was given these instructions, this continued to the point that he involved and brought to the school a female parishioner of his parish, who he felt would be a suitable foster home for [REDACTED] by asking her to go to the Star of the Sea School and check on [REDACTED].

We conferred with him concerning this and told him we would make every effort to see that any physical or medical examination that was deemed necessary was conducted. He no sooner left the conference that we received a phone call from our American Red Cross Representative that he had been [REDACTED] and it was at this point that the Court felt that further action was necessary.

The caseworker in this case has indicated to me that [REDACTED]'s adjustment is satisfactory in both the foster home and at school. This agency has been willing and is still willing to work with any member of the clergy in any case to the best of our ability and availability of resources. I have been assured on numerous occasions by Father Grammond that he just wants the problems of the [REDACTED] family "off his back". Each conference that we have held by phone or in person, he has left me with the impression that he was pleased with the results he was getting from the Court. It is my understanding that the staff at Star of the Sea and Father Wyffels do not feel Father Grammond's attention in this case is beneficial to [REDACTED].

Since this agency has observed Father Grammond and worked with him concerning [REDACTED]'s older brother, I have come to the conclusion that his involvement has made it difficult for him to objectively deal with the family and has come to the point that he has exhausted the patience of the agencies concerned.

We hope that you will review this matter and take action.

Very truly yours,

Eugene L. Bui, Director
Juvenile Department

ELB: ap

REDACTED
Archbishop Robert J. Dwyer
2838 E. Burnside Street
Portland, Oregon   97214

Archbishop Dwyer

This letter pertains to the previous letter you have received from the Judge of the Circuit Court and Juvenile Department of Clatsop County, pertaining to the Rev. Father Grammond of SeaSide, entering in my & my family's well-being. On Feb. 6, 1969, the above Judge & of the Circuit Court of Clatsop County ordered that (1) said children are hereby declared wards of the court (2) and said children remain in the home of their mother (3) and said children be placed under the protective care, custody and control of the Clatsop County Public Welfare Commission. Now on April 10, 1969, Father Grammond wanted a hearing that was attended by a Miss McCall of the Welfare Dept. My wife Mrs. [REDACTED] & Father Grammond and other interested parties. It was said that the home was unfit and one of the children didn't want to stay home. This comming after Father Grammond had kept [REDACTED] in his house over night for a period of time and also on the night of April 7th or 8th, Father Grammond kept [REDACTED] after his mother told him not to go and also to not influence [REDACTED] against his mother and father. He took [REDACTED] and kept him anyway and called for the hearing that was held on the 10th. So (1) Father Grammond has interfered with a direct court order (2) he has caused extensive mental anguish to Mrs. [REDACTED] (3) has exercised undue influence on my children and (4) has caused me to be publicly and privately abused by his accusations and actions (5) conducted himself in my opinion wholly unbecoming a priest.

I am still hospitalized in St. Vincent - since Feb. the first so have no other way but to request a date as early as possible for an appointment with you - also please be advised that I am going to have to take some kind of legal action against Father Grammond for defamation of my home - and any other legal action my lawyer deems necessary to rectify his accusation against me personaly both in public and private - the statements of Father Grammond have been found to be not true and was so told as per the courts and welfare investigations. I do expect to leave the hospital in no more than a week so after your investigation or whatever you deem necessary. I do want to meet with you or your representitive to put a stop to this because (1) to protect my other children we might be forced to move from our home - causing us a hardship - under the conditions. (2) to accomplish a satisfactory solution without resorting to legal means to do so - you may call the following persons to verify my urgent feeling in this matter -

Miss McCall of the Welfare Commission; Office: 325-2021; Home: 738-6841

and she will gladly give you the names and numbers of all other parties envolved - Thanking you in advance for your prompt action -

Yours Truly under God,

/s/ [REDACTED]

P.S. My address is now of course, St. Vincent Hospital, Room 330 North Bed 3, 2447 N.W. Westover Rd., Portland, Oregon 97210
My home address is: [REDACTED] 6242 N. SeaSide, Oregon 97215

If you desire to phone me I can be reached by calling the third floor
north and asking to speak to me before I am discharged.
Again thank you for your prompt attention.
/s/ Mr. Redacted: Price
CLATSOP COUNTY PUBLIC WELFARE COMMISSION
P. O. Box 88
ASTORIA, OREGON 97103

May 9, 1969

The Right Reverend
Monsignor Edmund Vanderzanden
Catholic Chancery
2838 E. Burnside
Portland, Oregon 97207

RE: ()

Dear Monsignor:

Mr. Eugene Bui, Juvenile Director, has asked that I write to you regarding Father Maurice Grammond, the parish priest in Seaside, Oregon.

Father Grammond has become extremely emotionally involved with the above named family, in particular a nine year old boy. In late March, I learned from [REDACTED] was residing at the rectory with Father Grammond. As a result, I wrote to Father Grammond explaining that the Clatsop County Public Welfare Commission had custody of the Grice children and were therefore responsible for any plans involving these children. I asked him to contact me regarding plans for Donny, which he never did.

On April 4, 1969, a meeting was held in the Juvenile Department. Father Grammond, Mrs. Moore, Children's Department supervisor and I attended. At this time Father Grammond was very agitated. He was extremely critical and condemnatory of both the school and our agency. It was decided at that time that Donny would be placed in foster care. We requested that Father wait a few weeks before visiting Donny in the foster home and that he contact us before he made any visitations.

Donny was placed in a Catholic foster home and was enrolled in Star of the Sea Catholic School. Within the first week of placement, Father went to the foster home and also to the school without our knowledge. He then consulted an attorney in an attempt to have [REDACTED] placed with him or with an uncle in Portland as he felt [REDACTED] had "lost all his sparkle". I then contacted Father Wyffels of the Astoria parish who talked with Father Grammond informing him that he saw [REDACTED] almost every day and that he felt he was very happy in school and in his foster home. Father Grammond agreed that it would be best if he did not see [REDACTED]. He stated that he would accept Father Wyffel’s word regarding [REDACTED].

However, the same night Father Grammond contacted the Clatsop County District Attorney at his home stating that he wanted Donny removed from his foster home placement.

REDACTED
Shortly after this Father Grammond again went to the school to see [REDACTED] but was refused permission to see the child by Sister Patricia, 3rd grade teacher. Father Grammond had received a letter from [REDACTED] which stated that he was happy in the foster home. Father felt that the letter had been dictated and that [REDACTED] had not actually written the letter. Sister Patricia pointed out the mistakes in the letter and felt that she had convinced him that Donnie had in fact written the letter.

We have heard nothing from Father Grammond for approximately a week except that he has written two letters to [REDACTED]. We strongly feel that Father Grammond has been very disruptive to the [REDACTED] family as a whole, and also has caused distress for the foster parents and great confusion for [REDACTED].

Because of our concern for the foster family, the [REDACTED] family and especially [REDACTED] himself, we felt that you should be aware of the situation.

Very truly yours,

CLATSOP COUNTY PUBLIC WELFARE COMMISSION
Robert N. White, Administrator

Barbara McCull (Miss) Barbara McCull, Caseworker
Children's and Family Services

cc: Gene Bui, Juvenile Director

EMC:el
19 May 1969

Miss Barbara McCall, Caseworker
Children's and Family Services
Clatsop County Public Welfare Commission
P.O. Box 88
Astoria, Oregon 97103

Dear Miss McCall:

Thank you for your letter of 9 May 1969 relative to the involvements of Father Maurice Grammond, Seaside, Oregon in the case of the ______. Archbishop Dwyer has written to Father Grammond and we sincerely hope that there will be no further difficulty. Should there be a recurrence of this same problem, we would ask that you kindly inform us.

Very sincerely yours,

Rt. Rev. Msgr. Edmund G. Van der Zanden
Chancellor

ob

REDACTED
Most Reverend Robert Dwyer, DD.,
Archbishop of Portland in Oregon
Chancery Office
2838 East Burnside
Portland, Oregon

October 20, 1972

Your Excellency:

As a member of the Parish Council of this church, I am writing in my own behalf because I have a major concern for my parish. Three weeks ago, our pastor, Reverend Maurice Grammond abruptly announce that he was leaving due to illness. I can attest to the fact that at that time he was very nervous, anxious and appeared extremely exhausted from a long summer of constant strain. In the six years, I have known this man, he has not taken an extended vacation of more than two weeks duration.

During his tenure here, he has accomplished many improvements for our church and parish, however the morale and spirit of this parish is being affected by the absence of a regular priest. We have a large population of elderly people who are in need of priestly visitations, young people in need of guidance and leadership and last but no means least, parishioners in need of spiritual assistance which has been lacking of late.

This is not meant to criticize Father Grammond. I know that he has been under extreme stress for over a year now. I urge you to consult with him personally and with his doctors, than judge if he is capable emotionally and physically to return to his post. He has been a good servant of his church but I feel that he is in need of an assistant.

The whole state of our parish is sagging, collection have dropped off, parish matters need to be attended too and visiting priests just down for weekend services just do not add the spirit to the parish.

I know that you will give us every consideration.

Cordially,

[signature]

REDACTED
6 November 1972

My dear Mrs.:

I have your letter concerning Father Grammond. He has consulted with me, prior to leaving for a vacation trip, and, it is our hope that he will sufficiently benefit from the change and rest to be in shape to continue his valuable work in the Seaside parish. In the meanwhile, let us hope that the parish will demonstrate its Catholic spirit and pull together.

With all good wishes, I am

Faithfully yours,

+Robert J. Dwyer
Archbishop of Portland in Oregon

RJD:b

REDACTED