

CARL WATCHER

PERSONAL RECORD OF REV.

(First Name)

(Middle Name)

(Family Name)

(CONFIDENTIAL)

Father's Name Andrew Wichter

Mother's (Maiden) Name Maria Heilig

Birth Date and Place Jan 27 1913 Litchville, N.D.

Present Citizenship U.S.A.

If Naturalized, Date and Place —

Seminary High School—Dates and Places Mt Angel 1926-30

College—Dates and Places Mt Angel 1931-36

Seminary—Dates and Places ST Edwards 1936-39

Post-Graduate Work—Dates and Places —

Degrees—Dates and Places BA

Ordination—Date and Place May 3 1939

Ordaining Prelate Bishop Howard

Ordained for What Archdiocese or Community Portland

If Incardinated in Archdiocese of Portland, Date —

If Not Incardinated, Date of Arrival in Archdiocese —

What Foreign Languages Can You Speak? German

Name and Address of Nearest Relative or Friend Andrew Wichter - Mt Angel Base

List of Ecclesiastical Dignities and Date of Reception —

State Any Special Work or Assignment and Give Dates —

(Over)

CONFIDENTIAL

PERSONAL RECORD OF REV. Carl Edward Wichter
(First Name) (Middle Name) (Family Name)

(Middle Name)

(Family Name)

List of Appointments Since Ordination

[illegible]

Parish Resided in at time of Priestly Ordination.

CONFIDENTIAL

ACTION TAB

To: Mary Grant Date: 10/28
From: Georgiana

- | | |
|--|---|
| ☐ FOR YOUR COMMENTS | ☐ FOR YOUR INFORMATION |
| ☐ FOR YOUR APPROVAL | ☐ NOTE & RETURN |
| ☐ TAKE APPROPRIATE ACTION | ☒ NOTE & FILE |
| ☐ CALL ME | ☐ FOR YOUR SIGNATURE |
| ☐ SEE ME | ☐ |

COMMENTS: For Fr. Carl Wachter's
file. Thanks, Mary.

RECEIVED
1992 OCT 28

ARCHIVED
ARCHDIOCESE OF PORTLAND
OREGON

CONFIDENTIAL

Archdiocese of Portland in Oregon

Name WACHTER, Carl Edward Irish
 Date of Birth _____ Date of Adoption _____
 Subject of Portland in Oregon by reason of { DOMICILE AND ORIGIN ☐
 DOMICILE ☐
 INCARDINATION ☐
 To Subject of Portland by reason of { DOMICILE ACQUIRED ☐
 INCARDINATION ☐
 DATE
 DATE

Filed at
Chancery

Notice sent
to Seminary

Testimony of Legitimacy
 Baptismal Certificate
 Confirmation Certificate

(Fill in Dates)

	Tonsure	Half Minors	Full Minors	Subdiaconate	Diaconate	Priesthood
stitution Received at Chancery Office						
rutinia Sent to Pastor	*****	*****	*****	*****	*****	*****
rutinia Returned to Chancery	*****	*****	*****	*****	*****	*****
office of Scrutinia Sent to Seminary	*****	*****	*****	*****	*****	*****
estimony of Studies						
estimony of Rector's Interview						
estimony of Examination de Ordine						
estimony of Retreat						
estimonial Letters						
ath to Remain in Diocese						
ath of Freedom & Obligations	*****	*****	*****	*****	*****	*****
ath Against Modernism	*****	*****	*****	*****	*****	*****
rofession of Faith	*****	*****	*****	*****	*****	*****
ispensation from Age	*****	*****	*****	*****	*****	*****
ispensation from Interstices	*****	*****	*****	*****	*****	*****
ispensation from Non-Catholic Parent	*****	*****	*****	*****	*****	*****
ispensation from Banns	*****	*****	*****	*****	*****	*****
ther Dispensations (Specify)						
otice to Publish Banns (Sent)	*****	*****	*****	*****	*****	*****
estimony of Publication of Banns	*****	*****	*****	*****	*****	*****
imissorial (Sent)						
rdination						
otice to Church of Baptism	*****	*****	*****	*****	*****	*****
estimony of Examination for Faculties	*****	*****	*****	*****	*****	*****

CONFIDENTIAL

Church of Baptism
 Church of Publication of Banns
 Excardinated to Date

CONFIDENTIAL

SUBJECTS	1ST QUARTER	2D QUARTER	3D QUARTER	4TH QUARTER
Religion	88	92	90	90
English	85	84	87	89
Latin				
Greek <u>III</u>	88	89	90	90
German				
French				
Logic				
Ethics				
Sociology				
American Hist.				
Mod. Eu. Hist.				
Speech Edu.				
Oratory				
Economics				

SUBJECTS	1ST QUARTER	2ND QUARTER	3RD QUARTER	4TH QUARTER
Philosophy	83	80	85	80
Hist. of Phil.	92	94	94	94
Trigonometry				
College Algebra				
Geology				
Biology	80	81	89	91
Astronomy				
Psychology				
Education	90	91	90	91
Piano				
Violin				
Vocal				
Music				
Drawing				

TO PARENTS OR GUARDIANS

1933 - 1934

The parent or guardian is requested to examine this report carefully each quarter, and to acknowledge its receipt by signing below. Kindly return at once to the Seminary Director.

MT. ANGEL COLLEGE & SEMINARY

ST. BENEDICT, OREGON

1st Quarter

E. D. [Signature]

2nd Quarter

[Signature]

3rd Quarter

[Signature]

Director of Studies

Seminary Director

Report of

Walter [Signature]

June Year

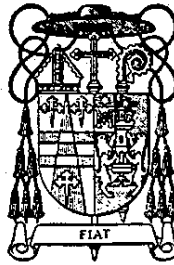
Key to Grades

- A 95-100 Excellent
- B 89- 94 Good
- C 83- 88 Medium
- D 76- 82 Merely Passable
- E 70- 74 Condition
- F Failure
- I Incomplete

SEMINARY COURSE

Collegiate Department

CONFIDENTIAL



GERALDUS
GRATIA DEI ET AUCTORITATE APOSTOLICAE SEDIS
EPISCOPUS SEATTLENSIS

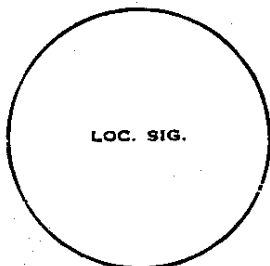
Universis et Singulis, ad quos praesentes litterae
pervenerint, testamur Nos die 28 mensis Maii anno 1938,
dilectum Nobis in Christo Carolus Eduardus Wachter, Portlanden. in Oregon
in Nostra Cathedrali Seattlensi,
servatis rite servandis iuxta S.R.E. ritum ad
Subdiaconatum
in Domino promovisse et ordinasse.

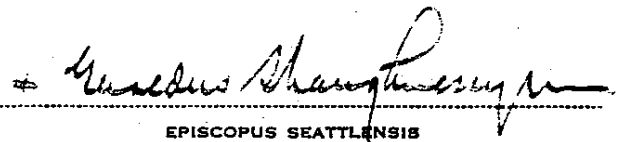
In quorum fidem has litteras expedire iussimus.

Servatis in reliquo de iure servandis.

Contrariis quibuscumque non obstantibus.

Datum ex aedibus cancellariae Nostrae, sub signo sigilloque Nostris, ac Cancellarii Nostri subscriptione,
anno Domini millesimo nongentesimo 38, die vero 14a mensis Martii

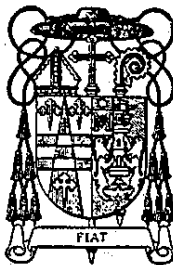



EPISCOPUS SEATTLENSIS


CANCELLARIUS
DE MANDATO EXCMI AC REVMI EPISCOPI

Testimonium Ordinationis
16-500-1038

CONFIDENTIAL



GERALDUS

GRATIA DEI ET AUCTORITATE APOSTOLICAE SEDIS
EPISCOPUS SEATTLENSIS

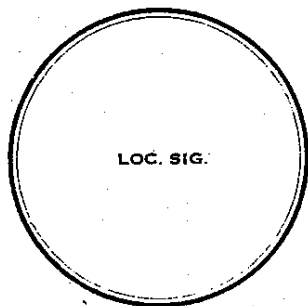
Universis et Singulis, ad quos praesentes litterae
pervenerint, testamur Nos die 24 mensis Sept. anno 19 34,
dilectum Nobis in Christo Carolus Eduardus Wachter, Portlanden. in Oregon
in Nostra Cathedrali Seattlensi,
servatis rite servandis iuxta S.R.E. ritum ad
Diaconatum
in Domino promovisse et ordinasse.

In quorum fidem has litteras expedire iussimus.

Servatis in reliquo de iure servandis.

Contrariis quibuscumque non obstantibus.

Datum ex aedibus cancellariae Nostrae, sub signo sigilloque Nostris, ac Cancellarii Nostri subscriptione,
anno Domini millesimo nongentesimo 34, die vero 14a mensis Martii



Geraldus Washington
EPISCOPUS SEATTLENSIS

Joseph Dougherty
V-CANCELLARIUS

DE MANDATO EXCMI AC REVMI EPISCOPI

Testimonium Ordinationis
16.500.1038

CONFIDENTIAL

ST. EDWARD'S SEMINARY
KENMORE, UNIVERSITY STATION
SEATTLE, WASHINGTON

The Very Rev. Thomas L. Mulligan S.S.;
Rector,
St. Edward's Seminary
Kenmore, University Station,
Seattle, Washington.

Very Reverend Rector:

I, the undersigned Carl Edward Wachtel, a student for the Archdiocese of Portland in Oregon, having received diaconship, do hereby ask, wholly of my own free and spontaneous will, to receive the sacred order of priesthood.

Signed at St. Edward's Seminary, Seattle, Wash.,
on Jan. 24, 1939.

Carl Edward Wachtel.

CONFIDENTIAL

CONFIDENTIAL

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

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

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

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

This I promise, this I vow, this I swear, so help me God.

and these sacred Gospels which I touch with my hand.

Signed and sworn to in my presence on this
5th day of May, 1939, in St. Edward's Seminary,
Seattle, Washington.

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

St. Edward's Seminary
Seattle, Washington. May 6, 1939

Carl E. Hachter

ST. EDWARD'S SEMINARY

KENMORE, UNIVERSITY STATION

SEATTLE, WASHINGTON

May 2, 1939

The Reverend Pastor,
St. Mary's Church,
Mount Angel, Oregon.

Reverend and dear Father:

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

CARL EDWARD WACHTER is a candidate to receive PRIESTHOOD.

This publication is to be made in the church at the principal Mass on a Sunday or holyday of obligation, or on some other day and hour when there is a large gathering of people in the church.

May I also request you to add the customary warning that

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

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

Gratefully yours in Christ,

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

By order of the Most Reverend Bishop

In compliance with the requirements of Canon Law, announcement was made in St. Mary's Church, Mount Angel, Oregon,
(place)

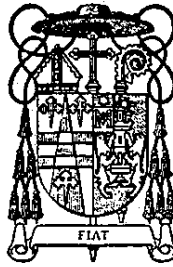
on May 7th, that Carl Edward Wachter
(date of publication)

is a candidate to receive Priesthood.

CONFIDENTIAL

(signed)

Father Thomas S.S.



Litt. Testimoniales
Saec. - Form 13

GERALDUS

GRATIA DEI ET AUCTORITATE APOSTOLICAE SEDIS
EPISCOPUS SEATTLENSIS

Per praesentes litteras cunctis fidem facimus atque testamur dilectum Nobis in Christo Carolus Eduardus Wachter qui ratione commorationis post pubertatem per sex saltem menses in Nostra Dioecesi, litteris testimonialibus Nostris indiget ut ad Ordines vocari possit, per totum illud tempus ita vitam et mores instituisse ut, quantum sciamus, liber ab omni censura et ab omni ordinationis impedimento e Dioecesi Nostra discesserit, adeoque ex hac parte nihil obstare quominus ab Episcopo suo aut a quocunque Episcopo cum Sancta Sede Apostolica gratiam et communionem habente ad Tonsuram aut Minores Maioresve Ordines promoveri possit.

Servatis in reliquo de iure servandis.

Contrariis quibuscumque non obstantibus.

Datum ex aedibus cancellariae Nostrae, sub signo sigilloque Nostris, ac Cancellarii Nostri subscriptione,
anno Domini millesimo nongentesimo 39, die vero 4a mensis Maii

LOC. SIG.

EPISCOPUS SEATTLENSIS

V. CANCELLARIUS

DE MANDATO EXCMI AC REVMI EPISCOPI

CONFIDENTIAL

ST. EDWARD'S SEMINARY
KENMORE, UNIVERSITY STATION
SEATTLE, WASHINGTON

LITTERAE TESTIMONIALES
Rectoris Seminarii

Omnibus has visuris salutem in Domino.

Hisce testamur et declaramus CAROLUM EDUARDUM WACHTER
ad disciplinas theologicas in hoc seminario per quatuor
circiter annos incubuisse et ad normas canonum 976 et 996
examen circa ordinem suscipiendum periculumque in aliis
quoque de sacra theologia tractationibus feliciter subiisse.
Etiam vero declaramus eum spiritualia exercitia requisita
peregrisse, praeterea moribus imbutum revera christianis se
ostendisse, prout ex vigilantia cura et observantia eiusdem
indolis nobis constare sincere putamus.

In quorum fidem has litteras manu nostra subscriptas
sigilloque Seminarii munitas expeditimus.

Datum ex aedibus Seminarii Sancti Eduardi Seattlensis,
Kenmore, Washington, die 2a mensis Iunii, A.D. 1939

Thomas C. Mulligan, S.J.
Rector Seminarii Sancti Eduardi

CONFIDENTIAL

ST. EDWARD'S SEMINARY
KENMORE, UNIVERSITY STATION
SEATTLE, WASHINGTON

Report of Carl Edward Wachter

Class First Theology for term ending Jan. 31, 1936

Subject	Grade	Subject	Grade
Dogmatic Theology	74	Philosophy	
Moral Theology	75	Psychology	
Ascetic Theology		History of Philosophy	
Pastoral Theology		Biology	
Sacred Scripture	87	Education	
Canon Law	75	Sociology	
Patrology	90	Economics	
Church History		Latin	
Sacred Liturgy	82	Greek	
Homiletics	80	English	
Catechetics		Public Speaking	
Hebrew		Chant	90

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

William S. Morris S.S.
Registrar

CONFIDENTIAL

ST. EDWARD'S SEMINARY

KENMORE, UNIVERSITY STATION
SEATTLE, WASHINGTON

Report of Carl E. Wachter

Class First Theology for term ending June, 1936

Subject	Grade	Subject	Grade
Dogmatic Theology	82	Philosophy	
Moral Theology	75	Psychology	
Ascetic Theology		History of Philosophy	
Pastoral Theology		Biology	
Sacred Scripture	84	Education	
Canon Law	80	Sociology	
Patrology	87	Economics	
Church History		Latin	
Sacred Liturgy	88	Greek	
Homiletics	86	English	
Catechetics		Public Speaking	
Hebrew		Chant	95

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

William S. Morris S.S.

Registrar

CONFIDENTIAL

SUBJECTS	1ST QUARTER	2ND QUARTER	3RD QUARTER	4TH QUARTER
Religion	93	94	92	89
English	96	93	87	90
Latin				
Greek				
German				
French				
Logic				
Ethics				
Sociology				
American Hist.				
Mod. Eu. Hist.				
Speech Edu.		85		85
Oratory				
Economics				
.....				
.....				

SUBJECTS	1ST QUARTER	2ND QUARTER	3RD QUARTER	4TH QUARTER
Philosophy	88	98	93	94
Hist. of Phil.	90	94	96	95
Trigonometry				
College Algebra				
Geology				
Biology				
Astronomy				
Psychology	93	92	94	93
Education				
Piano				
Violin				
Vocal				
Music				
Drawing			88	88
Teaching				
.....				
.....				

CONFIDENTIAL

1934- 1935

TO PARENTS OR GUARDIANS

The parent or guardian is requested to examine this report carefully each quarter, and to acknowledge its receipt by signing below. Kindly return at once to the Seminary Director.

MT. ANGEL COLLEGE & SEMINARY

ST. BENEDICT, OREGON

Report of

Wachter, Carl

Senior..... Year

SEMINARY COURSE

Collegiate Department

Key to Grades
A 95-100 Excellent
B 89- 94 Good
C 83- 88 Medium
D 75- 82 Merely passable
E 70- 74 Condition
F Failure
I Incomplete

CONFIDENTIAL

St. Benedict's Abbey

MOUNT ANGEL, OREGON

P. O. ST. BENEDICT, OREGON

CONFIDENTIAL

March 11-1933

His Excellency, Archbishop Howard,
the Archbishop's House,
Portland, Oregon.

Most Rev. and Dear Archbishop,

In reply to your letter relative to Mr. Carl
Vachter I must candidly say that I am very
happy to state that I can recommend the young
man very highly.

Carl has been a student at the seminary
during the past five and a half years. He
finishes the classics in June. He is not a
brilliant student, but what he lacks in this
line is amply compensated for by many other
noble qualities which give promise of a
brightly vocation. He comes from a very
fine German family, and I strongly recommend
the young man as a candidate for the
Archdiocese. At this writing I am glad to
say that all four boys are going nicely both in
studies and deportment.

Sincerely in the Holy Sacrament of the Altar,
F. J. O'Connell, S.B.

March 15, 1933.

Very Reverend Leo Walsh, O.S.B.,
Saint Benedict's Abbey,
Mount Angel, Oregon.

My dear Father Walsh:

I appreciate very much your kind letter of March 11,
1933, recommending Carl Jachter as a student for this
Archdiocese and I am happy to tell you that I shall
be glad to accept him as such.

With all good wishes,

Yours sincerely in Christ,

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

CONFIDENTIAL

July 22, 1935.

Mr. Carl Nachter
St. Anselm's Seminary
Mt. Angel, Oregon

Dear Mr. Nachter:

I am directed by His Grace, the Most Reverend
Archbishop, to advise you that arrangements
are being made for you to commence the study
of Theology at St. Edward's Seminary, Seattle,
Washington, during the Fall Semester.

Very truly yours in Christ,

S e c r e t a r y.

CONFIDENTIAL

St. Mary's Parish
Mt. Angel, Ore.

Jan. 2nd 1936

This is to certify that Carl Joseph Wachter
was confirmed in St. Mary's Church, Mt. Angel,
on the 13th. of March 1927, by His Excellency
Archbishop Howard.

Father Alcuin Heibel S.B.
Pastor.

CONFIDENTIAL

DATE.....

The Rev. Alcuin Heibel, O.S.B.,
St. Mary's Church,
St. Benedict P.O., Oregon.

REVEREND AND DEAR FATHER:

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

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

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

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

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

I am, Reverend and dear Father,

Faithfully yours in Our Lord,

+ *Edmund A. Howard*
Archbishop of Portland
Oregon

CONFIDENTIAL

Name of Student Carl Wachter

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

Parish St. Mary's

Place Mount Angel, Ore.

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

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

1. Has the seminarian been regular and devout in performing his exercises of piety, namely, meditation, assistance at Mass, visits to the Blessed Sacrament, and the recitation of the Rosary?
2. Has he gone to Confession and Holy Communion frequently and devoutly? *yes*
3. Does he assist in the sanctuary at divine services and carry out his functions attentively and religiously? *He did on two occasions*
4. Is he zealous in teaching Christian doctrine during vacation? (If a seminarian has not yet been assigned to the work of catechizing, this should be done before he is promoted to Sacred Orders.) *He would be very willing to do so I am sure but he was not in Mt. Angel when we had the vacation school*
5. Has he shown zeal and interest in promoting divine worship and in working for the good of souls, and has he a liking for the exercise of sacred functions? *yes*
6. To what studies is he especially inclined and does he pursue them diligently? *—*
7. Does he read irreligious or immoral papers, periodicals or books? *no*
8. Has he worn the clerical garb during vacation? *no*
9. Was he employed during vacation? *part of the time*
10. What was his specific employment? *not known to me*

CONFIDENTIAL

11. Was it befitting the dignity and spirit of his vocation? —
12. Did he have specific permission for it from the Bishop or the Seminary Rector? —
13. Did he visit the Pastor and priests during vacation? *Twice*
14. During vacation has he associated with persons of ill repute or been on such terms with women, even though they be of good reputation, as to cause surprise and scandal among the faithful? Has he gone to any place of a questionable character? *no*
15. Is he upright and honest in his conversation? *yes*
16. Has he been the occasion of stirring up unfavorable criticism of the Church's doctrine, morals and precepts? *no*
17. Has he always conducted himself rightly and prudently with boys and girls and women? *yes*
18. Does he show a fondness for luxuries and worldly amusements? Or an inclination to intoxicating drinks? *no*
19. Has he shown charity to all, and obedience and docility toward superiors? *yes*
20. What do the people think of his fitness for the priesthood? *They approve of him*
21. Do his parents give any evidence of mental, moral or physical defects which might be inherited by him? *no*
22. Do his parents or relatives urge him unduly to embrace the sacerdotal state? *no*

Date of report *Mar 5 1936*

Signature of pastor *Father Alcega SSB*

(SPECIAL REMARKS MAY BE ADDED ON NEXT PAGE)

Parish Seal.

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

CONFIDENTIAL

ST. EDWARD'S SEMINARY
KENMORE, UNIVERSITY STATION
SEATTLE, WASHINGTON

Very Rev. Thomas C. Mulligan, S.J.
Rector, St. Edwards Seminary,
Seattle, Washington.

Very Reverend Rector:
I, the undersigned, Carl E. Wachtel,
a student for the Archdiocese of Portland
in Oregon, hereby ask, wholly of my own
free and spontaneous will, to receive first
clerical tonsure, and subsequently Minor
Orders.

Signed at St. Edwards Seminary
Seattle, Washington, on Jan. 20, 1937.
Carl E. Wachtel.

CONFIDENTIAL

ST. EDWARD'S SEMINARY
KENMORE. UNIVERSITY STATION
SEATTLE. WASHINGTON

April 19, 1937

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

Your Grace:

I beg leave to submit to Your Grace the following papers from the files of Carl E. Wachter, a student in this seminary for the Archdiocese of Portland in Oregon:

Certificate of parents' marriage, certificate of baptism, certificate of confirmation, vacation letter for summer 1936, and Mr. Wachter's petition for tonsure and minor orders. These are, I believe, all the papers needed, in addition to such as Your Grace may already possess.

The Most Reverend Bishop of Seattle intends to confer tonsure and minor orders in St. Edward's Seminary on May 21, 22, 23, of this year, and Mr. Wachter is eligible to be called to these ordinations. I have not yet formally asked the faculty for their recommendation, however, but I shall do so as soon as Your Grace may authorize me to make the proper investigations and submit our recommendations.

With all cordial greetings, I beg to remain

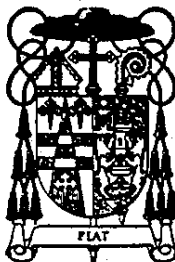
Your devoted servant in Christ,

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

I cannot quite vouch for the marriage certificate in German, though it seems all right. The name of Carl Wachter's mother is, he says, Heilig, though his baptismal certificate spells it Hielig.

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

CONFIDENTIAL



GERALDUS

GRATIA DEI ET AUCTORITATE APOSTOLICAE SEDIS
EPISCOPUS SEATTLENSIS

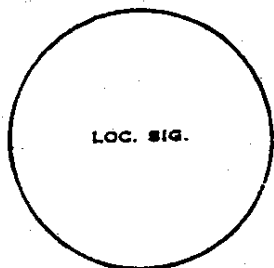
Universis et Singulis, ad quos praesentes litterae
pervenerint, testatur Nos die 22 mensis Maii anno 1937,
dilectum Nobis in Christo CAROLUM EDUARDUM WACHTER, clericum
Archidioecesis Portlandensis in Oregon,
in Sacello Seminarii S. Eduardi Seattlensis,
servatis rite servandis iuxta S.R.E. ritum ad OSTIARIATUM et
LECTORATUM, et sequenti die ad EXORCISTATUM et ACOLYTHATUM
in Domino promovisse et ordinasse.

In quorum fidem has litteras expedire iussimus.

Servatis in reliquo de iure servandis.

Contrariis quibuscumque non obstantibus.

Datum ex aedibus cancellariae Nostrae, sub signo sigilloque Nostris, ac Cancellarii Nostri subscriptione,
anno Domini millesimo nongentesimo 37, die vero 23a mensis Maii



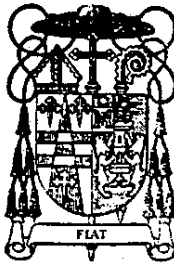
+ Geraldus Shang
EPISCOPUS SEATTLENSIS

Joseph Dougherty
CANCELLARIUS

DE MANDATO EXCMI AC REVMI EPISCOPI

Testimonium Ordinationis
Form. 16

CONFIDENTIAL



GERALDUS
GRATIA DEI ET AUCTORITATE APOSTOLICAE SEDIS
EPISCOPUS SEATTLENSIS

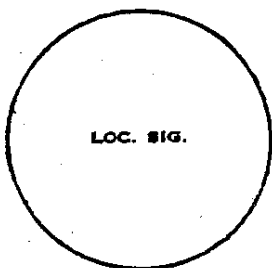
Universis et Singulis, ad quos praesentes litterae
parvenerint, testamur Nos die 21 mensis Maii anno 19 37,
dilectum Nobis in Christo CAROLUM EDUARDUM WACHTER, subditum
Archidioecesis Portlandensis in Oregon,
in Sacello Seminarii S. Eduardi Seattlensis,
servatis rite servandis iuxta S.R.E. ritum ad
Primam Tonsuram
in Domino promovisse et ordinasse.

In quorum fidem has litteras expedire iussimus.

Servatis in reliquo de iure servandis.

Contrariis quibuscumque non obstantibus.

Datum ex aedibus cancellariae Nostrae, sub signo sigilloque Nostris, ac Cancellarii Nostri subscriptione,
anno Domini millesimo nongentesimo.....37....., die vero21a..... mensisMaii.....



+ Geraldus Shang-Huey

EPISCOPUS SEATTLENSIS

Joseph Dougherty

V-CANCELLARIUS

DE MANDATO EXCMI AC REVMI EPISCOPI

Testimonium Ordinationis
Form. 16

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ST. EDWARD'S SEMINAR
KENMORE, UNIVERSITY STATION
SEATTLE, WASHINGTON

Report of Wachter, Carl E.
Class II Theology for term ending June, 1937

Subject	Grade	Subject	Grade
Dogmatic Theology	83	Philosophy	
Moral Theology	80	Psychology	
Ascetic Theology		History of Philosophy	
Pastoral Theology		Biology	
Sacred Scripture	81	Education	
Canon Law	75	Sociology	
Patrology		Economics	
Church History	85	Latin	
Sacred Liturgy	85	Greek	
Homiletics	82	English	
Catechetics		Public Speaking	
Hebrew		Chant	80

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

William S. Morris S.S.
Registrar

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PROFESSIONIS FIDEI ET IURISIURANDI FORMULA

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

Ego, N.N., *Carolus Eduardus Huetter*

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

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

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

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

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

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

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

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

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

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

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

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

Subscribitur Carolus Edwardus Hactiter
Ex loco Seminarii Sancti Edwardi Seattlensis
Die 19^a mensis Maii A.D. 1938

Iuramentum rite coram nobis emissum testamur.

N. Thomas C. Mulligan, S.B.
ARCHI-
Episcopus (vel Delegatus Episcopi) Portlandensis in Oregon.

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

REMARKS

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

(Cf. C. 1406 et Motu Prop. Pii PP. X., Sept. 1. 1910.)
2. When several take the Oath at the same time, one may read the formula aloud; at the end each one, placing his hand on the gospels reads the words "Haec omnia spondeo," etc., and signs his name. (S. C. Consist. Oct. 25, 1910.)
3. The document is to be kept in the safe of the diocesan curia.

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ST. EDWARD'S SEMINARY
KENMORE, UNIVERSITY STATION
SEATTLE, WASHINGTON

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

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

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

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

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

St. Edward's Seminary, Seattle, Wash.

Sept. 18, 1938.
Done to and signed in my presence
this 18th day of September, 1938, in St. Edward's
Seminary, Seattle. Thomas C. Mulligan, S.L.
Rector, St. Edward's Seminary, Seattle.

St. Mary's Parish
Mt. Angel, Ore.

September 20, 1938

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

Dear Reverend Father:

Received your card tonight. I returned only last week after an absence of five months from the parish. The two Fathers who were here during that time have both been given new assignments by their Abbot. I gave your questionnaire to one of them the other day, but since he is now the head of a school, I know that he has been too busy to answer.

In view of the above may I assure you again that Carl Wachter is a young man from one of our finest families of the parish. I can heartily recommend him for the promotion to the Diaconate which I understand he is to receive next Saturday. I cannot give you an account of his summer vacation since I did not see him. But again I feel sure that he lived up in every way to what was expected of him. As far as the health of his family is concerned both mentally and physically, there is no defect to the best of my knowledge. Carl has never shown any signs of physical weakness that might be the cause for hesitation in ordaining him.

Trusting that this letter will satisfy, I am,

Sincerely in Christ,

Father Alcuin Heibel

Father Alcuin Heibel, O.S.B.

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ST. EDWARD'S SEMINARY
KENMORE, UNIVERSITY STATION
SEATTLE, WASHINGTON

Formula Jusjurandi Praestandi a Primam
Tonsuram Postulantibus
ad normam Can. 956.

Ego, *Carolus Edwardus Hackter*,
habens simplex domicilium, at non originem, in archi-
dioecesi *Portlandensi in Oregon*
coram Domino voveo ac juro in eadem ^{archi-} dioecesi me
perpetuo manere velle. Sic me Deus adjuvet et
haec Sancta Dei Evangelia quae manibus tango.

In quorum fidem subscribo in aedibus Seminarii
Sancti Eduardi Seattlensis die . *14^a*
mensis *Maii* A.D. *1937*

Carolus Edwardus Hackter

Ego infrascriptus testor coram Domino hujus Seminarii
supranominatum alumnum, ad primam tonsuram candidatum,
suprascriptam jusjurandi formulam, ad normam juris,
coram me rite emisisse.

In quorum fidem subscribo in aedibus Seminarii
Sancti Eduardi Seattlensis die . *14^a*
mensis *Maii* A.D. *1937*

Thomas C. Mulligan, S.S.
Rector Seminarii Sti. Eduardi

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SEMINARIUM SANCTI EDUARDI

Seattle, Washington

JURIS JURANDI FORMULA

A CLERICIS, QUI TITULO "SERVITII DIOECESIS" ORDINANTUR, EMITTENDI

Ego Carolus Edwardus Wachter plenam habens notitiam
praescripti canonis 981 Codicis Juris Canonici, quo statuitur, ut qui
ordinantur titulo "servitii dioecesis" se, interposito juramento, per-
petuo ejusdem servitio devovere debeant; spondeo ac juro me ^{archi-}diocesi
Portlandensis in Oregon perpetuo inservitutum,
sub Ordinarii praedictae dioecesis pro tempore auctoritate.

Sic me Deus adjuvet et haec sancta Evangelia, quas manibus tango.

In quorum fidem subsigno,

Carolus Edwardus Wachter

Datum Seattle Die 19^a Maii A.D. 1938

Ego infrascriptus testor coram Domino D. Carolus Edwardus Wachter
Seminarii Sti. Eduardi alumnus ad S. Subdiaconatum promovendum, supra-
scriptum jusjurandum, ad normam juris, coram me rite emisisse.

Thomas C. Mulligan, S.S.
Rector, Sem. S. Eduardi, Seattle

Die 19^a Maii, A.D. 1938

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ST. EDWARD'S SEMINARY
KENMORE, UNIVERSITY STATION
SEATTLE, WASHINGTON

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

Very Reverend Rector:

I, the undersigned Carl Hackter, a student
for the Archdiocese of Portland in Oregon, having
received tonsure and the four Minor Orders,
do hereby ask, wholly of my own free and
spontaneous will, to receive the sacred order
of Subdiaconship.

Signed at St. Edward's Seminary, Seattle, Wash.,
on Feb. 16, 1938.

Carl Hackter.

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

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

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

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

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

St. Edwards' Seminary, Seattle, Wash. April 23, 1938

Signed and sworn to in my presence
on this 23rd day of April, 1938.

Thomas C. Mulligan, S.S.

Rector, St. Edwards' Seminary, Seattle.

Carl Edward Stackter.....

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Name of Student Carl Wachter

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

Parish St, Mary's

Place Mount Angel, Ore.

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

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

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

Yes

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

Yes

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

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

He has not had an opportunity

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

As far as he has had an opportunity

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

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

8. Has he worn the clerical garb during vacation?

No

9. Was he employed during vacation?

Yes

10. What was his specific employment?

Worked on the home farm and for the Benedictine
Fathers

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

Date of report Jan. 3.d 1938

Signature of pastor

Father Alcum SS

(SPECIAL REMARKS MAY BE ADDED ON NEXT PAGE)

Parish Seal.

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

CONFIDENTIAL

Wachter

ST. EDWARD'S SEMINARY
KENMORE, UNIVERSITY STATION
SEATTLE, WASHINGTON

April 29, 1938

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

Your Grace:

Recently I have consulted the members of the Seminary faculty, both in general meeting and in private interviews, and we recommend that Your Grace call Carl Edward Wachter, an acolyte of the Archdiocese, to sub-deaconship for the May ordinations, and deaconship for the September ordinations.

I enclose the following papers from the file of Mr. Wachter: petition for subdeaconship; sworn statement of freedom and knowledge; vacation letter for the summer of 1937.

I have written the candidate's pastor, asking him to publish the banns, and I shall be glad to see that the candidate fulfills the remaining requirements, such as the examination on the order to be received, oath of allegiance to the Archdiocese, profession of faith and anti-modernist oath, etc.

If Your Grace wishes Mr. Wachter to advance to sacred orders, will you kindly send me the necessary dimissorial letters to present to the ordaining prelate.

With all cordial good wishes, I remain

Your devoted servant in Christ,

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

CONFIDENTIAL

ST. EDWARD'S SEMINARY
KENMORE. UNIVERSITY STATION
SEATTLE. WASHINGTON

Ever Very Rev. Thomas C. Mulligan, S.S.,
Rector,
St. Edwards Seminary,
Kenmore University Station,
Seattle, Washington.

Very Reverend Rector:

I, the undersigned Carl Edward Hachter,
a student for the Archdiocese of Portland in
Oregon, having received Subdiaconship, do hereby ask,
wholly of my own free and spontaneous will, to receive
the sacred order of Diaconship.

Signed at St. Edwards Seminary, Seattle, Wash.,
on June 4, 1938.

Carl Edward Hachter.

CONFIDENTIAL

ST. EDWARD'S SEMINARY

KENMORE, UNIVERSITY STATION
SEATTLE, WASHINGTONReport of Carl Wacenter
Class Fourth Theology for term ending Jan 1939

Subject	Grade	Subject	Grade
Dogmatic Theology	90	Philosophy	
Moral Theology	85	Psychology	
Ascetic Theology	85	History of Philosophy	
Pastoral Theology	75	Biology	
Sacred Scripture	78	Education	
Canon Law	78	Sociology	
Patrology		Economics	
Church History	80	Latin	
Sacred Liturgy	95	Greek	
Homiletics	85	English	
Catechetics		Public Speaking	
Hebrew		Chant	
<u>Sermon</u>	80		

(Grades on scale of 100; passing grade, 50.)

William E. Morris S.S.
Registrar

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Archidiocesis Portlandensis in Oregon

PROFESSIONIS FIDEI ET IURISIURANDI FORMULA

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

Ego, N. N., *Carolus Hackett*

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

CONFIDENTIAL

in Sanguinem, quam conversionem Catholica Ecclesia Transsubstantiationem
allat. Fateor etiam sub altera tantum specie totum atque integrum Christum,
atque Sacramentum sumi. Constanter teneo Purgatorium esse, animasque ibi
ntas fidelium suffragiis invari. Similiter et Sanctos una cum Christo regnantes
randos atque invocandos esse, eosque orationes Deo pro nobis offerre, atque
m Reliquias esse venerandas. Firmiter assero imagines Christi, ac Deiparae
per Virginis, nec non aliorum Sanctorum habendas et retinendas esse, atque eis
itum honorem ac venerationem impertiendam. Indulgentiarum etiam potestatem
Christo in Ecclesia relictam fuisse, illarumque usum Christiano populo maxime
tarem esse affirmo. Sanctam, Catholicam et Apostolicam Romanam Ec-
cam, omnium ecclesiarum matrem et magistram agnosco, Romanoque Pontifici,
i Petri Apostolorum Principis successori, ac Iesu Christi Vicario veram oboed-
iam spondeo ac iuro. Caetera item omnia a sacris Canonibus et Oecumenicis
ciliis, ac praecipue a sacrosancta Tridentina Synodo, et ab oecumenico Con-
o Vaticano tradita, definita ac declarata, praesertim de Romani Pontificis Pri-
u et infallibili magisterio, indubitanter recipio atque profiteor; simulque con-
ta omnia, atque haereses quascumque ab Ecclesia damnatas et reiectas et ana-
matizatas, ego pariter damno, reiicio, et anathematizo. Hanc veram Catholicam
m, extra quam nemo salvus esse potest, quam in praesenti sponte profiteor et
citer teneo, eandem integram et inviolatam usque ad extremum vitae spiritum
stantissime, Deo adiuvante, retinere et confiteri, atque a meis subditis, seu illis,
orum cura ad me in munere meo spectabit teneri, et doceri et praedicari, quan-
in me erit, curaturum, ego idem N. spondeo, voveo ac iuro.

Item firmiter amplector ac recipio omnia et singula, quae ab in-
nti Ecclesiae magisterio definita, adserta ac declarata sunt, praesertim ea doc-
ae capita, quae huius temporis erroribus directo adversantur. Ac primum qui-
Deum, rerum omnium principium et finem, naturali rationis lumine per ea
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ristum, cum apud nos degeret, proxime ac directo institutam, eandemque super
rum, apostolicae hierarchiae principem eiusque in aevum successores aedifica-
n. Quarto: Fidei doctrinam ab Apostolis per orthodoxos Patres eodem sensu
lenique semper sententia ad nos usque transmissam, sincere recipio; ideoque
usus reiicio haereticum commentum evolutionis dogmatum, ab uno in alium sen-
n transeuntium, diversum ab eo, quem prius habuit Ecclesia; pariterque damno
orem omnem, quo divino deposito, Christi Sponsae tradito ab Eaque fideliter
stodiendo, sufficitur philosophicum inventum, vel creatio humanae conscientiae,

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hominum conatu sensim efformatae et in posterum indefinito progressu perficiendae. Quinto: Certissime teneo ac sincere profiteor, Fidem non esse caecum sensum religionis e latebris *subconscientiae* erumpentem, sub pressione cordis et inflexionis voluntatis moraliter informatae, sed verum assensum intellectus veritati extrinsecus acceptae ex auditu, quo nempe, quae a Deo personali, creatore ac domino nostro dicta, testata et revelata sunt, vera esse credimus, propter Dei auctoritatem summe veracis.

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

CONFIDENTIAL

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

(Subscribitur) Ex loco

Portlandiae in Oregon

Die 19 mensis

VI

A. D. 1939

Iuramentum rite coram nobis emissum testamur.

N. *Leo J. Sinaker*

Episcopus (et Delegatus Episcopi)

Portlandiae in Oregon

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

REMARKS

1. The Profession of Faith is made and the Oath taken before the Ordinary of the place or his *Delegate* by:

- a) the Vicar General,
- b) the Diocesan Consultors,
- c) the Censor of books,
- d) Pastors,
- e) Confessors and Preachers before they receive the faculty to exercise their functions,
- f) Clerics called to Subdeaconship,
- g) Superiors and Professors in the Grand Seminary.

(Cf. C. 1406 et Motu Prop. Pii PP. X., Sept. 1, 1910.)

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

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

PROMISSIO AB EIS PRAESTANDA QUI TITULO SERVITII

ECCLESIAE ORDINANDI SUNT

Ego subjectus Dioecesis *Portlandiae in Oregon* promitto, postquam ad Sacros Ordines promotus fuero, me fideliter perpetuoque propriae dioecesi inserviturum, et ibi operam meam pro populi salute impensurum esse.

Die 19 Mensis

VI

A. D. 1939

N. *Carolus Haskett*

CONFIDENTIAL

August 10, 1939

The Reverend Carl Wachter
1062 Charnelton Street
Eugene, Oregon

My dear Father Wachter:

By this letter I appoint you Assistant (vicarius
cooperator) to the Reverend John Bernards, St. John
the Baptist parish, Milwaukie, Oregon, - the appoint-
ment to become effective August 18, 1939.

With the prayer that God will bless you in your new
work, I am

Yours sincerely in Christ,

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

cc: The Very Reverend F. P. Leipzig - Eugene
The Reverend John Bernards - Milwaukie

Office Copy ✓

CONFIDENTIAL

4 August 1944

The Reverend Carl Wachter
St. John's Church
Milwaukie, Oregon

Dear Father Wachter:

I am writing to ask that you take charge of
the mission at Vanport beginning August 16,
1944.

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

Sincerely yours in Christ,

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

CONFIDENTIAL

August 13, 1948

The Reverend Carl Wachter
Christie Home
Marylhurst, Oregon

Dear Father Wachter:

I hereby appoint you to be parish priest of St. Edward's Parish, Lebanon, Oregon, the appointment to become effective on September 9, 1948, St. Edward's Parish being vacant now by reason of the resignation of the Reverend Martin Bohrofen.

Some time before the above-mentioned date, you will subscribe in my presence, or in the presence of a priest delegated by me, to the Profession of Faith, required by Canon 1442, §1, and to the Oath against Modernism, prescribed by Pope Pius X (1 September 1910, S.S.C.S.O., 22 March, 1918).

Your installation as parish priest of St. Edward's Parish, Lebanon, Oregon, will take place according to Appendix 7 of the Third Diocesan Synod of Portland in Oregon. You will, furthermore, observe the provisions of the Decree 150 of the Fourth Provincial Council of Portland in Oregon.

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

Sincerely yours in Christ,

Archbishop
of Portland in Oregon

CONFIDENTIAL

Archidioecesis Portlandensis in Oregon

PROFESSIONIS FIDEI ET IURISIURANDI FORMULA

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

Ego, N. N.,

Carolus E. Muckli

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

CONFIDENTIAL

vini in Sanguinem, quam conversionem Catholica Ecclesia Transsubstantiationem appellat. Fateor etiam sub altera tantum specie totum atque integrum Christum, verumque Sacramentum sumi. Constanter teneo Purgatorium esse, animasque ibi detentas fidelium suffragiis iuari. Similiter et Sanctos una cum Christo regnantes venerandos atque invocandos esse, eosque orationes Deo pro nobis offerre, atque eorum Reliquias esse venerandas. Firmiter assero imagines Christi, ac Deiparae semper Virginis, nec non aliorum Sanctorum habendas et retinendas esse, atque eis debitum honorem ac venerationem impertiendam. Indulgentiarum etiam potestatem a Christo in Ecclesia relictam fuisse, illarumque usum Christiano populo maxime salutarem esse affirmo. Sanctam, Catholicam et Apostolicam Romanam Ecclesiam, omnium ecclesiarum matrem et magistram agnosco, Romanoque Pontifici, beati Petri Apostolorum Principis successori, ac Iesu Christi Vicario veram oboedientiam spondeo ac iuro. Caetera item omnia a sacris Canonibus et Oecumenicis Conciliis, ac praecipue a sacrosancta Tridentina Synodo, et ab oecumenico Concilio Vaticano tradita, definita ac declarata, praesertim de Romani Pontificis Primatu et infallibili magisterio, indubitanter recipio atque profiteor; simulque contraria omnia, atque haereses quascumque ab Ecclesia damnatas et reiectas et anathematizatas, ego pariter damno, reiicio, et anathematizo. Hanc veram Catholicam Fidem, extra quam nemo salvus esse potest, quam in praesenti sponte profiteor et veraciter teneo, eandem integram et inviolatam usque ad extremum vitae spiritum constantissime, Deo adiuvante, retinere et confiteri, atque a meis subditis, seu illis, quorum cura ad me in munere meo spectabit teneri, et doceri et praedicari, quantum in me erit, curaturum, ego idem N. spondeo, voveo ac iuro.

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

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hominum conatu sensim efformatae et in posterum indefinito progressu perficiendae. Quinto: Certissime teneo ac sincere profiteor, Fidem non esse caecum sensum religionis e latebris *subconscientiae* erumpentem, sub pressione cordis et inflexionis voluntatis moraliter informatae, sed verum assensum intellectus veritati extrinsecus acceptae ex auditu, quo nempe, quae a Deo personali, creatore ac domino nostro dicta, testata et revelata sunt, vera esse credimus, propter Dei auctoritatem summe veracis.

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

CONFIDENTIAL

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

(Subscribitur) Ex loco

Die

8

mensis

IX

A. D.

1948

Iuramentum fite coram nobis emissum testamur.

N.

Episcopus

(vel Delegatus Episcopi)

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

REMARKS

1. The Profession of Faith is made and the Oath taken before the Ordinary of the place or his Delegate by:

- a) the Vicar General,
- b) the Diocesan Consultors,
- c) the Censor of books,
- d) Pastors,
- e) Confessors and Preachers before they receive the faculty to exercise their functions,
- f) Clerics called to Subdeaconship,
- g) Superiors and Professors in the Grand Seminary.

(Cf. C. 1406 et Motu Prop. Pii PP. X., Sept. 1, 1910.)

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

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

PROMISSIO AB EIS PRAESTANDA QUI TITULO SERVITII ECCLESIAE ORDINANDI SUNT

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

Die.....

Mensis.....

A. D. 19.....

N.....

CONFIDENTIAL

16 August 1951

The Reverend Carl Wachter
St. Edward's Parish
Lebanon, Oregon

Dear Father Wachter:

I hereby accept your resignation as parish priest of St. Edward's Parish at Lebanon, Oregon, the same to be effective 29 August 1951, and I hereby appoint you to be parish priest of St. Monica's Parish at Coos Bay, Oregon, the appointment to become effective 30 August 1951, St. Monica's parish being vacant now by reason of the resignation of the Very Reverend John T. Greene.

Sometime before the above-mentioned date, you will subscribe in my presence, or in the presence of a priest delegated by me, to the Profession of Faith, required by Canon 1143, paragraph 1, and to the Oath Against Modernism, prescribed by Pope Pius X (1 September 1910, S.S.C.S.O., 22 March 1913).

Your installation as parish priest of St. Monica's Parish will take place according to Appendix 7 of the Third Diocesan Synod of Portland in Oregon. You will furthermore observe the revisions of Decree 150 of the Fourth Provincial Council of Portland in Oregon.

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

Sincerely yours in Christ,

Archbishop
of Portland in Oregon

CONFIDENTIAL

Archidieceſis Portlandenſis in Oregon

PROFESSIONIS FIDEI ET IURISIURANDI FORMULA

Praeſcripta in Motu Proprio "Sacrorum Antistitum" PII PP. X.
Die 1 Mensis Sept., Anni 1910.

Ego, N. N. *Carl Wachten*

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

CONFIDENTIAL

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

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

CONFIDENTIAL

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

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

CONFIDENTIAL

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

(Subscribitur) Ex loco Portland - Oregon

Die 29^e mensis Aug. A.D. 1951.

Iuramentum rite coram nobis emissum testamur.

N. O. Weather.

Episcopus (vel Delegatus Episcopi) J. Edmunds

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

REMARKS

1. The Profession of Faith is made and the Oath taken before the
Ordinary of the place or his Delegate by:

- a) the Vicar General,
- b) the Diocesan Consultors,
- c) the Censor of books,
- d) Pastors,
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exercise their functions,
- f) Clerics called to Subdeaconship,
- g) Superiors and Professors in the Grand Seminary.

(Cf. C. 1406 et Motu Prop. Pii PP. X., Sept. 1, 1910.)

2. When several take the Oath at the same time, one may read the
formula aloud; at the end each one, placing his hand on the gospels reads the
words "Haec omnia spondeo," etc., and signs his name. (S. C. Constit. Oct.
5, 1910.)

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

PROMISSIO AB EIS PRAESTANDA QUI TITULO SERVITHI ECCLESIAE ORDINANDI SUNT

Ego subjectus Dioecesispromitto,
postquam ad Sacros Ordines promotus fuero, me fideliter perpetuoque pro-
prio dioecesi inserviturum, et ibi operam meam pro populi salute impensurum
sc.

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

N.

CONFIDENTIAL

5 September 1951

The Very Reverend Carl Wachter
St. Monica's Church
Coos Bay, Oregon

Dear Father Wachter:

By this letter I hereby dispense you from the formal taking of Canonical possession of Saint Monica's Church at Coos Bay, and declare that your installation as parish priest of Saint Monica's Church, Coos Bay, will have been completed when you will have received from the priest in charge the key to the Tabernacle in that Church.

Sincerely yours in Christ,

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

CONFIDENTIAL

25 February 1954

Very Reverend Carl E. Wachter
Parish Priest - St. Monica's Parish
357 S. Sixth Street
Coos Bay, Oregon

Very Reverend and dear Father Wachter:

I wish to acknowledge receipt of your
recent letter and to tell you that I shall
take your suggestions into consideration.

With all good wishes, I am,

Sincerely yours in Christ,

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

H:med

CONFIDENTIAL

11 March 1954

Wilbur M. Bolton, M. D.,
806 Medical Arts Building
1020 S. W. Taylor Street
Portland 5 Oregon

Dear Doctor Bolton:

This is to thank you for your note of
9 March 1954.

With all good wishes, I am,

Sincerely yours in Christ,

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

H:med

CONFIDENTIAL

ST. MONICA'S CHURCH
COOS BAY, OREGON

April 3 1954

Most Rev. Edward D. Howard DD
2053 S W 6th Ave
Portland, Oregon

Your Excellency:

At our Confraternity of Christian Doctrine meeting at Eugene last week, there was a rumor to the effect that the refugee priest who taught at Central Catholic is no longer teaching. Is there any possibility of having him come to Coos Bay after Easter?

The Tertian that I now have leaves on Easter. Even if this priest is not able to do all kinds of parish work, any help that he could give, I certainly could use. Especially now that we have begun our school building and we are trying to raise more money, time simply seems too short.

Obediently Yours in Christ
Rev. Carl Hackler

CONFIDENTIAL

7 April 1954

Very Reverend Carl Wachter
Parish Priest - St. Monica's Parish
Coos Bay, Oregon

Dear Father Wachter:

Referring to your letter of 3 April 1954,
for which I thank you, may I tell you
that, at this time, because of the acute
shortage of priests, I cannot make any
definite commitments. Be assured, however,
that your request will receive my consideration.

With all good wishes, I am,

Sincerely yours in Christ,

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

H:mod

CONFIDENTIAL

Archidioecesis Portlandensis in Oregon

PROFESSIONIS FIDEI ET IURISIURANDI FORMULA

Praescripta in Motu Proprio "Sacrorum Antistitum" Pii PP. X.

Die I Mensis Sept., Anni 1910.

Ego, N. N. *Rev. Carl E. Hacke*

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

CONFIDENTIAL

diter et substantialiter Corpus et Sanguinem una cum anima et divinitate Domini nostri Jesu Christi, fierique conversionem ipsius substantiae panis in corpus et totius substantiae vini in Sanguinem, quam conversionem Catholica Ecclesia Transsubstantiationem appellat. Fateor etiam sub altera tantum specie totum atque integrum Christum, verumque Sacramentum sumi. Constanter teneo Purgatorium esse, animasque ibi detentas fidelium suffragiis iuari. Similiter et Sanctos una cum Christo regnantes venerandos atque invocandos esse, etque orationes Deo pro nobis offerre, atque eorum Reliquias esse venerandas. Similiter assero imagines Christi, ac Deiparae semper Virginis, nec non aliorum sanctorum habendas et retinendas esse, atque eis debitum honorem ac venerationem impertiendam. Indulgentiarum etiam potestatem a Christo in Ecclesia constitutam fuisse, illarumque usum Christiano populo maxime salutarem esse firmo. Sanctam, Catholicam et Apostolicam Romanam Ecclesiam, omnium Ecclesiarum matrem et magistram agnosco, Romanoque Pontifici, beati Petri Apostolorum Principis successori, ac Jesu Christi Vicario veram oboedientiam pondeo ac iuro. Caetera item omnia a sacris Canonibus et Oecumenicis Conciliis, ac praecipue a sacrosancta Tridentina Synodo, et ab Oecumenico Concilio Vaticano tradita, definita ac declarata, praesertim de Romni Pontificis primatu et infallibili magisterio, indubitanter recipio atque profiteor; simulque contraria omnia, atque haereses quascunque ab Ecclesia damnatas et reiectas et anathematizatas, ego pariter damno, reicio, et anathematizo. Hanc veram Catholicam Fidem, extra quam nemo salvus esse potest, quam in praesenti pondeo profiteor et veraciter teneo, eandem integram et inviolatam usque ad ultimum vitae spiritum constantissime, Deo adiuvante, retinere et confiteri, opte a meis subditis, seu illis, quorum cura ad me in munere meo spectabit conferri, et doceri et praedicari, quantum in me erit, curaturum, ego idem N. pondeo, voveo ac iuro. .

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

CONFIDENTIAL

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

Me etiam, qua par est, reverentia, subicito totque animo adhaereo damnationibus, declarationibus, praescriptis omnibus, quae in Encyclicis litteris "Pascepi" et in Decreto "Lamentabili" continentur, praesertim circa eam quam historicam dogmatum vocant. Idem reprobam errorem affirmantium, propositam ab Ecclesia fidem posse historiae repugnare, et Catholica dogmata, quo sensu nunc posse. Damno quoque ac relicto eorum sententiam, qui dicunt, Christianum hominem eruditorem inducere personam duplicem, aliam credentis, aliam historici, quasi liceret historico ea retinere, quae credentis fidei contradicant, aut praemissas adstruere, ex quibus consequatur dogmata esse aut falsa aut dubia modo haec directo non denegentur. Reprobam pariter eam Scripturae Sanctae diiudicandae atque interpretandae rationem, qua, Ecclesiae traditione, analogia fidei, et Apostolicae Sedis normis posthabitis, *rationalistarum* commentis inhaeret, et criticem textus velut unicam supremamque regulam, haud minus licenter quam temere amplectitur. Sententiam praeterea illorum relicto qui tenent doctori disciplinae historicae theologicae tradendae, aut iis de rebus scribenti spondendam prius esse opinionem ante conceptam sive de supernaturali origine Catholicae traditionis, sive de promissa divinitus ope ad perennem conservationem uniuscuiusque revelati veri; deinde scripta Patrum singulorum interpretanda solis scientiae principiis, sacra qualibet auctoritate seclusa, ea que iudicii libertate, qua profana quaecumque monumenta solent investigari, in universum denique me alienissimum ab errore profiteor, quo *modernista* tenent in sacra traditione nihil inesse divini; aut, quod longe deterius, pantheistico sensu illud admittant; ita nihil iam restet nisi nudum factum et simplex, communibus historiae factis aequandum; hominum nempe sua industria, spelleria, ingenio scholarum a Christo eiusque apostolis inchoatam per subsequentes aetates continuantium. Proinde fidem Patrum firmissime retineo et ad extremum vitae spiritum retinebo, de charismate *veritatis certo*, quod est fuit eritque semper in *episcopatus ab Apostolis successione*; non ut id teneatur quod melius et aptius videri possit secundum suam cuiusque aetatis culturam sed ut *nunquam aliter credatur, nunquam aliter intelligatur* absoluta et immutabilis veritas ab initio per Apostolos praedicata.

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

(Subscribitur) Ex loco Portland, Oregon

Die 23 mensis Augusti A. D. 1927

Iuramentum rite coram nobis emissum testamur.

N. Rev. P. G. G. G.

Episcopus (vel Delegatus Episcopi) Delegatus

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

REMARKS

1. The Profession of Faith is made and the Oath taken before the ordinary of the place or his Delegate by:
 - a) The Vicar General,
 - b) the Diocesan Consultors,
 - c) the Censor of books,
 - d) Pastors,
 - e) Confessors and Preachers before they receive the faculty to exercise their functions,
 - f) Clerics called to Subdeaconship,
 - g) Superiors and Professors in the Grand Seminary.(Cf. C. 1406 et Motu Prop. Pii PP. X., Sept. 1, 1910.)
2. When several take the Oath at the same time, one may read the formula aloud; at the end, each one, placing his hand on the gospels, reads the words "Haec omnia spondeo," etc., and signs his name. (S. C. Constit. Oct. 5, 1910.)
3. The document is to be kept in the safe of the diocesan curia.

PROMISSIO AB EIS PRAESTANDA QUI TITULO SERVITII ECCLESIAE ORDINANDI SUNT

Ego-subiectus Diocesis promitto, postquam ad Sacros Ordines promotus fuero, me fideliter perpetuoque propriis diocesi inserviturum, et ibi operam meam pro populi salute impensurum esse.

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

N.

CONFIDENTIAL

16 August 1954

The Reverend Carl Wachter
Parish Priest - St. Monica's Parish
Coos Bay, Oregon

Dear Father Wachter:

I hereby accept your resignation as parish priest of St. Monica's Parish, Coos Bay, Oregon, effective 1 September 1954, and I hereby appoint you to be parish priest of St. John the Baptist Parish, Milwaukie, Oregon, effective 2 September 1954, St. John the Baptist Parish being vacant now by the resignation of Reverend John Larkin.

Sometime before the above-mentioned date, you will please subscribe in my presence, or in the presence of a priest delegated by me, to the Profession of Faith, required by Canon 1143, § 1, and to the oath against Modernism, prescribed by Pope Pius X (1 September 1910, S. S. C. S. O., 22 March 1918).

Your installation as parish priest of St. John the Baptist Parish will take place according to Chapter V., Article II, Paragraph 3, of the Appendix of the Fourth Diocesan Synod of Portland in Oregon. You will, furthermore, observe the provisions of Decree 150 of the Fourth Provincial Council of Portland in Oregon.

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

Sincerely yours in Christ,

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

W:med

CONFIDENTIAL

ST. JOHN'S CATHOLIC CHURCH
1125 TWENTY-FIFTH ST.
MILWAUKIE, OREGON
April 11, 1956

Most Rev. Edward D. Howard D.D.
Archbishop of Portland in Oregon
2053 S.W. 6th Ave.
Portland, Oregon

Your Excellency:

In working out your new assignment of priests, if you could find it possible, I wish that you could consider another assistant for Milwaukie. Father Brennan is certainly working harder than he should, and I am doing whatever I can.

This area just seems to keep growing and with the growth there is more and more to do for us.

Thanking you sincerely for any consideration

Obediently Yours in Christ

Rev. Carl Wachter
Rev. Carl Wachter

CONFIDENTIAL

Handwritten notes and signatures:
w
cm
[illegible signatures and scribbles]

14 April 1956

My dear Father Wachter:

Thank you for your letter of 11 April 1956.

While I am appreciative of your need for an additional priest in your parish I cannot, at this time, make any definite commitments due to the acute shortage of priests. Please be assured that your request will be given consideration if it is at all possible to give you assistance.

With all good wishes, I am,

Sincerely yours in Christ,

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

The Reverend Carl Wachter
1125 Twenty-Fifth Street
Milwaukie, Oregon

W:mod

CONFIDENTIAL

PERSONAL DATA FORM - 1968

(Please type or print your replies)

CONFIDENTIAL

2. Please describe any special experience, training (e.g. degree or non-degree studies) and talents that should be considered in making your assignments.

3. How is your health at the present time?

Good _____ Fair ☒ _____ Poor _____

Comment: _____

4. My personal preference with regard to PARISH work would favor my assignment to (Mark as #1, the kinds of parishes in which you have the deepest interest; #2, those in which you have a moderate interest; #3, those in which you have a little interest; 0, those in which you have no interest):

☒ No preference	☒ Rural Parish
☒ City Parish	☒ Changing Parish
☒ Inner City Parish	☒ Other (Describe) <u>Small Parish</u>
☒ Suburban Parish	<u>workable with no oc</u>
	<u>ive Assistant</u>

CONFIDENTIAL

5. I am particularly interested in the following SPECIALIZED fields:

☐ Adult Education	☐ Religious Education (CCD)
☐ CANA	☐ Retreats and Days of Renewal
☐ CFM	☐ Urban Affairs
☐ Chancery Office	☐ Vocation Work
☐ Catholic Charities	☐ Youth Work
☐ Ecumenism	☐ Other (Specify)
☐ High School Teaching	_____
☐ Hospital Chaplain	_____
☐ Interracial Work	_____
☐ Liturgy	_____
☐ Marriage Tribunal	_____
☐ Radio and TV	_____

6. I am familiar with the Spanish language. Please indicate degree of fluency:

☐ High

☐ Moderate

☐ Slight

7. If you are a Pastor: would you be adverse to being changed? Yes _____ No ☒
 would you welcome a change? Yes ☒ No _____

If you are an Associate Pastor: would you be adverse to being changed?
 Yes _____ No _____
 would you welcome a change? Yes _____ No _____

If you are in special work: would you be adverse to being changed?
 Yes _____ No _____
 would you welcome a change? Yes _____ No _____

Comment: _____

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8. How would you evaluate your present assignment?

More than I can handle

9. Would you like to have an interview over the course of the year to complement this form? Yes ✓ No _____

Comment: _____

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COPY

WISHES
CONCERNING MY FUNERAL

(Please feel free to comment on only those matters about which you have a preference.)

FUNERAL DIRECTOR: *Don't Care*

HOMILIST: *No choice*

MUSIC: *No choice*

INSTRUCTIONS ON CHOICE OF CASKET: *No choice*

PALL BEARERS: *No choice*

OTHER WISHES OR PREFERENCES: *None*

I understand these wishes will be used as guidelines by those arranging my funeral, but may not be strictly adhered to should circumstance of time or place make them appear inappropriate.

Rev. Carl Hachter
Signed

7-10-79
Date

CONFIDENTIAL

Holy Cross

5227 N. Bowdoin St.
Portland, Oregon 97203

289-2834

2-12-80

Most Rev. Kenneth Steiner
2838 E Burnside
Portland, Oregon

Dear Bishop Steiner

I am applying for a Chaplaincy whenever one is open. I am particularly interested in Our Lady of Peace Retreat House.

I am now going on 68. — My health is not good, so I must insist that I be near Portland. I had a heart attack and must be available to my doctor.

I have been in parish work for 41 years and am fast running out of gas. My eye sight is not good and it seems my memory is fast deteriorating.

So I hope you will consider me when a Chaplaincy opens.

Sincerely Yours in Christ
Rev. Carl Hecker

CONFIDENTIAL

February 18, 1980

The Reverend Carl Wachter
Holy Cross Church
5227 N. Bowdoin
Portland, OR 97203

Dear Father Wachter:

I received your letter of February 12, 1980, today and am sorry to hear that you are not in the best of health.

Your request for a chaplaincy will be given immediate attention, although I don't see any openings on the horizon at this point.

You mentioned Our Lady of Peace Retreat House. Father Killion has been assigned there recently. If you know of any other possibilities, please let me know and I will check them out.

Thank you for your letter and I hope that something will develop in the way of a chaplaincy soon. In the meantime, I hope your health improves and that the administration of a parish will not be too burdensome for you. May God bless you and your priestly work.

Fraternally in Christ,

Most Reverend Kenneth D. Steiner
Director of Personnel

KDS:gg

CONFIDENTIAL

[CONFIDENTIAL]

Office Use Only _____

SUMMARY OF INTERVIEW

Name of Priest Rev. Carl Wachter Age 67

Present Assignment(s) Pastor, Holy Cross Parish, Portland

Since 1968

Interviewing Bishop + Paul E. Waldschmidt, c.s.c.

Date of Interview May 29, 1980

Personal Profile Completed Yes; attached

Further Data to be Obtained No.

Specific Recommendations Father Wachter repeated his desire to be
relieved of his responsibilities at Holy Cross Parish. He indicated he
would prefer to be chaplain at a Nursing Home, such as Maryville.
His second choice would be a small parish not too far from Portland.
(v.g. one like Scappoose) He feels the stress and strain of the
pastoral responsibilities and is afraid that he is not able to do justice
to the job.

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everend and dear Father:

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

Date: 7-24-76

1) Name: Rev Carl Wachter

Year of birth: 1913 Ordination date: 1939

My present major, official assignment is: Parish Priest

at: Holy Cross, since: 1968

I am in special work and my residence is: _____

_____, since: _____

My other official assignments at present are: _____

_____, since: _____

_____, since: _____

_____, since: _____

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

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

BA. Speak & Understand German

CONFIDENTIAL

) My recent assignments have included the following:

(Place)	(Capacity)	(Years)

) My work/experience before ordination included:

i) My health at the present time is:

Good: _____ Fair: _____ Poor: X

Comment: I have Had Heart Attack & Prostrate
Surgery from which I have Not Completely
Recovered

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

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

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

City parish without school: 1 Parish without associate pastor: _____

Rural parish: 1 Parish in inner city: _____

Bilingual parish: 2 Other (describe): _____

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

(Language)	(High)	(Moderate)	(Slight)
<u>German</u>		<u>X</u>	

CONFIDENTIAL

) I am particularly interested in the following apostolates:

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

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

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

Comments: _____

) Are you interested in further studies which would aid the work of the Church in this Archdiocese? NO

If yes, in what field? _____

Why this field? _____

) How would you evaluate your present assignment? Satisfactory at Present

1) Regarding a possible change in your present assignment:

Would you welcome a change? _____

Would you be willing to consider a change? Yes

What kind of change? To a smaller Parish. I.e. Sublimity -
a parish without a school

CONFIDENTIAL

Would you prefer to remain where you are? At Present, yes

Comment: _____

If approaching retirement age:

Are you desirous of retiring? yes

When? _____

Where would you want to live? _____

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

What work and/or parish? _____

) If already retired:

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

Please describe what you would like: _____

) Would you want to talk to the Personnel Director about your present assignment or about a new assignment? _____

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

Comments: _____

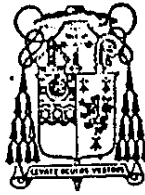
CONFIDENTIAL

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

Comment: _____

Rev. Carl Hachter
(Signature)

CONFIDENTIAL



ARCHDIOCESE OF PORTLAND IN OREGON

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

4 June 1968

The Rev. Carl Wachter
1125 - 25th Street
Milwaukie, Oregon 97222

My dear Father Wachter:

I hereby accept your resignation as parish priest of St. John the Baptist Church, Milwaukie, and appoint you parish priest of Holy Cross Church, Portland, effective 1 July 1968.

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

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

May God bless you in your new assignment.

Faithfully yours in Christ

+ *Robert J. Dwyer*

+Robert J. Dwyer
Archbishop of Portland in Oregon

D:mj

CONFIDENTIAL



PROFESSION OF FAITH

I, Rev. Carl Hachter, with firm faith, believe and profess all and everything that is contained in the Symbol of Faith (the Creed), that is:

I believe in one God.

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

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

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

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

By whom all things were made.

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

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

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

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

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

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

And of his kingdom there will be no end.

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

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

And one holy, Catholic, and Apostolic Church.

I confess one baptism for the forgiveness of sins.

And I await the resurrection of the dead.

And the life of the world to come. Amen.

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

Rev. Carl Hachter
Signature

Signed in my presence this 28 day of June 19 68

[Signature]
Priest Witness

SEAL

CONFIDENTIAL

St. John's Catholic Church

1125 TWENTY-FIFTH STREET
MILWAUKIE, OREGON

June 28, 1968

Most Rev. Robert Dwyer
Archbishop of Portland in Oregon
2838 E. Burnside St.
Portland, Oregon.

Your Excellency:

Since Msgr. Tobin is in Rome, I am wondering if you would dispense, the
installation Ceremony for me at Holy Cross?

Obediently Yours in Christ

Rev. Carl Wachter
Rev. Carl Wachter

CK - *[Signature]*

CONFIDENTIAL

3 July 1968

The Rev. Carl Wachter
Holy Cross Parish
5227 N. Bowdoin Street
Portland, Oregon 97203

Dear Father Wachter:

His Excellency, Archbishop Dwyer, has asked me to tell you that you are dispensed from the Installation ceremony at Holy Cross parish.

With kind good wishes, I am

Sincerely yours in Christ,

C h a n c e l l o r

oh

CONFIDENTIAL

HOLY CROSS PARISH
5227 N. BOWDOIN ST.
PORTLAND, OREGON 97203
289-2834

6-12-80

Personnel Director

I would be interested in taking
St. Wenceslaus Parish in Scappoose

Sincerely

Rev. C. Wickett

N.B. This application was received 6/18/80. The
deadline for application was 6/17/80. P.B. met
6/17/ & the names of the 3 who did apply
for Scappoose were presented. This application
was not yet received & so not presented at
6/17/ meeting. Informed C.W. that application would

be presented to Bishop & P.B. Dated: 6/19/80

CONFIDENTIAL

ARCH. DIOCESE OF PORTLAND IN OREGON

The Chancery Office

2836 EAST BURNSIDE, P. O. BOX 351

PORTLAND, OREGON 97207

*Office of
Auxiliary Bishop*

July 8, 1980

The Reverend Carl Wachter
Holy Cross Church
5227 N. Bowdoin Street
Portland, Oregon 97203

Dear Father Wachter:

I am pleased to notify you that I am appointing you Chaplain of Mt. St. Joseph Residence and Extended Care Center, effective August 27, 1980.

It should be pointed out that you possess the special faculty to hear the confessions of the Sisters who may be permanently or temporarily residing at the residence.

I wish to thank you for the excellent work you did while serving as Pastor at Holy Cross Church here in Portland.

Praying upon you every blessing and an abundance of God's grace in your new assignment, I am

Cordially yours,

+ *Paul E. Waldschmidt, C.S.V.C.*

+Paul E. Waldschmidt
Auxiliary Bishop of Portland

PEW:gg

cc: Sister M. Alban, R.S.M.

CONFIDENTIAL

ARCHDIOCESE OF PORTLAND IN OREGON

The Chancery Office

2836 EAST BURNSIDE, P. O. BOX 351
PORTLAND, OREGON 97207

*Office of
Auxiliary Bishop*

MEMORANDUM

TO: BOB MC QUARRY
FROM: BISHOP PAUL WALDSCHMIDT
RE: FATHER CARL WACHTER
DATE: JULY 9, 1980

On February 12, 1980, Father Carl Wachter wrote the attached letter to Bishop Steiner, explaining his condition of health and asking for retirement. His request was granted.

He will be leaving Holy Cross Parish on August 27, moving into the position of Chaplain at Mt. St. Joseph Residence. He will receive room and board from Mt. St. Joseph in compensation for services rendered and because he will be a retired priest of the Archdiocese, he is eligible to receive monthly retirement benefits of \$400.00.

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ARCHDIOCESE OF PORTLAND IN OREGON
THE CHANCERY OFFICE

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

July 11, 1980

To: Fr. Brouillard
From: R. A. McQuarry ~~W~~
Subject: Fr. Wachter

Employment costs for Fr. Wachter would equal the following:

Salary (38 to age 65)	452.50
Auto allowance	135.00
Health insurance	12.50
Life insurance	1.70
Retirement contribution	25.00
Workmens Compensation	
Medicare - Part B	9.60

These are the costs a non-parish institution should bear for a priest assigned to it. If the institution was Archdiocesan, the cost of workmens compensation would be determined at the rates we pay. Mt. St. Joseph should cover him under their policy and pay the required premium to their insurer.

The auto allowance is intended to compensate the priest for the use of his personal car on official business. I agree that it seems excessive where there is no business to conduct. It makes more sense to reimburse actual business use at the current IRS rate of 19¢ per mile.

I suggest that Mt. St. Joseph pay at least one-half the salary (continuation of past practice), mileage at 19¢ per mile, and workmens comp. We would have to absorb the rest.

Incidentally, the substitution of a mileage allowance for the flat monthly allowance probably should be cleared first with Fr. Wachter to preclude future problems.

Sincerely,

R. A. McQuarry
Business Manager

RAM/jb

CONFIDENTIAL

July 16, 1980

Sister M. Alban, R.S.M.
Mt. St. Joseph Residence and
Extended Care Center
3060 S.E. Stark
Portland, Oregon 97214

Dear Sister M. Alban:

I am writing to inform you of the employment costs for Father Carl Wachter, who is scheduled to assume his assignment as Chaplain of Mt. St. Joseph Residence and Extended Care Center on August 27, 1980.

Father Tim Murphy, in addition to filling his present position as Chaplain of Mt. St. Joseph Residence, is also on the staff of Central Catholic High School. With the assignment of Father Wachter the responsibilities of employment costs will be somewhat different as your institution will be the sole employer, unlike the arrangements for chaplains who have also been on the staff at Central Catholic High School.

I have been in consultation with Mr. Robert McQuarry, our Business Manager and Vicar of Business Affairs, relative to the financial responsibility of Mt. St. Joseph Residence to Father Wachter.

We are asking you to carry part of Father Wachter's monthly costs, the greater portion of which will be rightfully assumed by the Archdiocese. It is suggested that Mt. St. Joseph Residence pay one half (\$226.25) of Father's monthly salary (\$452.50) and that you cover him under your policy of workmans compensation, paying the required premium to your insurer.

I would be happy to discuss or clarify any questions that you might have relative to these arrangements. If such are acceptable to you, would you be good enough to contact me at the Chancery Office so that these arrangements can be finalized.

I sincerely hope that these recommendations will not place any unreasonable financial burden upon Mt. St. Joseph Residence. We want to be as cooperative and fair as we possibly can, for we are deeply appreciative for all that Mt. St. Joseph Residence has done for our priests through these many years.

May the Lord continue to bless you and all the Sisters of Mercy as you carry out your ministry to Jesus' aged and suffering brothers and sisters.

Sincerely yours,

(Rev.) John Brouillard
Administrative Assistant

JB:gg

CONFIDENTIAL

July 18, 1980

The Reverend Carl Wachter
Holy Cross Parish
5227 N. Bowdoin Street
Portland, Oregon 97203

Dear Father Wachter:

This letter is a follow-up to our telephone conversation last Tuesday. I thought it might be helpful if I informed you in writing of the monthly benefits that you will receive and the source thereof. They are as follows:

Salary	\$452.50	(Half of this amount will be paid by Mt. St. Joseph and half will be paid by the Chancery Office)
Health Insurance	12.50	Chancery Office
Life Insurance	1.70	Chancery Office
Retirement Contribution	25.00	Chancery Office
Workmens Compensation		Mt. St. Joseph
Medicare - Part B	9.60	Chancery Office

As we discussed in our conversation, no reimbursement will be given to cover expenses of your automobile. According to diocesan policy, such reimbursement for automobiles is to cover the use of the car for official parish or institution business. Since all official business will be conducted within the building of Mt. St. Joseph Residence, no auto reimbursement will be extended.

If you have any questions relative to the above, please feel free to contact me at the Chancery Office. I will be happy to explain or clarify or receive any suggestions that you might have.

Thanks again for your patience and cooperation.

Sincerely yours,

(Rev.) John Brouillard
Administrative Assistant

JB:gg

cc: Mr. Robert McQuarry

CONFIDENTIAL

June 19, 1980

The Reverend Carl Wachter
Holy Cross Church
5227 N. Bowdoin St.
Portland, Oregon 97203

Dear Father Wachter:

I am acknowledging receipt of your application for St. Wenceslaus Parish in Scappoose. I will present your application to the Bishops and to the Personnel Board for their consideration.

Sincerely yours,

(Rev.) John Brouillard
Administrative Assistant

JB:gg

CONFIDENTIAL

PD 2659

Archidieceps Portlandensis in Oregon

PROFESSIONIS FIDEI ET IURISIURANDI FORMULA

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

Ego, N. N., *Rev Carl E. Hachter*

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

CONFIDENTIAL

in Sanguinem, quam conversionem Catholica Ecclesia Transubstantiationem appellat. Fateor etiam sub altera tantum specie totum atque integrum Christum, cumque Sacramentum sumi. Constanter teneo Purgatorium esse, animasque ibi tentas fidelium suffragiis iuari. Similiter et Sanctos una cum Christo regnantes venerandos atque invocandos esse, eosque orationes Deo pro nobis offerre, atque eorum Reliquias esse venerandas. Firmiter assero imagines Christi, ac Deiparae semper Virginis, nec non aliorum Sanctorum habendas et retinendas esse, atque eis debitum honorem ac venerationem impertiendam. Indulgentiarum etiam potestatem a Christo in Ecclesia relictam fuisse, illarumque usum Christiano populo maxime salutarem esse affirmo. Sanctam, Catholicam et Apostolicam Romanam Ecclesiam, omnium ecclesiarum matrem et magistram agnosco, Romanoque Pontifici, beati Petri Apostolorum Principis successori, ac Iesu Christi Vicario veram oboedientiam spondeo ac iuro. Caetera item omnia a sacris Canonibus et Oecumenicis Conciliis, ac praecipue a sacrosancta Tridentina Synodo, et ab oecumenico Concilio Vaticano tradita, definita ac declarata, praesertim de Romani Pontificis Primatu et infallibili magisterio, indubitanter recipio atque profiteor; simulque contraria omnia, atque haereses quascumque ab Ecclesia damnatas et reiectas et anathematizatas, ego pariter damno, reiicio, et anathematizo. Hanc veram Catholicam fidem, extra quam nemo salvus esse potest, quam in praesenti sponte profiteor et feraciter teneo, eandem integram et inviolatam usque ad extremum vitae spiritum constantissime, Deo adiuvante, retinere et confiteri, atque a meis subditis, seu illis, quorum cura ad me in munere meo spectabit teneri, et doceri et praedicari, quantum in me erit, curaturum, ego idem N. spondeo, voveo ac iuro.

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

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hominum conu. sensim efformatae et in posterum indefinito processu perficiendae. Quinto: Certissime teneo ac sincere profiteor, Fidem non esse caecum sensum religionis e latebris *subconscientiae* erumpentem, sub pressione cordis et inflexionis voluntatis moraliter informatae, sed verum assensum intellectus veritati extrinsecus acceptae ex auditu, quo nempe, quae a Deo personali, creatore ac domino nostro dicta, testata et revelata sunt, vera esse credimus, propter Dei auctoritatem summe veracis.

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

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

(Subscribitur) Ex loco Portland Oregon

Die 11 mensis Augusti A. D. 1899

Iuramentum rite coram nobis emissum testamur.

N Emmundus S. Vander Zanden

~~Episcopus~~ (vel Delegatus Episcopi) _____

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

REMARKS

1. The Profession of Faith is made and the Oath taken before the Ordinary of the place or his Delegate by:

- a) the Vicar General,
- b) the Diocesan Consultors,
- c) the Censor of books,
- d) Pastors,
- e) Confessors and Preachers before they receive the faculty to exercise their functions,
- f) Clerics called to Subdeaconship,
- g) Superiors and Professors in the Grand Seminary.

(Cf. C. 1406 et Motu Prop. Pii PP. X., Sept. 1, 1910.)

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

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

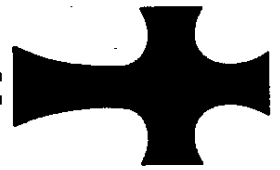
PROMISSIO AB EIS PRAESTANDA QUI TITULO SERVITII ECCLESIAE ORDINANDI SUNT

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

Die _____ Mensis _____ A. D. 19 _____

N. _____

CONFIDENTIAL



Oct 1 1982

Personell Committee
Chairman

On January 27 1983 I will reach my 70th birthday.
Because of ~~my~~ ~~operation~~, since my
~~operation~~ operation, I feel it necessary to retire.

I hereby submit my resignation as Chaplain
of Mt. St Joseph's and ask for permanent retirement.
If it is helpful to you I shall try to stay
here at St Joseph's until July 1 1983.

Sincerely

Rev. Carl Backer

P.S. I also have a heart condition that limits my
strength and activity. It often makes it difficult for me
to function.

CONFIDENTIAL

ARCHDIOCESE OF PORTLAND IN OREGON

2838 EAST BURNSIDE, P.O. BOX 351
PORTLAND, OREGON 97207-0809

VICARIATE FOR WORSHIP
AND MINISTRY

OFFICE OF
VICAR

October 14, 1982

The Reverend Carl Wachter
Mt. St. Joseph Residence
3060 S.E. Stark
Portland, Oregon 97214

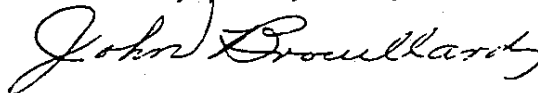
Dear Father Wachter:

It is with a sense of deep regret that the Archbishop, the Bishops and Personnel Board accept your request for resignation as chaplain of Mt. St. Joseph's Residence and Extended Care Center. This acceptance is made with full realization of the many years of dedicated ministry to the people of the Archdiocese. You have always been held in high esteem by the priests, the religious and laity of the Church of Portland. Only the Lord can justly gift you for your service and your beautiful life.

It would be very helpful if you could remain at Mt. St. Joseph until around July 1, 1983. At that time a number of clergy reassignments will be made and your replacement would more easily surface at that time.

May God continue to bless you with His grace and peace. You are a good man.

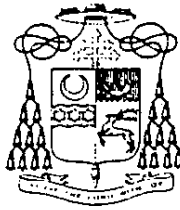
Sincerely yours,



(Rev.) John Brouillard
Administrative Assistant

JB:gg

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ARCHDIOCESE OF PORTLAND IN OREGON

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

October 19, 1982

Rev. Carl Wachter
Mt. St. Joseph Residence
3060 S.E. Stark St.
Portland, Oregon 97214

Dear Father Wachter:

I have received your recent letter requesting that you be allowed to resign your present appointment as Chaplain of Mt. St. Joseph Residence and Extended Care Center, and to retire from active service in the Archdiocese. In your letter you stated that you would be willing to continue as Chaplain of Mt. St. Joseph's until July 1, 1983. You gave as your reason for requesting retirement that you will have reached your seventieth year, and that your health is such that continuing in an active assignment would be inadvisable, if not impossible.

Since I am already well aware of the physical handicaps under which you have been laboring for many years, and how courageously you have been trying to carry on in spite of poor health, I feel that I cannot ask you to continue in active service when there is little hope that your condition will improve. I therefore accept your resignation from the Chaplaincy at Mt. St. Joseph's and authorize your retirement at full benefits effective July 1, 1983. I have discussed these matters with the Personnel Board, and have asked the Personnel Director to make a note of the effective date so that some replacement can be found for you at Mt. St. Joseph Residence and Extended Care Center sometime during the late spring of 1983.

You have served the Archdiocese of Portland well for over forty-three years. We are most grateful to you for your many outstanding accomplishments and for your numerous contributions to the life of the Church in western Oregon.

With kindest personal regards and best wishes, I remain

Faternally yours in Christ,

+Cornelius M. Power
Archbishop of Portland

CONFIDENTIAL

June 7, 1983

Rev. Carl Wachter
Mt. St. Joseph Residence
3060 S.E. Stark St.
Portland, Oregon 97214

Dear Father Wachter:

As I informed you by telephone today, Father Martin Thielen will be succeeding you as chaplain at Mt. St. Joseph Residence. I appreciate your willingness to remain on the job until Father Thielen will be free from duties at St. Thomas More Parish to undertake the obligations of his new post at Mt. St. Joseph's. While a few months ago we were looking at a date for all of the changes among the clergy of July 1, we had to set the date back to the 1st of August in order to give priests "on the move" an opportunity to take their vacations and to make the necessary arrangements for moving themselves and their personal belongings to the new locations.

I have talked to Sister Alban and have told her of the change of chaplain at Mt. St. Joseph, and, while she is not very happy about losing you, she is willing to accept Father Thielen as the new chaplain of the sisters and guests at Mt. St. Joseph Residence.

Sometime at your convenience, and as soon as you can, I would suggest that you talk with Bob McQuarry about the fact that you will be retiring as of August 1, 1983. He will have to notify the insurance company that carries our retirement program to set up the mechanism to see that your checks will be issued on the 1st of each month. He will need to have a forwarding address.

I am sure that you are looking forward to some period of rest when you will be free of the pressures and tensions of a pastoral assignment. I do not have any idea of your plans, but I hope that if there is anything I can do to assist you now or at any time in the future you will feel free to let me know.

May I again thank you for the forty-four years you have spent serving the Archdiocese of Portland in many different capacities ~~over~~ those years. We will continue to be interested in your activities and welfare, and so I hope that you will be able to keep in touch and allow us to see you from time to time.

Wishing you health, happiness and a long life, and extending kindest personal regards, I remain

Faternally yours in Christ,

CONFIDENTIAL

+Cornelius M. Power
Archbishop of Portland

Fr. Wachter was at Prov. Hosp., Pdx, for minor surgery on 8/17/83. Went home 8/19. Bp. Steiner reported this.

CO

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Carol -

Could you let the Archbishop know (if he does not already know) that Fr. Carl Wachter was in Providence Hospital for minor surgery on Wednesday (he is going home this morning).

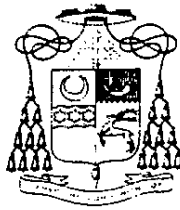
He also told me that his brother, Andrew, of Mt. Angel, passed away on Wednesday. They are not sure at this time when the funeral will be as they are trying to contact a sister who is out of town.

Thanks!

KS

8/19/83

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ARCHDIOCESE OF PORTLAND IN OREGON

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

August 24, 1983

Reverend and dear Father:

The Chancery has received word that Andrew H. Wachter, the brother of Father Carl Wachter, died last Wednesday, August 17, 1983, after a long illness. He was 72 years old and had resided at the Maryville Nursing Home in Mt. Angel during the last week of his illness.

Abbot Anselm Galvin and Father Benedict Suing, OSB, concelebrated at the Mass of Christian Burial at St. Mary's Church, Mt. Angel, on Friday, August 19. Burial was in Calvary Cemetery, Mt. Angel.

Andrew is survived by his wife, Teresa, of Mt. Angel, and three children: Frances Reidman of Monitor, Jeanne Hannen and Bernard Wachter of Mt. Angel; two sisters: Mary Kerber of Salem, and Josephine of Oklahoma City, Oklahoma, and his brother, Father Carl Wachter, who was hospitalized at the time of his brother's death.

Please remember Andrew Wachter and his family in your prayers. May he rest in peace.

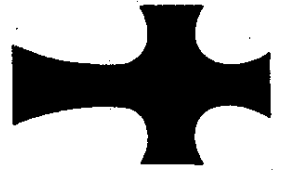
With kindest personal regards and prayers, I remain

Fraternally yours in Christ,

+Cornelius M. Power
Archbishop of Portland in Oregon

CMP:mfr

CONFIDENTIAL



Oct 1 1983

Rec'd 10/4

Most Rev. Cornelius Power
Archbishop of Portland
Portland, Oregon

Your Excellency:

On January 27, 1983, I will reach my 70th birth day.
Because of my ~~condition~~, since my ~~condition~~
operation I feel it necessary to retire.

I hereby submit my resignation as Chaplain of
Mt. St. Joseph's and ask for permanent retirement.
If it is helpful to you, I shall try to stay here at
Mt. St. Joseph's until July 1, 1983.

Obediently Yours

Rev. Carl Kachter

P.S. I also have a heart condition that limits my strength and
activity. It often makes it difficult for me to function.

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ST. PATRICK CHURCH, TOLEDO
ST. MARY CHURCH, SILETZ
1790 N.E. Sturdevant Rd. • Toledo, Oregon 97391
Tel: 1 (503) 336-3212

COPY

August 11, 1988

AUG 12 1988

Most Reverend William J. Levada S.T.D.
Archdiocesan Pastoral Center
2838 E. Burnside St.
Portland, OR 97214-1895

Dear Archbishop:

I wish to give you an update on the location and condition of Father Carl Wachter.

After suffering a stroke on Tuesday July 26th he was taken to Pacific Communities Hospital Newport and placed under the care of Doctor David Long. Here he remained til Monday August 1st when Father Reedy took him to Salem General Hospital Rehabilitation Center, Salem Oregon following the suggestion of Dr. Long who said the Newport hospital could do no more for him.

I visited him on Sunday August 7th. His leg had improved, his speech was considerably better and he had some feeling in his left arm although no use of it.

Yesterday I spoke with Doctor Morris of the rehabilitation center. He was pleased with Father Wachter's progress but thought he should remain at the center another two weeks til August 24th. He could give no assurance that the left arm could be restored to use. I suggested that perhaps Father could go to Maryville and be treated there at their new rehab center. He would not suggest this saying that for the present he should remain where he is because of the skilled help.

When possible Father wants to return to Toledo. I am agreeable to this. However, I think he should be able to take care of his personal and private needs. All else in our work here I feel I can take care of.

I pray that God will grant him a complete recovery so that he can once again feel useful.

Obediently Yours in Christ,

D. Denman
Rev. D. C. Denman

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Office of Clergy Personnel

COPY

August 18, 1988

Reverend Donald C. Denman
St. Patrick Church Toledo
1790 N.E. Sturdevant Rd.
Toledo, Oregon 97391

Dear Don:

Archbishop Levada asked me to convey to you his thanks for the information on Fr. Carl Wachter's condition. He appreciates your concern and care for Carl.

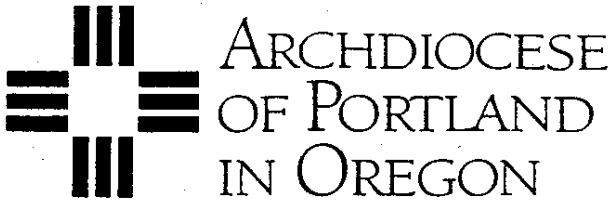
I am glad to hear that Father Wachter is improving, and may recover sufficiently to return to Toledo. I agree, however, that he should be able to take care of his personal and private needs before that happens.

If he requires extended care, Maryville would likely be the best place for him to go. In any event, I would be grateful if you would keep us informed of Fr. Wachter's condition and needs.

Thank you for your willingness to take on the extra work at Toledo. Your presence there is a great help to Fr. Cullings.

Sincerely yours in Christ,

Fr. Chuck Lienert
Clergy Personnel Director



ARCHDIOCESE
OF PORTLAND
IN OREGON

Office of Auxiliary Bishop

DEC 12 1988

Memo: To: Fr. Charles Lienert
From: Bishop K. Steiner
Re: Fr. Carl Wachter and Fr. John Goodrich
Date: December 7, 1988

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

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

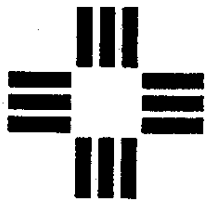
At the time of Fr. Wachter's stroke, I received word indirectly from Fr. Denman that he was not able to pay the full amount of nursing care that was required because of his therapy.

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

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

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

Thank you.



ARCHDIOCESE
OF PORTLAND
IN OREGON

Office of Clergy Personnel

MEMORANDUM

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

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

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

Please call if you have further questions.



ARCHDIOCESE
OF PORTLAND
IN OREGON

Office of Clergy Personnel

MEMORANDUM

TO: All Clergy

FROM: Father Charles Lienert *CJL*
Clergy Personnel Director

SUBJECT: Personnel Planning for 1989

DATE: December 21, 1988

Starting right after Christmas, the Archbishop and the members of the Clergy Personnel Board will begin to plan for the July, 1989, clergy assignments.

If you are interested in considering a transfer to another parish or position in 1989, it is important to have that information now. The Archbishop and the members of the Board want to plan carefully and deliberately to meet clergy personnel needs throughout the Archdiocese.

May I request, then, that any responses to this memo be sent to me by January 13, 1989.

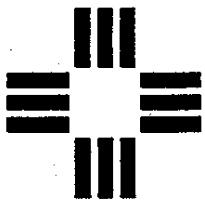
Thank you for your consideration and help in this matter.

CJL:gg

*Will return permanently July 1, 1989
Sincerely, Rev. Carl Wackler*

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FILE COPY



ARCHDIOCESE
OF PORTLAND
IN OREGON

Office of the Archbishop

June 9, 1989

Rev. Carl Wachter
14645 S.W. Farmington Rd.
Beaverton, Oregon 97007

Dear Father Wachter:

Please accept my heartfelt congratulations and felicitations on the fiftieth anniversary of your ordination to the priesthood. I join you in thanking Almighty God for the many blessings and graces He has showered upon you during the last fifty years.

Fifty years ago you made your commitment to "come and follow me." Like Simon and Andrew, James and John, and Matthew, you left family, possessions and dreams of a worldly career, and, no doubt with some degree of uncertainty and misgivings, but filled with confidence in His constant assistance, you made your wholehearted commitment to follow Him when you prostrated yourself before the altar and pledged yourself to lifetime discipleship.

A priest who has served fifty years has probably offered Mass around 20,000 times. That statistic alone is enough to boggle the mind, but when one adds many other meaningful statistics and the intimate role that the priest has in the life of the Church and in communicating the Gospel message one begins to appreciate the privilege that only the priest has. The priesthood indeed is a precious vocation and gift from God.

When one considers that many of your years as a priest you have served also as a bishop, with the extended sacramental and pastoral roles that that office entails, one must stand in awe of what God makes available to some of His privileged few.

You have used God's gifts well during these fifty years, and you will be returning to the Master someday to present to Him a manifold return of the talents He gave to you. "Well done, good and faithful servant."

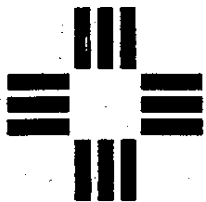
I join your personal and diocesan families in congratulating you on this occasion, and in wishing you health, happiness and a long life, as well as many more years of fruitful ministry in the service of the great High Priest.

With kindest personal regards, I remain

Sincerely yours in Christ,

Most Reverend William J. Levada
Archbishop of Portland

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IN OREGON

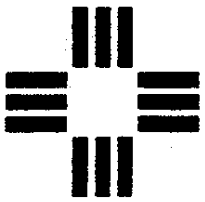
Office of Clergy Personnel

MEMORANDUM

TO: Father Chuck
FROM: Georgiana
SUBJECT: Father Carl Wachter
DATE: August 2, 1990

Dorothy Mayhew called on the morning of August 1 to inform us that Father Carl Wachter was admitted to St. Vincent Hospital and is in intensive care in Room 114. He had fallen the previous day, had pneumonia and was listed in critical condition.

Dorothy called at 2:55 on August 1. She had a message from Father Wachter's doctor on her answering machine which stated that Father Wachter was more stable and waking up more. He seemed to improving slightly.



ARCHDIOCESE
OF PORTLAND
IN OREGON

Office of the Vicar General

January 14, 1992

Dear Father:

I am writing to tell you that our brother priest and friend, Reverend Carl E. Wachter, died last night at Maryville Nursing Home in Beaverton. He would have been 79 on the 27th of this month.

Father Wachter was ordained by Archbishop Edward Howard on May 3, 1939, having attended St. Edward Seminary for his theological studies. After a time as an associate pastor at St. Rose, Monroe, and St. John, Milwaukie, Father Wachter was appointed pastor at St. Edward, Lebanon. His succeeding pastorates include St. Monica, Coos Bay, St. John, Milwaukie, and Holy Cross, Portland. Father fully retired in 1983.

Father is survived by his sisters, Mary Kerber of Salem and Josephine Dugger of Blanchard, Oklahoma, a sister-in-law, Theresa Wachter of Mt. Angel and a number of nieces and nephews.

There will be a Vigil Service on Thursday evening, January 16th, at 7:00 p.m. in Maryville Nursing Home chapel, Beaverton. Funeral Mass will be celebrated at 12:00 noon on Friday, January 17th, in the Cathedral, Portland. Burial will take place at Mt. Calvary Cemetery.

Those of our Presbyterate who knew Carl were always impressed with his kindness and his friendly spirit. We will certainly miss him even as we give thanks to God for his life of service in our local church.

Sincerely yours,

Reverend Paul F. Peri
Vicar General

PFP:rr