

MAURICE GRAMMOND

PERSONAL RECORD OF REV.

Maurice

(First Name)

Ronald

(Middle Name)

Grammond

(Family Name)

(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 _____

College—Dates and Places 9/39 to 1/42 University of Portland

Seminary—Dates and Places 1/42 to 1/45 Mt. Angel

1/45 to 8/45 St. Edwards---Seattle

9/47 to 5/50 St. Paul's St. Paul, Minn

Post-Graduate Work—Dates and Places none

Degrees—Dates and Places Philosophy and teaching certificate --Mt. Angel 1/45

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)

PERSONAL RECORD OF REV.

Maurice
(First Name)

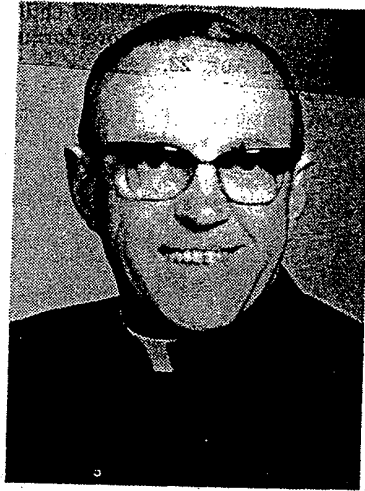
Ronald
(Middle Name)

Grammond
(Family Name)

List of Appointments Since Ordination

Portland DIOCESE	PARISH AND CITY	POSITION	DATES	
			FROM	TO
	Sacred Heart			
	Newport	Assistant	July and Aug	1950
	St. Mary's Boys Home	Assistant Sup't and Sunday Masses at North Plains & Vernonia	Aug 28, '50 to Aug	1952
	St. Boniface Parish and High School Sublimity	Ass't in Parish 3 Masses on Sunday in 3 diff 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.	Aug 1952 to Jan 15, 1953	
	Our Lady of Victory Seaside	Administrator	1/15/53 to 2/28/53	
	Christie Home for Girls		1 month	
	Assumption Portland	Assistant	4/53 to 8/ 56	
	Our Lady of Sorrows	Assistant	8/56 to 8/ 59	
	St. Michaels Oaridge	Pastor	8/59 to 1/66	
	On sick leave	1/66 to 5/1/66		
	Visitation Verbourt	Administrator	5/1/66 to 8/28/66	
	Our Lady of Victory	Pastor	8/28/66	
GRANTED SICK LEAVE			6/21/85	
MEDICAL RETIREMENT			7/1/88	

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 25, 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.

OFFICE OF THE RECTOR
Mount Angel Seminary
St. Benedict, Oregon

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

1943

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?

Yes
yes; no

frequently but ✓ or _____
legitimately excused not excused

seldom but _____ or _____
legitimately excused 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? ✓
yes; no

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? No

For intoxicating drink? No

Does he regard the other sex as becomes his vocation?

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? ✓
yes; no

Is his home environment conducive to the fostering of his vocation? 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? ✓
yes; no

Offered his services when opportune? ✓
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? _____

If so, what was his employment? _____

Remarks _____

8. Do the seminarian's parents or relatives coerce him to study
for the priesthood? no

Remarks _____

Signed _____

Date _____

Pastor of _____

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 Marice Hammond
Class First Theology for term ending June 1945

Subject	Grade	Subject	Grade
Dogmatic Theology	75	Philosophy	
Moral Theology	75	Psychology	
Ascetic Theology		History of Philosophy	
Pastoral Theology		Biology	
Sacred Scripture	61	Education	
Canon Law	70	Sociology	
Patrology		Economics	
Church History	74	Latin	
Sacred Liturgy	60	Greek	
Homiletics	70	English	
Catechetics		Public Speaking	
Hebrew		Chant	85

(Passing grade is 60)

John M. Gormick, S.D.
Rector Registrar

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

ANNI 19 46-47

Primum SEMESTRE SPATIUM.

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

DISCIPLINAE	IN EXPERIMENTIS		IN PRAELECTIONIBUS QUOTIDIANIS	XXXXXXXXXX Average for Semester
	ORE DATIS	SCRIPTO DATIS		
Theologia Dogmatica				
Theologia Moralis				C
Sacra Scriptura				C
Historia Ecclesiastica				D
Jus Canonicum				C
Theologia Ascetica				
Theologia Pastoralis				
Liturgia Sacra				
Homiletica				
Catechetica				C
Musica				E

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

Mores: a Industria: _____

Datum ex Seminario Sancti-Pauli, die 25^o Januarii A. D. 19 47

Edolphus J. Bendas Rector.

In Seminario Sancti Pauli

ANNI 1946-47

Secundum SEMESTRE SPATIUM.

Praesentibus hisce literis testamur Dnm. Mauritium Grammond

diocesi Portlandensi adscriptum, praelectiones ex disciplinis pro secundo

studiorum Theologiae anno praescriptis excepisse atque hoc testimonium meruisse:

DISCIPLINAE	IN EXPERIMENTIS		IN PRAELECTIONIBUS QUOTIDIANIS	APPROXIMATES semester average
	ORE DATIS	SCRIPTO DATIS		
Theologia Dogmatica				
Theologia Moralis				C+
Sacra Scriptura				C
Historia Ecclesiastica				C
Jus Canonicum				D
Theologia Ascetica				
Theologia Pastoralis				
Liturgia Sacra				
Homiletica				
Catechetica				C
Musica				F

Optime—A (100-93)
Satis Bene—B (92-87)
Bene—C (86-81)
Sufficienter—D (80-75)
Insufficienter—E

Mores: A

Industria:

Datum ex Seminario Sancti Pauli, die

A. D. 19

Dolphus G. Banda Rector.

THE SAINT PAUL SEMINARY
SAINT PAUL 1, MINNESOTA

OFFICE OF THE RECTOR

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.

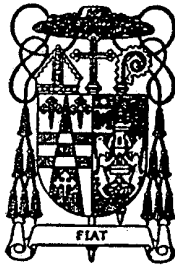
Under separate cover I am sending you a catalogue and the preliminary blanks.

With all best wishes, I am

Yours in Our Lord,

T. G. Banks
Rector.

P.S. We open on Sept. 18.



Litter. Testimonialibus
Sede.

GERALDUS

GRATIA DEI ET AUCTORITATE APOSTOLICAE SEDIS

EPISCOPUS SEATTLENSIS

Per praesentes litteras cunc-

tis fidem facimus atque testamur dilectum Nobis in Christo

Mauritium R. Grammond

qui ratione commorationis post pubertatem per sex saltem menses in
Nostra Dioecesi, litteris testimonialibus Nostris indiget ut ad
Ordines vocari possit, per totum illud tempus ita vitam et mores
instituisse ut, quantum sciamus, liber ab omni censura et ab omni
ordinationis impedimento e Dioecesi Nostra discesserit, adeoque
ex hac parte nihil obstare quominus ab Episcopo suo aut a quocum-
que Episcopo cum Sancta Sede Apostolica gratiam et communionem
habente 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 Nostri subscriptione,
anno Domini millesimo nongentesimo. 47, die vero 30a mensis Ianuarii



13/150/346

Geraldus Sean Messymer
EPISCOPUS SEATTLENSIS

Americus J. Blum
V. CANCELLARIUS
DE MANDATO EXCMI AC REVMI EPISCOPI

ST. IGNATIUS RECTORY

3226 S. E. 43RD AVENUE
PORTLAND 6, OREGON

Maurice Grammond was confirmed
in this Church May 7, 1933 by the
Most Rev. Edward S. Howard, D.D.

John J. Keep, Jr.
Pastor

Mar. 19, 1947

THE SAINT PAUL SEMINARY
SAINT PAUL 1, 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 schoolyear 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 schoolyear, and, if their pastor's vacation letter is satisfactory, will be eligible for orders at the opening of the present schoolyear.

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,

Th. J. Bandas
RECTOR

September 4, 1947

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

Very Reverend dear Father Bendas:

I am pleased to forward to you the enclosed Dimmissorial
Letters in favor of James E. Mosely 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,

A r c h b i s h o p
of Portland in Oregon

THE SAINT PAUL SEMINARY
SAINT PAUL 1, MINNESOTA

April 12, 1948.

Copy of letter sent to Mr. Maurice Grammond.

R. J. Banders

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. G. 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,

A r c h b i s h o p
of Portland in Oregon

THE SAINT PAUL SEMINARY
SAINT PAUL 1, 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 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 and all 4 MINORS

Earl Larson
Maurice Grammond

With all best wishes and kindest greetings, I remain,

Yours in Our Lord,

T. G. Bendas
RECTOR

RGB/jr

September 16, 1948

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 Grammond 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

—o—

Praesentibus hisce literis testamur Dnm.
Maurice Grammond

diocesi Portlandensi adscriptum

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

DISCIPLINAE	GRADUS
Theologia Dogmatica (275)	C
Theologia Moralis	
Sacra Scriptura	C
Historia Ecclesiastica	C
Jus Canonicum	
Theologia Pastoralis	D
Liturgia Sacra	C
Catechetica	
Patrologia	
Archeologia	
Cantus Gregorianus	C
Schola Cantorum	
Exercitia Catechetica Practica	C
Methodus Educationis Secundariae	
Methodus Historica (M.A.)	
Theologia Dogmatica (303)	B
Mores	A

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

—o—

Datum ex Seminario Sancti Pauli, die, 15a Junii

A.D. 1949

Rudolphus G. Bendas
RECTOR

IN SEMINARIO SANCTI PAULI

ANNI 1948-1949

Primum Semestre Spatium

—o—

Praesentibus hisce literis testamur Dnm.
Maurice Grammond

diocesi Portlandensi adscriptum

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

DISCIPLINAE	GRADUS
Theologia Dogmatica	B
Theologia Moralis	
Sacra Scriptura	C
Historia Ecclesiastica	C
Jus Canonicum	
Theologia Pastoralis	C
Liturgia Sacra	C
Catechetica	
Patrologia	
Archeologia	
Cantus Gregorianus	C
Schola Cantorum	
Exercitia Catechetica Practica	C
Methodus Educationis Secundariae	
Methodus Historica (M.A.)	
Mores	A

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

—o—

Datum ex Seminario Sancti Pauli, die, 22 Feb.

A.D. 1949

Rudolphus G. Bendas
RECTOR

THE SAINT PAUL SEMINARY
SAINT PAUL 1, MINNESOTA

April 2, 1949

The Very Reverend Rudolph G. Bantas, Ph.D. App., S.T.D. et M.
Rector, The St Paul Seminary
St Paul 1, 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 orders
of Exorcist and Acolyte.

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 G. Drummond

THE SAINT PAUL SEMINARY
SAINT PAUL 1, MINNESOTA

April 3, 1949

The Very Reverend Rudolph D. Bendas, M.D. App., S.T.D. et M.
Rector, the Saint Paul Seminary
St Paul 1, 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 Subdeacons.

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 R. Grammond

THE SAINT PAUL SEMINARY
SAINT PAUL 1, MINNESOTA

April 6, 1949

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

High School Course

Name of School

Date of Entrance

SUBJECT

FRESHMAN

SOPHOMORE

JUNIOR

SENIOR

Avg.

College Course

Name of School

Date of Entrance

SUBJECT

FRESHMAN

SOPHOMORE

JUNIOR

SENIOR

Avg.

Philosophical Course

Seminary

Date of Entrance

SUBJECT

FIRST YEAR

SECOND YEAR

Avg.

Theological Course

Seminary

S. T. Edwards - 1st Theol - St. Paul

Date of Entrance

SUBJECT

FIRST YEAR

SECOND YEAR

THIRD YEAR

FOURTH YEAR

Avg.

ORAL

OGMA

ANON LAW

CRIPTURE

HURCH HISTORY

Sacred Liturgy

Homiletics

Chant

Sermon

Pastoral Theol.

June

75

75

70

61

74

60

70

85

C

C+

C

D

C

C

C

C

D

C

C

C

E

F

C

C

C

C

C

C

Junior Clergy

General Remarks

SUBJECT

Advanced Studies

Institution

From

To

Degrees

NATURE

DATE OBTAINED

INSTITUTION

Assignments

CHURCH

CITY

FROM

TO

REMARKS

THE SAINT PAUL SEMINARY
SAINT PAUL 1, MINNESOTA

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,

R. G. Bando

RECTOR

RGB/jr

2051 South West Sixth Avenue
Post Office Box 271
Portland, Oregon

Dismissorials sent St. Paul for Grammont
for Subdiaconate

26:IV: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,

A r c h b i s h o p
of Portland in Oregon

THE SAINT PAUL SEMINARY
SAINT PAUL 1, MINNESOTA

July 25, 1949

The Very Reverend Rudolph D. Santos, Ph.D., Cpp., S.T.D. et M.
Rector, The St Paul Seminary
St Paul 1, 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,

Maurice R. Grammond

THE SAINT PAUL SEMINARY
SAINT PAUL 1, MINNESOTA

September 6, 1949.

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 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:

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,

P. G. Bendas
Rector.

September 9, 1949

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

Very Reverend dear Father Bandas:

I am pleased to forward to you the enclosed dimissorial 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,

A r c h b i s h o p
of Portland in Oregon

THE SAINT PAUL SEMINARY

PHYSICAL EXAMINATION

Date Sept. 10, 1946

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

1. Name Maurice Grammond 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 - Tonsils out
8. Blood Pressure BP 114/76 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.

Num. 21/48.....

Eduardus
Dei et Apostolicae Sedis Gratia
Archiepiscopus

Portlandensis



In Oregon

Dilecto in Christo *Mauritio Hammond*.....salutem et in Domino benedictionem.
I.—Cum tuum propositum suscipiendi *I. Consuevit IV. Minoris*.....Nobis formaliter et expresse aperueris, ac caeterum ratione *Sua*.....in dioecesi tuae incarnationis commode ordinari nequeas;
II.—Nos plane conscit quod tuum servitium Nostrae Archidioecesi in futurum erit perutile;
III.—quod sufficienti et canonica aetate ad praedictum ordinem recipiendum polles;
IV.—quod hactenus es commoratus in seminario.....cuius rector de tuis bonis moribus testimonium, iuxta canones Nobis iam transmisit, ad effectum tuae ordinationis;
V.—canonico de annis cursus theologiae, ad tramitem iuris, documento Nobis exhibito;
VI.—examine de studiis feliciter peracto;
VII.—canonica lege interstitiorum a te servata;
VIII.—testimonio *requiritur*.....tam producto;
IX.—.....regulariter factis;
X.—publicationibus de tua futura ordinatione in ecclesia S.loci.....
XI.—postquam spiritualibus exercitiis per tempus iure praescriptum vacavisti;
Cum igitur tua persona, nulla irregularitate nullo quoque impedimento Nobis cognitis detenta, qualitatibus insuper ad normam sacrorum canonum requisitis praedita Nostro iudicio existimetur, datis etiam testimonialibus litteris Ordinariorum locorum ubi tam diu moratus es ut canonicum impedimentum contrahere potueris;
I.—*Ut ab Ill. mi ac Rev. mo D. no. M. Communioni cum S. R. E. nitz. Episcopo ordinante*.....ordinetur
I.—*Consuevit et IV. Minoris*.....recipere possis et valeas, tibi auctoritate Nostra ordinaria, virtute praesentium, licentiam concedimus et facultatem impertimur; reverenter rogantes praedictum Ill. mum ac Rev. mum in Christo Patrem ut ordinem ut supra tibi conferre dignetur.

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

die *16*.....mensis *IX*.....anni 19*48*.

Eduardus S. Howard
Archiepiscopus Portlandensis in Oregon

De mandato Ill. mi ac Rev. mi Archiepiscopi

Edmund J. W. Becken
Cancellarius

Num. 8/49...

Eduardus
Dei et Apostolicae Sedis Gratia
Archiepiscopus



Portlandensis

In Oregon

Dilecto in Christo *Mauritio Raymond* salutem et in Domino benedictionem.
I.—Cum tuum propositum suscipiendi *subiac* Nobis formaliter et expresse aperueris, ac caeterum ratione *subiac* in dioecesi tuae incardinacionis commode ordinari nequeas;
II.—Nos plane consilii quod tuum servitium Nostrae Archidioecesi in futurum erit perutile;
III.—quod sufficienti et canonica aetate ad praedictum ordinem recipiendum polles;
IV.—quod hactenus es commoratus in seminario culus rector de tuis bonis moribus testimonium, iuxta canones Nobis iam transmisit, ad effectum tuae ordinationis;
V.—canonico de annis cursus theologiae, ad tramitem iuris, documento Nobis exhibito;
VI.—examine de studiis feliciter peracto;
VII.—canonica lege interstitiorum a te servata;
VIII.—testimonio *negativo* iam productio;
IX.— loci regulariter factis;
X.—publicationibus de tua futura ordinatione in ecclesia *subiac* loci regulariter factis;
XI.—postquam spiritualibus exercitiis per tempus iure praescriptum vacavisti;
Cum igitur tua persona, nulla irregularitate nullo quoque impedimento Nobis cognitiss detenta, qualitatibus insuper ad normam sacrorum canonum requisitis praedita Nostro iudicio existimetur, datis etiam testimonialibus litteris Ordinariis locorum ubi tam diu moratus es ut canonicum impedimentum contrahere potueris;
..... Episcopo *rite ordinato* ordinem
..... recipere possis et valeas, tibi auctoritate Nostra ordinaria, virtute praesentium, licentiam concedimus et facultatem imperimus; reverenter rogantes praedictum Ill.mum ac Rev.mum in Christo Patrem ut ordinem ut supra tibi conferre dignetur.

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

Eduardus S. Howard
Archiepiscopus Portlandensis in Oregon
De mandato Ill. mi ac Rev. mi Archiepiscopi
No. J. Mueller
Cancellarius.

die *16* mensis *IV* anni 19 *49*

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 Capella Sanctae Mariae Seminarii Scti Pauli

Dilectum Nobis in Christo Dmn. Mauritium Grammond

Diocesis Portlandensis in Oregon

ad officium ostiariorum 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 ordinationum testificor.

R. G. Bandes
Rector Seminarii Sancti Pauli.

PROFESSIONIS FIDEI ET IURISIURANDI FORMULA

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

Ego, N.N., *Maurus Stamm*

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

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

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

"I . . . firmly hold and accept each and every definition of the unerring teaching of the Church, with all she has maintained and declared, but especially those points of doctrine which expressly combat the errors of our time. In the first place I profess my belief that God, the beginning and end of all, can be certainly known and therefore proved to exist by the natural light of reason from the things that are made, that is, from the visible works of the creation as a cause from its effects. Next I recognize and acknowledge the external arguments of revelation, that is, divine facts, especially miracles and prophecies, as most certain signs of the divine origin of the Christian religion, and I hold that these are altogether suited to the understanding of every age and of all men, also of our times. Thirdly, I likewise hold with firm faith that the Church, the guardian and exponent of the revealed Word, was proximately and directly founded by the true and historic Christ Himself, while He dwelt amongst us, and that she was also built upon Peter, the Prince of the Apostolic Hierarchy, and upon his successors to the end of time. Fourthly, I sincerely accept the teaching of faith as transmitted down to us from the Apostles through the orthodox Fathers in the same sense and even in the same wording; and, therefore, I wholly reject the heretical notions of the evolution of dogmas, which pass from one sense to another alien to that which the Church held from the start; and I likewise condemn every error whereby is substituted for the divine deposit, entrusted by Christ to His Spouse and by Her to be faithfully guarded, a philosophic system or the creation of a human consciousness, gradually refined by the striving of men and finally to be perfected hereafter by indefinite progress. Fifthly, I hold for certain and sincerely profess that Faith is not a blind religious sense making its way out of the hidden regions of the 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 totoque animo adhaereo damnationibus, declarationibus, praescriptis omnibus, quae in Encyclicis litteris "Pascendi" et in Decreto "Lamentabili" continentur, praesertim circa eam quam historiam dogmatum vocant. Idem reprobo errorem affirmantium, propositam ab Ecclesia fidem posse historiae repugnare, et Catholica dogmata, quo sensu nunc intelliguntur, cum verioribus Christianae religionis originibus componi non posse. Damno quoque ac reiicio eorum sententiam, qui dicunt, Christianum hominem eruditorem induere personam duplicem, aliam credentis, aliam historici, quasi liceret historico ea retinere, quae credentis fidei contradicant, aut praemissas adstruere, ex quibus consequatur dogmata esse aut falsa aut dubia, modo haec directo non denegentur. Reprobo pariter eam Scripturae Sanctae diiudicandae atque interpretandae rationem, quae, Ecclesiae traditione, analogia Fidei, et Apostolicae Sedis normis posthabitis, *rationalistarum* commentis inhaeret, et critice textus velut unicam supremamque regulam, haud minus licenter quam temere amplectitur. Sententiam praeterea illorum reiicio qui tenent, doctori disciplinae historicae theologicae tradendae, aut iis de rebus scribenti seponendam prius esse opinionem ante conceptam sive de supernaturali origine Catholicae traditionis, sive de promissa divinitus ope ad perennem conservationem uniuscuiusque revelati veri; deinde scripta Patrum singulorum interpretanda solis scientiae principiis, sacra qualibet auctoritate seclusa, eaque iudicii libertate, qua profana quaevis monumenta solent investigari. In universum denique me alienissimum ab errore profiteor, quo *modernistae* tenent in sacra traditione nihil inesse divini; aut, quod longe deterius, pantheistico sensu illud admittunt; ita ut nihil iam restet nisi nudum factum et simplex, communibus historiae factis aequandum; hominum nempe sua industria, sollertia, ingenio scholam a Christo eiusque Apostolis inchoatam per subsequentes aetates continuantium. Proinde fidem Patrum firmissime retineo et ad extremum vitae spiritum 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-with every profane record is usually examined.

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

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

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

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

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

Subscribitur Maurice R. Traminon
Ex loco Seminarii Sancti Pauli
Die 1 mensis Junii A.D. 1949

Iuramentum rite coram nobis emissum testamur.

N. George J. Ziskovsky
Episcopus (vel Delegatus Episcopi) Nathaniel Decker

"Si quis autem, quod Deus avertat, iusiurandum 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 "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

Dilecto in Christo *Mauritio Grammond*.....salutem et in Domino benedictionem.
I.—Cum tuum propositum suscipiendi.....*Diocesis*.....Nobis formaliter et expresse aperueris, ac caeterum
ratione.....*studium*.....in dioecesi tuae incardinacionis commode ordinari nequeas;
II.—Nos plane conscii quod tuum servitium Nostrae Archidioecesi in futurum erit perutile;
III.—quod sufficienti et canonica aetate ad praedictum ordinem recipiendum polles;
IV.—quod hactenus es commoratus in seminario.....*St. Pauli*.....cuius rector de tuis bonis moribus testimonium,
iuxta canones Nobis iam transmisit, ad effectum tuae ordinationis;
V.—canonico de annis cursus theologiae, ad tramitem iuris, documento Nobis exhibito;
VI.—examine de studiis feliciter peracto;
VII.—canonica lege institutorum a te servata;
VIII.—testimonio.....*de suscepcione*.....iam producto;
IX.—
X.—publicationibus de tua futura ordinatione in ecclesia S.....loci.....regulariter factis;
XI.—postquam spiritualibus exercitiis per tempus iure praescriptum vacavisti;
Cum igitur tua persona, nulla irregularitate nullo quoque impedimento Nobis cognitis detenta, qualitatibus insuper ad normam sac-
rorum canonum requisitis praedita Nostro iudicio existimetur, datis etiam testimonialibus litteris Ordinariarum locorum ubi tam diu
moratus es ut canonicum impedimentum contrahere potueris;
Nunc ab Ill. mo ac Rev. mo D. no.....*Quocumque*.....Episcopo.....*habente potestatem et cum*.....ordinem
Diocesis.....recipere possis et valeas, tibi auctoritate Nostra ordinaria, virtute praesentium, licentiam
concedimus et facultatem imperitumur; reverenter rogantes praedictum Ill. mum ac Rev. mum in Christo Patrem ut ordinem ut supra
tibi conferre dignetur.

Datum: Portland, Oregon, sub signo et sigillo Nostris
et subscriptione Nostrae cancellarii

die.....*9*.....mensis.....*sept*.....anni 19*49*.

J. Eduardus A. Howard
Archiepiscopus Portlandensis in Oregon

De mandato Ill. mi ac Rev. mi Archiepiscopi

Edmundus G. Van der Zanden
Cancellarius

Ego subscriptus Mauritius Drammont, cum petitionem Episcopo exhibuerim pro recipiendo Subdiaconatus Ordine, sacra instante Ordinatione, ac diligenter re perpensa coram Deo, iuramento interposito, Testificor in primis, nulla me coactione seu vi, nec ullo infirmi timore in recipiendo eodem sacro Ordine, sed ipsum sponte exoptare, ac plena libereque voluntate eundem velle, cum experiar ac sentiam a Deo me esse revera vocatum.

Pateor mihi plene esse cognita cuncta onera caeteraque ex eodem sacro Ordine emanantia, quas sponte suscipere volo ac propono, easque toto meae vitae curriculo, Deo opitulante, diligentissime servare constituo.

Præcipue quæ celibatus lex importet clare me percipere ostendo, easque libenter explere atque integre servare usque ad extremum, Deo adiutore, firmiter statuo.

Denique sincera fide spondeo iugiter me fore, ad normam sacrorum Canonum, obtemperaturus obsequantissimè iis omnibus, quæ mei præcipient Præpositi, et Ecclesie discipline exigit, paratum virtutum exempla præbere sive opere sive sermone, adeo ut de Tanti officii susceptione remunerari a Deo merear.

Sic spondeo, sic voto, sic iuro, sic me Deus adiuvet et laetetur. Amen. *Testes Dei Evangelia, quæ manibus meis tangō.*

Ex loco Seminarii S. Pauli

George J. Ziskovsky

prototypus ætlenasticus

Maurice B. Drammont

Ex loco Seminarii Sti Pauli

THE SAINT PAUL SEMINARY

George J. Ziskover

SAINT PAUL 1, MINNESOTA

Presbyter ecclesiasticus

die 23^a mensis Septembris a. d. 1949

Ego subsignatus Mauritus Grammond, cum petitionem Episcopo exhibuissim pro recipiendo Diaconatus Ordine, sacra instante Ordinatione, ac diligenter re pergensa coram Deo, iuramento interposito, testificor in primis, nulla me coactione seu vi, nec ullo impelli timore in recipiendo eodem sacro Ordine, sed ipsum sponte exoptare, ac plena libereque voluntate eundem velle, cum expressis ac sentitis a Deo me esse revere vocatum.

Habeo mihi plene esse cognita cuncta onera caeteraque ex eodem sacro Ordine dimanantia, quae sponte suscipere volo a propono, eoque toto meae vitae curriculo, Deo opitulante, diligentissimè servare constituo.

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

Denique sine ira fide spondeo iugiter me fore, ad normam sacerorum Canonum, obtemperaturum obsequentissimè iis omnibus, quae mei praecipient Praefpositi, et Ecclesiae disciplina exigit, paratum virtutum exempla praebere sive operi sive sermone, adeo ut de tanti officii susceptione remunerari a Deo merear.

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

Mauritus Grammond

THE SAINT PAUL SEMINARY
SAINT PAUL 1, MINNESOTA

September 29, 1905

The Very Reverend Andrew Cander, Ph.D. App., 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 J. Howard, D.D., Archbishop of Portland,
in Oregon, my request for promotion to
first clerical tenure.

I declare that in making
this request, I do so entirely of my own
motion and with perfect freedom
from consideration of any kind.

Respectfully yours,

Maurice R. Brownson

THE SAINT PAUL SEMINARY
SAINT PAUL 1, MINNESOTA

OFFICE OF THE 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, ~~(has not)~~ made the canonical retreat
of six days. Canon 1001.
5. He has ~~(has not)~~ passed a canonical exam-
ination. 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 ~~are enclosed~~ 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.,


RECTOR

The Saint Paul Seminary.

IN SEMINARIO SANCTI PAULI

ANNI 19⁴⁹-19⁵⁰
 Secundum _____ Semestre Spatium

—o—

Praesentibus hisce literis testamur Dnm.

Maurice Grammond

dioecesi Portlandensi adscriptum

praelectiones ex disciplinis pro quarto
 studiorum Theologiae anno praescriptis excepisse atque hoc
 testimonium meruisse:

DISCIPLINAE	GRADUS
Theologia Dogmatica <i>Moralis</i> (305)	<i>a</i>
Theologia Moralis	<i>c</i>
Sacra Scriptura	<i>c</i>
Historia Ecclesiastica	
Jus Canonicum	
Theologia Pastoralis	
Liturgia Sacra	<i>c</i>
Catechetica	
Patrologia	
Archeologia	
Cantus Gregorianus	<i>c</i>
Schola Cantorum	
Exercitia Catechetica Practica	
Methodus Educationis Secundariae	
Methodus Historica (M.A.)	
Mores	<i>a</i>

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

—o—

Datum ex Seminario Sancti Pauli, die, 10a Junii

A.D. 19⁵⁰

Rudolphus A. Bandas
 RECTOR

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

1. Full name Maurice Ronald Grammond
2. Home address 5603 S-E- Gladstone Portland, 6, Oreg
3. Name of father Arthur H. Grammond
4. Name of mother Mary Grammond
5. Church and date of parents marriage St. Mary's Cathedral, Portland, O. - June 28, 1918
6. Present parish St. Ignatius - Portland, Oreg.
7. Date and place of birth July 25, 1926 Portland, Oreg.
8. Church and date of Baptism St. Mary's Cathedral, Portland, O.
9. Church and date of First Holy Communion _____
10. Church and date of Confirmation St. Ignatius, Portland, Oregon - May 7, 1933

Maurice R. Grammond
(Signature)

Please return to:

The Chancery Office
2053 S. W. Sixth Avenue
Portland 1, Oregon

Ex loco Seminarii S. Pauli

THE SAINT PAUL SEMINARY

George J. Graham

Notarius ecclesiasticus

die 22^a mensis Maii a. d. 1950

Ego subscriptus Mauritius Grammond, cum petitionem Episcopi exhibuerim pro recipiendo Presbyteratus Ordine, sacra instante Ordinatione, ac diligenter re perpense coram Deo, iuramento interposito, testificor in primis, nulla me coactione seu vi, nec ullo impelli timore in recipiendo eodem sacro Ordine, sed ipsum sponte exoptare, ac plena libraque voluntate eundem velle, cum experier ac sentiam a Deo me esse revera vocatum.

Placet mihi plene esse cognita cuncta onera caeteraque ex eodem sacro Ordine dimanantia, quae sponte suscipere volo ac propono, eaque toto meae vitae curriculo, Deo opitulante, diligentissime servare constituo.

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

Denique sincera fide spondeo iugiter me fore, ad normam sacrorum Canonum, obtemperaturum, obsequientissimè iis omnibus, quae mei præcipient Praepositi, et Ecclesiae disciplina exiget, paratum virtutum exemplo præbere, sive opere sive sermone, adeo ut de tanti officii susceptione remunerari a Deo merear.

Sic spondeo, sic voto, sic iuro, sic me Deus adiuvet et haec sancta Dei Evangelia, quae manibus meis tangō.

Mauritius Grammond

THE SAINT PAUL SEMINARY
SAINT PAUL 1, MINNESOTA

April 1, 1950

The Very Reverend Rudolph G. Bunker. Ph.D. Agg. STD et M
Rector, The St. Paul Seminary
St Paul, Minnesota.

Very Reverend Rector:

I hereby ask that you kindly
submit To His Excellency The Most Rev
Edward D Howard, D.D., Archbishop of Portland
in Oregon my request for promotion to
The order of Priesthood.

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 R. Grammond

THE SAINT PAUL SEMINARY
SAINT PAUL 1, MINNESOTA

April 2 9-19

The Very Reverend Rudolph E. Bartsch, Ph.D., Reg., S.T.D et al.
Director of The St Paul Seminary
St Paul 1, Minnesota.

Very Reverend Rector:

I hereby ask that you kindly submit
to His Excellency, The Most Reverend Eugene
D. Howard, D.D., Archbishop of Portland in Oregon,
my request for promotion to the order
of Porter and Lector

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

Respectfully yours,

Maurice R. Hammond

Litterae Testimoniales.

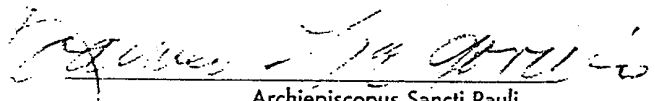
Joannes Gregorius Murray
Dei et Apostolicae Sedis Gratia
Archiepiscopus Sancti Pauli.

Praesentibus hisce litteris fidem facimus et testamur dilectum Nobis in Christo

Dm̃ Mauritiū 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 1, MINNESOTA

The following documents from the file of Maurice Grammond
were sent to the Portland, Oregon Chancery Office on 5/24/50

Baptismal certificate ✓

Confirmation certificate ✓

Marriage certification of parents ✓

Medical certificates ✓

Petitions for orders

Tonsure ✓
4 Minors ✓
Subdiaconate ✓
Diaconate ✓
Priesthood ✓

Oath of Liberty for:

Subdiaconate ✓
Diaconate ✓
Priesthood ✓

Dimissorials for:

Tonsure ✓
4 Minors ✓
Subdiaconate ✓
Diaconate ✓

Ordination certificates for:

Tonsure ✓
4 Minors ✓
Subdiaconate ✓
Diaconate ✓

Oath against Modernism ✓

Testimonial letters from:

Diocese of Seattle
Archdiocese of St. Paul

R. G. Bandas
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,

A r c h b i s h o p
of Portland in Oregon

August 18, 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 28 August 1952

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

Sincerely yours in Christ,

A r c h b i s h o p
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 8, 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:mcd

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
A r c h b i s h o p
of Portland in Oregon

H:mc d

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
A r c h b i s h o p
of Portland in Oregon

H:td

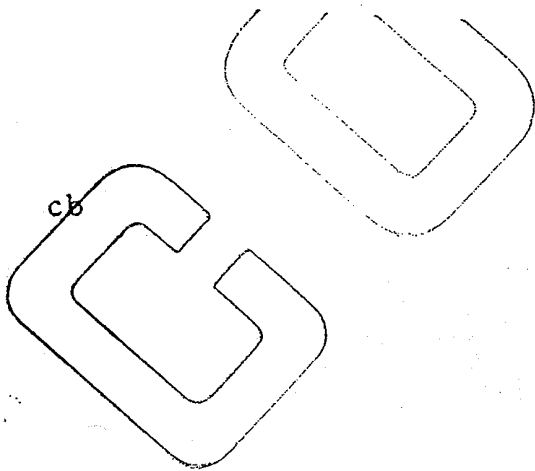
cc: The Very Reverend Edmund Murnane, dean
The Reverend Richard L. Fall, parish Priest, Our Lady of
Sorrows parish

Taken from the Sentinel August 27, 1959 edition

FR. MAURICE GRAMMOND
Formerly of St. Paul's
Church, St. Paul, Minn.
now of St. Paul's
Church, St. Paul, Minn.
missions of St. Paul's
missions of St. Paul's



FR. MAURICE GRAMMOND





ARCHDIOCESE OF PORTLAND IN OREGON

THE CHANCERY OFFICE
2838 EAST BURNSIDE, P.O. BOX 381
PORTLAND, OREGON 97207

20 August 1966

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

My dear Father Grammond:

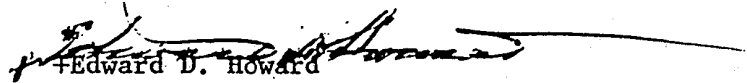
I hereby appoint you to be parish priest of Our Lady of Victory Parish, Seaside, Oregon, and its Missions at Gearhart and Archcape, effective 30 August 1966.

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.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.

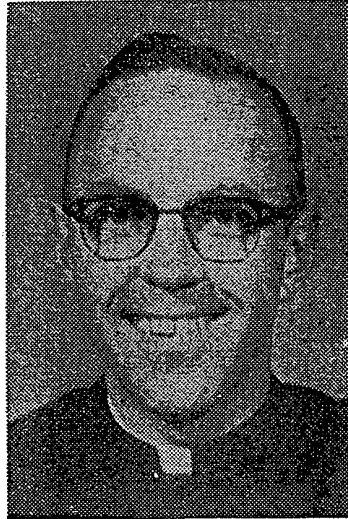
Sincerely yours in Christ


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

H:mj

cc: Very Rev. John O'Callaghan

from the Sentinel
26 Aug. 1966



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

Praescripta in Motu Proprio "Sacrorum Antistitum" Pii PP X.,
Die I Mensis Sept., Anni 1910.

Ego, N. N.

Maurice Grammond

firma fide credo et profiteor omnia et singula quae continentur in symbolo Fidei, quo sancta Romana Ecclesia utitur, videlicet: Credo in unum Deum, Patrem omnipotentem, factorem caeli et terrae, visibilium omnium et invisibilium. Et in unum Dominum Iesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia saecula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines et propter nostram salutem descendit de caelis. Et incarnatus est de Spiritu Sancto ex Maria Virgine, et homo factus est. Crucifixus etiam pro nobis; sub Pontio Pilato passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in caelum, sedet ad dexteram Patris. Et iterum venturus est cum gloria iudicare vivos et mortuos; cuius regni non erit finis. Et in Spiritum Sanctum, Dominum, et vivificantem; qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur et conglorificatur, qui locutus est per Prophetas. Et Unam Sanctam, Catholicam et Apostolicam Ecclesiam. Confiteor unum Baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum. Et vitam venturi saeculi. Amen. Apostolicas et ecclesiasticas traditiones, reliquasque eiusdem Ecclesiae observationes et constitutiones firmissime admitto et amplector. Item sacram Scripturam iuxta eum sensum, quem tenuit et tenet sancta Mater Ecclesia, cuius est iudicare de vero sensu et interpretatione sacrarum Scripturarum, admitto; nec eam unquam, nisi iuxta unanimem consensum Patrum, accipiam et interpretabor. Profiteor quoque septem esse vere et proprie Sacramenta novae Legis a Iesu Christo Domino nostro instituta, atque ad salutem humani generis, licet non omnia singulis, necessaria, scilicet, Baptismum, Confirmationem, Eucharistiam, Paenitentiam, Extremam Unctionem, Ordinem et Matrimonium: illaque gratiam conferre; et ex his Baptismum, Confirmationem et Ordinem sine sacrilegio reiterari non posse. Receptos quoque et approbatos Ecclesiae Catholicae ritus in supradictorum omnium Sacramentorum sollemni administratione recipio et admitto. Omnia et singula, quae de peccato originali et de iustificatione in sacrosancta Tridentina Synodo definita et declarata fuerint, amplector et recipio. Profiteor pariter in Missa offerri Deo verum, proprium et propitiatorium Sacrificium pro vivis et defunctis; atque in sanctissimo Eucharistiae sacramento esse vere,

realiter et substantialiter Corpus et Sanguinem una cum Anima et divinitate Domini nostri Iesu Christi, fierique conversionem totius substantiae panis in corpus et totius substantiae vini in Sanguinem, quam conversionem Catholica Ecclesia Transsubstantiationem appellat. Fateor etiam sub altera tantum specie totum atque integrum Christum, verumque Sacramentum sumi. Constanter teneo Purgatorium esse, animasque ibi detentas fidelium suffragiis iuari. Similiter et Sanctos una cum Christo regnantes venerandos atque invocandos esse, eosque orationes Deo pro nobis offerre, atque eorum Reliquias esse venerandas. Firmiter assero imagines Christi, ac Deiparae semper Virginis, nec non aliorum Sanctorum habendas et retinendas esse, atque eis debitum honorem ac venerationem 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 ecclesiarum matrem et magistram agnosco, Romanoque Pontifici, beati Petri Apostolorum Principis successori, ac Iesu 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 Romni Pontificis Primatu et infallibili magisterio, indubitanter recipio atque profiteor; simulque contraria omnia, atque haereses quascumque ab Ecclesia damnatas et reiectas et anathematizatas, ego pariter damno, reicio, et anathematizo. Hanc veram Catholicam Fidem, extra quam nemo salvus esse potest, quam in praesenti sponte profiteor et veraciter teneo, eandem integram et inviolatam usque ad extremum vitae spiritum constantissime, Deo adiuvante, retinere et confiteri, atque a meis subditis, seu illis, quorum cura ad me in munere meo spectabit teneri, et doceri et praedicari, quantum in me erit, curaturum, ego idem N. spondeo, voveo ac iuro. .

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

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

Me etiam, qua par est, reverentia, subiicio totque animo adhaereo damnationibus, declarationibus, praescriptis omnibus, quae in Encyclicis litteris "Pasce" et in Decreto "Lamentabili" continentur, praesertim circa eam quam historiam dogmatum vocant. Idem reprobo errorem affirmantium, propositam ab Ecclesia fidem posse historiae repugnare, et Catholica dogmata, quo sensu nunc posse. Damno quoque ac reiicio eorum sententiam, qui dicunt, Christianum hominem eruditorem induere personam duplicem, aliam credentis, aliam historici, quasi liceret historico ea retinere, quae credentis fidei contradicant, aut praemissas adstruere, ex quibus consequatur dogmata esse aut falsa aut dubia, modo haec directo non denegentur. Reprobo pariter eam Scripturae Sanctae diiudicandae atque interpretandae rationem, qua, Ecclesiae traditione, analogia Fidei, et Apostolicae Sedis normis posthabitis, *rationalistarum* commentis inhaeret, et criticem textus velut unicam supremamque regulam, haud minus licenter quam temere amplectitur. Sententiam praeterea illorum reiicio 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 uniuscuiusque revelati veri; deinde scripta Patrum singulorum interpretanda solis scientiae principiis, sacra qualibet auctoritate seclusa, eaque iudicii libertate, qua profana quaevis monumenta solent investigari. In universum denique me alienissimum ab errore profiteor, quo *modernistae* tenent in sacra traditione nihil inesse divini; aut, quod longe deterius, pantheistico sensu illud admittant; ita nihil iam restet nisi nudum factum et simplex, communibus historiae factis aequandum; hominum nempe sua industria, sollertia, ingenio scholam a Christo eiusque apostolis inchoatam per subsequentes aetates continuantium. Proinde fidem Patrum firmissime retineo et ad extremum vitae spiritum retinebo, de charismate *veritatis certo*, quod est, fuit eritque semper in *episcopatus ab Apostolis successione*; non ut id 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 a spondeo me fideliter, integre sincereque ratum et inviolabiliter custoditurum, nusquam ab iis sive in docendo sive quomodolibet verbis scriptisque deflectendo. Sic spondeo, sic iuro, sic me Deus adjuvet, et haec sancta Dei Evangelia.

(Subscribitur) Ex loco

Portland, Oregon

Die 27 mensis aug. A. D. 1959

Iuramentum rite coram nobis emissum testamur.

N. Edmundus G. Henderson

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

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 "Haec 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.

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 inserviturum, et ibi operam meam pro populi salute impensurum esse.

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

N.

Archidioecesis Portlandensis in Oregon

PROFESSIONIS FIDEI ET IURISIURANDI FORMULA

Praescripta in Motu Proprio "Sacrorum Antistitum" Pii PP X.
Die I Mensis Sept., Anni 1910.

Ego, N. N.

Maunten J. Green
firma fide credo et profiteor omnia et singula quae continentur in symbolo Fidei, quo sancta Romana Ecclesia utitur, videlicet: Credo in unum Deum, Patrem omnipotentem, factorem caeli et terrae, visibilium omnium et invisibilium. Et in unum Dominum Iesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia saecula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines et propter nostram salutem descendit de caelis. Et incarnatus est de Spiritu Sancto ex Maria Virgine, et homo factus est. Crucifixus etiam pro nobis; sub Pontio Pilato passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in caelum, sedet ad dexteram Patris. Et iterum venturus est cum gloria iudicare vivos et mortuos; cuius regni non erit finis. Et in Spiritum Sanctum, Dominum, et vivificantem; qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur et conglorificatur, qui locutus est per Prophetas. Et Unam Sanctam, Catholicam et Apostolicam Ecclesiam. Confiteor unum Baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum. Et vitam venturi saeculi. Amen. Apostolicas et ecclesiasticas traditiones, reliquasque eiusdem Ecclesiae observationes et constitutiones firmissime admitto et amplector. Item sacram Scripturam iuxta eum sensum, quem tenuit et tenet sancta Mater Ecclesia, cuius est iudicare de vero sensu et interpretatione sacrarum Scripturarum, admitto; nec eam unquam, nisi iuxta unanimem consensum Patrum, accipiam et interpretabor. Profiteor quoque septem esse vere et proprie Sacramenta novae Legis a Iesu Christo Domino nostro instituta, atque ad salutem humani generis, licet non omnia singulis, necessaria, scilicet, Baptismum, Confirmationem, Eucharistiam, Paenitentiam, Extremam Unctionem, Ordinem et Matrimonium: illaque gratiam conferre; et ex his Baptismum, Confirmationem et Ordinem sine sacrilegio reiterari non posse. Receptos quoque et approbatos Ecclesiae Catholicae ritus in supradictorum omnium Sacramentorum sollemni administratione recipio et admitto. Omnia et singula, quae de peccato originali et de iustificatione in sacrosancta Tridentina Synodo definita et declarata fuerint, amplector et recipio. Profiteor pariter in Missa offerri Deo verum, proprium et propitiatorium Sacrificium pro vivis et defunctis; atque in sanctissimo Eucharistiae sacramento esse vere,

realiter et substantialiter Corpus et Sanguinem una cum anima et divinitate Domini nostri Iesu Christi, fierique conversionem totius substantiae panis in corpus et totius substantiae vini in Sanguinem, quam conversionem Catholica Ecclesia Transsubstantiationem appellat. Fateor etiam sub altera tantum specie totum atque integrum Christum, verumque Sacramentum sumi. Constanter teneo Purgatorium esse, animasque ibi detentas fidelium suffragiis iuari. Similiter et Sanctos una cum Christo regnantes venerandos atque invocandos esse, eosque orationes Deo pro nobis offerre, atque eorum Reliquias esse venerandas. Firmiter assero imagines Christi, ac Deiparae semper Virginis, nec non aliorum Sanctorum habendas et retinendas esse, atque eis debitum honorem ac venerationem 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 ecclesiarum matrem et magistram agnosco, Romanoque Pontifici, beati Petri Apostolorum Principis successori, ac Iesu 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 Romni Pontificis Primatu et infallibili magisterio, indubitanter recipio atque profiteor; simulque contraria omnia, atque haereses quascumque ab Ecclesia damnatas et reiectas et anathematizatas, ego pariter damno, reicio, et anathematizo. Hanc veram Catholicam Fidem, extra quam nemo salvus esse potest, quam in praesenti sponte profiteor et veraciter teneo, eandem integram et inviolatam usque ad extremum vitae spiritum constantissime, Deo adiuvante, retinere et confiteri, atque a meis subditis, seu illis, quorum cura ad me in munere meo spectabit teneri, et doceri et praedicari, quantum in me erit, curaturum, ego idem N. spondeo, voveo ac iuro. .

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

Me etiam, qua par est, reverentia, subiicio totque animo adhaereo damnationibus, declarationibus, praescriptis omnibus, quae in Encyclicis litteris "Pasceendi" et in Decreto "Lamentabili" continentur, praesertim circa eam quam historiam dogmatum vocant. Idem reprobo errorem affirmantium, propositam ab Ecclesia fidem posse historiae repugnare, et Catholica dogmata, quo sensu nunc posse. Damno quoque ac reiicio eorum sententiam, qui dicunt, Christianum hominem eruditorem induere personam duplicem, aliam credentis, aliam historici, quasi liceret historico ea retinere, quae credentis fidei contradicant, aut praemissas adstruere, ex quibus consequatur dogmata esse aut falsa aut dubia, modo haec directo non denegentur. Reprobo pariter eam Scripturae Sanctae diiudicandae atque interpretandae rationem, 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 reiicio 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 uniuscuiusque revelati veri; deinde scripta Patrum singulorum interpretanda solis scientiae principiis, sacra qualibet auctoritate seclusa, eaque iudicii libertate, qua profana quaevis monumenta solent investigari. In universum denique me alienissimum ab errore profiteor, quo *modernistae* tenent in sacra traditione nihil inesse divini; aut, quod longe deterius, pantheistico sensu illud admittant; ita nihil iam restet nisi nudum factum et simplex, communibus historiae factis aequandum; hominum nempe sua industria, sollertia, ingenio scholam a Christo eiusque apostolis inchoatam per subsequentes aetates continuantium. Proinde fidem Patrum firmissime retineo et ad extremum vitae spiritum retinebo, de charismate *veritatis certo*, quod est, fuit eritque semper in *episcopatus ab Apostolis successione*; non ut id 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 iis sive in docendo sive quamodolibet verbis scriptisque deflectendo. Sic spondeo, sic iuro, sic me Deus adjuvet, et haec sancta Dei Evangelia.

(Subscribitur) Ex loco *Chancery Office*

Die *30* mensis *augusti* A. D. *1966*

Iuramentum rite coram nobis emissum testamur.

N. *[Signature]*

Episcopus (vel Delegatus Episcopi) *[Signature]*

"Si quis autem, quod Deus avertat, iusiurandum 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 "Haec 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.

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 inserviturum, 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

JUDGES

J. S. BOHANNON, TILLAMOOK
PRESIDING JUDGE

THOMAS E. EDISON, ASTORIA

DONALD L. KALBERER, ST. HELENS

CLATSOP COUNTY ADDRESS:

P. O. BOX 835

ASTORIA, OREGON 97103

TELEPHONE: 503/325-6061

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

Dear Monsignor:

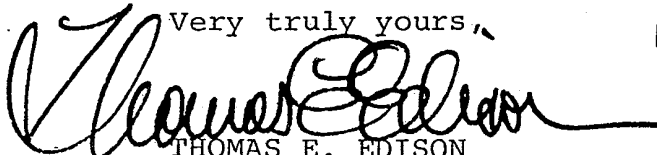
This will verify my telephone conversation with you on Friday, December 20, 1968, concerning Father Grammond, the parish priest in Seaside, Oregon. You will no doubt recall that I attempted to describe Father Grammond's connection with the children of the [REDACTED] family in Seaside and some difficulties 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 they 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 [REDACTED] 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 courtesy 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,



THOMAS E. EDISON
Circuit Judge

REDACTED

TEE:ic

PD 0930

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
C h a n c e l l o r

mc

Archbishop ①
Robert T. Dwyer
2838 E. Burnside St
Portland Oregon - 97214

Archbishop Dwyer

This Letter pertains to the
previous Letter you have
Received from the Judge
of the Circuit Court & Juvenile
Department of Clatsop County
pertaining to the Rev.
Father Grormond of Sea
Side. interfering in my &
my familys wellbeing. on
Feb-6-1969 the above

Judge + of the Circuit Court ⁽²⁾
of Clatsop County ordered
that ① said children are
herely 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
Gramond wanted a hearing
that was attended by

a Miss McCall of the ⁽³⁾
Welfare Dept - my wife
Mrs ~~Robertson~~ &
Father Gramond and other
Interested parties - it was
said that the home was
unfit - & one of the children
~~Robertson~~ didn't want to
stay home - This Comm. [↓]
after Father Gramond had
kept ~~Robertson~~ in his
house overnight for a period
of time and also - on the
night of April 7TH or 8TH

REDACTED

Father Gramond kept ~~him~~^{14/11}
after his mother told him
not to go and also to not
influence ~~him~~ against
his mother & Father. He
took ~~him~~ & kept him
any way & called for the
hearing that was held on
the 10TH So - ① Father
Gramond has Interfered with
a direct Court Order - ②
he has caused extensive
mental anguish to Mrs ~~the~~
③ has exercised undue influence
on my children and

REDACTED

④ Has caused me to be publicly & privately abused by his accusations and actions - B 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
 Gramond for Defamation
 of my home - & any other
 legal action my lawyer deems
 necessary to rectify his
 accusation against me
 personally both in public
 & private - The statements
 of father Gramond have been
 found to be not true
 & was so told as per the
 Courts & Welfares
 Investigations.

page - 7.

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

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

page-8.

means to do so -

you may call the following
persons to verify my
urgent feeling in this
matter -

~~Miss~~ Miss M^d Call of the
Welfare Commission

OFFICE - 325-2021

Home - 738-6841

and she will gladly give
you the ~~see~~ name & numbers
of all the other parties
involved - Thanking You
in advance for your prompt
action - Yours Truly
Wally God.
~~Wally God.~~

REDACTED

P.S.

Page-5

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~~

~~REDACTED~~

~~REDACTED~~

Phone- ~~REDACTED~~

if you desire to phone me
~~and~~ I can be reached by
calling the 3rd floor north
& asking to speak to me
before I am discharged

REDACTED

page-1E
again Thank you for your
prompt attention

~~XXXXXXXXXXXXXXXXXXXX~~

REDACTED

19 April 1969

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

Dear Sir:

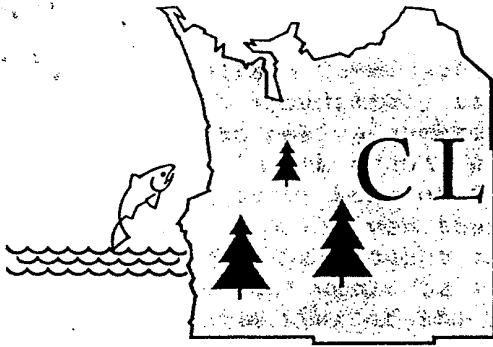
Your letter of 8 May 1969 relative to Father Maurice Grammond has been received. His Excellency, Archbishop Dwyer, has written a letter to Father Grammond cautioning him with regard to his obvious indiscretions and interference particularly with the Juvenile Department of the Public Welfare Commission 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
C h a n c e l l o r

ob

cc: Rev. Maurice Grammond
Our Lady of Victory Church
120 Ocean Way
Seaside, Oregon 97138



CLATSOP COUNTY

Courthouse Astoria, Oregon 97103
May 8, 1969

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

REDACTED

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 [REDACTED] 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 [REDACTED], 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 [REDACTED], 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 [REDACTED]. 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 ~~B...~~ 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 ~~B...~~ 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 ~~B...~~ by asking her to go to the Star of the Sea School and check on ~~B...~~.

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 there and it was at this point that the Court felt that further action was necessary.

Astoria, Oregon, 11/11/66

The caseworker in this case has indicated to me that ~~B...~~'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 ~~Case~~ 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 ~~Donald Case~~.

Since this agency has observed Father Grammond and worked with him concerning ~~Donald Case~~'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

REDACTED

Archbishop Dwyer

This letter pertains to the preveious 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. enterfering in my & my famileys welbeing. 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 controle 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. Ronald M. Givens Sr.~~ & Father Grammond and outhter interested parties. It was said that the home was unfit and one of the children ~~Donald Givens~~ didn't want to stay home. This comming after Father Grammond had kept ~~Donald~~ in his house overnight for a period of time and also on the night of April 7th or 8th, Father Grammond kept ~~Donald~~ after his mother told him not to go and also to not influence ~~Donald~~ against his mother and father. He took ~~Donald~~ 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. ~~Givens~~. (3) has exercised undue influence on my children and (4) has caused me to be publicly and privately abused by his acusations and actions (5) conducted himself in my opion wholely unbecoming a preist.

I am still hospitalized in St. Vincent - since Feb. the first so have no outhter 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 outhter legal action my lawyer demes nessary to rectify his accusation against me personialy 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 welfares investagations. I do expect to leave the hospital in no more than a week so after your investigation or whatever you deem nessary . I do want to meet with you or your representvive to put a stop to this because (1) to protect my outhter children we mite be forced to move from our home - causing us a hardship - under the conditions. (2) to accomplish a satisfactory solotion with out 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 the outhter parties envolved - Thanking you in advance for your prompt action -

Yours Truly under God,

/s/ ~~Ronald M. Givens Sr.~~

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: ~~Ronald M. Givens Sr., 311 S. Burnside, SeaSide, Oregon 97138 PH. 738-5727~~

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~~ Grice

REDACTED

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: C

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] that [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 [redacted] and our agency. It was decided at that time that [redacted] would be placed in foster care. We requested that Father wait a few weeks before visiting [redacted] in the foster home and that he contact us before he made any visitations.

[redacted] 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 Donnie removed from his foster home placement.

REDACTED

Monsignor Vanderzanden
RE: GRICE Family
Page 2

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 McCall

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

cc: Gene Bui, Juvenile Director

BMC:el

REDACTED

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
C h a n c e l l o r

ob

REDACTED

OUR LADY OF VICTORY CHURCH

120 Ocean Way
SEASIDE, OREGON

October 20, 1972

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

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 not 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, *ML*

REDACTED

8 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