

OUR LADY OF VICTORY CHURCH

120 Ocean Way

SEASIDE, OREGON

September 28, 1973

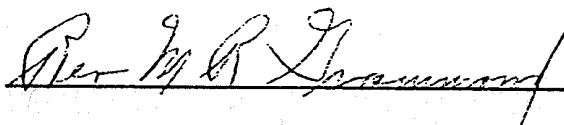
The Most Reverend Robert J. Dwyer
Archbishop of Portland in Oregon
2838 E. Burnside St.
Portland, Oregon

Your Grace:

The people of this Parish, realizing that the nuns have left, now concur with your good direction to unite the Parish plant. So I am taking steps to implement your wish by obtaining professional appraisal of the hall, convent and land in that area. I am also seeking advise of the marketability of these properties, and making inquiry about the feasibility of building a combination hall and CCD center by the church.

Thank you for your good advice and I will keep you consistantly informed on the progress in this matter.

Yours in Christ,

A handwritten signature in cursive script, appearing to read "Rev. M. R. Lammont", written over a horizontal line.

Dear Father Walsh,

During our conversation in your office on February 20, we said we would keep you abreast of any new happenings at Arch Cape.

Enclosed are copies of letters from Father McGough, to Father Grammond, Maurie Clark to Father McGough, and our letter to Maurie Clark.

Yours in Christ,

REDACTED

ARCHDIOCESE OF PORTLAND IN OREGON
THE CHANCERY OFFICE

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

M E M O R A N D U M

TO: Priests of the Archdiocese
FROM: Archbishop Power
SUBJECT: Death Notice
DATE: August 6, 1976

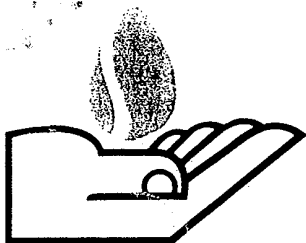
I have the sad task of again informing you of the death of the mother of one of our priests. Mrs. Mary Grammond, mother of Father Maurice Grammond of Our Lady of Victory Parish in Seaside, died yesterday afternoon at about 2 o'clock at a Portland hospital. Mrs. Grammond was 87 years of age, and had been confined to her home for the past three years.

Mrs. Grammond was born and raised in Portland, and had resided in St. Ignatius Parish, Portland, since 1933, at 5603 S.E. Gladstone. She resided with her sister, who also has been in poor health during the past few years.

Arrangements have been made for the funeral of Mrs. Grammond to take place at St. Ignatius Church, S.E. 43d and Powell Blvd., Portland, Monday, August 9, at 11 a.m., with Rosary Sunday night at 8 p.m., at Mount Scott Funeral Home, 4205 S.E. 59th.

While Mrs. Grammond was well prepared for death, having received Holy Communion regularly at her home, and having been anointed a number of times, the latest hours before she died, when she was fully conscious, I am sure that Father Grammond would appreciate very much your prayers in her behalf and in behalf of the family. The family also would be grateful if you will remember the eternal repose of the soul of Mrs. Grammond in your Masses.

May she rest in peace.



Director of Vocational Archdiocese of Portland in Oregon 2838 E. Burnside St., Box 351, Portland, Oregon 97207 Ph. (503) 234-5334

MEMORANDUM

To: Archbishop Power

From: Father Gerald Quintal

Re: Seaside Xmas card

Just thought you might be interested in seeing a copy of Father Grammond's Xmas letter. I forwarded this one to me. I believe you'll find its contents interesting. The man has a few "problems".

Jerry

REDACTED

CHRISTMAS 1977

I think that this year 1977 was prefaced by the death of my mother, last August, when I was appointed as executor of her estate, entailing the selling of her home and car and disposing of the things in the home. In paying the bills for the estate, I was amazed, that when you are dead, Medicare no longer wishes to pay any bills. I mailed hospital and doctor bills to them and they repeatedly sent them back, asking for more information. I solved this only with the help of an attorney. I had put my elderly aunt in a care center, and I had to visit her every Tuesday. Shortly before my mother's death, with the help of my building committee we fired the architect, who couldn't seem to finalize our building plans.

Through all this turmoil, Christmas was approaching rapidly. And wouldn't you know it, I caught the flu, just before Christmas, and so I missed the Christmas Eve Mass, which was offered by Father McCarthy. I recovered enough to take the 9 o'clock Mass on Xmas day and the 8 o'clock Mass on Sunday. After Xmas I went to see my doctor who said that I had a bladder infection and he loaded me down with antibiotics. When I returned to Seaside, one of the women wanted to cover the altars with red roses. I am allergic to roses. After much discussion, I won, but still occasional bouquets of roses appeared in the church for sometime. Father McCarthy was to help on New Years, but he sent 3 priests who had studied in California; one from Ireland, one from Georgia, and one from Australia. They enjoyed their visit here. On New Years this town was full of people; the biggest New Years ever.

January was filled with the usual instructions, Altar Society meeting and some repairs made to the rectory. On January 10 we were to be in Portland to arbitrate with the former architect. I went to Portland, but the meeting was canceled because of ice. When I returned to Seaside, a 30 yr old man came to see me. He wanted money to get his car out of a garage in Cannon Beach. He was from Florida. While driving his new car on the beach he got stuck in the sand. And when he went for help and returned with a tow truck the waves had engulfed his car. They towed it out and said that it was totaled. He owed the towing charges but he had no money. He wanted to call his elderly aunt in a rest home in Florida. I apid for the call and when his aunt got on the phone she told me that she was tired of bailing her nephew out. She said that she would send him nothing, but she would send me \$100 to take care of the matter. So I had the young man work for me before I paid him. I don't beleive that he got his car out of storage, I think that he just walked away and left it. It was a new Pacer, which he had just paid for, and he dropped the insurance as he thought it was too expensive.

On February the 17th, we had our arbitration, in Portland, with the former architect. We knew we had to pay, but by arbitration we saved about \$500. It was good that we got rid of him as he was charging by the hour and would never have finished our plans. This was a day of pressure as I sat all day in that attorney's office listening to all that guff. Fortunately, I had the help of the men of the Parish. Now we have to get another architect approved by the Chancery building board. We gave the name of Mr. Potter of Astoria, for their approval.

The month of March was occupied with a priest who was sick and came to stay with me. He got so bad that he had to go to St. Vincent's hospital and finally was sent to the Midwest for further care.

We waited for the Chancery Office building board to approve our new architect. On the 22nd I found out that the Archbishop had approved him a month ago and no one told me. After a very dry Fall and Winter, we had a few storms in March and one of them blew off part of the roof on our little house, which we had to have patched. On the 27th we had Confirmation in this Parish, which was followed by a reception at the Seaside Hotel. The Seaside donated the room for our use. The organist said that it was the best Confirmation she ever played for. Mary Jo Stacey and Dolna Mespelt trained and instructed the children for confirmation. The classes met every Sunday evening for 6 months and the attendance was almost 100%. Some wrote, from other Parishes, to find out our secret of success.

I caught another cold as I was so worried about the things that were going on. Dr. Raglione and myself went to Astoria to interview the new Architect, Mr. Potter and Mr Gabriel. From talking to them the

the Doctor concluded that we had two nervous architects which we should not hire. My building Board then said, "You forget the building, we will take care of it. You take care of your Parish work. You have enough to do in Lent." I was glad that they took over as they have experience with building and architects. April began with 1st Friday and Communion to all the sick in the Parish. I had lentan devotions on the Fridays of Lent. Holy Week arrived; I trained the altarboys, took the Holy Thursday Mass of the Last Supper and the Good Friday Liturgical service. Father McCarthy took the Easter Vigil Mass and the 11 o'clock Mass on Easter. I had the 9 o'clock Mass on Easter. My cold made me tire easily, so after Easter I was in Portland for two days to rest. I attended the Altar Society meeting on Thursday and on Saturday I had a wedding and I went to Jewell for the reception. On the 18th, the old motel across the street was torn down, which caused the sand, when the wind blew, to blow across the Church parking lot. So I bought 4 lbs of grass seed and raked it into the soft sand. I waited for rain, which never came, and each morning when I went out I saw the pigeons eating the grass seed. Since the grass never grew to hold the sand, all Summer we had cars stuck in the soft sand. They would try to park on the vacant land and before they knew it they would be stuck. One just can't win. I had this month a dinner for the CCD teachers, a clergy conference meeting and a building board meeting.

In May we hired the Careage Corp. to build our Hall and CCD center. I met the young architect and his wife. Within 2 weeks he had a plan drawn that was acceptable to us. It was a multipurpose building to be built behind the Church. The Altar Society had their dinner at Norma's. On 1st Friday I not only took Communion to the sick in their homes but I gave them the Anointing of the Sick. I completed my mothers estate this month and got my aunt an appointment with a dentist to get her teeth fixed. Father Eckstein took my place for a week, as I had to get away, once in a while. Memorial Day arrived and this town was full of people. It was like a nightmare. Our Summer visitors have returned to take over the town. It's like rush-hour traffic all Summer. In June we had to remove the little house in back of the church in order to build. We offered it to anyone who would remove it; no takers. So we stripped the house to burn it. Then along came some people who wanted it but they never took it. On June 14 we met with the Chancery Building board to get final approval of our building plans. They told us to come back July 1. When we did they couldn't approve our plans as they didn't know about the architect. They wanted more information and told us to come back at the end of July. I had told them then and before, that no one builds at the beach in the Winter for all new buildings must be undercover when the Fall rains come, usually by the middle of October.

Father Eckstein came to help for the 1st part of the Summer and was followed by Father Axer who came about July 1 and remained for the rest of the Summer. Since Father Axer was here I was able to get away occasionally during the week. In the middle of July we had the ground surveyed for building. On the 21st, I visited my aunt who was failing and looked like she was dying. On the next Saturday I was called and told that she was dying. I asked that she be anointed. On Monday July 25, my birthday, I was called at 4:30 am and told that she had died. I told them to send her body to Mt. Scott Funeral Home, where I had already paid for her funeral. I got up and said Mass for the repose of her soul. After breakfast I called Mt. Scott and no one had called them about my aunt. I asked them to find her body. Now her body is lost. I found out later that her body was sent to a Beaverton Funeral home. I called the Rest Home and asked, Why? And they said that they do good work. I went to Portland on Tuesday, arriving at the Mt Scott Funeral Home about 4:30 pm. They had the body but no clothing. What will we do? So they improvised. And need less to say we kept the coffin closed. My poor aunt, I hope she will forgive me. What woman wants to go in borrowed clothing? I had the funeral on Wednesday morning at St. Ignatius Church. This is not all, I had ordered her headstone when I bought her grave in February and somehow they lost the headstone. I walked through the cemetery several times looking for it. Finally, a man went with me to show me where the grave was, and there was no headstone. It was found one week before my aunt died. I have had 100's of funerals without any trouble until I bury a relative.

The day after my aunts funeral, we were scheduled for a Chancery building board meeting. I would not go, so I asked Dr. Raglione, an engineer, who is a member of my Building Board, to go to clear our building plans. It wasn't till August 15th that the Archbishop signed the contract, after all this unnecessary delay by the Chancery office building board. It is now late to build, but we had to build as the Parish needs the building. On August 27th, after the 5 o'clock Mass we had a ground breaking ceremony. The building foreman arrived on Sept. the 1st. By this time I needed a vacation, so from Sept 6 to the 16th, Father Royce took my place. While I was away, a cult family, dressed in white sheets, invaded Seaside and you can guess where they went ----to the church. They wouldn't eat meat or animal fat, so one of the men bought them a loaf of "kosher" bread, which they ate during Mass. They slept overnight on our sidewalk and then condemned all churches as evil. I am glad I was not here.

In October I had a physical check-up. After which I had lunch with Fathers Larson, Mosley, and Harris, to talk over all the problems. On the 17th, I sprained my right ankle. It got worse every day. I called a doctor and he said, "Stay off your feet". That same morning I was called to the hospital as a man had a heart attack and again late that night, on an auto accident-- I dead. On the 26th a clergy conference in Astoria. A wedding that Saturday at Arch Cape; three Sunday Masses followed by Masses on All Saints Day and on All Souls Day. On the 2nd of November, I went to see Dr. Raglione who said that I had tendonitis in my ankle and he gave me some pills which took the soreness away. And he told me to stay off my foot. But Friday was 1st Friday so I took Communion to all the sick in the Parish. I caught another cold. On Saturday, I had a nuptial Mass, followed by the usual 3 Sunday Masses, at which, because of my cold, I could only whisper over the mike. In no way could I stay off my feet.

We have our building half built, but without a roof, so it is suffering from wind and rain. We have had about 20 inches of rain in the last month. We are getting an inch of rain every 24 hours. And the weatherman sees no relief in sight. The building is ready to be roofed, but this cannot be done until it is at least partially dry. It makes me sick to see that building soaked with water. The good Lord will have to provide. The other night someone broke into the builder's shed and stole a power saw and drill. This month a herd of elk came through Seaside; I guess there were too many hunters in the woods. Thanksgiving is now over and I am looking forward to Christmas. Father Enslow will help me on Christmas.

I have given you a little insight into the life of the pastor of Seaside. I wish to Thank everyone who has helped this Parish during this past year.

May you have a Merry Christmas and a Happy New Year. May the Peace of Christ be in your hearts through out the coming year.

Father Grammond

ST. PHILIP NERI CHURCH
PAULIST FATHERS
2411 S. E. TAMARACK AVENUE
PORTLAND, OREGON 97214

February 13, 1978

Rev. Maurice Grammond
120 Ocean Way
Seaside, Oregon 97138

Dear Father Grammond:

I am happy to write you this letter as a follow-up to our discussion of the other day. Now that I have been able to have our missionaries take up the supply assignments which I had scheduled beyond June 1st, I am in a position to offer you my availability for Arch Cape from the first of June.

Since I am officially "retired" this assignment will fit in perfectly for me. I intend to do some study in Scripture under the direction of our Paulist Scripture seminary priest. This will give me at Arch Cape the time that I need. In retirement, I would always want some phase of ministry. Looking after the spiritual needs of the people of St. Peter the Fisherman at Arch Cape really appeals to me and in a most beautiful area. Also, it is an advantage for me to do my own cooking as I can regulate well the needs of my diabetic diet.

If and when I do arrive at Arch Cape, I will consider myself your assistant and follow out your instructions and wishes as closely as possible. Also, while living in the attractive "rectory" apartment, I will always welcome diocesan priests who wish to spend time by the sea for a few days or a week and will try to be helpful to them.

With every best wish and looking forward to working with you beginning the first week in June of this year, I am,

Fraternally in Our Lord,

Francis T. McGough, C.S.P.

(Rev.) Francis T. McGough, C.S.P.

ST. PHILIP NERI CHURCH
PAULIST FATHERS
2411 S. E. TAMARACK AVENUE
PORTLAND, OREGON 97214

February 24. 1978

Rev. Maurice Grammond
120 Ocean Way
Seaside, Oregon 97138

Dear Father Grammond,

No doubt about it, Arch Cape does grow on one. I have found those few days in separate weeks. most enjoyable and I have also very much enjoyed getting to know the people of the area. But what I am writing you about is my telephone number at St. Mary's in Kelso. I will be looking after the parish there for the next few weeks while the pastor is in the Holy Land. The number is: (206) 423-3650. I will appreciate it if you will give me a ring after a decision is reached.

And should my name be discussed, I feel that the enclosed item which appeared in the Parish Bulletin while I was helping out at Christ the King might be informative and helpful regarding my priestly background. You need not return this bulletin.

With every best wish to you, looking forward to hearing from you and also being with you during Holy Week, I am,

Fraternally in our Lord,

Frank Mc. Hough

(Rev.) Francis T. McGough, C.S.P.

March 15, 1978

Rev. Francis T. McGough, C. S. P.
St. Philip Neri Church
2411 S. E. Tamarack Avenue
Portland, Oregon 97214

Dear Father McGough:

Sunday evening, March 5, 1978, Father Grammond had dinner at my house in Arch Cape. Many things were discussed at the time because I manage the church and guest house for him. We have always been on the lookout for a priest who would like to live in the area and be responsible for the mission chapel at Arch Cape. The priest would have to have his own accommodations and transportation. The guest house is for visiting clergy who are there for a rest or for making a retreat.

Father Grammond wants me to get the opinions of five parishioners who live in the area as to their reaction toward a permanent priest, just as we advise him on any changes we think should be made either to the church or on the grounds.

We certainly appreciate your interest in wanting to be a part of our area and when you are visiting our Lady of Victory in Seaside during the Easter weekend, I will certainly plan on visiting you.

With Kindest regards,

MC/km

REDACTED

*Done
Last time was and
let me know again
thanking
Francis
2/16/78*

March 21, 1978

Dear Maurie,

Thank you for the opportunity to express our views of the present situation at St. Peters the Fisherman, as to the alternatives of having a full time retired priest or remaining with Father Quintal. We would like to see the present situation remain and be given the chance to blossom out to it's full potential.

We feel we are given the chance to develop more in the churchs Vatican II program than we would otherwise. Spiritually we are growing and we would be disappointed to see this taken away from us. Nowhere else on the coast have we been given the opportunity to grow spiritually as we have here at St. Peters in the past year. We have Genesis II involvement which meets twice monthly and is attended by approximately 20 people. Some of these come from Svenska, Astoria, Seaside and Manzanita for this opportunity. It is also starting to grow.

We derive quite a lot, in fact, a tremendous amount of spiritual buildup from seeing and hearing Father Quintal and his young seminarians. We express not only our feelings but those of numerous and I mean numerous vacationers that have had the opportunity to attend Mass at St. Peters. Perhaps if it is possible it would be a good idea to have a meeting of the men to include a cross section of the residents and the regular weekend tourist, i.e.,
and possibly more.

We have had the unique privilege of having two Bishops within the last two months and many inspirational priests in the past year. This is due to Father Quintal and his young men from the House of Studies. As they grow we grow.

I want to take this time to thank you for a beautiful church, guest house, and grounds that you have provided for this area.

God bless you,

P.S. I would be glad to talk with you on this matter anytime you can drop into the restaurant.

REDACTED

September 10, 1978

Most Reverend Kenneth Steiner
Auxiliary Bishop
Archdiocese of Portland
Portland, Oregon

Dear Bishop Steiner:

There is a serious spiritual crisis existing in Our Lady Of Victory Parish, Seaside, Oregon. We are being denied the guidance, affection and leadership that a pastor is to provide his flock. A vacuum exists here. There is a declining feeling of unity. Religious instruction is a listless ritual and totally abstract for our needs.

Reverend Maurice Grammond needs your help, he is mentally and physically drained out. He can not face his problems nor is he capable of assisting us on a one to one basis with our problems in this modern society. The older parishioners are rejected and denied meaningful pastoral visitations. The young are so dissatisfied with the lack of leadership and activities that they drift away. There is no adult religious study group and CCD has willing but untrained teachers who begin the program but soon let it drop. Several ladies are left to do the entire instruction as Father Grammond does none of it. A real social disintegration is the result of an absentee pastor. He leaves the parish two and one-half days each week to stay at a hotel in Portland and has taken four two week vacations in the past year to Reno. Our congregation membership decreases each year as people stop going to Church.

REDACTED

I request that you come to our Parish, observe, evaluate and visit with us. Perhaps all Father Grammond needs is a year's leave of absence at a seminary or Catholic University to revitalize his techniques of communication.

Please do not let our pleas go on deaf ears. I know the Church does not approve of evaluations of its clergy from lay people, however I am one of the dissipated ones that has found no religious leadership, we need help. If we are to survive as a parish there must be a rebirth of relevance of religion in our everyday lives.

The Church is my spiritual life. Father Grammond needs your help.

Cordially, /

REDACTED

September 16, 1978

Dear Ms. Lewis:

I received your letter of September 10, and sincerely appreciate your openness and candor in a very sensitive matter.

Please be assured that I will bring the matter to the attention of our Personnel Board.

Also, I shall be at Seaside for the dedication of the parish hall in early October and would be willing to talk with you further then.

May God bless you. Please remember me in your prayers as well as the needs of our entire Archdiocese.

Sincerely yours,

Kenneth D. Steiner
Auxiliary Bishop

KDS:bjc

REDACTED

9-20-78

Sept. 20, 1978
2350 South Downing
Seaside, Oregon 97138

Bishop Steiner,

I'm not sure how to begin to write this letter to you. I am not a correspondent, least of all in the complaint department. I guess I should begin by stating who and what I am.

I am I, born a Catholic with eight years of Catholicism taught by the Benedictine nuns in Albany, Oregon. My husband is non-Catholic but very supportive of me raising our five children in the church. After moving to Seaside eight years ago, I became involved in the parish life at Our Lady of Victory church. I started the lay C.C.D. program in our parish and continued to teach the high school classes after retiring as director. I have served on one of numerous parish councils in our parish. I also served on one of numerous building committee's, both of which were dissolved unbeknown to it's members by Father Grammond. I have been a member of the slowly dying Altar Society, of which at present there are approximately 10 elderly members. We do not have any men's organization for my husband to belong. We have no family organization for my family to be active in. There isn't a choir for us to participate in. My supportive husband is not any longer verbally helping me with Catholicism for our children who are 10, 16, 17, 18, 20, the most important years of their lives. For the past year I find myself not attending mass for weeks at a time. Then a visiting priest will come and shake me back to the facts and I try again. You see we have a succession of visiting priests who tend to the needs of this parish. The reason I have trouble at mass is because of the Benedictine nuns teaching me that to receive the Body and Blood of Christ you must be prepared inside. I sit in mass and hear from the altar how tired Father Grammond is, how many problems Father has, how he must leave for another vacation. My husband hasn't had a vacation in over three years. He has the concern of how to make the dollar spread to meet the incoming bills, how to help our sons, how to know what to say to our daughters in the world today, or the times he is out of work and there isn't money to go around. Don't misunderstand me, I do not begrudge Father his vacations, if only he would come to the need of the parish when he was here. I became angered when I hear a conversation that took place between a friend and Father from others later over coffee. I become disturbed when I hear how member's of our parish aren't visited when they are sick or dying. I become frustrated when I hear from the altar if someone disagrees over matters in our parish. This anger, frustration and disturbance inside me clouds me from being prepared for the Lord.

I guess what I am saying is we need help. I am not holding Fathers actions against him personally. He has been a friend of my family and this letter is very difficult for me to write. I wish that you or someone could come down and stay a week in this parish and see what I mean. I feel that Father Grammond needs some type of sabbatical in which to nourish not only his body but his soul, so he can once again administer to the spiritual needs of this parish.

I would be happy to come to talk with anyone on this matter. I have been to see Father Borho and he is aware of my concerns. I also, as a friend of Father Grammond have talked to him. Please help me, please help our parish, please help the many parishioners who are leaving, who are unattended at their hour of need.

REDACTED

Sincerely,

Answered 9/21/78

ARCHDIOCESE OF PORTLAND IN OREGON

The Chancery Office

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

*Office of
Auxiliary Bishop*

MEMORANDUM

FROM: Bishop Steiner *KS*

TO: ARCHBISHOP POWER

RE: FATHER GRAMMOND

DATE: APRIL 18, 1979

Father Grammond is in St. Vincent Hospital, Room 735, and said he will be there probably until Friday - has bleeding ulcers that are acting up. Father Larson just returned Monday and will be replacing Fr. Grammond this weekend.

Also I received a note from Father saying that he was to have prostate surgery (last Monday) and would be off duty for five weeks (according to his doctor).

REDACTED

April 25, 1979

Rev. Maurice Grammond
120 Ocean Way
Seaside, Oregon 97138

Dear Father Grammond:

Bishop Steiner told me that you have been in the hospital for a bleeding ulcer. I was very sorry to hear that you had ulcers, and that they were such as to require hospital care. I want you to know that since hearing of your sickness I have been remembering you in my Masses and prayers. I do hope that you will have a speedy and complete recovery.

Praying every blessing upon you during this Paschal season, I remain

Faternally yours in Christ,

+Cornelius M. Power
Archbishop of Portland

BISHOP PAUL -

THE LETTER YOU REFERRED
TO IS FROM THE SON OF
... .., WHO HAS
WRITTEN ME + US A NO.
OF LETTERS.

THERE SEEMS TO BE A
SPECIAL ANIMOSITY BETWEEN
THIS FAMILY + FATHER X.

ALTHOUGH I AGREE THERE
IS A GOOD DEAL OF
SUBSTANCE TO HIS
COMPLAINTS.

QUID DE CASU? ACTIO!

K.

REDACTED

I am a member of Our Lady of Victory parish in Seattle, where I have lived for nearly 29 years. This may not seem to you to be a very long time, but to me it is, as it is the full extent of my life.

For over a year I have been unable to attend Mass or receive Sacraments, due to severe difficulties with the priest, Father Maurice Grammond. This man has said and done things which are so repulsive to me that I can no longer tolerate his presence without experiencing thoughts and emotions of a degrading and violent nature; therefore, I consider his presence to be, for me, an occasion of sin.

I had been given to understand that something was being done about this matter. I was reassuring to hear that the homosexual had been removed from the sanctuary. For a while, I actually thought that the bishops cared.

Now, however, I see that I was grossly mistaken.

This protest is being allowed to destroy our parish
and our reputation as Catholics. Even Protestants speak
of his erratic behavior.

We have begun to wonder just exactly what the
parish funds are used for, since Grammond had never
read a list of expenditures for the congregation at the
end of the year, as has been the custom with former
pastors; perhaps there is a relationship between this
and the fact that he, by his own admission, a poor
man, makes frequent and regular trips to Reno and Hawaii,
not to mention buying a brand new automobile every 1-2
years. These things cause one to think.

I have only scratched the surface. The problem
is much more serious, but you are probably aware of
the manner in which Grammond is destroying himself.

As for myself, if the situation is not corrected,
soon, then it will no longer be my concern. In writing
this letter I have spoken out in protest; therefore my
duty is fulfilled. Rather than wait in suspense any
longer, I will leave the Church. I have waited patiently,
and prayed for a long time. Without the Sacraments I
am withering like a thirsty plant. I grow steadily more
nervous and depressed, and angry, I have very little hope left,

but I am going to fight.

Please help our parish. Give us a new priest.
Grammer has not fulfilled his duties and obligations.
He would be better off in a monastery, perhaps.
We would be better off without him.

With Sincerely,

[Redacted signature]

[Redacted address]

April 6, 1981

The Reverend Maurice Grammond
Our Lady of Victory Church
120 Ocean Way
Seaside, Oregon 97138

Dear Maury,

There is a woman who lives in Elsie, Oregon, whose name is Mrs. [redacted]. Her address is E [redacted], Seaside, Oregon. She has a son in St. Francis Parish in Portland, the place where I am in residence. She came to see me quite a long time ago asking me how she could get her marriage validated. So, I started asking her questions about her marriage, and she said that she had been married previously to a man by the name of [redacted]. She was married to him in the Catholic Church on October 11, 1955, at All Saints Parish in Portland. I checked this marriage with the records at All Saints Parish and found that it was true that her marriage was validated t [redacted] on October 11, 1955. I am enclosing two death certificates, one from the former husband of Mrs. [redacted], and one other from the former wife of Mr. [redacted] presently married to [redacted]. The former wife's name is Mary [redacted].

The death of their former spouses leaves the couple, who are presently civilly married, free to be married in the Catholic Church. I am forwarding the death certificates to you with this letter, and I will inform [redacted] that I have sent the documents on to you so that she can contact you for the completion of the validation process for her present marriage.

Hoping that you will be able to help her and with cordial best wishes, I remain,

Faternally yours in Christ,

Rev. Joseph Wood, O.S.B.
Director of Personnel and Ministries

JW:gg

Enclosures

REDACTED



Office of Clergy Personnel

These letters have been placed in Fr.
Grammond's file at his request.

Fr. Lienert

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

October 13, 1988

To whom it may concern:

I write this letter in response to the letter of

There were two men, who were partners, in the state prison on a sex charge. While there they were converted by Father Edward Spears who said that they were very enthusiastic about the Catholic faith. Father Edward asked [redacted] to write to these men and encourage them in the faith. In this process he learned that the younger of these men taught singing. So he insisted that when they get out of prison they must move to Seaside and lead the singing in church. They moved to my parish and told me that they were in prison and promised to go to confession every month and Communion every Sunday, which they did. The younger man had a good voice and led the singing every Sunday for a year. I needed more extraordinary ministers, so he asked if he could be one. Their past was unknown in this area and they were practicing the Catholic faith, so I thought I would try him. When he was installed, [redacted] was there who assigned the ministers. There was no objection from anyone. One and a half year later, [redacted] out of jealousy, came to see me and said: "You can't have that man on the altar as he is a homosexual." I answered: "I have no evidence of this but I will find out and if there is any evidence I will phase him out quietly." [redacted] asked: "What will I tell my son?" I said: "Nothing as your son is 21." Incidentally [redacted] children were all adults and fallen away. [redacted] and his wife

REDACTED

started a gossip campaign to ruin these two men. When I heard about it, I called Father Edward to see what I should do. He said: "Call in the younger man and ask him to step out of the limelight." I called in the younger man and told him what was happening. He became very upset and said: "We have been practicing the Catholic faith and now our good name is ruined in this area. If that is the way Catholic are going to treat you. We have gone to Communion every Sunday and confession every month. Since we go to confession here you should have defended us." They moved out of the parish and probably left the Catholic church. wrote a letter and blamed me for the whole mess.

Father Grammond
Father Grammond

October 13, 1988

To whom it may concern: :

All the letters that I have sent to this office were taken from the daily notes that I kept through the years. All quotations are correct as I wrote them down the day that they were spoken.

I am writing to correct the record in your office.

Your in Christ,

Father Grammond
Father Grammond

Oct 12, 1988

My dear Archbishop,

I wrote a letter in April of 1977, in which I said that I would not be responsible for what Father Quintal did at Arch Cape. Shortly after that someone broke into St. Peter the Fisherman's church and desecrated the Blessed Sacrament.

Yours in Christ,

Father Williamson

March 21, 1986

Father Paul Peri
2838 E. Burnside St.
Portland, Oregon 97214

Dear Father Peri

I have looked over the problems of the church in Estacada. It is creating additional stress for me. I have discussed the matter with my doctor. I have decided not to go to Estacada.

Sincerely yours,

Father Grammond

March 29, 1987

Father Paul Peri
Clergy Personel Director
2838 E. Burnside
Portland, Oregon 97202

Dear Father Peri,

I wish to apply for the pastorate at St. Frederic,
St. Helens, Oregon.

I do not wish a parish with a mission, as I have been
in parishes for 28 years that had a mission. Being
older, I do not wish to travel on the week-end, from
place to place to say Mass.

I also like St. Helens as it is close to Portland.

Sincerely yours in Christ,

Father L. L. L. L. L.

JOHN H. ELLISON, M.D.
Physician
Practice Limited to Internal Medicine and Gastroenterology
9340 S.W. Barnes Road
Portland, Oregon 97225
297-4833

OCT 12 1988

July 1, 1987

The Personnel Board
The Chancellery Office
Arch Diocese Portland Oregon
2838 E. Burnside
P.O. Box 351
Portland, Oregon 97207

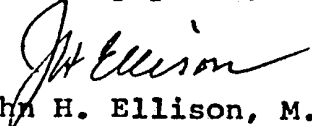
Re: Father Maurice Grammond

Dear Sirs:

Father Grammond has been suffering from chronic stress for some time and the problem has been getting worse. I think he should retire.

Thank you for your consideration.

Sincerely yours,


John H. Ellison, M.D.

JHE:hh

JOHN H. ELLISON, M.D.
Physician
Practice Limited to Internal Medicine and Gastroenterology
9340 S.W. Barnes Road
Portland, Oregon 97225
297-4833

OCT 12 1988

January 30, 1985

To Whom It May Concern

Re: Father Maurice Grammond

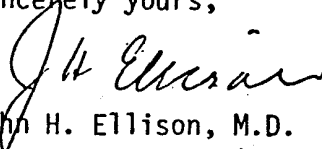
I have known Father Grammond since 1979. He has had several significant illnesses and surgeries during this period of time. He currently is physically healthy except for some evidence of chronic lung disease due to smoking. This is based on a timed vital capacity test which shows reduced lung function. His blood pressure has been elevated at times.

The main difficulty, however, is the extreme stress which he feels. This has been chronic and increasing. The prospect of having to move to a new parish and take over duties there is in my opinion beyond his capacity at this stage of his life. I think that he is really not capable of performing full clerical duties and should be retired.

I realize that the latter statements are perhaps beyond my province but I feel very strongly about it, and thought I should be frank.

Thank you for your consideration.

Sincerely yours,


John H. Ellison, M.D.

JHE:hh

PD 0982

OUR LADY OF VICTORY CHURCH

120 Ocean Way
SEASIDE, OREGON
97138

OCT 12 1988

December 21, 1982

The Most Reverend Cornelius M. Power
2838 E. Burnside
Portland, Oregon

My Dear Archbishop,

I will be difficult for me to move from Seaside, as I have a good and cooperative Parish. However, if this is the policy you desire for the Archdiocese I will honor your request.

You have asked us to express our thoughts, so I will. I would prefer to remain in my present assignment as I have just begun the ministries in this Parish and they are in their infancy. It is very hard at my age to pack and move. But if it is your desire that I move to another Parish, I request that the assignment be not any farther from Portland than I am now. I need to be within reasonable distance of my doctors in Portland, as I have had surgery each year for the past three years. But I am not sick enough or old enough to retire. I wish to remain active as long as my health will allow. I certainly do not wish a larger Parish than I have as I might not be able to cope with it.

Seaside, with the laypeople involved, is a very active and growing Parish and I hope that this activity will continue. Our Hall is continuously filled with activities for the Parish. The people are actively interested in the Parish. They have been very good to me.

God willing and with your help I am willing to give a few more years of active service to you and the Archdiocese.

Wishing you a Merry Christmas and a Happy New Year, I remain,

Yours in Christ,

Rev. Francis Grammond

March 21, 1986

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2838 E. Burnside St.
Portland, Oregon 97214

OCT 12 1986

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Yours in Christ,

Father L. Hammond

PERSONNEL INTERVIEW - REV. MAURICE GRAMMOND, PASTOR, OUR LADY OF
VICTORY PARISH, SEASIDE

FROM: REV. JOSEPH WOOD, O.S.B., Personnel Director

DATE: January 26, 1982

1. Time of Assignment - Father Grammond has been in this assignment since August of 1966.
2. Health - Fair, has some physical problems
3. Administrative Situation - The parish has no administrative problems There are 360 families.
4. Staff - There is a paid secretary and janitor; Religious Ed. Coordinator
5. Council and Commissions - There is a parish council with liturgy, finance, social activities, and education commissions.
6. Programs - There is a good religious education program with a paid Coordinator. The teachers are also paid. Father Grammond has an inquiry class, scripture instruction classes, sacramental instructions and generally manages all the sacramental programs
7. Ministries - There are readers at Mass - some women, but mostly men.
8. Goals - Father has had as a past successful goal the building of the parish hall and center.

Future goals - creating an adult library with a room to house the materials available. Starting some kind of program for young adults.
9. Personel skills - Father lists his skills as those of diplomacy, teaching and administration.
10. Continuing Education - Father Grammond is serving in a parish at a considerable distance from workshop presentations in the valley. He does not feel that he could find a substitute for longer programs.
11. Opinions:

Archdiocesan Priorities - We need more help on marriage preparation for pastors in outlying areas.

Area Vicariate - There are area vicariate meetings held on the north coast. Lay people do come to the meetings. Topics being discussed are the Archdiocesan Division, Youth Needs, and Religious Education Coordinator Cooperation.

Permanent Diaconate - Is for the permanent diaconate from the standpoint of the future needs of ministry.

Archdiocesan Division - Believes that until the timber industry

(over please)

returns more to economic normalcy, it would not be financially feasible for the southern area of the Archdiocese to support its own diocesan expenses. Father Grammond wishes to remain in the north.

Reassignment or Transfer and the Next Kind of Work

Father Grammond wishes to remain at Seaside until he finishes his projects there. He feels that he is approaching the age of retirement and would find the energy drain too much to take on a difficult new challenge. He believes that the younger men should move oftener than the older ones.

December 9, 1982

Rev. Maurice Grammond
120 Ocean Way
Seaside, Oregon 97138

Dear Father Grammond:

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

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

Father Grammond, you have been pastor of Our Lady of Victory Parish in Seaside since August of 1966. Since you will have served as pastor of Our Lady of Victory Parish for a period of ten years as of July 1, 1983, you are affected by the limited tenure policy. I would very much appreciate your letting me know what your wishes are regarding a transfer to another parish as of July 1, 1983.

During your sixteen years at Our Lady of Victory Parish you certainly can point to many specific and outstanding accomplishments, not the least of which is the expansion and improvement of the parish facilities. You can look with justifiable pride on your impressive record. Your talents, gifts and experience can certainly be put to good use in another parish of the Archdiocese.

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

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

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

Rev. Maurice Grammond
December 9, 1982.

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

With kindest personal regards and best wishes, I remain

Faternally yours in Christ,

+Cornelius M. Power
Archbishop of Portland

OUR LADY OF VICTORY CHURCH

120 Ocean Way
SEASIDE, OREGON
97138

December 21, 1982

DEC 27 1982

The Most Reverend Cornelius M. Power
2838 E. Burnside
Portland, Oregon

My Dear Archbishop,

I will be difficult for me to move from Seaside, as I have a good and cooperative Parish. However, if this is the policy you desire for the Archdiocese I will honor your request.

You have asked us to express our thoughts, so I will. I would prefer to remain in my present assignment as I have just begun the ministries in this Parish and they are in their infancy. It is very hard at my age to pack and move. But if it is your desire that I move to another Parish, I request that the assignment be not any farther from Portland than I am now. I need to be within reasonable distance of my doctors in Portland, as I have had surgery each year for the past three years. But I am not sick enough or old enough to retire. I wish to remain active as long as my health will allow. I certainly do not wish a larger Parish than I have as I might not be able to cope with it.

Seaside, with the laypeople involved, is a very active and growing Parish and I hope that this activity will continue. Our Hall is continuously filled with activities for the Parish. The people are actively interested in the Parish. They have been very good to me.

God willing and with your help I am willing to give a few more years of active service to you and the Archdiocese.

Wishing you a Merry Christmas and a Happy New Year, I remain,

Yours in Christ,

Rev. Francis Hammond

OUR LADY OF VICTORY CHURCH

120 Ocean Way
SEASIDE, OREGON
97138

December 21, 1982

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2838 E. Burnside
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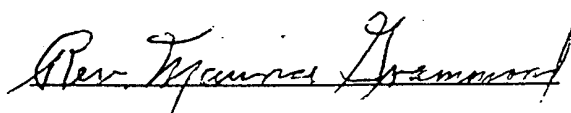
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God willing and with your help I am willing to give a few more years of active service to you and the Archdiocese.

Wishing you a Merry Christmas and a Happy New Year, I remain,

Yours in Christ,

A handwritten signature in dark ink, appearing to read "Rev. Maurice Hammond". The signature is written in a cursive, flowing style with a long horizontal line extending from the end.

Brammond, M.

Ulcers for 30 years

Flare up once in a while

Has appt to see a doctor tomorrow (7-8-83)

Qul

2-7-83

February 23, 1983

Rev. Maurice Grammond
20 Ocean Way
Seaside, Oregon 97138

Dear Father Grammond:

The Personnel Board has studied the letters of all of the pastors who have been in their present assignment ten years or more, and who were notified last December that they were involved in the limited tenure Resolution (#12) passed by the majority of the priests attending the 1982 Clergy Convention. Each pastor/parish situation was given individual attention. The Board has recommended that you should be asked to accept a transfer to another parish. While I know that you would very much like to remain where you are, I feel that you should consider a transfer as of July 1, 1983, in accordance with Resolution #12.

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

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

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

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

In the sixteen years you have been at Our Lady of Victory Parish in Seaside you can point to any number of accomplishments. What you have learned in your present assignment will, along with your native talents, enable you to make an invaluable contribution to your next parish.

With kindest personal regards and best wishes, I remain

Faternally yours in Christ,

+Cornelius M. Power
Archbishop of Portland

Grammond

I called Dr. Gilbraugh. Maurice does have prostatitis, and stress and pressure does aggravate the problem. Dr. said that Maury is high strubg, etc. At one time there was some possibility of cancer, but that no longer is true. He understans that Maury simply does not want to go through the stress, etc. of moving. But, the way I read it, the doctor had no serious objections to that possibility.

Dr. Gilbraugh did discuss this matter with Dr. Raglioni (292-6658), who is the surgeon who operated on Maury. Dr. Raglioni suggested the possibility of semi-retirement, e.g. Arch Cape.

Dr. Gilbraugh did suggest the idea of giving Maury a sick leave for a period of several months.....maybe that woukd help his situation.

I really think that he should be moved, or at least strongly proposed and see what happens.

JB-4/11/84

ARCHDIOCESE OF PORTLAND IN OREGON

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

OFFICE OF
PERSONNEL DIRECTOR

March 21, 1985

James H. Gilbaugh, M.D., F.A.C.S.
St. Vincent Medical Office Building
9155 S.W. Barnes Road, Suite 422
Portland, Oregon 97225

Dear Dr. Gilbaugh:

I have received your letter relative to your opinion of the necessity of a sick leave for Father Maurice Grammond.

The clergy personnel board will take this into consideration very seriously at its coming meeting on March 27th, 1985.

We are appreciative of your advice in this regard.

Sincerely yours,

A handwritten signature in dark ink, appearing to read "Joseph Wood, O.S.B.", written over a horizontal line.

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

March 26, 1985

Dear Archbishop,

is a long time member of Our Lady of Victory parish. I am writing a long overdue letter. I can no longer overlook or make excuses for the behavior of our parish priest. I consider them unpriestly.

I still respect Father Grammond as an ordained priest but as a human being he is in serious trouble.

Over the years I have made excuses for him, when he didn't respond, ignored or failed to communicate with so many people, people I know who have left the church because in a time of crisis they were ignored or he couldn't handle it. When our fifteen month old grandson died he never called at the house -- we excused him because a fellow parishoner said he couldn't handle it emotionally.

Recently however it seems he can't handle much. In one day he had the parish secretary crying, the C.C.D. Coordinator so upset she was ready to quit and he yelled at my husband as he was conducting a parish pastoral council meeting in a voice so loud it could be heard all over the hall telling him to "go home Ernie".

My husband has served as C.C.D. teacher, Bingo leader, choir member, usher, reader at Mass

etc. Recently he was picked to chair the pastoral council meetings. Being unemployed and a professional person he had an organized agenda, whether this was an invisible threat to Father Grammon's I don't know. Father's actions cannot be excused. Here it is Tuesday, the meeting was last Thursday and no contact from Father ^(to my husband) for his verbal abuse of my husband before the whole group. Sunday Father Grammon tried to solicit me into saving my husband was emotional. Then I wouldn't enter into a "put down" of my husband he solicited some responses from my daughter, also justifying his position from the pulpit. Defining the role of the pastoral council.

The word in the parish is Father Grammon is being transferred. I wonder how many more people he will alienate before he leaves. Money is the only thing that talks in this parish. I can't imagine Father saying "go home" to Jerry Pratt, Dr. Laglione or one of his St. Stephens buddies. He shows them respect & can turn on the charm.

I understand our parish is not in as good financial standing as it should be. Perhaps an independent auditor would be in order.

Archbishop if you wish to discuss any of the above with me I would be glad to

arrange time off from work.

Sincerely,

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April 23, 1985

Dear Mrs.

might develop

I wish to acknowledge receipt of your letter of March 26, in which you complained about what you described as Father Grammond's emotional outburst at a recent pastoral council meeting and his insensitivity in handling certain other situations in the parish. I have received no other complaints about Father Grammond's conduct at Our Lady of Victory Parish in Seaside over the years, and I am therefore somewhat surprised to read what you had to say about him. I am assuming that you do not wish me to have him read your letter and then discuss this matter with him, lest further tensions ~~develop~~ *might develop* between you and him in the future. Therefore, I will seek an opportunity to discuss his conduct generally in relation to handling parish matters and individual exchanges. I will mention no names and refer to no specific incidences.

While I make no excuse for what might be considered unacceptable conduct, I feel that I must point out that Father Grammond has not enjoyed very good health over the past few years, and that accordingly his seeming lack of sensitivity or patience might be explained at least in part by his poor health.

I am sorry that this unpleasantness has arisen between your family and Father Grammond. I do hope that his relationship with you will be healed and improve in the very near future.

Wishing you all of the joys and blessings of this Paschal season,
I am

Sincerely yours,

+Cornelius M. Power
Archbishop of Portland

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MAY 22 1935

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

Dear Bishop Power:

We attended mass in Seaside yesterday May 19th. Father Grammond mentioned his 35th year anniversary, his 19 years at Seaside and a coming vacation. He also mentioned he was going to have an audience with you and perhaps there would be a new Parish Priest in Seaside.

While we are parishioners in Astoria we often attend mass in Seaside having been parishioners there for a short time also due to certain factors that sometimes do not allow attendance in Astoria because of confliction with time. However, we wish to make comment, for what it may be worth, as to Father Grammond and his services in Seaside for your consideration in selecting or appointing a replacement, if that be the case.

We think Father Grammond has been most thoughtful in his Masses in view of those who come to the Beach for a vacation, but still are faithful. His Masses are kept very short, but very much in tradition and to the point. In view of this the Faithful always can follow the Mass and do not become impatient. He also keeps a happy congregation. As for his regular parishioners we feel he gives them all of the spiritual guidance, help and understanding that is possible. To replace his keen perception of what a Vacation Area needs for the Faithful and also for the parishioners is no doubt a very tough job.

We urge your utmost study, of those available to you, to consider their qualifications to administer to that particular Parish and its unique requirements to the good of our Church, the Faithful who attend in Seaside and will show a close cooperation with the Astoria Parish.

Sincerely yours in C

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ARCHDIOCESE OF PORTLAND IN OREGON

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

OFFICE OF
PERSONNEL DIRECTOR

June 11, 1985

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

Dear Father Grammond:

In accordance with a decision by Archbishop Power and the Clergy Personnel Board you have been granted a six month leave for reason of poor health beginning July 1, 1985. It is the desire of the Archbishop that your physical health be evaluated during this time to ascertain when you might assume the responsibilities as administrator of St. Aloysius Church in Estacada.

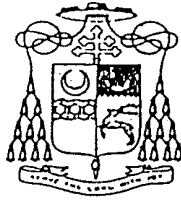
In accordance with Chapter XIV, Article I, of the Clergy Personnel Manual on leaves and vacation, the salary, room and board stipend and health insurance are to be paid by the Archdiocese during the time of the sick leave. These financial obligations will be taken by the institution to which you are assigned on your return to assignment.

We thank you for all you have done in your ministry as a priest for the Archdiocese. I will work out the monetary arrangements with you.

Fraternally yours,

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

JW:gg



ARCHDIOCESE OF PORTLAND IN OREGON

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

June 21, 1985

Rev. Maurice Grammond
120 Ocean Way
Seaside, Oregon 97138

Dear Father Grammond:

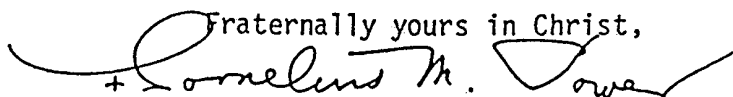
Having had the opportunity of speaking with you at some length a couple weeks ago and learning your need for some time off to provide you with rest and relief from the tensions and physical ailments which have been building up over the past few years, I hereby grant you a leave of absence for reasons of health. I believe that you estimated that the leave should extend over a period of six months. You will therefore have authorization to remain on the inactive list of our Archdiocesan priests for that period of time. It is my understanding that at the end of six months you fully intend to be in such a condition as to be assigned to a parish in the Archdiocese.

I refer you to the Personnel Manual, where you will find in the opening paragraphs of Chapter XIV, namely, Article I, paragraphs 1 and 2, that for a leave given for reasons of health the pastor will receive his salary, a stipend for board and room and the health insurance payments from his parish for a period of two months, and thereafter from the Archdiocese. A stipend of \$500. monthly will be available for board and room. I would suggest that you inform the incoming pastor of Our Lady of Victory Parish, Seaside, that he should forward to you checks to cover your salary and board and room for the months of July and August, and pay your health insurance. Beginning with the month of September the Archdiocese will pay your salary, \$500. for board and room and your health insurance premium. Please let our business office know to what address these checks should go.

FOR
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OCT
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OF 19

I realize very well that you have had a rather rugged time during the past few years, with problems of health. I hope that with some time off you will begin to feel stronger and more vigorous and return to the level of health you enjoyed in your early years.

Hoping that you will keep in touch with us from time to time, and extending kindest personal regards, I remain

Fraternally yours in Christ,


+Cornelius M. Power
Archbishop of Portland

ccs.: Fr. Ilg
✓Tom Manz

II
OUR LADY OF VICTORY CHURCH

120 Ocean Way
SEASIDE, OREGON
97138

June 30, 1985

The Personnel Board
% The Chancery Office
2838 E. Burnside
Portland, Oregon 97214

I officially resign as Pastor of Our Lady of Victory Parish, Seaside, and its mission at Arch Cape, effective on July 25, 1985. I will vacate the rectory on July 3rd.

Yours in Christ,

Rev Maurice Hammond

July 2, 1985

Dear Mr. and Mrs.:

I regret that it has taken me some time to find the opportunity to respond to your kind and thoughtful letter of May 20th regarding Father Maurice Grammond and the parishes at Seaside and Astoria. I appreciated your letter very much, for it is always encouraging to hear from people who have appreciated the very earnest and sincere efforts of one of our priests.

Father Grammond has been granted a few months' leave in order that he might have time for a thorough rest and some relaxation.

The members of our Personnel Board and I are confident that you will be pleased with the services of the new pastor at Seaside, Father John Ilg.

Again thanking you for taking an interest in the affairs of the Seaside and Astoria parishes, and for taking the time to write to share your thoughts with us, I am

Sincerely yours,

+Cornelius M. Power
Archbishop of Portland

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ARCHDIOCESE OF PORTLAND IN OREGON

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

OFFICE OF
PERSONNEL DIRECTOR

9 October 1985

Reverend Maurice Grammond
P.O. Box 8475
Portland, Oregon 97207

Dear Father Grammond:

The Archbishop has asked me to tell you that he has received word from Father Saalfeld in Redlands that the priest's quarters in Estacada are in need of some repair and refurbishing.

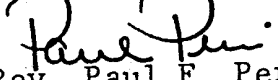
Father Saalfeld has very graciously offered to oversee any necessary work to be done in preparation for your taking over the pastorate of Estacada on January 1, 1986.

The Archbishop asks that, at your earliest convenience, you contact Father Saalfeld so that the repairs and remodeling can be taken care of in a way that is satisfactory both to you and Father Saalfeld.

I hope you are finding your time away from parish work to be renewing. I thank you for your past years of service in the Archdiocese and ask a blessing on your work in the future.

If I can be of some help to you as you prepare to go to Estacada, please let me know.

Sincerely yours,


Rev. Paul F. Peri
Director
Clergy Personnel

cc: Father Saalfeld

JOHN H. ELLISON, M.D.
Physician
Practice Limited to Internal Medicine and Gastroenterology
9340 S.W. Barnes Road
Portland, Oregon 97225
297-4833

October 30, 1985

NOV. 4 1985

Archibishop Cornelius M. Power, B.P., J.C.D.
Archdiocese of Portland, Oregon
The Chancery Office
2838 E. Burnside
P.O. Box 351
Portland, Oregon 97207

Re: Father Maurice Grammond

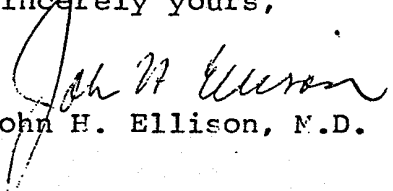
Dear Archbishop Power:

Enclosed is a copy of a letter that I wrote regarding
Father Grammond's health in January of this year.

He continues to have problems with his health which I think
make it impossible for him to perform clerical duties. He has
a chronic tension state and reacts badly to stress. He has
gastrointestinal symptoms including abdominal pain, and heartburn.
He also has shortness of breath relating to chronic smoker's
bronchitis. I believe he has adhesions from a previous gallbladder
operation which causes sharp, right upper abdominal pains.

I hope this information will be of some use.

Sincerely yours,


John H. Ellison, M.D.

JHE:hh
enc.

ARCHDIOCESE OF PORTLAND IN OREGON

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

OFFICE OF
PERSONNEL DIRECTOR

13 November 1985

Reverend Maurice Grammond
P.O. Box 8475
Portland, Oregon 97207

Dear Father Grammond:

This is to put into writing the substance of our conversation today at the Mallory Hotel.

You informed me that your health was still not at a place where you and your doctors felt that you would be able to take over the pastorate at Estacada on January 1, 1986. You said that the middle of March would be a more realistic time for you to assume that position at St. Aloysius.

Further, you told me that you would be pleased to have Father Saalfeld assess the living situation at St. Aloysius and make whatever decisions he deemed needful in order to make the priest's quarters liveable.

For my part, I told you that I would convey your request for an extension of your leave to the Archbishop and the Personnel Board and, with their approval, I would ask Father Saalfeld to proceed to remodel the rectory according to his previous, generous offer. Also, I said that I would find someone to take your place in Estacada until the middle of March.

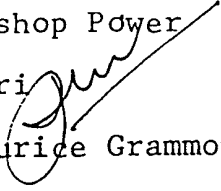
I enjoyed meeting you and visiting with you. I hope you enjoy your trip to Italy in December. With every best wish for you, I am

Sincerely yours,

Reverend Paul F. Peri
Clergy Personnel Director

cc: Archbishop Power

MEMORANDUM

TO: Archbishop Power
FROM: Fr. Peri 
RE: Fr. Maurice Grammond
DATE: 17 November 1985

Following-up on your request of 11-8-85 to take some action on Dr. Ellison's letter that Fr. Grammond is in no condition to take over the pastorate in Estacada, I have done the following:

1. I visited with Fr. Grammond for an hour on 11-13-85 at the Mallory Hotel. He told me that he needed more time to "calm down" and would not be prepared to go to Estacada on January 1, 1986. He suggested the middle of March as a more realistic time. He said too that he was not interested in retirement.

2. I said that I was sure that neither you nor the Personnel Board wanted to cause any undue stress on his health. I felt that you and the Board would look favorably on his request to extend his leave by two and a half months.

3. I told him that I would find someone to take his place until mid-March. I said I would contact Fr. Saalfeld and convey to him that Fr. Grammond wishes to take Saalfeld up on his original offer to provide suitable quarters and that Grammond "signs off" on that task leaving it up to Saalfeld's judgment. Fr. Grammond accepted what I stated I would do.

4. I also told Grammond that there aren't a lot of small parishes close to PDX and that they are in demand, so he (Grammond) probably should take this now while he can. Too much delay in arrival might signal to the Board that he isn't really interested in the assignment, etc.

I told Grammond that we appreciate all his work over the years in Seaside and that you and the Board hope he will take Estacada and have many fruitful years there.

5. I contacted Saalfeld. He is willing to take care of the priest's quarters so they are ready by January 1st. He is glad that Personnel is honoring its commitment to have some one in Estacada on January 1, 1986.

ARCHDIOCESE OF PORTLAND IN OREGON

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

OFFICE OF
PERSONNEL DIRECTOR

November 19, 1985

MEMORANDUM

TO: TOM MANZ

FROM: FR. JOHN BROUILLARD

RE: FR. MAURICE GRAMMOND

This is to inform you that Fr. Grammond's sick leave has been extended beyond January 1, 1986, to the middle of March, 1986. Would you be good enough to see that his sick leave benefits are provided accordingly.

JB:gg

ARCHDIOCESE OF PORTLAND IN OREGON

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

OFFICE OF
PERSONNEL DIRECTOR

27 November 1985

Reverend Maurice Grammond
P.O. Box 8475
Portland, Oregon 97207

Dear Father Grammond:

As I promised, I presented your request for an extension of your leave to the Archbishop and the members of the Personnel Board. I told them that you had said that you would most likely be ready to go to Estacada in mid-March.

The Personnel Board and the Archbishop have agreed to your request and have granted you an extension of your leave until mid-March.

I hope you enjoy that visit to Italy next month. I wish I were going along, especially since we have all this ice and snow.

Best wishes to you. Please feel free to contact me if you have questions or if I can be of service to you in some way.

Sincerely yours,

Rev. Paul F. Peri
Clergy Personnel Director

Given to me by 1/2 OTM... 12/5/00

Archbishop Power was installed in 1974. Afterward, with two priests from Washington, he came to my parish for a few days of golf. I wanted to meet him so I invited him to lunch. At a restaurant, the two priests sat across from each other and talked all during the lunch. The archbishop sat across from me and gave me the silent treatment--he refused to talk.

In the Fall of 1974, Msgr Geo Smith, who had offered the Masses at Arch Cape, my mission, had a stroke and could no longer say the Masses.

A young priest, who was in charge of the House of Studies in Portland, came and asked me if he could come and say the Masses on the week-ends at Arch Cape. I needed help so I hired him. Six months later, I heard that was doing some strange things to the liturgy. The people were complaining.

In March 1975, the archbishop came to my parish for confirmation. He said to me: "I hear strange things about Arch Cape." I answered: "I have them too". Very sternly he said: "You are the pastor." Then he turned and walked away. From the people of Arch Cape, I learned that the young priest used a wicker basket of bread rolls for Communion and other things. When I took this information to the Archbishop, he became upset and he said to me: "You can't ruin the good name of a good priest." I answered: "I don't want to ruin anyone's good name, I only want him out of Arch Cape." His words were such that I felt that I couldn't do anything.

When I got back to my parish, I wrote a letter in which I said that I would not be responsible for what the young priest did at Arch Cape. Four months later, the archbishop moved him.

A year later, we are going to build a hall and classrooms for our CCD program, meetings and socials of the parish. I formed a building board of the people of the parish. We got permission of the diocesan building board. We even hired the architect that they recommended. A _____, a member of the diocesan board, recommended this this man and said: "He is excellent, you can't possibly go wrong with him." I hired him and he said to me: "I will save your little parish money."

Years later, I found out that the architect had previously been hired by the Jesuit High School, to build two buildings. Father Masterson, SJ said of the architect: "He drew plan after plan, he had dreams of grandeur, we could not afford him. They fired him and paid him off to get rid of him."

He did the same to my parish, drawing preliminary plan after plan and continuously making changes. He drew plans over six months and the cost was getting higher. I asked him why the bill was so high? His answer was that it is just part of building. The bill was \$8000. and I got concerned, so I met

REDACTED

with him and the diocesan building board. The board ignored me and told the architect that if he would make the east wall stone with a large fireplace, they would approve the plan. The board gave him a green light to draw on.

I asked the architect: "What will it cost to build this building?" He said: "\$190,000." He knew that I had \$156,000. Since my women were concerned about the kitchen, I asked: "What will be in the kitchen?" He answered: "Nothing, but we will rough in the plumbing and electrical." I asked: "How will I finish the kitchen?" His answer: "Afterward, you raise some more money and build it." I thought that this was ridiculous.

I went back to the resources of my parish for help. I added to my building board four knowledgeable Vacation home men. The whole board met with the architect for three hours. Afterward, they voted unanimously to fire the architect, pay him \$9000 to get rid of him and to go to arbitration.

I incurred the wrath of the diocesan building board and the ire of the Archbishop. The Archbishop called me and said: "You have poor judgement". I should have had the help of the diocesan building board and the backing of the Archbishop, which I did not have. We got permission to hire another architect. When we went to see him, someone soured him against us. We had to build as we sold the convent and the old hall and we needed a place for CCD. I went back to the resources of the parish and found Gene Lynn, who had a vacation home and the parish and owned the Careage Corp., in Seattle. With his architect, we designed an attractive multipurpose building. This building would be equipped with the latest of equipment for all the needs of the parish. We paid cash for the building. The interior design of this building should be copies by other small parishes.

These plans were ready in May. We hoped to build during the Summer so the building would be ready for the Fall CCD program. But the diocesan board delayed us for months. Dr Raglione, a member of my board, by mere persistence got the plans approved in the end of August. We build during the rainy season.

During this time, I buried four of my relatives and settled their estates. The following year, my best friends Father Mosley and Father Larson died. Afterward, I had major surgery each year for four years.

In 1978, after the building was finished, the archbishop came for confirmation. He complained that we changed the building zone.

In 1981, when the archbishop again came for confirmation, he complained that I did not remove the microphones immediately after confirmation. I was in a no win situation, I am sure that if anyone complained about me, I was considered guilty. After each confirmation I would think: "All this work and all I get is complaints." The reluctance of the archbishop to be warm to me and my parish hurt my morale.

The last year in the parish, I was completely burned out. One doctor recommended that I retire. Another doctor said that I should take time off. They both wrote to the archbishop.

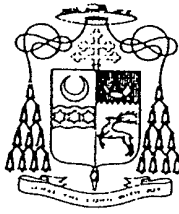
When the archbishop came for confirmation in 1985, I told him that I needed time off. I asked if I could take some time off for a rest and come back to the parish. He answered: No! we will sent someone else down here."

Now at the age of 65, when I left the parish, I was offered a rundown mission church in a depressed area. The archbishop told me that the rectory was unliveable, which it was. It was a shack, which was too small to remodel for a rectory. It was a situation that left me dispirited. I felt that I had been a scapegoat.

When I want to Seaside there was nothing there not even money. I spent a lifetime building it into a very active parish. When I left, I found it difficult to understand what Power wanted of me. It seems the archdiocesan board had a negative attitude about Seaside and my work in the parish. I left feeling as though my 19 years of service had not been acceptable. I also felt the board offered me little practical help and assistance.

Father Grammond, former pastor of
Our Lady of Victory parish, Seaside

I was appointed pastor here in 1966, by Archbishop Howard, one of the last appointments that he made before he retired.



ARCHDIOCESE OF PORTLAND IN OREGON

OFFICE OF THE ARCHBISHOP
2838 EAST BURNSIDE STREET
PORTLAND, OREGON 97214-1895

December 5, 1986

Rev. Maurice Grammond
P.O. Box 8475
Portland, Oregon 97207

Dear Father Grammond:

With this letter I want to confirm our telephone conversation during which I invited your participation in a special ad hoc committee for a priests' retirement facility. I am grateful for your acceptance of appointment to this committee.

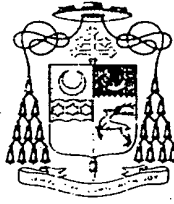
Father Joseph Baccellieri will chair this new ad hoc committee, and will be in touch with you shortly to review the work which has already been accomplished and to plan the next steps for the committee's task.

With all best wishes as you embark on this project which can provide such needed assistance to some of our retired priests, I am

Sincerely yours in Christ,

Most Reverend William J. Levada
Archbishop of Portland

bcc.: Fr. Paul Peri



ARCHDIOCESE OF PORTLAND IN OREGON

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

December 6, 1985

Rev. Maurice Grammond
P.O. Box 8475
Portland, Oregon 97207

Dear Father Grammond:

Father Paul Peri, Personnel Director, has informed me of his meeting with you at the Portland Mallory Hotel on November 13, 1985. He has given me a copy of his letter to you as of that same date, outlining the major elements of your conversation with him. Father Peri told me that you would like to request an extension of your present leave of absence of two and one-half months, namely, until March 15. This I am glad to do, especially because I recognize that your health still is such that your doctor does not feel you should resume your pastoral ministry.

It is my understanding that you would like to begin your work as pastor of St. Aloysius Parish, Estacada, on March 15, and that you have expressed the desire that Father Saalfeld be encouraged to put the residence in Estacada in livable shape for the resident pastor.

I assure you of my continued prayers for your full recovery, and it is my hope that the additional time will prove to be sufficient for you to undertake your new assignment.

With kindest personal regards, I remain

Faternally yours in Christ,

+Cornelius M. Power
Archbishop of Portland

(cc.: Fr. Paul Peri)

MAR 24 1986

March 21, 1986

Father Paul Peri
2838 E. Burnside St.
Portland, Oregon 97214

Dear Father Peri

I have looked over the problems of the church in Estacada. It is creating additional stress for me. I have discussed the matter with my doctor. I have decided not to go to Estacada.

Sincerely yours,

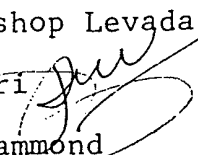
Father Grammond

MEMORANDUM

TO: Archbishop Levada
FROM: Paul Peri
RE: Fr. Grammond
DATE: 31 December 1986

I spoke with Sr. Hofmeister at Providence Medical Center this morning. She told me that Fr. Grammond would start as a part-time chaplain on Friday. That is a good move for Sister and it will be good for Maurie to have something to do.

MEMORANDUM

TO: Archbishop Levada
FROM: Fr. Peri 
RE: Fr. Grammond
DATE: 30 January 1987

Prior to contacting the Sentinel regarding Father Grammond's appointment as a part-time chaplain at Providence, I thought it advisable to call Sister Hoffmeister just to be sure things were going well.

Sister told me that Grammond was no longer working at Providence. His last day was January 12, 1987, by mutual agreement.

Sister told me that Fr. Grammond was "nervous around patients" and found the length of time he was required to stay at the hospital on call to be more than he could handle.

To date, Father Grammond has not contacted the Chancery to say that he is no longer working at Providence--at least, not to my knowledge.

March 29, 1987

APR 2 1987

Father Paul Peri
Clergy Personel Director
2838 E. Burnside
Portland, Oregon 97202

Dear Father Peri,

I wish to apply for the pastorate at St. Frederic,
St. Helens, Oregon.

I do not wish a parish with a mission, as I have been
in parishes for 28 years that had a mission. Being
older, I do not wish to travel on the week-end, from
place to place to say Mass.

I also like St. Helens as it is close to Portland.

Sincerely yours in Christ,

Father Hammond

JOHN H. ELLISON, M.D.
Physician
Practice Limited to Internal Medicine and Gastroenterology
9340 S.W. Barnes Road
Portland, Oregon 97225
297-4833

JUL 13 1987

July 1, 1987

The Personnel Board
The Chancellery Office
Arch Diocese Portland Oregon
2838 E. Burnside
P.O. Box 351
Portland, Oregon 97207

Re: Father Maurice Grammond

Dear Sirs:

Father Grammond has been suffering from chronic stress for some time and the problem has been getting worse. I think he should retire.

Thank you for your consideration.

Sincerely yours,



John H. Ellison, M.D.

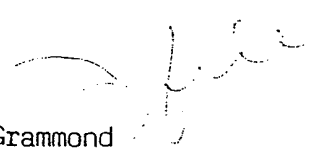
JHE:hh

ARCHDIOCESE OF PORTLAND IN OREGON

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

OFFICE OF
PERSONNEL DIRECTOR

13 July 1987


Reverend Maurice Grammond
P.O. Box 8475
Portland, Oregon 97207

Dear Father Grammond:

This morning I received a letter from Dr. John Ellison in which he states that it is his opinion that, given the present state of your health, you ought to retire. Frankly, I was sorry to receive the letter and to find out that your health seems to be in a poor condition. It was my hope, as you know, that you might be able to take on the chaplaincy at the Carmelite convent in Eugene.

Since I was unable to reach you by phone today in order to review the situation with you, may I ask that you send me a letter indicating that it is your desire to retire for reasons of health effective at once. I will, of course, take up the matter with the Archbishop and the Personnel Board and get back to you.

With every best wish for you, I am

Sincerely yours,

Rev. Paul F. Peri
Clergy Personnel Director

PFP:gg

cc: Most Reverend William J. Levada

MEMORANDUM

TO: File

FROM: Fr. Peri

RE: Medical Retirement for Fr. Grammond

DATE: 14 August 1987

Spoke to Fr. M. Grammond this date. He indicated that he wanted to take Medical Retirement. I asked him to talk to Tom Manz in the Business Office re the financial situation and to write me a letter stating that he wishes to go on Medical Retirement.

COPY

Office of Clergy Personnel



December 14, 1987

Reverend Maurice Grammond
P.O. Box 8475
Portland, Oregon 97207

Dear Father Grammond:

I tried to contact you last week by phone but was not successful, thus this letter.

May I ask that you contact Archbishop Levada's office to make an appointment to see him. As we head into the new year, the Archbishop has expressed a desire to review your present, on-leave status with you.

Thank you for your cooperation in this regard. I hope you have a blessed Christmas.

Sincerely yours,



Rev. Paul F. Peri
Director of Clergy Personnel

PFP:gg

bcc: Archbishop Levada

March 1988

In 1974 when Archbishop Power came to the diocese, I went to his installation. The following week, he and two his priest friends came to my parish to play golf for a couple of days. Father Harris was visiting me and I told him that I was going to invite the new bishop and his friends to lunch as I wanted to meet him.

They came to a cafe and the two priests sat across from each other and talked all during the lunch. I sat across from the bishop and he gave me the silent treatment, he would not say a word. He was rude. I not only got the bill but I got indigestion.

On October 1, 1976, Msgr Smith who said the Masses at Arch Cape, had a stroke and went to live with his brothers. A young priest, who was in charge of the House of Studies, asked to say the Masses at Arch Cape. I assumed that he was orthodox as he was in charge of the House of Studies, so I hired him. I told him several times not to keep the blessed Sacrament in the church, but he did not listen. A few months later, I heard complaints from the people about the strange liturgy.

On March 27, 1977, Power came for confirmation. I got a tongue lashing for changing the zone to build our building. Then he said to me: "I hear strange things about Arch Cape." I said: "I have also heard them." He said sternly to me: "You are the pastor!"

So I went to Arch Cape and talked to the young priest and asked about the strange liturgy. He answered: "Today you do your own thing. I put my personality into the Mass that is why my Mass is different than the bishops." He followed no rules, but made it up as he went. Mr and the caretakers told me what was happening. The priest used a wicker basket of bread rolls which he consecrated for communion, he sang the canon, he had people holding rocks which were heavy and he told them that was the weight of their sins. The credo was omitted. He so changed the Mass that no one could find where he was in the missalette. Some people would not go there for Mass.

I went to see Power and told him what was happening. He said to me: "You can't ruin the good name of a good priest." I answered: "I don't want to ruin anyone good name. All I want is that priest out of Arch Cape." I got nowhere. After this conversation I felt that I could not fire the priest. Father Larson, a friend of mine, said: "Fire him!" Later I wrote to Power and said that I would not be responsible for what that priest did at Arch Cape.

A few months later, someone inspired by the devil, broke into the church at Arch Cape. This person burned the altar linens and the feet of two wooden statues. He found the tabernacle key and took the hosts, put up a ladder, climbed into a loft and stuck the hosts on the wall. The caretakers called me. I went and scraped the hosts off of the wall and put them into a container of water. Then I went and reported this to Power. He showed no concern and gave me no advice. About four months later he moved the young priest, who had been at Arch Cape for a year.

After this I got the Jesuits to send a priest each weekend to Arch Cape. Peace and unity returned to Arch Cape.

Following this, Power was against me and my parish. I believe that is why we had so much trouble in building our new hall. When I added, out of necessity, four vacation home men to my building committee, Power called me and said: "You are allowing the Summer Home people to impose their will on that parish." This was not true in any way. Then Power said: "You have poor judgement."

*During his visit today Fr. Gremmond asked that this report
be included in his file*

WJG Larson

10-3-88

REDACTED

In 1981, when Power came for confirmation he was cold and unfriendly. A lawyer, who attended all the confirmations, said that the Archbishop looked unfriendly and if an altarboy made a mistake he would stop and stare at the kid. After confirmation was over, Power asked me: "Did you remove the microphones from the altar?" I answered: "Not yet as I haven't had time." I got a lecture on things being stolen by such carelessness. Nothing was ever stolen in any parish that I was in. Other priests told me that Power was always friendly when he came to their parishes.

During this time I buried four relatives in five years and afterward help bury my two best priest friends, Frs Mosley and Larson.

In 1985, when Power came for confirmation I told him that my doctor said that from all this stress I should retire. I informed Power that the doctor had sent him a letter. I asked to take off a few months and come back to my parish. Power said: "No, we will send someone else. You can take off six months and then go to Estacada. Father Peri said that the rectory at Estacada is unliveable." Estacada is a beginners parish. The three bishops were to take turns coming to the parishes for confirmation so the people could meet them. All I ever got was Power.

A little over six months after I left my parish, I went to Estacada. I found that it was impossible and unliveable. There was a shack for a rectory. Father Jones was filling in and when he saw me he said: "I'm glad you came. I want to get out of here. I can't sign a check unless a laywoman co-signs it. It is a nuisance as the woman is not home when I need to write a check." When I got back to Portland, I called Fr Peri and asked if the laypeople were to sign the checks. He said: "Yes, that is the new way." None of the older priests do that. I told him about the shack that they have for a rectory. He said: "Go out there and rent an apartment and survey the situation."

Father Harris and myself went to Estacada to rent an apartment. There was not much to be found as it is a depressed area. After several hours we found a townhouse, which was owned by the Electric Co. They agreed to hold it for me. When I got back I called Peri and told him about the apartment. He said: "You can't do that without the permission of the people." So I called Father Jones to find out what the people thought. On Sunday I called him back for the answer. He said: "The people said that they could fix up the house so it would be good enough for a priest." I told him that he could keep the place and I called Peri and told him the same. I think that Father Peri was toying with me.

All of this began when I took Power and his priest friends to lunch. Now I can see that I was a scapegoat.

Father Grammond



March 28, 1988

Reverend Maurice Grammond
P.O. Box 8475
Portland, Oregon 97207

Dear Father Grammond:

It was last August the 14th when you and I last met in my office at the Pastoral Center. At that meeting you indicated that you wanted to go on Medical Retirement, having been granted sick leave in June, 1985.

On December 14th, I wrote you a letter asking you to contact Archbishop Levada so that he could review your on-leave status with you.

As you know, sick leave, which is your present status, was not meant to be a permanent situation in our policy. Accordingly, as of July 1, 1988, we will be placing you on Medical Retirement as you requested some time ago.

If you have some questions in this regard, please don't hesitate to contact me. You might wish to refer to the Clergy Personnel Manual, Chapter XVII, Section V, B, on medical retirement.

With every best wish for you at Easter, I am

Sincerely yours,

(Rev.) Paul F. Peri
Director of Clergy Personnel

PFP:gg

cc: Archbishop William J. Levada
Mr. Tom Manz
Ms. Kathleen Cleary

EXECUTIVE APPROVAL OF RETIREMENT

I hereby grant the indicated retirement to the

Rev. Maurice Grammond

Latest Assignment On Sick Leave effective 6/21/85

Date of Approval 4-11-88

+ William J. Levada
Archbishop of Portland in Oregon

Retirement

 Regular (over age 70) _____

 X Medical To become effective 7-1-88

 Early _____

Age _____

Reasons _____

Special Circumstances _____

Supplemental Retirement Amount: _____

Supplemental Room and Board: _____

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

April 24, 1989

Dear Charles Lienert,

I talked with Archbishop Levada about the problem of the increase of the cost of living and my pension. He suggested that I send in a list of my expenses.

My pension is \$700., and \$250 from S.S.

Expenses per month:

\$375. Apartment rent (3 yrs ago this was \$320. In August it will \$420. I am being priced out.

- 20. Rentors insurance
- 350 Food
- 30. Telephone
- 50. Heat
- 80. Prescription medicine
- 20. Over the counter medicine
- 20. Laundry etc
- 15. Apartment supplies

\$960

- 50. Auto insurance
- 50. Auto operation

\$1160

I must also pay State and Federal income tax. I have other expenses since the insurances are not paying all the cost of the doctors.

I need an increase of at least \$200. per month in my pension.

Yours in Christ,

Edwin L. Lienert

copy sent to the Archbishop



ARCHDIOCESE
OF PORTLAND
IN OREGON

Office of the Archbishop

For mtg with Grammond: -

- 1) Suspended for time being from any priestly ministry
- 2) Option for further assessment (re sexual involvement) about readiness for ministry
- 3) Pension and benefits will continue
- 4) Names of persons confidential

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

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SUBJECT TO
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TELEPHONE CONVERSATION

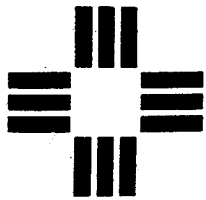
Charles J. Lienert

**Tuesday
September 24, 1991
10:59 am**

Caller: Fr. George Wolf

He called to say that a man asked him to see his mom because she hasn't been going to church. He said the reason was that he was abused by Fr. Grammond when he was around 12. He was not asking to George to do anything about it, but explaining that his mother would bring it up. George has heard three other instances by hearsay of abuse. Two of these were reported to the DRE about two years ago. (Mary Jo Stacey).

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ARCHDIOCESE
OF PORTLAND
IN OREGON

CONFIDENTIAL

Office of Clergy Personnel

MEMORANDUM

TO: File

FROM: Father Charles Lienert

SUBJECT: Telephone Conversation with Father George Wolf
concerning Allegations about Father Maurice Grammond

DATE: October 23, 1991

I spoke with Father Wolf to follow-up on an allegation which he had heard earlier. A man who no longer comes to church asked Father Wolf to see his mother. He stated that the reason his mother was not coming to church was that Father Grammond had sexually abused him when he was a teenager.

Father Wolf visited the man's mother. She mentioned during the course of the conversation that Father Grammond had abused her son. She did not ask that anything be done about this.

Father Wolf has heard indirectly of two other allegations involving three individuals.

1) The parish DRE, Mary Jo Stacey, told him that a man alleged to her that Father Grammond had abused him and his brother when they were teenagers.

2) A parishioner who was involved in a fund-raising campaign reported that another parishioner alleged that his son had been sexually abused by Father Grammond.

In addition to these allegations, another parishioner asked him not to mention Father Grammond because he was the reason why her sons had left the church.

CJL:gg

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MEMORANDUM

TO: File

FROM: Father Charles Lienert and Kathleen Cleary

SUBJECT: An Interview with Mary Jo Stacy, the DRE at Seaside

DATE: November 5, 1991

REDACTED

Kathleen Cleary and Father Lienert met with Mary Jo Stacy on November 4, 1991, to talk to her firsthand about Father Wolf's report that she had some knowledge of individuals who had been abused by Father Grammond.

She told us that she had been in the parish for about 22 years. When she first came to the parish there were some rumors that Father Grammond had fooled around with teenage boys. At the time she thought that was a horrible remark to make about a priest and put it down to just some disgruntled people.

One time when she took her son to a local Dairy Queen she noticed some high school seniors or graduates scuffling. She saw that one of them was . . . He would have been seventeen or eighteen at the time. When she spoke to him she saw that he was either very high on drugs or drunk. She asked him whether he would like her to take him home and he said no. Then she asked him whether he would like her to get Father Grammond. He said, no, he screws around with boys. Finally, because he was a danger to himself, she called the police. She phoned the McIlveney home to talk to the boy's father, but he was not there. So she talked to one of the other boys and informed him what she had done.

Five or six years later an older brother volunteered to help with the high school program. One time when he was chatting with her, she mentioned how wonderful it was for young people like himself to volunteer to help with the teaching of the high school students. He responded that he was still in the church even though Father Grammond had molested him and his brother. He said this in a matter of fact manner as something he had worked through. When she asked him whether he had told his dad, he

MEMORANDUM

RE: Interview with Mary Jo Stacy

Page 2

responded, "Well, you know how my dad is." She took this to mean that his father was an old country Irish man who would not hear anything bad spoken about the parish priest. Both John and Frank have been through drug and alcohol rehab. Both of them live in the Portland metropolitan area now, but still come to Mass occasionally when they are in Seaside.

She also mentioned that her own son had been active on some of Father Grammond's trips, particularly fishing and skiing. Father Grammond was popular with the boys because he took them on these outings. At no time did her son ever give any indication that Father Grammond had acted improperly. Her son, she said, was never alone with him and there was a volunteer from the Coast Guard who was responsible for the altar boys at the time.

She said that [redacted] told her that he realized that it was the man and not the church that was responsible for this behavior.

CJL/KC:gg

REDACTED

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ARCHDIOCESE
OF PORTLAND
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CONFIDENTIAL

Office of Clergy Personnel

MEMORANDUM

TO: File

FROM: Father Charles Lienert and Kathleen Cleary

SUBJECT: An Interview with Father George Wolf about Alleged Sexual Abuse Committed by Father Maurice Grammond

DATE: November 5, 1991

About a year ago in the Spring, April or May, two parishioners who were soliciting for a building project reported that they had called upon a prominent family, the [redacted], who had not been active in the church for some time. One of them reported that the response from this family was that they would not pledge because Father Grammond had refused to baptize the child of their daughter. When Father Wolf checked this story out with his secretary, he found that it was not true.

The other pledge getter then reported that they had said that their son, [redacted], had been sexually abused by Father Grammond and that is why they were not going to participate in the parish. When Father George called them, they did not want anything from him.

Last August or September, [redacted] called Father Wolf. He wanted Father Wolf to visit his mother. She had not been going to church for some time and he thought that she would be comforted to receive the sacraments. He told Father Wolf by way of explanation that the reason she was not active in the church was that he had been sexually abused by Father Grammond when he was in the seventh or eighth grade. He said that he had worked out his own problems, but that the church no longer has any meaning for him, although it did for his mother.

When Father Wolf visited Mr. [redacted] mother, she verified the story and said that when Father Grammond had found out, he spread rumors that [redacted] had been stealing. His mother also reported that she had been working at the time at night and was happy that her son was spending time with Father Grammond and

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MEMORANDUM

RE: Interview with Father George Wold

Page 2

found out that he had stayed the night with him a few times in the rectory.

After this Father Wolf asked Jean, the parish secretary, whether she had heard anything about Father Grammond abusing boys or . She did not know anything about sexual abuse. Her recollection was that Tracy was a fairly normal kid. She said that he did not hang out with her own sons or with Kevin Hertig. She said that Father Grammond did a lot with altar boys. He would take them on trips. He took them skiing. He took two of them to Washington, D.C. One of them was her son. When they returned he would have nothing to do with Father Grammond again.

Then he talked to Mary Jo Stacy, who is a DRE in the parish. She reported that she had run into one evening when he was fairly loaded. He blurted out while she was talking to him that Father Grammond had sexually abused him and his brother. Mary Jo later asked his brother, and he said, "yes", that Father Grammond had sexually abused him and his brother. When they told their father, he would hear nothing of it. Father Wolf believes the two McIlveney brothers are in their early 30's. This would have happened when they were in the seventh or eighth grade.

There was another woman who mentioned to Father Wolf after Mass that she did not like to have Father Grammond around the parish because he was the reason why her boys never come to church. Sometime later Father Wolf asked her whether there was anything specific in what she had said about her sons. She said that there was nothing specific, that he just didn't treat them well.

There are some undercurrents in the parish about Father Grammond, although he has a few strong supporters. There were some rumors about his involvement with young boys, but it was not general knowledge in the parish.

CJL/KC:gg

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MEMORANDUM

TO: File
FROM: Fr. Lienert
SUBJECT: Addresses
DATE: November 25, 1991

Fr. Wolf called with the following phone numbers:

(this week)

he works. You can leave a message for him there.)

REDACTED



ARCHDIOCESE
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IN OREGON

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Office of Clergy Personnel

MEMORANDUM

TO: File

FROM: Fr. Lienert

SUBJECT: Interview with

REDACTED

DATE: December 4, 1991

Kathleen Cleary and I met with Mr. McIlveney in the Parish Center of Star of the Sea parish in Seaside. I had arranged the meeting. [REDACTED] was very willing to meet with us.

He told us that Fr. Grammond had been very good to the altar boys when he was growing up. He was eight to ten years old at the time. Fr. Grammond was good to his brother [REDACTED] and himself. Their mother had passed away and Fr. Grammond spent a lot of time with them. He bought them bicycles, took them swimming regularly, took them camping and played sports with them. His brother [REDACTED], who is now deceased, was a year and a half younger than he.

Fr. Grammond worked it so that he would be alone with Mr. [REDACTED] on occasion, and then would touch his genitals. He would make up reasons such as looking at pubic hair under a microscope. This happened on about six different occasions. He got the impression that this was something that Father could not help doing. These events happened about 26 years ago. Fr. Grammond never exposed himself.

His brother [REDACTED] told him that Father Grammond had done this to him also, though he never asked him how often.

His older brother was active as a server during the years that Fr. Dies was pastor and never was close to Fr. Grammond. His two youngest brothers (about 6 years younger) were not involved as altar boys and never told him that Fr. Grammond had abused them. He is quite certain that they would have told him if this had happened.

He is aware of other boys who were abused. They are now fairly prominent business men in Seaside. He did not want to reveal their names because of a concern

Memorandum

Interview with McIlveney
page 2

for invading their privacy. He said that he if he ran into them he would bring it up diplomatically, and tell them that they could call one of us if they wished.

Fr. Grammond used to have the altar boys help count the collection. One time the collection was \$.50 short, and Fr. Grammond got mad and accused him of stealing. After this Fr. Grammond became somewhat cool toward him. I asked him whether Fr. Grammond might have been afraid that he was going to get caught and was using this as cover. He did not think so.

He tried to share this with his father once, but his father, who was a staunch Irish Catholic, just "beat the hell" out of him and told him never to speak of a priest like that. He never shared this with anyone at the Church during this time period. He heard that a group of parents confronted Fr. Grammond about this behavior with young boys and thinks that this might have frightened him into stopping. He is not sure who the parents were.

He does not hold any bitterness toward the Church or Fr. Grammond. He has gone through a drug and alcohol program and realizes that this was Fr. Grammond's problem, not his. He does not believe that you should "shoot all the dogs just because one has fleas." He was glad to talk to us because he thinks that Fr. Grammond probably needs help, and if he should still be engaging in this behavior, young boys he has contact with should be protected.

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ARCHDIOCESE
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IN OREGON

Office of Clergy Personnel

CONFIDENTIAL

MEMORANDUM

TO: Archbishop Levada
FROM: Father Charles Lienert
SUBJECT: Father Maurice Grammond
DATE: December 5, 1991

I am enclosing three memos regarding allegations of sexual abuse by Father Grammond. Kathleen and I met with Mr. yesterday at my initiative. He obviously has no axe to grind. He gave us specific information about Father Grammond's abuse of him when he was eight or ten years old.

We do not have a reporting responsibility because of the lapse of time and the age of Mr. However, I believe we have enough evidence to take action with Father Grammond.

I spoke with Frank Picard and based on his conversation, I recommend the following:

- 1) That Frank Picard and myself should meet with Father Grammond and confront him. You could also be involved in the meeting should you desire. Frank did not think it would be necessary as long as we can speak on your behalf.
- 2) Frank Picard believes that we should not use the names of the individuals who were victims. He is concerned that Fr. Grammond might try to contact them.
- 3) Father Grammond should be required to undergo evaluation. Springbrook would be able to do the evaluation on an outpatient basis and arrive at a recommendation for treatment. They are not equipped to treat sex offenders, so the treatment facility would be elsewhere.
- 4) Father Grammond should also be told that he is to stop any ministerial activity until such time as we have assurance that he can resume priestly ministry without risk.

REDACTED

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PD 1040

MEMORANDUM

RE: Father Maurice Grammond

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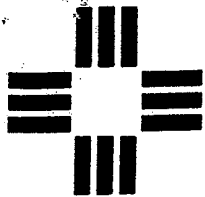
- 5) I think that it is likely that Fr. Grammond will deny these allegations. For this reason I think Frank Picard will be helpful in the intervention. Frank told me that even though these incidences happened many years ago, there is a strong likelihood that this behavior has continued to the present. It would be very risky not to act. He also told me that given Father Grammond's age, he may be difficult to treat effectively.

I have scheduled a meeting with you on Monday to discuss this situation and determine the next steps. I think it is important that some action be taken quickly.

CJL:gg

Enclosures

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1
ARCHDIOCESE
OF PORTLAND
IN OREGON

COPY

Office of Clergy Personnel

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MEMORANDUM

TO: Archbishop William Levada
FROM: Father Charles Lienert
SUBJECT: Father Maurice Grammond
DATE: December 18, 1991

In case you do not have Father Grammond's current phone number, it is 239-0548.

I have done some research on possible places for evaluation. I spoke with Father Jeff Sarkies of the Seattle Archdiocese. He works full-time in the Office of Priests Personnel dealing exclusively with behavioral problems among the clergy. He gave me the following recommendations:

- 1) Tim Smith in Seattle. He is far and away the best individual who they have dealt with for these kinds of assessments. They have had the best success with him in getting a clear understanding of the problem and a treatment plan. They send most of their priests to him. He is certified by the State, which is now required in Washington. The cost is reasonable.
- 2) Among the Catholic institutions his first choice is the Shalom Center in Splendora, Texas. Seattle has not actually sent priests there, but it comes highly recommended by Father Mike Jamail, Ph.D., who has done some work with the Seattle Archdiocese. I contacted them and spoke with the psychiatrist in charge of treatment. They have a sixteen bed facility. It is not a hospital setting, but a residential facility. They use a holistic evaluation process with extensive psychological tests, a physical, a psychosocial background evaluation and a spiritual assessment. The assessment period lasts two weeks and costs \$3,000. At the end they provide a written report to the Archdiocese indicating the findings of their evaluation and a recommended treatment plan. They also recommend other treatment facilities, particularly if they are unequipped to provide treatment. Their facility deals with problems, such as chronic depression, sexually acting out, sexual

1

MEMORANDUM

RE: Father Maurice Grammond

Page 2

addictions, etc. They have used Father James Gill from the Institute of Living as a consultant.

- 3) Southdown and the Institute of Living also provide good quality evaluations. However, they are considerably more expensive because of their hospital setting. I contacted the Institute of Living. Their monthly fees are \$20,000 - \$22,000. They do an initial intake assessment which takes several hours at \$160 per hour. Based on that, they might recommend an evaluation which might take from one to two weeks. They also have a holistic approach to the evaluation and would give a written report.
- 4) They have not had good experience with St. Luke's Hospital or Jemez Springs, particularly in the treatment phase.

Father Sarkies told me that they now use exclusively secular agencies for evaluation. The reason for this is three-fold: The courts and government agencies in Washington view evaluations done by any Catholic institutions as in-house evaluations which could be construed as non-objective. Thus, for legal protection, they use secular resources. In the second place, the State of Washington now requires that those doing evaluation for sex offenders have state certification. Finally, they have found that Tim Smith gives the most competent assessments.

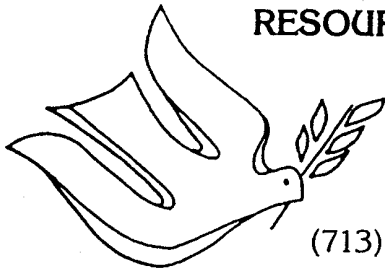
Based on this, I recommend that we give Father Grammond the option of being evaluated at one of the following three places:

- 1) Springbrook here in Newberg, which uses Ridge Crest Associates to assist in these kinds of evaluations. Frank Picard would oversee the evaluation and it would be done on an out-patient basis. They are not equipped to do treatment of sex offenders, but would recommend treatment facilities should they be called for.
- 2) Tim Smith in Seattle.
- 3) The Shalom Center in Texas.

In speaking with Frank Picard, he thought it advisable that he and I meet with Father Grammond immediately after you speak with him. There is always some risk of suicidal thoughts or other impulsive behavior when a person is confronted. It is also important that he be given a clear understanding of what to expect as soon as possible.

CJL:gg

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RESOURCE SERVICES FOR CLERGY AND RELIGIOUS

Shalom Center, Inc.
Route 2, Box 2285 • Splendora, Texas 77372
(713) 689-1026 • Splendora / (713) 869-5754 • Houston

JAN 3 1992

December 30, 1991

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

Dear Fr. Lienert:

Enclosed is our statement of fiscal policy and a payment agreement form. If you would complete the latter and return it, that would be helpful.

We look forward to our work with Father Maurice Grammond. The evaluation will be completed in two weeks and we will be in a position at that time to indicate whether further treatment is indicated.

Thank you for giving us this opportunity to be of service to Fr. Grammond and to the Archdiocese of Portland.

Sincerely yours,

Daniel E. Jennings
Daniel E. Jennings, DSW, CSW-ACP
Program Director

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