WC

WC

Saint Thomas Seminary
Denver 10, Colorado

The Most Reverend Leo Binz, D.D.
Coadjutor Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

In accordance with the Instructions of the Sacred Congregation of the Sacraments, December 27, 1930, I hereby make formal petition for the reception of the Orders of Exorcist and Acolyte.

I testify that I am not compelled by any coercion, force, or fear, to receive these ~~Sacred~~ Orders, but that I desire them of my own accord.

I further testify that I fully know all the obligations of these Orders, and I am resolved, with the aid of God's grace, to observe them conscientiously during the whole course of my life.

I sincerely promise that I will observe all that my superiors command me and ecclesiastical discipline requires of me.

Most obediently and respectfully yours,

William Doran Curtis

WC

St. James Pro-Cathedral

428 North Second Street
Rockford, Illinois

William Doran Curtis
son of Daniel Curtis
and Marion Doran,
was born Aug. 31-1919
and baptized on Sept. 28-1919
by the Rev. Thos. Finn.
William E. Curtis and
Loretta E. Doran
were sponsors.

This is an exact
copy taken from
Baptismal registry.

Rt. Rev. Msgr. J. P. McGuire
Rev. R. P. Gordon

WC000013

WC

Reverend William J. Plunkett
Immaculate Conception Rectory
269 South York Street
Elmhurst, Illinois

Rev. Joseph R. McAllister,

Dear Father McAllister,

This is to certify that William Curtis was confirmed in this church May 28, 1931.

Yours sincerely in Christ,

William J. Plunkett

WC

Curtis (Shd)

√

Holy Cross College
4001 Harewood Road, N. E.
Washington 17, D. C.

October 8, 1945

The Most Reverend Leo Binz, D.D.,
Coadjutor Bishop of Winona,
275 Harriet Street,
Winona, Minnesota

Your Excellency:

I am writing this letter to express my deepest gratitude to Your Excellency for accepting me in the diocese of Winona, and thereby enabling me to continue in my studies for the priesthood. Father Heston has, I understand, written of my decisions pertinent to the secular priesthood. It was my conviction, and that of my religious superiors, that the religious life created a definite strain that would in all probability hinder my advancement to the Altar. The decision made a few weeks ago has met with their favor and approval -- and there is a definite confidence that the change will be beneficial.

It should go without saying that the greatest way I can ever express my gratitude will be that of being a priestly priest and of spreading and intensifying the work of the Church in the diocese of Winona. Your Excellency may be sure that my gratitude will be manifested in that way -- and in every other way possible.

When definite arrangements have been made, and when I shall have heard from the rector of St. Thomas Seminary regarding the date of my arrival there, I will

WC

Holy Cross College
4001 Harewood Road, N. E.
Washington 17, D. C.

be able to arrange the time for my visit to Winona. I shall inform Your Excellency regarding the time of the visit as soon as possible.

Again, please allow me to say "thank you" and asking the favor of your episcopal blessing, I remain

Your humble servant in Christ,

William Doran Curtis

WC

Holy Cross College

Brookland, D. C.

October 16, 1945

The Most Reverend Leo Binz, D.D.
Coadjutor Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

Enclosed are the documents concerning Mr. Curtis which you will need for your files. There is only one missing: the marriage certificate of his parents, which our Master of Novices did not find in Mr. Curtis' folder, but which I am instructing Mr. Curtis to send for and have forwarded to you immediately.

We are most grateful to Your Excellency for the understanding kindness and promptness with which you have taken action in Mr. Curtis' regard. I assure you that he is a worthy subject in every way, and it is with great reluctance that we let him go from Holy Cross. He has shown himself an excellent seminarian, and both spiritually and intellectually has given the utmost satisfaction. It is regrettable that this nervous affliction, which no doubt Father Heston has described to you, should stand in his way, but it has assumed such proportions as to constitute, in the mind of the House Council, a veritable impediment to his going on. It seems to be due to a strain that he has been under, which has somehow become connected with his environment. It is quite possible that certain elements in the Religious Life are the cause, and we are hopeful that in changed circumstances the condition may correct itself. Already since he has made the decision to apply to you, marked improvement has been noticed.

I am firmly convinced that if, God willing, Mr. Curtis is ordained, he will be a pious, conscientious, zealous and loyal priest. I recommend him without reserve.

Holy Cross College
Brookland, D. C.

I am also enclosing the detailed report on the physical and neurological examination he underwent recently in the Johns Hopkins Diagnostic Clinic. We thought his affliction might possibly have some physical cause such as a thyroid condition, but as you will notice, the findings have merely borne out our first impression.

If there is anything more that I can do, or any further information that you may desire, please let me know.

With sentiments of respect and esteem, I am

Your Excellency's humble servant,

Bernard E. Ransing, C.S.C.

Rev. Bernard E. Ransing, C.S.C.
Superior

WC

Holy Cross College

Brookland, D. C.

October 17, 1945

The Most Reverend Leo Binz, D.D.
Coadjutor Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

I am happy to recommend Mr. William Doran Curtis for acceptance into your diocese. He has shown himself an exemplary seminarian while with us, and spiritually, morally and intellectually leaves nothing to be desired.

I am firmly convinced that if, God willing, he is able to go on to ordination, he will be a pious, conscientious, zealous and loyal priest.

We sincerely regret losing him and hope that this change which you have so graciously made possible will remedy his condition and enable him to give you long and fruitful service.

With sentiments of respect and esteem, I remain

Your Excellency's humble servant,

Bernard E. Ransing C.S.C.

Rev. Bernard E. Ransing, C.S.C.
Superior

WC000044

WC

Diocese of Winona
275 HARRIET STREET
Winona, Minnesota

November 13, 1945

Very Reverend George C. Tolman, C.M.
Rector, St. Thomas Seminary
Denver, Colorado

Dear Father Tolman,

I am forwarding herewith the marriage certificate of the parents of William Doran Curtis. In transmitting this certificate I wish to explain that the signature, J. M. Lonergan, is that of a priest of the Rockford Diocese who is known to Bishop Binz. Father Lonergan was a Catholic chaplain in the first World War. He is now pastor at Menominee, Illinois. You may rest assured, therefore, that the certificate represents a Catholic marriage.

With every good wish, I remain

Sincerely yours in Christ,

George H. Speltz
Vice-Chancellor

enc.

NOV 19 ANS'D

MARRIAGE CERTIFICATE

STATE OF ILLINOIS

COUNTY OF WINNEBAGO

This Certifies

That Mr Daniel Curtiss of Ottawa in the State of Illinois
and Miss Marion Doran of Rockford in the State of Illinois
were at Rockford in Winnebago County by me joined together in

HOLY MATRIMONY

on the eighth day of June in the Year of our Lord One Thousand Nine Hundred
and Eighteen

In Presence of
Clara A. Wallace
Dorothy E. Nitney

Jno. [illegible]
[illegible]

WC000038

I, William Doran Curtis, being first duly sworn, depose and say that being here today in the Diocese of Winona I choose this Diocese as my home and I declare it my firm intention to remain in this Diocese permanently.

Given at Winona this twenty-first day of November in the year of Our Lord 1945.

William Doran Curtis

STATE OF MINNESOTA)
) ss.
COUNTY OF WINONA)

Personally appeared before me the above named William Doran Curtis, in said State and that he has acknowledged that he signed the foregoing document for the objects and purposes therein expressed.

IN WITNESS WHEREOF, I have hereunto set my hand and seal of office this 21st day of November A.D., 1945

Frank E. Enright
Notary

FRANK E. ENRIGHT, Notary Public
Winona, Winona County, Minnesota
My Commission Expires Sept. 21, 1950

WC

Ego infrascriptus, Gulielmus Doran Curtis, jurejurando declaro me in dioecesi Winonensi adesse cum animo hic perpetuo manendi et jurejurando affirmo hunc animum in dioecesi Winonensi perpetuo manendi.

Datum Winonae apud 275 Harriet Street, die 21a mensis Novembris anno 1945.

Gulielmus Doran Curtis

Testis

Georgius H. Speltz
Vice-Cancellarius

WC

Seminarium S. Thomae Aquinatis

Anno 19 45 — Semestre 2

[illegible]

[illegible] litteris [illegible], Subscriptum, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

THEOLOGIA

Dogmatica	1
Moralis	1
[illegible]	[illegible]
Liturgia	1
[illegible]	[illegible]
Introductio in S.S.	2
Historia Veteris Testam.	2
Hermeneutica	2
Literae Sacrae	2
Hebraica	[illegible]
Patrologia	[illegible]
Ecclesiastica	2
Cantus Gregorianus	2
[illegible]	[illegible]
[illegible]	[illegible]
[illegible]	[illegible]
[illegible]	[illegible]

I — [illegible]
II — [illegible]
III — [illegible]
IV — [illegible]

[illegible] George [illegible], C.M.

Rector.

WC000039

WC

Seminarium S. Thomae Aquinatis

Anno 19 48 Semestre I-II

Praesentibus litteris testatur, Subscriptum, [illegible] praescriptis, pro hac scholastica, expressis [illegible] hoc anno [illegible]

Mag. Gerald

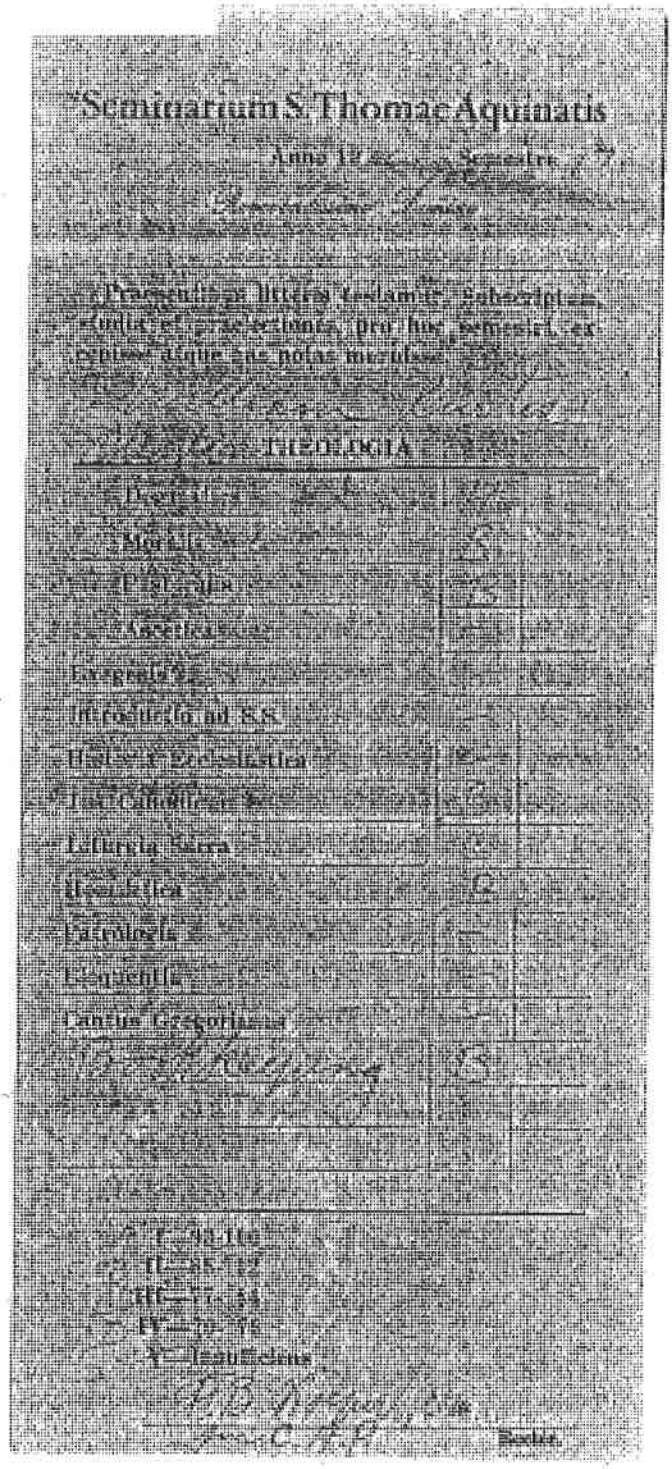
Disciplina		
Theologia	1	1
Moralis	1	1
Pastoralis		
Ascetica		
Patrologia	2	2
Introductio ad S.S.		
Historia Ecclesiastica	2	2
Jus Ecclesiasticum		
Liturgia Sacra	2	2
Homiletica		
Catechetica		
Eloquentia	2	2
Cantus Gregorianus	2	2
Sociologia	1	1

[illegible]

Rector.

WC000048

WC



Seminarium S. Thomae Aquinatis

Anno 19

Semestre

INTENDENTIA

Moralia

Pastoralia

Exegesis

Introductio ad S.S.

Historia Ecclesiastica

Liturgia Sacra

Canones Gregoriani

WC000049

WC

LEO

Dei et Apostolicae Sedis Gratia
Coadjutor Episcopi Winonensis et Administrator Apostolicus

Admodum Reverendo D. Georgio C. Tolman,

Superiori Seminarii Sti. Thomae, Archidioecesis Denveriensis,

salutem in Domino.

Hisce Litteris testamur dilectum Nostrae Dioecesis subditum,

Gulielmum Doran Curtis, nunc in Seminario cui praees alumnum, a quocumque impedimento canonico quominus ad (Statum Clericalem et) Ordines promoveatur, in quantum sciamus, esse immunem; et committimus tibi, Admodum Reverende Domine, facultatem eundem praesentandi Exc.mo ac Rev.mo P.D. Archiepiscopo Denveriensi aut cuilibet Episcopo in communione Sanctae Romanae Ecclesiae, sacras Ordinationes celebranti, ut ab ipso Exorcistatum et Acolythatum recipiat, et super leges interstitiorum et bannorum, in quantum indiget, dispensamus.

Datum Winonae sub signo sigilloque nostro et subscriptione Nostri Vice-Cancellarii, die 9a, mensis Martii anno 1946.

Coadjutor Episcopi Winonensis
Administrator Apostolicus

Vice-Cancellarius

WC

ST. THOMAS SEMINARY
DENVER 10, COLORADO
March 25,1946

Most Reverend Leo Binz,D.D.
Coadjutor Bishop of Winona
Chancery Office
275 Harriet Street
Winona,Minnesota

Your Excellency:

I wish to thank you sincerely for your kindness in forwarding to me the Dimissorial Letters for Mr.William Doran Curtis for the reception of the Minor Orders of Exorcist and Acolyte. I am in a position to write that Mr.Curtis is giving satisfaction in every respect.Accordingly,Your Excellency,we are quite willing to promote him to Subdeaconship in June unless you would prefer a further delay.

In a few days I shall send you a further report on

Asking your blessing and in sentiments of profound respect,I beg to remain,

Of Your Excellency,the humble servant,

George C. Tolman, C.M.

George C.Tolman,C.M.,Rector

WC000051

WC

J.M.J.
ST. THOMAS SEMINARY
DENVER 10, COLORADO

April, 1946

The Most Reverend Leo Binz, D.D.
Coadjutor Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

In accordance with the recent decree of the Sacred Congregation of the Sacraments, I hereby petition for the reception of the Major Orders of Subdeaconate and Diaconate.

I testify that I am not compelled by any coercion, force, or fear, but that I desire these Orders of my own free will.

I further testify that I fully know all the obligations consequent upon the reception of these Orders, and I am resolved, with the aid of God's grace, to observe them conscientiously during the whole course of my life. Moreover, I sincerely promise that I will observe all that my superiors command me and Ecclesiastical discipline requires of me.

Obediently and humbly yours,

William Doran Curtis

William Doran Curtis

√

Curtis WC (Shd)

Not Rec'd

May 7, 1946

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. William Doran Curtis, 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 to the Chancery Office without loss of time.

I am, Reverend and dear Father,

Very faithfully yours,

WC

LEO

Dei et Apostolicae Sedis Gratia

Coadjutor Episcopi Winonensis et Administrator Apostolicus

Admodum Reverendo D. Georgio C. Tolman,

Superiori Seminarii Sti. Thomae, Archidiocesis Denveriensis,

salutem in Domino.

Hisce Litteris testamur dilectum Nostrae Dioecesis subditum, William Doran Curtis, nunc in Seminario cui praees alumnum, a quocumque impedimento canonico quominus ad Statum Clericalem et Ordines promoveatur, in quantum sciamus, esse immunem; et committimus tibi, Admodum Reverende Domine, facultatem eundem praesentandi Exc.mo ac Rev.mo P.D. Archiepiscopo Denveriensi aut cuilibet Episcopo in communione Sanctae Romanae Ecclesiae, sacras Ordinationes celebranti, ut ab ipso _____ Subdiaconatum et Diaconatum recipiat, et super legem interstitiorum et bannorum, in quantum indiget, dispensamus.

Datum Winonae sub signo sigilloque nostro et subscriptione Nostri Vice-Cancellarii, die 18a, mensis Maii anno 1946.

Coadjutor Episcopi Winonensis
Administrator Apostolicus

Vice-Cancellarius

WC000054

WC

Iurisiurandi formula a clericis, qui titulo "servitii dioecesis" ordinantur emittendi. (Cn. 981)

Ego Gulielmus Doran Curtis . . . . . plenam habens notitiam praescripti canonis nongentesimi octogesimi primi, (Cn. 981), Codicis Juris Canonici, quo statuitur ut qui ordinantur titulo SERVITII DIOECESIS se, interposito juramento, perpetuo ejusdem servitio devovere debeant; spondeo ac juro me dioecesi Winnipegensis . . . . perpetuo inserviturum, sub Ordinarii praedictae dioecesis pro tempore auctoritate.

Sic me Deus adjuvet et haec Sancta Evangelia quae manibus tango.

In quorum fidem subsigno,

Gulielmus Doran Curtis
Candidatus ad Subdiaconatus Ordinem

Datum Denveri . die 1a . . . . mensis Junii . . anni 1946

Ego infrascriptus testor coram Domino Gulielmum Curtis hujus Seminarii Sti. Thomae alumnum et scholae . . . . . Theologiae . . . curriculi anni tertii . . adscriptum, ad ordinem subdiaconatus candidatum, suprascriptam jurisjurandi formulam, ad normam juris, coram me rite emisisse.

In quorum fidem subscribo,

Georgius C. Tolman, C.M.
Rector Seminarii S. Thomae Denverensis

Die 1a Junii, 1946 . . .
(L X S)

WC000055

WC

PROFESSIONIS FIDEI ET IURIUSIURANDI FORMULA

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

Ego, N.N., Gulielmus Dosse Custis

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

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

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

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

Me etiam, qua par est, reverentia, 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 eruditiorem induere personam duplicem, aliam credentis, aliam historici, quasi liceret historico ea retinere, quae credentis fidei contradicant, aut praemissas adstruere, ex quibus consequatur dogmata esse aut falsa aut dubia, modo haec directo non denegentur. Reprobo pariter eam 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

"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 wherewith 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

WC

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 Gulielmus Doran Curtis

Ex loco Demerara

Die 1a mensis Junii A.D. 1946

Iuramentum rite coram nobis emissum testamur.

N. Georgius C. Tolman, C.M.

~~Episcopus (*vel*~~ Delegatus Episcopi) Winonensis

"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.

ABBEY STUDENT PRINT,
ST. BENEDICT'S COLLEGE, ATCHISON, KANS.

WC

July 24, 1946

Reverend D. A. Cunningham
Queen of Angels Church
Austin, Minnesota

Dear Father Cunningham,

William D. Curtis, a subdeacon of the Diocese who will complete his studies next year in the Seminary at Denver, has asked if he could borrow $150.00 to help him through his last year in the Seminary. It is my impression that such loans were made possible under the constitutions of the Students' Fund, Diocese of Winona, Inc. If you are not in agreement, I would be pleased to have you send me the necessary form for William's petition and I shall instruct him in the necessary procedure.

With sentiments of esteem and with all good wishes, I remain

Sincerely yours in Christ,

Coadjutor Bishop of Winona

WC

St. Thomas Seminary
Denver 10, Colorado

Sept. 25, 1946

Most Reverend Leo Binz, D.D.
275 Harriet Street
Winona, Minn.

Your Excellency:

As you know, the Rev. Mr. William Curtis, a subdeacon of the Diocese of Winona, was unanimously approved by the faculty for promotion to the Sacred Order of Deaconate, and we have on file the dimissorials for this Sacred Order. However, we should like to check the following:

The Rev. Mr. William Curtis is an ex-religious and we have in our files no document to show that recourse was had by Your Excellency to the Apostolic Delegate for permission to admit him to the seminary and to orders as required by the Decree of S.C.Rel. and S.C. Stud. dated July 25, 1941. Mr. Curtis assures us that this matter was taken care of and we feel quite confident that it has, but to preclude an over-sight in a matter of so great importance we should have on file some assurance that it was taken care of. I believe you were informed by my predecessor in office that ordinations to Second Minors and Deaconate are fixed for Oct. 6. The Rev. Mr. Curtis will therefore receive Deaconship on Oct. 6 unless Your Excellency should advise us to the contrary.

Asking your blessing, and with the highest esteem and profound respect for Your Excellency, I am

Your humble and faithful servant,

Francis B. Koeper, C.M.

Francis B. Koeper, C.M., Rector

WC

September 26, 1946

Very Reverend Francis B. Koeper, C.M.
Rector, St. Thomas Seminary
Denver 10, Colorado.

Dear Father Koeper,

I have for attention your letter of September 25 addressed to His Excellency, Bishop Bing, regardin recourse had to the Apostolic Delegate in obtaining permission for William Doran Curtis to enter a Diocesan Seminary.

Under the date of December 4, 1945, I find from our files, I forwarded to Father Tolman rescript Num G 8541/45, dated November 27, from the Apostolic Delegation granting the necessary permission for William Doran Curtin to enter a Diocesan Seminary.

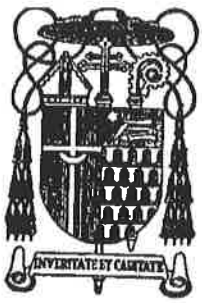
I further assure you that His Excellency is desirous that Rev. Mr. William Curtis should received the Sacred Order of Deaconate on October 6.

With every good regard, I remain

Sincerely yours in Christ

Vice-Chancellor

WC



URBANUS JOANNES VEHR

DEI ET APOSTOLICAE SEDIS GRATIA
ARCHIEPISCOPUS DENVERIENSIS

Universis et singulis praesentes Nostras Testimoniales Litteras visuris et lecturis fidem indubiam facimus et testamur quod Nos die 7a mensis Octobris A. D. 1946 generalem ordinationem habentes, dilectum in Christo GULIELMUM DORAN CURTIS Dioecesis Winonensis examinatum, approbatum idoneumque repertum per examinatores a Nobis deputatos ad DIACONATUM juxta ritum Sanctae Romanae Ecclesiae, servatis forma Sacri Concilii Tridentini ac decretorum S. Congregationum aliisque de jure servandis, in Domino rite promovimus.

In cujus fidem etc...

Joseph O'Boyle

De Mandato Rev.mi Archiepiscopi

Datum Denveri

Die 10a Octobris A. D. 1946

Cancellarius

Form C-8—1M—12-42

WC000063

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ST. THOMAS SEMINARY
SCHOLASTIC REPORT
for the year 19 46 - 47

SCHOOL OF THEOLOGY

Name: William Curtis

Scholastic Year 4th

	Sem. 1st	Sem. 2nd
Dogma		A
Moral		A
Ascetical		—
Scripture		—
History		—
Canon Law		B
Liturgy		B
Sermon		B
Chant		B
Administration		A
Bookkeeping		B

System of Grading

A - Exceptional (93-100); B - Above average (86-92); C - Average (77-85); D-Below average; E-Conditioned; F-Failure.

C. A. Prindeville, C.M.
Dean of Studies

WC

Name of Student William Doran Curtis

Class: Theology III (Candidate for Subdeaconship and Deaconship)

Parish

Place 275 Harriet St., Winona, Minn.

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?

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.)

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?

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?

9. 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?

10. Is he upright and honest in his conversation?

11. Has he been the occasion of stirring up unfavorable criticism of the Church's doctrine, morals and precepts?

12. Has he always conducted himself rightly and prudently with boys and girls and women?

13. Does he show a fondness for luxuries and worldly amusements? Or an inclination to intoxicating drinks?

14. Has he shown charity to all, and obedience and docility toward superiors?

15. What do the people think of his fitness for the priesthood?

16. Do his parents give any evidence of mental, moral, or physical defects which might be inherited by him?

17. Do his parents or relatives urge him unduly to embrace the sacerdotal state?

Date of report.....

Signature of pastor.....

Parish Seal.

(SPECIAL REMARKS MAY BE ADDED ON NEXT PAGE)

WC

ST. THOMAS' SEMINARY
DENVER 10, COLORADO

March 26, 1947

The Most Reverend Leo Binz, D.D.
Coadjutor Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

In accordance with the instruction of the Sacred Congregation of the Sacraments given December 27, 1930, I hereby petition for the reception of the Sacred Order of Priesthood.

I testify that I am not compelled by any coercion, force, or fear, but that I desire it of my own free will.

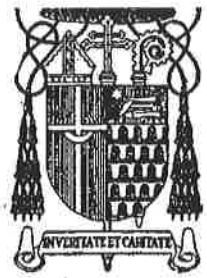
I further testify that I fully know all the obligations consequent upon the reception of this Order, and I am resolved with the aid of God's grace, to observe them conscientiously during the whole course of my life. Moreover, I sincerely promise that I will observe all that my superiors command me and Ecclesiastical discipline requires of me.

Obediently and humbly yours,

William Doran Curtis

William Doran Curtis

WC



URBANUS JOHANNES VEHR

DEI ET APOSTOLICAE SEDIS GRATIA

ARCHIEPISCOPUS DENVERIENSIS

Praesentibus Testimonialibus Litteris, in quantum Nobis constat, fidem facimus et testamur dilectum in Domino GULIELMUM CURTIS qui ratione STUDIORUM hac in Archidiocesi Denveriensi moras habuit, vitam morum honestate et religione commendabilem duxisse, nullumque vinculum, quod sciamus, contraxisse quominus ad sacros ordines iuxta Canones promoveri possit.

In cuius fidem.....

Datum Denveri

Die 1a aprilis

A.D. 1947

Joseph Boretti — Cancellarius

+ Urbanus J. Vehr — Archiepiscopus Denveriensis

Form C-9—5C—7-42

WC000065

WC

DECLARATIO

Propria Manu Subscribenda a Candidatis in Singulis Sacris Ordinibus Suscipiendis, Iuramento coram Ordinario Praestito

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

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

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

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

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

(Loco) In capella Seminarii Sanctae Thomae, Denaineanii

die 26 mensis Aprilis anni 1947

A.A.S., vol. 23, p. 127.

Juramentum rite coram nobis emissum testamur.

N. Franciscus B. Koeper, C.M.

Delegatus Ordinarii

WC000066

WC

St. Thomas Seminary

Denver Colorado

To Whom It May Concern

I, the undersign, hereby testify that, in the case of Rev. Mr. William Curtis

a candidate for the Sacred Order of Priesthood of the Diocese of Winona

the following requirements of Law have been fulfilled:

1) He is free from all canonical irregularities and impediments.
2) He has given satisfaction in his conduct. Canon 993, Par. 3.
3) He has completed the Theological studies required for the reception of this Order. Canon 993, Par. 3.
4) He is provided with:
   a) Certificate of Baptism
   b) Certificate of Confirmation
   c) Marriage Certificate of Parents
5) He is provided with a Certificate of the reception of the Order of Deaconship. Canon 993, Par. 1.
6) He has successfully passed the required examination. Canon 996.
7) He has completed the number of days of Spiritual Exercises required in preparation for this Order. Canon 1001.
8) He has made the Profession of Faith and the Oath according to the Motu Proprio "Sacrorum Antistitum" of Pius X, Sept. 1, 1910.
9) He has taken the required oath of freedom. (Sac. Cong. Sacr. Dec. 27, 1930)
10) The requirements of the Instruction of the Sacred Congregation of the Sacraments, December 27: 1930, have been fulfilled.
11) He is provided with Testimonial Letters of the Ordinary of the Archdiocese of Denver. Canon 993, Par. 4.

F. B. Koeper, C.M.

Rector, St. Thomas Seminary
Denver, Colorado.

Date Apr. 27, 1947

WC

LEO

DEI ET APOSTOLICAE SEDIS GRATIA

EPISCOPUS PINARENSIS
ADMINISTRATOR APOSTOLICUS ECCLESIAE WINONENSIS

Universis et singulis, ad quos praesentes litteras pervenerint testamur Nos Leonem, Dei et Apostolicae Sedis gratia, Episcopum Pinarensem, in Oratorio Nosocomii Sanctae Elizabeth apud Wabasha in Minnesota, die 3a mensis maii anno currenti, Dilectum Nobis in Christo D.num Gulielmum Doran Curtis praeviis spiritualibus exercitiis ac praevio examine de ejus idoneitate ad normam Sacrorum Canonum cum caeremoniis et solemnitatibus a Sancta Romana Ecclesia praescriptis ad presbyteratum servatis rite servandis in Domino promovisse.

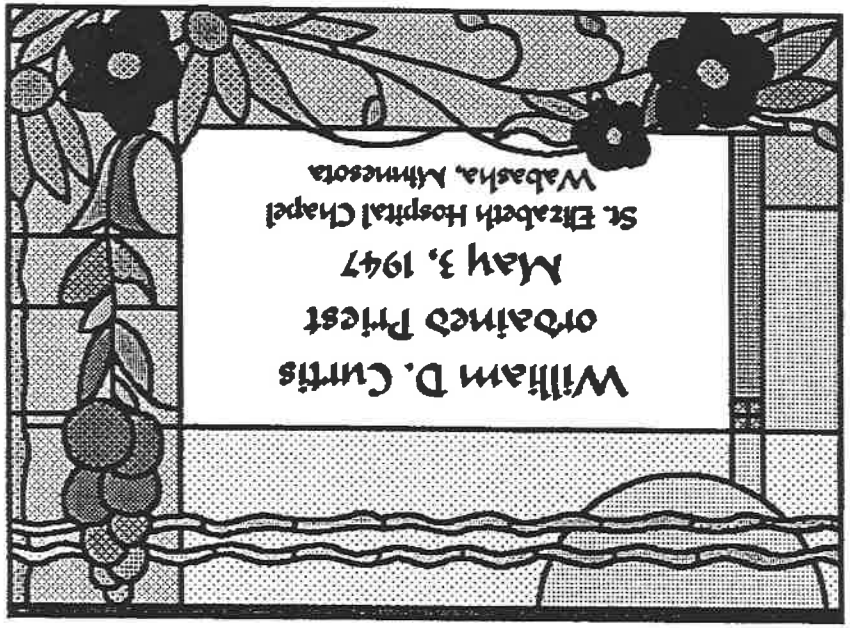
In quorum fidem has litteras, a Nobis et a (Vice-)Cancellario Nostro subscriptas, sigilloque munitas, expediri jussimus.

Datum Winonae, e Cancellaria Winonensi, die 3a mensis maii anno 1947.

Episcopus Pinarensis

(Vice-)Cancellarius

WC000068



WC

You are invited to share with
Father William D. Curtis
a Mass of Jubilee
Celebrating 50 Years a Priest
at St. Elizabeth Hospital Chapel in
Wabasha MN
on Saturday, May 3, 1997
at 11:00 am.

Jubilee Luncheon will follow

WC000015

WC

May 12, 1947

Reverend William D. Curtis
623 Park Avenue
South Bend, Indiana

Dear Father Curtis,

I would be pleased if you would go on May 23 to Fountain, Minnesota, to take up residence with Reverend Raymond Redder. Father Redder is temporarily in charge both of his own Parish and Mission and of the Preston Parish and Mission; and you are herewith temporarily assigned to assist him in meeting those responsibilities. A new pastor will take over at Preston on June 3. Before that date I trust to have other work ready for you. I pray for you God's choicest blessings for your first temporary assignment and for your whole priestly ministry.

With sentiments of esteem and with all good wishes, I remain

Sincerely yours in Christ,

Coadjutor Bishop of Winona

WC

June 11, 1947

Reverend William D. Curtis
St. Francis de Sales Church
Claremont, Minnesota

Dear Father Curtis,

I would be pleased if you would make a transfer on June 26 from the Church of St. Francis de Sales, Claremont, to St. Paul's Parish, Fairmont. Please report to Father Devlin on that date ready to take up your residence in his rectory. This, too, will be but a temporary assignment and I will inform you in due time of your further transfer.

With sentiments of esteem and with all good wishes, I remain

Sincerely yours in Christ,

Coadjutor Bishop of Winona
Apostolic Administrator

WC

June 27, 1947

Reverend William D. Curtis
St. Paul's Church
Fairmont, Minnesota

Dear Father Curtis,

In my letter to you dated June 11 I asked you to make a transfer on June 26 from the Church of St. Francis de Sales, Claremont, to St. Paul's Church, Fairmont; and I trust this letter will reach you in St. Paul's Rectory. I would be pleased now to have you go on July 14 to St. Theodore's Church, Albert Lea. Please report there to Rt. Rev. Msgr. John M. Kiely as his temporary assistant. Unhappily, I am still unable to let you know when your permanent assignment will be made.

With sentiments of esteem and with all good wishes, I remain

Sincerely yours in Christ,

Coadjutor Bishop of Winona
Apostolic Administrator

WC

August 12, 1947

Reverend William Doran Curtis
St. Theodore's Church
Albert Lea, Minnesota

Dear Father Curtis,

I desire with this letter to name you Assistant Pastor for the care of St. Thomas Pro-Cathedral, Winona. Please report to Reverend R. E. Jennings, Pastor, on Monday, September 1, ready to take up your residence at St. Thomas Church.

I wish you every blessing, Father Curtis, in your new work; and I pray for you an abundance of God's choicest graces in the fulfillment of your duties.

With sentiments of esteem and with all good wishes, I remain

Sincerely yours in Christ,

Coadjutor Bishop of Winona
Apostolic Administrator

WC

377 CENTER STREET
WINONA, MINNESOTA

March 2, 1948

Rev. Paul Britts
Easton, Minnesota

Dear Father,

I'm writing to you pertinent to the Clerical Relief Association of the Diocese. Last Year, in May, I was ordained, and shortly after ordination, I forwarded my check for $50:00 to you to begin my membership in the Association. I was under the impression that my next check would be due next May -- and it is about this that I am writing for your kindly advice and clarification. I have mentioned this to a couple of priests and they told me that I had better make a check-up and see just where I stand.

If my first check was applicable only for 1947, and not at all to any part of 1948, apparently, I should be forwarding another $50:00 to you. Must the money be sent in at the first of each year, or may the newly ordained forward their money each year from the date of their first membership? I thought that such would be the case. If not, may $25:00 of the $50:00 be applicable to '47, and the other $25:00 be applicable to '48 -- if such were permissible, I would forward another check for $25:00 and get myself cleared for '48.

All this time, I have been under the impression that I was clear until next May, and was planning on sending my new check for $50:00 on to you then. But apparently I have been mistaken. I would appreciate your advice -- as I want to keep my status in the Clerical Relief Association. I trust that this misunderstanding on my part will not hinder me from retaining my membership in the Association for 1948. I will forward my check upon hearing from you. But I would like to know for sure whether I should forward the full amount of $50:00, or whether $25:00 of the amount forwarded last May is applicable to this year leaving me a balance of $25:00 to pay for 1948.

After this mix-up on my part, I feel quite safe in assuring you that from here on in, I'll be able to keep my self straightened out in this matter. Perhaps it's just one of those things a newly ordained has to learn by experience!

Thanking you for your every consideration, Father, and hoping for your reply, I wish to remain,

Sincerely in Christ,

Rev. William Doran Curtis

WC SEMINARIAN PS

Your Excellency,

It is my earnest desire to become a Priest; and I am firmly resolved to take the necessary means to persevere in my vocation. I humbly beg to be accepted as a student for the Diocese of Winona. I present this petition entirely of my own free and spontaneous will, with the advice and approval of my confessor.

Name William Donan Curtis

Date of birth August 31, 1919 Place of birth Rockford, Ill.

Date of Baptism Sept. 28, 1919 Place of Baptism St. James Pro-Cathedral

Father's name Daniel Carr Curtis Occupation Personnel Manager.
If deceased: Date of death

Mother's maiden name Marian Donan
If deceased; Date of death

Religion of father R. Catholic of mother R. Catholic

How many children in the family? Boys 2 Girls 2

Name of Parish St. Peter's Parish

Where have you been resident outside of the Diocese of Winona for six months or more since your 14th birthday? Rockford, Illinois; Elmhurst, Illinois; Notre Dame, Indiana; Washington, D. C.

Do you labor under any impediment or irregularity? questions discussed in previous correspondence

For what year and course will you register? 3rd year - Theology.

Please give name and location of each school you have attended, also the period of attendance:

Immaculate Conception Grade School - 8 years.
York Community High School - 4 yrs.
Notre Dame University - 4 years.
Holy Cross College (Theological Seminary) - 2 years.

Were you dismissed from any school? No.

Were you ever a member of a Religious Community? yes: Congregation of Holy Cross.

Have you received any orders? Tonsure and First Minors

On the understanding that the Diocese of Winona will make payments for Seminary board and tuition for your Philosophy and Theology courses (younger students requiring financial assistance may make application for necessary loans), do you agree, if accepted, to fulfill the regulations of the Diocese regarding repayments? yes.

I enclose a Baptismal certificate, Confirmation certificate, and the record of my parents' marriage.

With sentiments of reverence and devotion, I remain

Your Excellency's humble servant in Christ,

William Donan Curtis
Signature of Applicant

Date:
(Est.) about Oct. 17, 1948

WC000074

WC

Memo: February 17, 1949

Re:

expressed a number of difficulties yesterday which the Brothers are encountering in their dealings with Father Curtis. It appears that one of the Brothers in Religion class received a difficulty against The WINONAN Edition of Our Sunday Visitor on the basis of the book advertisements contained in the Sunday Visitor. When asked the origin of his difficulty, he indicated that Father Curtis had spoken against THE WINONAN.

On another occasion Father Curtis was reported to the Brothers as saying he did not regard the Religion teaching very highly as given at Cotter High School but that he was not permitted himself to go in and do any teaching.

On another occasion Father Curtis was reported to the Brothers as belittling the quality of instruction given at Cotter on the basis of alleged over-emphasis on athletics.

On still another occasion Father Curtis was reported as counselling a Cotter High student against taking his college work at St. Mary's College, suggesting instead that he attend "a good college".

The other complaint uttered by refers to the accommodations for Mass. A 6:30 Mass would be ideal for them but is only able to schedule a Mass for 6:45. When says the Mass, everything is over by 7:15 and everything is satisfactory. When Father Curtis says the Mass, however, he delays getting started and he proceeds so slowly that the 7:15 Mass is almost always delayed. often has to get to school without breakfast because of this situation.

I told I would discuss this matter with

L.B.

Memo: March 4, 1949

I spoke this morning with Father Curtis of the matters outlined above and I found Father Curtis very docile. He is a very zealous priest but I have counselled him to moderate his zeal with prudence, particularly consulting with his pastor before making pronouncements.

Also, I have counselled him to check the amount of time it takes him at the altar for Mass.

L.B.

WC

On July 25, 1949, Rev. William Doran Curtis deposited in the Chancery a copy of his last will and testament. It is kept in the safe along with the other wills.

HJD

COPY COPY COPY

WC

STATE OF MINNESOTA
DEPARTMENT OF MILITARY AND NAVAL AFFAIRS
ADJUTANT GENERAL'S OFFICE
SAINT PAUL 1

CIRCULAR
NUMBER 24

4 October 1949

NATIONAL GUARD CITIZEN'S COMMITTEES

SECTION I
GENERAL

1. General.

a. From time to time in each community occasions arise when the local unit commander has need of assistance from other than military sources in his dealings with the public. Such occasions most frequently arise in connection with employee-employer relationships and recruiting.

b. It is realized that many communities now have Army Advisory Committees and Military Manpower Committees. Their value to the local National Guard unit is limited, however, by the fact that their interest is in all phases of military activity of which they consider the National Guard only a part.

c. To meet this need, it is recommended that each unit commander arrange for the formation within the community of a "National Guard Citizens' Committee". It will be the function of this committee to serve as a liaison agency between the National Guard unit and the civilian community and to render such assistance as it can to support the National Guard program.

SECTION II
COMPOSITION, SELECTION AND APPOINTMENT

2. APPOINTMENTS. Appointments to the local committee will be made by the Governor of Minnesota on recommendation of the unit commander approved by this headquarters. Each member will receive a certificate of appointment signed by the Governor, which certificate should be presented at a suitable ceremony to be arranged by the local commander.

3. NOMINATIONS. Selection of personnel to form the initial committee will be made by the senior National Guard commander in the community. Recommendations for subsequent appointments to fill vacancies will be made by the same commander after consultation with the committee chairman. The commander will make his nominations by letter to the Adjutant General, giving the following information on each person nominated:

a. Full name

b. Home address and telephone number

c. Business address and telephone number

d. Occupation and name of employer, if any

e. Previous military service, if any

CIRC NO 24, 4 October 49

4. Composition. Each committee should consist of not less than 5 nor more than 12 members. Care should be taken to assure that various community interests are represented, such as business, labor, churches, education, press and radio, agriculture, government, etc.

SECTION III
COMMITTEE*NATIONAL GUARD RELATIONSHIP

5. The Adjutant General. This office will establish a mailing list of all committee members. "The Gopher Guardsman" will be mailed to them regularly, as will other information which from time to time is considered of interest to them.

SECTION IV
MISCELLANEOUS

6. Information Folder: This office has in preparation an information folder containing information about the Minnesota National Guard and the organization and duties of the committees. A copy of this folder will be furnished each committee member together with his certificate of appointment.

BY DIRECTION OF THE GOVERNOR:

OFFICIAL:

(S)

Brigadier General
The Adjutant General

Colonel, GSC, Minn NG
Asst. Adjutant General

WC

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

January 7, 1950

Your Excellency:

A short time ago the Governor of the State of Minnesota authorized the formation of a National Guard Citizen's Committee. The purpose of the Committee is to act as an intermediary between the general public and the National Guard. Numerous occasions arise when a National Guard Commander has need of assistance from a community source.

It is my duty as Commander of the local National Guard Unit to recommend those men whom, I believe, are active and prominent in the community to serve on the Committee. Men from all walks of life are selected, such as business, labor, churches, education, government, etc..

One of the men who is highest in my esteem is Reverend William D. Curtis of the St. Thomas Pro-Cathedral Parish. I would deem it a very high honor if Father Curtis would be allowed to serve on this Committee with us. His approval has been obtained and also the sanction of his

The purpose of this letter is, of course, to obtain your permission, Your Excellency, for Father Curtis to serve on this Committee. We would certainly be pleased if a representative of the Church would be allowed to participate.

We would like to extend our sincere and warmest congratulations on your recent appointment as Bishop of the Winona Diocese.

Yours Very Truly,

P.S. Enclosed is a copy of the Adjutant General's letter instructing us on the formation of the Committee.

WC

January 10, 1950

Dear

In reply to your recent letter requesting permission for Father Curtis to act as a member of your Committee formed by the National Guard, I am pleased to grant said permission. I appreciate the confidence you have expressed in Father Curtis and I assure you that I shall always be happy to cooperate with any civic development.

I take this occasion to express my appreciation for your sincere congratulations on my appointment as Bishop of Winona.

With kindest regards, I remain

Sincerely yours in Christ,

Bishop of Winona

WC

January 10, 1950

Reverend William D. Curtis
St. Thomas Pro-Cathedral
Winona, Minnesota

Dear Father Curtis,

I have received a request from the National Guard asking permission for you to act as a member of the National Guard Citizen's Committee in Winona.

I am pleased to grant that permission as I am sure that your presence in that group will be most helpful to the Church.

Thanking you for the fine work that you are doing with the young people of Winona and also for your help on the occasion of my installation, I remain

Sincerely yours in Christ,

Bishop of Winona

WC

Cathedral Residence
377 Center Street
Winona, Minnesota

May 27, 1950

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

Enclosed, you will find my check to the amount of ten dollars in partial payment of my financial obligations toward the Diocese of Winona for financial assistance received during the years preparatory for the Holy Priesthood. As records show, I have reimbursed one hundred dollars of the total financial obligation.

The remainder of my financial obligation totals one hundred and fifty dollars. However, I wish to add an additional sum of fifty dollars -- since this money is to be used for the Seminary fund. I will arrange to pay tenddollars monthly on this account.

With personal best wishes, I continue to remain,

Obediently in Christ,

Rev. William Donald Austin

WC

August 21, 1950

Reverend William D. Curtis
St. Thomas Pro-Cathedral
Winona, Minnesota

Dear Father Curtis,

Owing to the ill health of I, find it necessary to appoint you to be Assistant at St. John's Church, Rochester, Minnesota. This appointment will be effective for Sunday, September 3. I trust that you may be able to arrange to report there at that time so that you can begin your work under the direction of Monsignor O'Day.

I appreciate the very splendid work that you have done in Winona, particularly with the Newman Club at the Teachers College, but I am sure that you will find your new assignment most interesting.

With kindest regards and very best wishes, I beg to remain

Sincerely yours in Christ,

Bishop of Winona

WC

The Church of Saint John
415 FIRST STREET SOUTHWEST
ROCHESTER, MINNESOTA

August 31, 1951

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

While home on vacation, Sister Madaleva, President of St. Mary's College at Notre Dame, Indiana, requested that I give the Retreat to the Freshman girls this coming fall. The dates set for the Retreat are October 29, 30, and 31.

As you can judge from the scheduled dates, should Your Excellency grant me permission to give this Retreat, it would entail my being absent from St. John's on a Sunday (October 28) and a Holyday of Obligation (November 1 -- All Saints' Day). I would gladly take care of the remuneration for the services of the priest who would be able to substitute for me at the time. Should permission be granted, would one of the priests from the Chancery or the Seminary be able to help out here at St. John's?

I have mentioned this to Monsignor O'Day previous to writing this letter. Everything meets with his approval, pending Your Excellency's permission for me to write an affirmative reply to Sister Madaleva.

I would be very grateful should Your Excellency grant this request. I am very much interested in this kind of work -- with considerable thanks to your interest in allowing me to begin and develop this kind of priestly work. While I am on this subject at the moment, the Laymen's Retreat in Winona was blessed by God -- the men seemed pleased and satisfied with the results of the wonderful week-end we shared at Retreat time. I would dearly appreciate Your Excellency's keeping me in mind next summer as a possible Retreat Master for one of the Women's Retreats that will be scheduled at that time.

I trust that you will not think that I am being remiss in my parochial duties in requesting such permissions as contained in this letter. Needless to say, you know that I will be grateful for whatever opportunities that may be mine in this work.

Enclosed, please find my check for the Seminary fund.

With personal best wishes, I continue to remain,

Obediently in Christ,

F. William Dunn Curley

WC000077

WC

September 4, 1951

Reverend William D. Curtis
Church of St. John
Rochester, Minnesota

Dear Father Curtis,

I have received your letter with the request for permission to conduct a retreat at St. Mary's College, Notre Dame, Indiana, October 29 - November 1. I am very pleased to hear of this recognition that is given to you and will be happy to have you avail yourself of the opportunity provided it is satisfactory for Monsignor O'Day and that you are able to supply a substitute.

I agree that it would be better if you could secure help from the Dominicans at St. Peter Martyr Priory since the priests at the Chancery and at the Seminary are usually fully occupied.

I received very many commendations for the splendid retreat which you conducted for the laymen and I will be happy to keep you in mind for any future assignments that may arise.

With kindest regards and best wishes, I beg to remain

Sincerely yours in Christ,

Bishop of Winona

WC

The Church of Saint John
415 FIRST STREET SOUTHWEST
ROCHESTER, MINNESOTA

January 2, 1952

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

Enclosed, please find my check to the amount of thirty dollars ($30.00) to be credited to repayment of my seminary education. I believe that with this check, my obligation will be completely repayed -- financially.

I do not wish to terminate completely any financial assistance I may give toward the Seminary. For that reason, I will send a check occasionally for Immaculate Heart of Mary Seminary. I wish that you would keep this confidential. I have no income other than that which I receive from my priestly work, and do not wish to give any other impression. Nor do I wish others to suspect that I am currying any particular favor. But I do feel that extra financial sacrifice on my part for furtherance of the priesthood is a sacrifice I can well make -- and I feel, and want, that God would bless my work more in trying to encourage vocations in those He might commit to my guidance and jurisdiction. If at any time Your Excellency would wish these small contributions directed in other channels, I will be happy to comply. I do not pretend that they will amount to much -- but everything does add up.

With kindest personal regards, and praying God's many blessings upon your work and decisions in the new year already upon us, I remain,

Sincerely yours in Christ,

Geo. William Dunn Curtis

WC

January 3, 1952

Reverend William D. Curtis
Church of St. John
Rochester, Minnesota

Dear Father Curtis,

I wish to thank you for the check of $30.00 which completes your repayment on your seminary education. I wish to congratulate you on the fidelity that you have shown in taking care of this obligation. I realize the sacrifice it must be; but I am sure that God's blessings will be upon you.

I am particularly pleased with the sentiments of generosity which you expressed in your letter with the intention of doing what you can in the future to assist in the preparation of young men for the Holy Priesthood. Whatever offerings you may have available to make for this purpose you may send through this office as we have many calls upon us to assist needy and deserving young men to attain that high goal.

With kindest regards and very best wishes, I beg to remain

Sincerely yours in Christ,

Bishop of Winona

WC

IMMACULATE HEART OF MARY SEMINARY

Rev. William D. Curtis
Church of St. John, Rochester

Paid $250.00 January 3, 1952
Seminary obligation satisfied

Additional Contribution

7-3-52 $15.00
12/9/52 15.00

WC

June 26, 1952

Reverend William D. Curtis
Church of St. John
Rochester, Minnesota

Dear Father Curtis,

I am hereby appointing you as Vicar Substitute for Father Berrum in charge of the parishes at Fountain and Wykoff from July 1 until August 11.

I trust that you may find your work most pleasant and successful during that time. You may arrange to take your vacation of two weeks after that date and I will arrange for an appointment for you to begin on August 27.

With kindest regards and best wishes, I beg to remain

Sincerely yours in Christ,

Bishop of Winona

cc. Msgr. O'Day

WC

July 22, 1952

Reverend William D. Curtis
St. Lawrence O'Toole Church
Fountain, Minnesota

Dear Father Curtis,

I am pleased to appoint you to be Pastor of St. Lawrence O'Toole Parish at Fountain and St. Kilian Parish at Wykoff, effective as of August 5. I am sure that you will find many opportunities to exercise your zeal and ability in the spiritual and material administration of these parishes.

With kindest regards and best wishes, I beg to remain

Sincerely yours in Christ,

Bishop of Winona

Kindly arrange with Monsignor Coleman, the Dean, for your formal installation.

WC

PROFESSIONIS FIDEI ET IURISIURANDI FORMULA

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

Ego, N.N., Rev. William Dawson Custer

firma fide credo et profiteor omnia et singula, quae continentur in symbolo Fidei, quo sancta Romana Ecclesia utitur, videlicet: Credo in unum Deum, Patrem omnipotentem, factorem caeli et terrae, visibilium omnium et invisibilium. Et in unum Dominum Iesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia saecula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines et propter nostram salutem descendit de caelis. Et incarnatus est de Spiritu Sancto ex Maria Virgine, et Homo factus est. Crucifixus etiam pro nobis; sub Pontio Pilato passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in caelum, sedet ad dexteram Patris. Et iterum venturus est cum gloria iudicare vivos et mortuos; cuius regni non erit finis. Et in Spiritum Sanctum, Dominum, et vivificantem; qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur et conglorificatur, qui locutus est per Prophetas. Et Unam, Sanctam, Catholicam et Apostolicam Ecclesiam. Confiteor unum Baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum. Et vitam venturi saeculi. Amen. Apostolicas et ecclesiasticas traditiones, reliquasque eiusdem Ecclesiae observationes et constitutiones firmissime admitto et amplector. Item sacram Scripturam iuxta eum sensum, quem tenuit et tenet sancta Mater Ecclesia, cuius est iudicare de vero sensu et interpretatione sacrarum Scripturarum, admitto; nec eam unquam, nisi juxta unanimem consensum Patrum, accipiam et interpretabor. Profiteor quoque septem esse vere et proprie Sacramenta novae Legis a Iesu Christo Domino nostro instituta, atque ad salutem humani generis, licet non omnia singulis, necessaria, scilicet, Baptismum, Confirmationem, Eucharistiam, Paenitentiam, Extremam 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 fuerunt, amplector et recipio. Profiteor pariter in Missa offerri Deo verum, proprium et propitiatorium Sacrificium pro vivis et defunctis; atque in sanctissimo Eucharistiae sacramento esse vere, realiter et substantialiter Corpus et Sanguinem una cum anima et divinitate Domini nostri Iesu Christi, fierique conversionem totius substantiae panis in corpus et totius substantiae vini in Sanguinem, quam conversionem Catholica Ecclesia Transubstantiationem appellat. Fateor etiam sub altera tantum specie totum atque integrum Christum, verumque Sacramentum sumi. Constanter teneo Purgatorium esse, animasque ibi detentas fidelium suffragiis 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 Concilliis, 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, 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, de-

"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 effect. 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.

"I further, with all due reverence, submit and with my whole mind adhere to all the con-

clarationibus, 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 eruditiorem induere personam duplicem, aliam credentis, aliam historici, quasi liceret historico ea retinere, quae credentis fidei contradicant, aut praemissas adstruere, ex quibus consequatur dogmata esse aut falsa aut dubia, modo haec directo non denegentur. Reprobo pariter eam 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.

demnations, 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 wherewith 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 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.

WC

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.

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 Rev. William Donald Curtis

Ex loco St. Mary's Church - Chatfield, Minnesota

Die 9th mensis August A.D. 1952

Iuramentum rite coram nobis emissum testamur.

N. Wm. F. Co[illegible]

Episcopus (*vel* Delegatus Episcopi)

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

REMARKS

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

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

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

WC

Decree of Possession

In Nomine Domini. Amen.

Under the Roman Pontificate of His Holiness, Pope Pius XII,

The Most Reverend Edward A. Fitzgerald being Ordinary of the Diocese of Winona,

I, Rt. Rev. Msgr. William F. Coleman, Dean of this district and delegate

of the Most Reverend Ordinary, give to the

Reverend WILLIAM D. CURTIS

the possession of the

Parish of St. Lawrence O'Toole (NAME OF CHURCH), Fountain, Minnesota (NAME OF CITY),

and

Parish of St. Kilian Wykoff, Minnesota

to which he has been canonically appointed, in the presence of

Rev. Joseph C. Kreisch (WITNESS) and T. E. Duane (WITNESS).

The Reverend William D. Curtis is now

canonically installed in the possession of this parochial benefice, as this act of

the 10th (DAY) of August (MONTH), 1952 (YEAR), testifies.

Rev. William D. Curtis
Pastor

Rev. Joseph C. Kreisch
Witness

T. E. Duane
Witness

Wm F. Coleman
Dean

This document is to be signed before the services and is read after the transfer of the symbols of pastoral prerogatives and powers.

WC

Rev. Wm Curtis
ordained May 30 1947
assist St Thomas Vernon 1947 - 1950
" St Johns 1950 - 1952
~~Franklin~~ 1952

WC000009

WC

February 27, 1953

His Excellency
The Most Reverend James H. Griffiths, J.C.D.
Military Ordinariate
30 East 51st Street
New York City, New York

Your Excellency,

I am pleased to be able to inform you that I have granted permission for the Reverend William D. Curtis, age 33, a priest of the Diocese of Winona, to enlist as a chaplain in the armed forces. I am sure that Father Curtis will be an efficient, zealous and co-operative chaplain in that work since he has done excellent work with the young people in the diocese.

He was ordained May 3, 1947, for the Diocese of Winona and has since serve as Assistant at the Pro-Cathedral in Winona, at St. John*'s Parish in Rochester, and since last June he has been Pastor at Fountain, Minnesota.

I have informed him that he should write to you to await further directions. I am hoping that he may not be called for service before June when I will have the ordinations.

With kindest regards and best wishes, I beg to remain

Sincerely yours in Christ,

Bishop of Winona

WC

CARDINAL'S RESIDENCE
452 MADISON AVENUE
NEW YORK 22

March 3, 1953

His Excellency
Most Rev. Edward A. Fitzgerald, D.D.
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

Bishop Griffiths tells me that you have been good enough to release the Reverend William D. Curtis, a pastor of your Diocese, in order that he might serve as a chaplain with the Armed Forces.

Realizing the demands made on you, I wish you to know that I am grateful for this expression of your cooperation at a time when the need is truly critical.

With renewed thanks and cordial good wishes, I remain

Sincerely yours in Christ,

F. Cardinal Spellman

FRANCIS CARDINAL SPELLMAN
Military Vicar.

WC

Church of St. Lawrence O'Toole
Fountain, Minnesota

March 14, 1953

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

This morning I received the necessary papers from the Air Force Department in Washington to begin the processing of my recent application. There is quite a bit of information desired, and I am beginning to gather this information in.

Among the many papers and items desired by the Air Force, there is a request for the proper Ecclesiastical endorsement of my application. This endorsement must be forwarded DIRECTLY to the following address:

Chief of Staff, USAF
Washington 25, D.C.
Attention: Chief of Air Force Chaplains

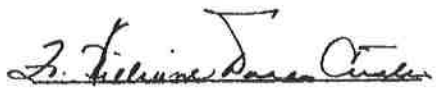
I will appreciate Your Excellency's kindness in caring for this matter at your convenience.

I wish to thank you for your kind letter this past week. I read the article enclosed with the letter, and can only hope that I will measure up to the standards that are deemed so necessary.

It is almost needless to say that I am grateful for Your Excellency's expressed confidence in permitting me this assignment. I ask the favor of your prayers that God will bless my work and protect my life in the years that are ahead.

With my kindest regards, I continue to remain,

Respectfully yours in Christ,



WC000092

WC

March 18, 1953

Chief of Staff, USAF
Washington 25, D. C.

Attention: Chief of Air Force Chaplains

Since I have granted the request of the Reverend William D. Curtis, Catholic Pastor at Fountain, Minnesota to enlist as a chaplain in the U. S. Air Force, I am pleased to recommend him for this assignment.

Father Curtis is an excellent priest and has served very capably in the Diocese of Winona during the past six years as assistant and as pastor. During those six years he also served for two years as chaplain of the Newman Club at the Teachers College in Winona where he did most successful work with young people. I am sure that he will prove to be an efficient and zealous chaplain.

It is with regret that I have permitted him a leave of absence from the diocese for chaplain service because of my great need for priests; but I have been motivated by the thought that the armed forces has great need for good chaplains.

Sincerely yours,

Most Rev. Edward A. Fitzgerald
Bishop of Winona

WC

April 22, 1953

Reverend William D. Curtis
St. Lawrence O'Toole Church
Fountain, Minnesota

Dear Father Curtis,

I have received your letter of April 18 and I note that a Note of the diocese has been sent to you in the amount of $125.00 for the cemetery funds invested here.

Herewith I am enclosing the copy of your Will which has been on file here, and I have made a notation in the file to that effect.

I can well imagine that you are being rushed these days to prepare for a sudden departure. I find myself in somewhat the same position even though I know definitely that I will not be leaving here until June 1. I sail from New York on June 20; but I plan to spend a little time with the folks before then. If the opportunity presents itself, I should be delighted to join you for dinner provided that there are no conflicts and unforeseen circumstances.

With cordial best wishes and kindest personal greetings, I am

Sincerely yours in Christ,

WC

April 27, 1953

Reverend William D. Curtis
St. Lawrence O'Toole Church
Fountain, Minnesota

Dear Father Curtis,

Since the date of your call for service in the Air Force is indefinite, I am enclosing herewith a form for your resignation as postor of Fountain and Wykoff to be effective as of May 12 in order that I may make an appointment for those parishes.

If your call has not come before that date, I ask that you report to St. Joseph Hospital at Mankato to serve as resident chaplain for the hospital until you leave for Army service.

I wish to take this occasion to express to you my appreciation for the zealous work that you have done in the Diocese of Winona as assistant at St. Thomas in Winona and St. John's in Rochester, and as pastor during the past year. I wish you every blessing in the new responsibilities that you will assume as an Army chaplain and hope that you may be able to return to the diocese for future work after you have served your term of duty.

With kindest regards and best wishes, I beg to remain

Sincerely yours in Christ,

Bishop of Winona

WC

Church of St. Lawrence O'Toole
Fountain, Minnesota

April 29, 1953

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

Enclosed, you will please find the signed form of my resignation from the parishes of Fountain and Wykoff. I am returning them immediately that you might proceed with your plans for these parishes -- for as you mentioned, since my time for call to the Air Force is so indefinite, it does make for complications pertinent to appointments. I am happy to comply with your wishes by way of expressing my gratitude for your many kindnesses to me.

, of whom you spoke in a rather concerned manner when she began to keep house for me, was dismissed this week in a definitely abrupt manner. In fact, I called the sheriff to get her out of town. Without any hesitation, I feel quite correct in surmising she went "off-beam" Sunday evening while my Wykoff Study Club was here. I mention this in broad outline until I have a chance to see you personally, for I presume she will be writing to you. Such was her last statement as she left town -- with the sheriff.

I wish to thank Your Excellency again for your kindly interest in what little I have tried to do in my priestly work thus far -- and for your consideration in permitting me to assume Chaplain's duty with the Air Force. I am looking forward to this new work with a considerable amount of enthusiasm, but when the years come to term for that work I will look forward to returning to the Diocese to resume my work here.

I ask your special favor of remembrance in prayer and Mass that God will bless my work and protect my life in the course of my years in the Air Force.

With kindest personal regards, I continue to remain,

Respectfully yours in Christ,

Fr. Nicholas Dorsey Quirk

WC000096

WC

His Excellency
The Most Reverend Edward A. Fitzgerald, D. D.
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency,

I herewith tender my resignation as pastor of St. Lawrence O'Toole Church, Fountain, and St. Kilian Church, Wykoff, effective May 12, 1953, to accept a chaplaincy with the U. S. Air Force.

Rev. William Parsons Cuddy

WC

May 19, 1953

Reverend William D. Curtis
St. Lawrence O'Toole Church
Fountain, Minnesota

Dear Father Curtis,

I have notified Sister Mary Margaret at St. Joseph's Hospital in Mankato that you will report there on May 12. Since the new hospital is not entirely completed, accommodations will be available for you at the old St. Joseph's on Fifth and Washington Street in Mankato where you will reside until you can occupy the apartment at the new hospital.

Since they do not expect to move into the new hospital until the last week in May, you have permission if you wish to take a two weeks' vacation; but if you do so, kindly notify Sister Mary Margaret concerning your plans.

Father Corcoran will report at Fountain on May 12.

With kindest regards and best wishes, I beg to remain

Sincerely yours in Christ,

Bishop of Winona

WC

May 28, 1953

Reverend William D. Curtis
St. Joseph's Church
Mankato, Minnesota

Dear Father Curtis,

Congratulations on your appointment as a First Lieutenant in the U. S. Air Force.

This letter came this morning and I presumed to open it as I thought it might be something urgent and as a consequence I could call you. I am enclosing the letter herewith so that you may sign it and return it to the proper officer. I presume that you will be called soon.

Wishing you success in your new duties, I remain

Sincerely yours in Christ,

Bishop of Winona

enc.

WC

St. Joseph's Hospital
Cor. Fifth and Washington Sts.
Mankato, Minn.

May 30, 1953

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

I received your congratulatory letter this morning, together with the enclosed appointment. I am grateful for both, and am in fond hopes that I will meet with a certain measure of success and happiness in the work that is ahead for me.

I will be going to Minneapolis Monday, June 1st, to take my Oath of Office. The returning of that document will signify my acceptance of the appointment. Whatever details follow upon that will be forwarded to you as I am notified of them.

Since so many of these items seem to have such an indefinite characteristic, I was wondering what Your Excellency's mind might be relative to my Annual Retreat. I am scheduled for one of the Diocesan Retreats with the Priests, and should I still be here, am I to make that Retreat? Or would it be possible for me to make a private Retreat before leaving for the Service. At any rate, I don't want to miss the opporunity of making a Retreat before taking the step into Chaplain duty.

Likewise, I want to mention that I have given the Chancery Address as my permanent home address while I will be in the Air Force. I cannot depend upon any other address, since my mother may move to another address depending upon the nature of her work; my sisters and brother may do the same; and my father is confined to a hospital for the rest of his life. Consequently, relative to any important mail or notifications I feel that the Chancery Address is the safest bet.

My file number is the following: Chaplain (1st Lt.) William Doran Curtis, AO 2 253 738, AFRes. I will notify you at all times relative to change of address. I plan on seeing you as soon as possible when my assignment is given me, for I presume you will have some final directions to give me.

WC

St. Joseph's Hospital
Cor. Fifth and Washington Sts.
Mankato, Minn.

With my kindest personal regards, and asking the favor of your prayers that God will bless my work in the years ahead, I continue to remain,

Respectfully yours in Christ

W. Curtis

Father William Doran Curtis

June 1, 1953

Reverend William D. Curtis
St. Joseph's Hospital
Mankato, Minnesota

Dear Father Curtis,

I thank you for the letter with the information concerning the development of your commission with the Air Force.

In regard to retreat, if you wish to do so you may arrange to make a private retreat before leaving for the service. If you wish, you may make the retreat beginning on June 22 with the priests of the diocese. All that I ask is that you let me know in time what your pleasure is in this matter. I will be happy to see you before you leave the diocese.

With kindest regards and best wishes, I beg to remain

Sincerely yours in Christ,

Bishop of Winona

WC

St. Joseph's Hospital
Cor. Fifth and Washington Sts.
Mankato, Minn.

June 6, 1953

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

In reply to your letter of June 1, with your kind permission I would prefer to make a private retreat before leaving for the service. In the long run, this course of action might be the better. My actual call to duty is still indefinite; consequently, I would prefer not being scheduled for a definite retreat and then have to postpone such plans. Or should I make the diocesan retreat, notification might arrive relative to my assignment.

I will notify Your Excellency immediately upon receipt of my assignment -- and at the same time will let you know where I plan to make my private retreat.

I am grateful for Your Excellency's kindness in allowing me to make my choice in this matter.

The new quarters for the Chaplain at St. Joseph's Hospital are more than comfortable and pleasant -- I can't help but think that all of this will be quite a contrast to an army cot!

With my kindest personal regards always, I continue to remain,

Respectfully yours in Christ,

W. Curtis

Father William Doran Curtis

WC000102

WC

St. Joseph's Hospital
Cor. Fifth and Washington Sts.
Mankato, Minn.

June 19, 1953

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

As you know, I have received my assignment to active duty -- and I am writing to give you the final details in this regard.

I have been assigned to Lowry Air Force Base in Denver, Colorado, and am to report there July 15th. From what I can make out of the notification sent to me, the complete address while there will be the following:

CH (1st Lt) William D. Curtis, AO-2253738, AFRes
3415th Tech Tng Wg (ATRC)
Lowry Air Force Base
Denver, Colorado

Since the assignment has come through, and you have requested me to remain here at St. Joseph's until July 1st, I would like to seek Your Excellency's permission to follow through on these plans for myself before my departure: --

Primarily, I would like to make my Retreat from July 1st to July 5th --

Between the 5th and 10th of July, I would like to have some dental work done --

If possible, I would like to leave Mankato on the 10th of July and drive to Denver.

If you would kindly permit me to remain in Mankato when I finish my work here at St. Joseph's, it would mean much toward realizing these plans.

I hope to get to Winona in the very near future -- and at that time, to be able to see you.

June 22, 1953

Reverend William D. Curtis
St. Joseph's Hospital
Mankato, Minnesota

Dear Father Curtis,

I was pleased to meet you on Saturday evening and to learn that all plans were completed for your induction into the Armed forces for your assignment at Lowry Field on July 15. You have my permission to take a vacation from July 1 until your departure for Denver.

I again wish to assure you of my earnest prayers that God may guide you in your new duties and that you may be an efficient and zealous chaplain.

With kindest regards and best wishes, I beg to remain

Sincerely yours in Christ,

Bishop of Winona

St. Joseph's Hospital
Cor. Fifth and Washington Sts.
Mankato, Minn.

I will be grateful if you feel you can grant permission for me to utilize the time between the first and the tenth of July as I have outlined above.

With my kindest personal regards, I continue to remain,

Respectfully yours in Christ,

F. Cruder

WC

Office of the Chaplain

LOWRY AIR FORCE BASE

DENVER, COLORADO

1 August 1953

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

Greetings and salutations of the best kind from the Rocky Mountain area! As of the present time, I am yet quite a green Lieutenant struggling along with all the major problems of the United States Air Force. However, in due time, I am confident that the shade of green will give away to the full knowledge that comes with the Air Force Blue!

Frankly, Your Excellency, I am more than happy with my work -- and am grateful for your kindness in permitting this work to be my particular priestly experience for a few years. My assignment at Lowry is a wonderful opportunity in so many ways. The Base here is a training base, and there are many young men for whom so much can be done. My office is quite the busy place all day, and I feel that I am accomplishing something very worth while. At least I hope so.

My particular work, of course, centers around a good deal of advice and counseling. I have been assigned the Chaplain duty to a couple of large squadrons, and the Base Prison. The Prison work I have enjoyed thoroughly. In general, the day goes by very rapidly -- and sometimes I would prefer an extra hour or two in addition to the usual twenty-four.

Father Travers, the senior Catholic Chaplain here with me, has been in the Service for about six years, and is a very fine man -- to say nothing of the fact of his exemplary priesthood. All in all, my start in this work has been characterized with many fine things.

I am enclosing my monthly report along with this letter. I want to keep in touch with you each month this way -- and in turn, although I know you are busy, I certainly would appreciate a word from "home" once in a while.

Please remember me to the priests of the Diocese -- especially the men around Winona. I am confident that my intentions and my work remain in your prayers, and I will continue grateful for the kindness of your prayers that my work may continue and grow as it has begun.

Respectfully in Christ,

F. Bill Curtis

WC000106

WC

August 7, 1953

Reverend William Curtis
Chaplain, Lowry Air Force Base
Denver, Colorado

Dear Father Curtis,

I was delighted to receive your letter and monthly report and to learn that you have become adjusted to your new work and find it interesting. I am sure that you will find plenty to do as that is the report which comes from the army Chaplains. I hope that it remains as interesting for you.

Everything in the diocese is about the same as when you left. has been at Saint Mary's Hospital, Rochester, for the past two weeks where he under went surgery for a kidney ailment. He is making progress in recovering and should be able to leave the hospital next week.

We will have two ceremonies at the Motherhouse in Rochester during the coming week; Reception on August 12 and Profession on the 15 of August. It is always encouraging to see an increase in the number of novices because of the great need there is for Sisters.

has not been well for sometime and the doctor informs me that his ailment is of a permanent nature because of his age. At present he is living at Saint Elizabeth's Hospital at Wabasha. Father Ed Mountain called a few days ago and reported progress in his new assignment at Monterey. In fact, he is anxious to open a Mission at Truman, but I have not as yet decided if it is feasible.

Your many friends have been asking about you and I will be happy to extend your greetings to them. I have received word that Father Sheehan has arrived back in England but has been given a new assignment there. I am hoping to see him and Father McHugh when I go to Europe in October.

With kindest regards and best wishes, I beg to remain

Sincerely yours in Christ,

Bishop of Winona

WC

Office of the Chaplain

LOWRY AIR FORCE BASE

DENVER, COLORADO

1 September 1953

Your Excellency —

Please excuse my hasty note this month. I am more than busy since Fr. Inaver's departure for 30 day leave. Being alone at Lowry can consume the time of the Catholic chaplain!

All continues to go well, there have been some slight changes, for the better, with the Base & have been handling. Will keep informed on details.

Please remember me to all at the chancery. Next month you will be heading toward Europe. I sincerely hope the trip will be most pleasant and relaxing for you.

Respectfully in Christ,

Fr. Carlo

WC

Office of the Chaplain

LOWRY AIR FORCE BASE

DENVER, COLORADO

1 October 1953

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

I am enclosing my monthly report, and it's just a very broad outline of the month's activities. Father Travers has been on a thirty day leave, and my being the only Priest on the Base has made the month more than busy.

Nothing is definite as yet about my heading for Chaplain's School. However, the more I think of the idea, the more I can't figure out such apolicy. Should I go to School in the November session, I will have been in the field four months -- and by now I know the ropes fairly well, I'm sure.

We got a letter from Bishop Griffiths the other day, along with a copy of a letter from Cardinal Spellman -- the contents conveying one message only: a complete shortage of priests in the Chaplain's Corps. And then -- there is a regular turn about to take a man out of duty and send him off to school for the sake of mere formality. It surely is hard to comprehend -- and a general waste of money.

This Colorado weather has been the most ideal thing I have experienced in a long time. Day after day is magnificently beautiful, and the evenings perfect. When all is settled, I'll be heading for the mountains one of these days. During the past month, it has been difficult for me to get away, being the only padre around.

I imagine everything is buzzing again in the Diocese, what with all the schools opening again. Is Father Dittman still at Cotter?

I understand you will be going to Rome this month -- how long do you plan on being over there? If any breaks come my way during my stay in the Service, I hope that I will get a European assignment. However, already I can see that no matter where I am assigned, there will be plenty of work to do. I continue to enjoy this work more than my expectations and hopes ever prompted me to believe.

I must sign off for now. Please excuse the hasty note -- and remember me to all.

Respectfully in Christ,
Father Carter

WC000109

WC

Office of the Chaplain

LOWRY AIR FORCE BASE

DENVER, COLORADO

31 October 1953

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

I don't imagine this letter will find you at home upon its arrival -- but sometime during the month of November you will be returning from Rome, I presume. If during your trip over and back you experienced weather similar to this Colorado climate, you will have had a beautiful trip.

Things continue to go along in their usual rushing pace. October has been an exceptionally busy month -- and November will be starting out with a bang! We are having our Mission for the boys starting the first week -- two Holy Cross priests from Notre Dame will be arriving Saturday to get things going bright and early Sunday. One of them, Father Callahan, is an old friend of mine, so I am rather looking forward to seeing him again.

I will not be starting Chaplain's school this month -- as of now, it is quite indefinite as to when I will begin. Although the more I am learning the hard way as to what a Chaplain must do, the more I feel the futility and waste of time in going to Chaplain's school. However, the Protestant mentality deems this particular experience to be extremely important.

Father Travers will be leaving here in January to attend Squadron's Officers School -- so I'll be here alone for ten weeks. A great experience to look forward to! It will be most interesting -- fortunately for all concerned, I'm very enthusiastic about all channels of this work.

Office of the Chaplain

LOWRY AIR FORCE BASE

DENVER, COLORADO

The enclosed bulletin I have forwarded to the Ordinariate to give a general impression of poor taste and a lack of policy relative to various denominations concerned -- specifically, Roman Catholic. I raised quite a stink about this -- but as you might have guessed, to no avail. If I continue on in the rank of First Lieutenant in my course of duty, it will most likely be attributed to my Irish temper bouncing around to the chagrin of all concerned. However, I feel it wise to let the Ordinariate have a gneral idea of whatever situation prevails.

I had better sign off for now. Please remember me to everyone, and continue to favor me and my work with your prayers. Have every assurance of my fondness for this work -- I continue to find it extremely worth-while.

With my kindest personal regards, I continue to remain,

Respectfully yours in Christ,

W. Curtis

WILLIAM D. CURTIS USAF
Catholic Chaplain

WC

November 5, 1953

Dear Father Curtis,

Your October report was awaiting my return from Europe and I have been much interested in noting the activities and the work which you have been performing at that Base. One can readily understand upon examination of the report how busy you must be.

I was fortunate enough to see Father McHugh while in England but unfortunate in the fact that I could not contact Father Sheehan during my short stay there. The European trip was interesting but busy as I had many places to visit on official diocesan business. Monsignor Freking is doing well in his new assignment.

I had a fine conversation with Bishop Griffiths in New York concerning the work of the chaplains and he also told me of the great need that there is for additional men to carry on. I hope during your tour of duty that you may get a European assignment which will be a busy one but also interesting for a time.

Father Dittman is still at Cotter and carries that together with his other work as Superintendent of Schools and Director of the Propagation of the Faith.

The audience with the Holy Father while in Rome was the outstanding event during my trip. He wishes me to impart to all the priests, religious and laity of the diocese his Apostolic Blessing.

With kindest regards and best wishes, I beg to remain

Sincerely yours in Christ,

Bishop of Winona

WC

Office of the Chaplain
LOWRY AIR FORCE BASE
DENVER, COLORADO

2 December 1953

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

I am enclosing my monthly copy of the Chaplain's life in the Air Force. Like Scripture and Tradition -- the written word doesn't completely comprehend all that can be said! November hasn't been too active a month -- report wise -- but there has been more than enough to do.

December should be a fairly slow month. The Base will be closing down -- with the exception of a few sections of ~~personal~~ party -- so it will be rather quiet. I am looking forward to Midnight Mass here on the Base. It should be a rather beautiful experience all the way around. I plan on remaining here at Lowry over the Christmas holidays to be on duty. Father Travers is taking about seven days' leave over that period of time. It won't be too difficult at all -- since all will be quiet on the Western front.

In January, Father Travers will be going to Squadron Commander's School at Maxwell Field, Alabama. That will consume the next three months of his time -- all of which will leave me here along at Lowry for that period of time. I know full well that it is going to be a hectic experience--- for I was alone here during the month of September when Father took 30 days' leave. However, in spite of the rush of work, and a bit of fatigue now and then, I do enjoy all the various phases of work to be done as a Catholic priest in the service. There are tremeondous opportunities --- and I awaken to that reality more and more every day. Only one gripe remains in my heart, and I presume ti will be there all during my Military Career until I return to the Diocese -- and that is the fact that the Protestant Chaplains do control enough to make it rather uneasy at times to accomplish the full scale of work that should be done in priestly capacity. It will be a great thing if eventually something can be worked out to guarantee the Catholic Chaplain a complete independence in his work. Much of the Protestnat

WC

Office of the Chaplain

LOWRY AIR FORCE BASE

DENVER, COLORADO

attitude can be overlooked -- but the awareness of its presence can well permeate the atmosphere. I guess my gripe is the constnat gripe of every priest who has ever put on the uniform.

As time goes on and I become more experienced -- which means more hardened, I suppose -- much of this Protestant blather won't get me down. But it sure affords a guaranteed share of consternation at the present time. However, I have used my Irish a few times already to let the general run of the Chaplain's Corps -- including the Wing Chaplain -- know that I mean business when business is to be done. In other words, I begin to sense their realization that they can't run over me too easily -- if at all. It's just as well to get that much settled in the beginning. Perhaps promotions won't be forthcoming as easily. But I don't contemplate being in this game for the sake of rank. Too many other things are more important. The wonderful young men I have dealth with, the converts I have had, the truly good people I have met -- all these things are tremendous encouragements, and make me realize more and more the real reason for dedicating a few years as a Chaplain. All of these wonderful people -- and more -- are the future of the Church. I'm sure the dividends will more than pay off.

I guess I have written more than enough for the time being. At the moment, it may be rather early to wish the season's greetings, but I surely pray God's many blessings upon you at the sacred season of Christmas and throughout the coming year. I ask continued remembrance in your prayers that my life and work may be blessed with every grace and happiness -- and that my zeal will not be discouraged.

Please remember me to everyone at the Chancery -- and assure the Padres that all is going well with this representative of the Diocese in the Air Force.

With my kindest personal regards, I continue to remain,

Respectfully yours in Christ,

Father Curtis

WILLIAM D. CURTIS USAF
Catholic Chaplain

WC

December 4, 1953

Dear Father Curtis,

I was pleased to receive your letter and report for November. I wish to congratulate you on the very fine showing that is made of the work which you are doing. I realize full well that we can never put on paper the many little things that go to help us succeed in the spiritual life. It pleases me very much to hear of your happiness and the results that are apparent, and I trust that this will always ben an encouragement to you to continue your priestly work in whatever field you may be.

My advice to you, however, would be not to let the apparent restrictions placed upon you by your superior officers get you down and, above all, be extremely careful and diplomatic in your dealing with them. One can always get much further and accomplish more by restrained and reasoned explanations, and particularly by keeping even tempered in spite of all difficulties. I know that this is your greatest difficulty but we must continuadly work on it, and I am sure God will help you to secure the desired ends in a more amicable way for all. It is most important that we enjoy the confidence and good will of our superior officers so that they may cooperate with us in the things that are really important.

Everything in the Diocese of Winona is progressing nicely including our new Cotter High School. Everyone is working hard and I believe that much is being accomplished.

While I was in Europe I was fortunate enough to meet Father McHugh but, unfortunately, missed connections with Father Sheehan. The former is well and apparently doing fine work at the base to which he has been assigned.

I pray that you may have a blessed Christmas and that the New Year may bring you continued success in your work. All at the Chancery send their greetings and best wishes.

With kindest regards and best wishes I beg to remain

Sincerely yours in Christ,

Bishop of Winona

WC

Office of the Chaplain

LOWRY AIR FORCE BASE

DENVER, COLORADO

31 December 1953

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

Enclosed, you will find a copy of my monthly report. The past month -- after December 18th -- was somewhat on the relaxing side. The vast majority of the boys were given Christmas leave, and anxiously departed for home. I took a group of the boys from some of my squadrons to the Airport on the 18th, and from the general view of things, it seemed as though Lowry Air Force Base had had an immediate and thorough transfer to Stapleton Air Field.

The quiet atmosphere of these past two weeks has been most appreciated; however, I feel that it is the typical lull before the storm. Father Travers is leaving Lowry Air Base next week, and will be gone until the end of March. His assignment is taking him to Alabama -- temporarily -- to attend Squadron Officer's Course. The net result, of course, is that I will be here alone on the Base -- alone, as the only Catholic priest, I mean. On top of that, the Base is going to hit its full quota of twenty thousand men again. So I am looking forward to a more than complete schedule for the next three months.

Just offhand, Your Excellency, FatherTravers and I have made tentative plans for my being away from here upon his return. I plan on returning to the Diocese at the end of March and first part of April in order that I might make my Retreat. At the same time, it will give me a chance to see you again, visit with some of the priests and friends, and have about twelve days to myself after the routine the next three months will pace for me. I hope to be able to see you at that time. As I say, the plans are tentativeas of now -- but in all probability will definitely materialize.

Christmas was very enjoyable. A fine crowd of the permanent party group remained at the Base. I had the honor of being the Celebrant at Midnight Mass here at the Base. Captains Smith and Rosenow both served the Mass for me. Incidentally, Captain Rosenow is from the Diocese -- the parish at Wells. The Altar was really decked out, the Captains in full uniform, and the Cathedral High School girl's choir did the singing

WC

Office of the Chaplain

LOWRY AIR FORCE BASE

DENVER, COLORADO

honors. The Chapel was jammed to the hilt — and in general, the entire atmosphere at the Midnight Mass impressed me very much with the fact that with the Mass at Christmas time -- nothing else really need be added.

I had better close this epistle for now. I am more than aware of the fact that you have a better utilization of your time than to peruse at any great length these long letter of mine each month. I remember speaking to you relative to correspondence before I left for the Service. Your primary note in the conversation was that correspondence could be a great booster for the Padre. Perhaps I dare hope that my wordy letters give you a general boost of conviction that all continues well with me. In passing, I want to note that I do enjoy the monthly letter from you, and am grateful for your kind remembrance that way.

Please remember me to everyone at the Chancery -- and in the Diocese as you travel throughout the area. I send you my fondest wishes that the New Year will bring many blessings upon you personally, and upon all in the Diocese in your spiritual jurisdiction.

With my kindest regards always, I continue to remain,

Respectfully yours in Christ,

Father Curtis

WILLIAM D. CURTIS USAF
Catholic Chaplain

I presumed that you might enjoy having a portrait of one of your priests in the Air Force Uniform. You need not worry about burning any vigil lights before it. However, if it should be a reminder to say an extra "Ave" I will have no objections!

WC

January 4, 1954

Dear Father Curtis,

I have received your letter and your report for December and wish to thank you for it. Your letters are always interesting as I enjoy hearing about your activities at the Base. Your Midnight Mass must have been impressive and I am sure did much for the spiritual morale of those who had to remain on duty during the holidays.

I am pleased to hear that you may be able to make a visit to the diocese during the spring. We will have a Retreat at the Seminary during Easter week beginning on Monday, April 19, and if you are able to attend, you will be welcome. This will be a strictly closed Retreat.

We have been enjoying very fine weather even though we had a few cold days. There is no snow as yet which makes it very fine for travelling.

I thank you for the photograph which you sent. It is a very fine likeness of you and will help to remind me of you and your work.

With kindest regards, I beg to remain

Sincerely yours in Christ,

Bishop of Winona

WC

Office of the Chaplain

LOWRY AIR FORCE BASE

DENVER, COLORADO

2 February 1954

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

From the way I feel, and the way the time has gone by, it seems only yesterday that I wrote to you at the time of my monthly report. This past month has been more than hectic since Father Travers' departure. It is pretty well agreed that a base of twenty-thousand men is one that demands more than one priest. I'll have to admit, that I have been pretty tired of late.

In your letter of last month, you mentioned something about a closed Retreat at the Seminary around the 19th of April. As matters stand now, it will be impossible for me to make that Retreat -- much as I truly feel the need for such a spiritual uplift. My plans are more or less definitely formed for the first part of April. That is the only time a departure can be arranged from this Base. I imagine I'll leave here toward the end of March and return here on the tenth of April. In that time, I'll make my Retreat. I presume it will be all right if I can arrange to make the Retreat at the Seminary.

A couple of the non-Catholic Chaplains have been assigned to Korea -- and have already left the Base. Of course, they will be repladed and their successors will have as much fun doing nothing as the predecessors -- but Korean departures are a token of things to come, I am sure. The Wing Chaplain feels quite sure that I should be getting orders for over-seas duty sometime in July. Korea or someplace in the Far East is most likely. However, any place will be welcmme, for there is a tremendous amount of good that can be done on any assignment. I see that more each day.

I must bring a rather swift end to this letter as time is drawing near for me to hear some Confessions and offer Mass. You are saved the effort of perusing more pages of my wordy letters.

Please remember me to everyone -- I look forward to my return in April. It will be good to be "home" again.

Respectfully always in Christ,

Father Curtis

WC

February 6, 1954

Dear Father Curtis,

Your letters are always most welcome and are read with much interest. From your report it is easy to see how busy you must be in attending to the various duties attached to your assignment. However, it is a satisfaction to know that it is work well worthwhile and I am sure that God's graces will always help you to perform them well.

I am sorry that you will not be able to make the retreat here in April, but you are welcome to come at any time and I am sure that the authorities at the Seminary will be happy to have you make your retreat there.

Everything here is about the same. We are just finishing a survey of the annual reports and I am happy that everything seems to be going well.

With kinest regards and very best wishes, I beg to remain

Sincerely yours in Christ,

Bishop of Winona

WC

Office of the Chaplain

LOWRY AIR FORCE BASE

DENVER, COLORADO

28 February 1954

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

Enclosed, you will find a copy of my monthly report. I am sitting here in my office at the midnight hour trying to get a few things done along this line — for the coming week is going to be quite heavy.

The latest item in the line of news, which I am sure will be of interest to you, is my being alerted for overseas. This past week, Father Chess, Deputy Chief Chaplain for Air Training Command, forwarded my alert to orders. The orders should be coming through within the next two weeks. I am to be assigned to the Far East -- which could mean Japan, Korea, the Phillipines, Okinawa, Guam -- and such like. My date of departure from the point of embarkation is not later than April 22. So it doesn't leave me very much time to wind up my work at Lowry, get back to see you, visit the family, try to make my retreat (although I might have to postpone that until I hit overseas). I will inform you immediately upon the reception of my definite orders. In all probability, I will be seeing you before the month of March is out. It will be wonderful to be back in the Diocese again.

My work continues to be more than demanding. These past few months of duty alone at this Base have been more than a work-out. Perhaps the trip over to Japan across the blue Pacific will be the source of a much needed rest and sense of relaxation.

I must close for now, regretting that I don't have much more to say at this writing. I am sure that you will be interested in the progress of my assignment, and I will write to you immediately upon my notification. May I ask that your prayers continue to be with me as I approach this new assignment. I am sure that the challenges of the overseas Chaplaincy are going to be tremendous!

With my kindest personal regards, and asking to be remembered to all, I continue to remain,

Respectfully in Christ, F. Cuss

WC000121

WC

March 4, 1954

Reverend William D. Curtis
Office of the Chaplain
Lowry Air Force Base
Denver, Colorado

Dear Father Curtis,

I was pleased to receive your letter with the monthly report which you have sent. It is easy to see from your report how busy you must be in taking care of the spiritual life of the people at the base.

I am sorry to hear that you have received orders for foreign service, but I hope that you will find the trip across the ocean restful and relaxing. It will be a novel experience to serve in foreign territory and I am sure that you will carry out your assignment with success. We will be happy to see you even though it may be for only a few days when you have your leave prior to embarkation.

With kindest regards and best wishes, I beg to remain

Sincerely yours in Christ,

Bishop of Winona

WC

Office of the Chaplain

LOWRY AIR FORCE BASE

DENVER, COLORADO

5 March 1954

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

Just a note to inform you to disregard the notification I sent you relative to my alert for overseas assignment. I received word from Father Chess that my orders for overseas were revoked -- the reason being the acute shortage of Catholic Chaplains in the Air Force. Air Training Command has been relieved temporarily of its quota for overseas assignments.

I plan on returning to the Diocese at the end of this month and for about ten days in April in order to make my Retreat and see a few friends. It will be good to get back, and I look forward to seeing you again.

With kindest regards, I continue to remain,

Respectfully in Christ,

Father Curtis

WILLIAM D. CURTIS USAF
Catholic Chaplain (1st Lt)

WC

Office of the Chaplain

LOWRY AIR FORCE BASE

DENVER, COLORADO

24 March 1954

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

I am enclosing my monthly report for March, and also notifying you of my temporary change of address. Tomorrow morning, I will be leaving for Lackland Air Force Base, San Antonio, Texas, to begin Chaplain School. It seems rather foolish to start that now, after practically a year learning the hard way. However, -- military regulations!

My address for the following two months (until around June 1st) will be:

CH (1st Lt) William D. Curtis, A02253738
Officer's Basic Military Course, Class 54E
Lackland Air Force Base,
San Antonio, Texas

I rather presume that the following two months will afford me a bit of relaxation from the pressure I have been under here at Lowry since the first of the year. Handling a Base this size by myself has been a bit on the busy side. Father Travers returned last night, and he will be here by himself until I return. However, he received a few words of advance news that I most likely will go overseas as soon as this Chaplain School is completed. It sounds strangely familiar -- since my overseas orders were revoked, and those same orders are just waiting for the completion of this Course to get back at me!

An acute Chaplain (Catholic) shortage still persists. Father Travers mentioned that in all probability, this Base will continue to function with only one priest. It is almost murder, but then nothing else can be arranged.

I will write in further detail from San Antonio. I ask your prayers and blessing upon the details of the next two months. Please remember me to all at the Chancery and around the Diocese.

Respectfully in Christ,

Father Curtis

WC

March 29, 1954

Chaplain William D. Curtis
Officer's Basic Military Course, Class 54E
Lackland Air Force Base
San Antonio, Texas

Dear Father Curtis,

I am very pleased to receive your letter with the information as to your present address and I hope that by the time this letter reaches you you will have been settled and enjoy a slight respite from the hectic days of active service. I am sure that it will be an interesting experience even though it will be a repetition of many things which you have learned by experience.

I have just granted permission to Fathers Paul and Frank Ryan to apply for commissions with the armed forces. I realize the great need that there is for chaplains and I hope that we may help to solve the shortage to some extent.

Everything here continues to go well but we are disappointed that you are not able to make the visit which you had planned. I hope that you can come this way in June after your school course is completed. You will be welcome to attend either of the retreats which will be conducted June 14-17 or June 21-24.

I have notified Monsignor Tierney of your change of address so that the Courier may reach you without delay. The new publication seems to be received well and I hope that it may continue.

With kindest regards and best wishes, I beg to remain

Sincerely yours in Christ,

Bishop of Winona

WC

April 29, 1954

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

Enclosed, please find my monthly report. For the past month I have been attending the Officer's Basic Military Course, as you know, and the result has been a temporary separation from an active Chaplaincy.

The time down here seems to drag during the days, but when a week has been accomplished, time seems to have gone by rapidly. All of the four priests here are more than anxious to be done with the Course. There is some of it that is very good, but in all honesty, the vast majority of the material given out pertains very negligibly to the Chaplain's life and work. I guess they are stressing the Officer part of our lives. It might interest you to know that I have been fortunate enough to head the Class at mid-section of the Course. This is not to brag in undue manner! It is sheer coincidence. However, it is good to keep the Protestant Chaplaincy from that position. The four of us priests are at the top of the class. I trust that my luck will hold out for the remainder of the Course in order that I might keep that place on the Class list!

I have enclosed some snapshots that I thought might interest you. You might pass them around the Chancery if anyone is interested.

Again, I find it very difficult to determine my immediate work. I have a very strong suspicion that my orders overseas will be rather immediate upon my return to Lowry after completing this Course. If they are not too immediate, I am tentatively planning to make the first Retreat back in the Diocese. It would be wonderful to be with the priests of the Diocese again -- and it certainly would be a great boost to my morale before going overseas.

It can truthfully be said that a Chaplain's life is a lonely life -- and one surely misses the Diocesan clergy. However, there remains so much work to be done in this apostolate, and I am grateful for the grace and the strength to carry on in this work for the next few years.

I will be contacting you next month with my report -- and will try to let you know what definite arrangements will be facing my Chaplaincy. I continue to ask your prayers that God may bless my life and my work -- and will always be grateful for your kindness in this regard.

With kindest personal regards, I continue to remain,

Respectfully yours in Christ,

Father Curtis

WILLIAM D. CURTIS
Catholic Chaplain (1st Lt) USAF

May 4, 1954

Ch (1st Lt) William D. Curtis
OBMC Flight 1-E Class 54-E
Lackland Air Force Base
San Antonio, Texas

Dear Father Curtis,

I was pleased to receive your letter with the pictures that you sent. You look well and happy and I am sure that the rest must have been good for you.

We will be very happy to have you attend either of the retreats here in June if you are able to arrange your schedule accordingly.

Everything goes well here although I have been very busy, but that is to be expected in the springtime.

With kindest regards, I beg to remain

Sincerely yours in Christ,

Bishop of Winona

WC

Office of the Chaplain

LOWRY AIR FORCE BASE

DENVER, COLORADO

2 June 1954

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

Enclosed, you will find my monthly report -- giving evidence of having completed the Officer's Basic Military Course at Lackland Air Force Base. I am glad to have the Course behind me.

My plans are more or less beginning to materialize. I plan on returning to the Diocese in order to make my Retreat with the priests -- I will be present for the Retreat that begins 17 June. I hope that all can be arranged for me to be with that group.

I called Scott Air Force Base -- Headquarters for Air Training Command -- in order to find out my status for overseas assignment. They expect me to be on the list anywhere from the latter part of July through August. Consequently, they advised that I take my leave time now, return to Lowry to await orders, and process out of this Base. That summarizes my plans. I expect to visit the family after making my Retreat, then return here.

I am more than anxious to get back to Winona and see everyone again. And I certainly hope plans can be arranged for some space for this humble chaplain to occupy at Retreat!

With my kindest personal regards, and looking forward to seeing you again, I continue to remain,

Respectfully in Christ
Father Curtis
WILLIAM D. CURTIS
Catholic Chaplain (1st Lt) USAF

WC

June 4, 1954

Reverend William D. Curtis
Lowry Air Force Base
Denver, Colorado

Dear Father Curtis,

I have received your letter with the monthly report and I am pleased to hear that you are back at Lowry Field after completing your Officers Course.

We will be very happy to have you here for the Retreat which I presume means the one that begins June 21. The first Retreat is June 14. I will place your name on the list so that accommodations will be available for you.

Looking forward to seeing you soon, I remain

Sincerely yours in Christ,

Bishop of Winona

WC

Office of the Chaplain

LOWRY AIR FORCE BASE

DENVER, COLORADO

28 July 1954

The Most Reverend Edward A. Fitzgerald
Bishops's Residence
275 Harriet Street
Winona, Minnesota

Your Excellency:

I am enclosing a copy of my monthly report -- and along with it the news that I will be leaving Lowry Air Force Base tomorrow morning for San Francisco, Parks Air Force Base. I imagine that I will be at Parks for approximately a week in order to process for my assignment overseas.

My next assignment will take me to Honeida Air ForceBase, Tokyo, Japan. I am looking forward to this new assignment, and feel that it should prove interesting and challenging from all angles considered. It is more than evident that I am going to have a tremendous task to accomplish in dealing with the moral problems to solve.

My address overseas will be the following:

CH (1st Lt) William D. Curtis
Office of the Catholic Chaplain
1503rd Air TRANSWG -- MATSPACQRN
% APO 226 - San Francisco, California

I ask that your prayers may accompany me in this new work. Please remember me to all at the Chancery and throughout the Diocese. It was wonderful to have been home this past month -- here's hoping for a speedy passage of time in the next two years.

With kindest personal regards, I continue to remain,

Respectfully in Christ,
Father Curtis
WILLIAM D. CURTIS
Catholic Chaplain (1st Lt) USAF

WC

HEADQUARTERS 1503D AIR TRANSPORT WING
PACIFIC DIVISION MATS
APO 226

20 August 1954

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

After many hours in the air and a three day stop-over in Honolulu, I have finally arrived in Tokyo. I signed in at the Base last Tuesday, August 17th.

It is already more than manifest that this world of the Japanese is going to be quite different from that of our own. One conviction is obvious as soon as one gets off the plane -- a breath of pure fresh air will not be mine until I return to the States. I had no idea -- but had been informed all the way over -- that Japan had one odor after another. Tokyo has a smell all of its own, and I'm sure none will take it from her! One of the major adjustments pertains to the olefactory sense, I assure you!

This is going to prove to be an interesting assignment in many ways -- and once I get my program underway, and myself somewhat settled, all will harmonize.

My address is the following:
Father William D. Curtis
Office of the Catholic Chaplain
1503d Air Transport Wing
APO 226, San Francisco, California

My assignment is at the Tokyo International Airport, but that isn't clear from the address. Mail should be sent by Airmail -- otherwise it will take a letter 30 days to get here.

Please remember me to all, and to you I send my kindest regards.

In Christ,

Father Curtis

WC

August 31, 1954

Reverend William D. Curtis
Office of the Catholic Chaplain
1503rd Air Transport Wing
APO 226 San Francisco, California

Dear Father Curtis,

It was a real pleasure to receive your letter with the news that you have arrived at your destination and that you are beginning to adjust yourself to the new environment and problems. It will be a unique experience to live in a foreign atmosphere so that one may know how things are in places other than the United States.

We are planning to hold the dedication services of the new Cotter High School on Sunday, and classes will begin next Tuesday. The registration is very good and we are very hopeful of the success of this project.

All the priests are well and we hope that they may remain so as we do not have any extras to fill in vacancies when they may occur. During this summer everything has been quiet and the priests have been taking their vacations. I trust that you will receive the Courier even though it may be a month late, but at least it will keep you informed as to current happenings in the Diocese.

Father McHugh called the other day. He has returned from Europe and is now assigned at Hunter Air Base in Georgia. Father Davy informs me that he expects to be sent to Europe in November, but with the refusal of the French Parliament to approve the EDC, changes may be made in the location of bases in France. This would affect his appointment.

With kindest regards and best wishes, I beg to remain

Sincerely yours in Christ,

Bishop of Winona

WC

HEADQUARTERS 1503D AIR TRANSPORT WING
PACIFIC DIVISION MATS
APO 226

31 August 1954

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

As you will note from matters to be observed on the enclosed monthly report, I have walked into the midst of a terrific assignment. In the course of my two years here, I hope that the grace of God will bless my efforts to do the best possible work with the most prudent means to make the Catholic men see the wrong in their lives.

It is completely amazing how general the low moral aspect of the situation is at this Base. To live with a Japanese girl is more or less taken for granted -- and to go home on any particular evening with the thousands of prostitutes who walk the Tokyo streets is considered part of the general run of one's liesure. To many responsible authorities on the Base, and to all who seriously think on thematter, the situation here is astounding. So I do have quite a problem to face -- and the apparent inability to bring any solution to bear on the matter arises from a complete and studied and adapted indifference.

The assignment here has many wonderful aspects, however. I have met -- as is usually true in the Military -- some very fine and inspirational Catholics -- and non-Catholics. I have had a few opportunities to get into Tokyo and to fly to a couple of Navy and Marine Bases located at other points in Japan. I am sure that in the course of my two years here I will have learned much that will prove of great value to my priestly life and convictions.

I certainly ask remembrance in your prayers that God may bless this work. Kindly remember me to all at the Chancery and in the Diocese.

Respectfully in Christ,

Father Curtis

WC

September 7, 1954

Reverend William D. Curtis
Office of the Catholic Chaplain
1503rd Air Transport Wing
APO 226, c/o Postmaster
San Francisco, California

Dear Father Curtis,

I was surprised and pleased to receive your report for the month of August. You surely have not delayed in beginning your work there. I can readily imagine the problem that you face, but all that we can expect to do is to endeavor with the grace of God to life up the moral attitudes of those in our charge. We must never become discouraged even though the actual results of our work do not seem to be as fruitful as we would desire. It is a real challenge to you which I am sure you can meet, particularly by a deeper spiritual life for yourself. We must remember that we can plant and cultivate but it is only God Who can give the increase.

We had the dedication ceremony for the new Cotter High School last Sunday and everyone seems very much interested in this necessary project. School opened this morning with a large registration and we hope that it may be successful.

With kindest regards and best wishes, I beg to remain

Sincerely yours in Christ,

Bishop of Winona

WC

HEADQUARTERS 1503D AIR TRANSPORT WING
PACIFIC DIVISION MATS
APO 226

1 October 1954

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

Enclosed, please find my report for the month of September. As time goes on and I get more established here, I certainly hope I will be able to forward better statistics. It seems that I go at full steam all week long endeavoring to keep up the men's courage, forestall any moral let-down in the one's who are gbruggling, and trying to bring others out of the doldrums of the slop-bucket immorality they have accustomed themselves to live. It surely takes quite a bit of enefgy out of the system.

I am very frankly growing more devoted to this work here. A certain conviction goads me on -- that if I can get the men to thinking along certain lines, much good can be done. After my first public lecture on the Base -- part of the Character Guidance Program of the Air Force -- Colonel and many other officers were quite outspoken in their gratitude that some body finally came out and jolted the indifferent thinking. I feel that I have plenty of backing in the program I intend to adopt through the lectures I must give to the men. With alack of fear and the glib quality of an Irish tongue blessed with the grace of God, perhaps the power of speech can accomplish a lot here. I know such an item is important.

Please continue to remember this work in your prayers -- and I will appreciate remembrance that my life continue to receive the blessings of God in this Military Apostolate.

Remember me to all at the Chancery and throughout the Diocese.

With my kindest personal regards, I continue to remain,

Respectfully yours in Christ,
Father Curtis
WILLIAM D. CURTIS
Chaplain (1st Lt) USAF
Catholic Chaplain

WC

October 11, 1954

Chaplain William D. Curtis
Headquarters 1503rd ATW
APO 226, c/o Postmaster
San Francisco, California

Dear Father Curtis,

I thank you for your letter and report which I have received and I am very happy to hear that you are having some effect on the moral conditions that exist in the camp. I am sure that Almighty God will bless you for the efforts that you are making and that you will gradually help to convert some from the condition that exists. I think that your report in regard to week day Masses is very good; and if you are able to increase the number receiving Holy Communion, you will have some tangible indication of your success.

Yesterday we had a mammoth Marian Day Rally at Mankato. Although the day was a very disagreeable one and a very heavy rain had fallen in the morning, we were able to hold the exercises at Loyola Field. The crowd attending was variously estimated at 10,000 to 12,000. We do know that we distributed 9,000 programs. The men marched in procession under the banners of the various parishes and I believe that almost 100% of the parishes were present. It was a grand success and I hope that it may have deep spiritual significance for the Diocese of Winona.

We have had a very wet fall with rain almost every day.

The new Cotter High School has opened with a successful registration and everyone is very happy with it. Father Gavin is in charge and he is assisted by

I had a letter from who is located at Fort Hood in Texas. He likes his work very much. as been assigned to the Air Force Base at Clovis, New Mexico. He reported there the past week.

You may be assured of continued remembrance in my prayers.

Sincerely yours in Christ,

WC000137

WC

HEADQUARTERS 1503D AIR TRANSPORT WING
PACIFIC DIVISION MATS
APO 226

1 November 1954

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

Again -- and it seems very rapidly -- the month has come around to its end. The enclosed report will serve as some indication relative to my work. I certainly hope a richer harvest will be reaped with my assignment here. Everything still remains quite indifferent.

Although, I really shouldn't say that too conclusively -- for I do feel that things have picked up quite a bit. The reception of Holy Communion at Sunday Mass has practically tripled; I still wish for better attendance at morning Mass; Rosary and Benediction Devotions have been inaugurated on Monday evenings -- with a good turn-out (but I still want more): -- so perhaps everything will go on in good measure. I do feel that I have made myself felt on this Base, and my position is more than respected. If time will only develop an increase in my influence in the thinking of these men, I will have accomplishedmy task.

I just returned from the Commanding General's Office prior to writing my report and this letter. His last name is althoughhe is not within the fold. He is a very fine man , however, and it is a consolation to have a man of his character for a Commanding General. He and I had a very fine talk over the problems of the Base -- and he expressed his gratitude for the spirit I have injected into the men and the thinking of the Base. So I do feel somewhat elated -- and when I mention things like this in my letters, you can begin to realize somewhat how earnest I am in requesting a memento in your prayers that God will continue to bless my work. For surely, the challenge is big -- and really defies words.

I have started a Choir among the men -- have fifteen voices amassed for the greater glory of God. They will sing for the first time this coming Sunday at Mass. I never thought I would have to emply my ingenuity in directing a Choir -- and trust that they will sound all right. I'm gradually working them up to Midnight Mass for Christmas. They are a very fine group of young men, and it is more than a pleasure to be with them. Their loyalty to the priest is very encouraging. The old Church is still producing some great young men.

HEADQUARTERS 1503D AIR TRANSPORT WING
PACIFIC DIVISION MATS
APO 226

This evening, Father Lamonde, the Navy Chaplain assigned at the Navy Base at Atsugi, Japan, three other officers and myself are planning a little dinner party at Yokahoma, Japan -- a half-way meeting point between Tokyo and Yokahama. I believe we'll have a very lovely dinner at the Green Dragon -- the Officer's Club at Yokahama. I'm looking forward to the evening quite a bit -- it is good to get some relaxation with the company of a fellow priest. The other officers are all very fine Catholic men -- so we all have much in common in close association. It certainly is true in many ways that the Catholic men in the Services can have some very fine and close associations with their priests in ways that are not afforded in civilian life. And thecommon bond of the military life enhances the bond of friendship and does much to deepen the faith.

I guess I had better cease rambling for the time being, and let you return to the business before you. Please remember me to everyone around the Diocese -- and best regards to all at the Chancery.

With my kindest personal regards, I continue to remain,

Respectfully in Christ,

Father Curtis

WILLIAM D. CURTIS
Chaplain (1st Lt) USAF
CATHOLIC CHAPLAIN

WC

November 9, 1954

Chaplain William D. Curtis
Hq. 1503 Air Transport Wing
APO 226, c/o Postmaster
San Francisco, California

Dear Father Curtis,

I congratulate you on your promptness in sending your monthly report and your very welcome letter. It is always interesting to hear how things are proceeding, particularly in the distant parts of the Far East.

I am happy to learn that you are making some progress with the men at the Post and I hope that you will not get discouraged if the results are not all that you desire. You know that it takes time for a seed to sprout and grow, and the same is true in regard to our efforts to develop the spiritual life among the people.

It is fortunate, indeed, that you have an opportunity occasionally to meet with the other priest-chaplains as I know that it means much to keep in close association with them.

We are enjoying very pleasant weather at the present time and hope that it may endure for the rest of this month. Presently many of the parishes are having bazaars, etc. to meet their financial problems which are quite prevalent in the Diocese of Winona at the present time. Everything seems to be proceedings satisfactorily and the response of the people to our mission appeal recently was most gratifying.

Yesterday I attended the funeral of _____ father in Waseca. He was 89 years of age and I am sure that he was well prepared to meet his God.

I have recently had letters from _____ all of whom seem to be busy at their various posts as I know that you are even though your report does not show as many people as when you were at Lowry. I believe that _____ leaves for Europe today for a two-year tour of duty in that area. He has had quite a long service in the Army since I believe he left here in 1945.

Fortunately, at the present time all the priests are well and I hope that they remain so since I will have only one for

ordination next June. I hope that you are receiving The Courier since that will keep you abreast of the news throughout the Diocese.

This week Fathers Feiten and Dittman are attending meetings at Pittsburgh and Washington. Next week I go to Washington for the Bishops' Meeting and hope to meet Bishop Griffiths there at that time. It always makes one feel well to receive a favorable report from the Military Ordinariate concerning the chaplains and I am sure that I can well be proud of all our priests who are serving in the armed forces.

With kindest regards and best wishes from all at the Chancery, I beg to remain

Sincerely yours in Christ,

Bishop of Winona

WC

HEADQUARTERS 1503D AIR TRANSPORT WING
PACIFIC DIVISION MATS
APO 226

1 December 1954

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

I can't very honestly explain where the month of November went in such a hurry -- but it certainly evaporated. The enclosed report is a minor indication of some of the work accomplished. The picture still presents the usual fight to maintain merely quasi-normal standards of decency. So behind the report resides a definite amount of energy expended to keep things going on the straight and narrow. In all honesty, it seems to be a one man battle for the Catholic Chaplain.

Last month the Chaplains (Catholic) stationedin this area of the Far East Command, innaugurated the monthly day of recollection program. We have a day of recollection on the third Wednesday of each month, and convene at Sophia University -- the Jesuit University in Tokyo. We have three conferences on the spiritual life -- a Holy Hours, Rosary and Stations in common. The Jebbies hire a caterer to serve a very wonderful lunch for us, and after the closing Holy Hour all of us go down town to the University Club -- which is the residing place for the bachelor Officers for the Far East Command of the Air Force in Tokyo -- and have a very fine dinner.

The day of recollection is very much an inspirational factor over here. We had an extremely good conference master, and it was a healthy sensation to hear a good lecture on spiritual and moral things. One can get so tired of the trivia dished out in military thinking -- so much is compromising and lacking in true inspiration. I often wonder if this isn't the reason why so many of the men go haywire. Theday of recollection was somewhat of an old-home-week for me. I met Fathers Ebner and Aschoff from the St. Cloud Diocese -- hadn't seen them in years, and didn't know they were over here. Also met Father Berringer from the LaCrosse Diocese -- former Rector of the Seminary. Perhaps you know him. In addition, I met Father Jim Guerin, S.J., whom I hadn't seen since '48. He was stationed at St. Peter and Paul's in Mankato, and gave quite a few retreats and Forty Hours around the Diocese. At the closing banquet, Archbishop de Furstenburg, the Papal Delegate, and the Archbishop of Tokyo joined us at the University Club for dinner. So you can see -- I am somewhat fortunate in getting at least a monthly contact with a lot of the Padres. I can assure you, it certainly is a boost!

December is going to be quite busy. I don't know whether or not I mentioned that I have turned Choir Director on this tour of duty. At any rate, I have had my Choir going for about a month now -- and the men are doing very well. I have about fourteen voices in all -- untrained, but willing. They have been singing many

fine hymns at Mass, and I try to teach them the traditional Latin Hymns of the Church. The singing has made quite a difference at Sunday Mass -- and it is a good morale factor among the Catholic boys at this Base.

We are preparing the St. Basil Mass for Christmas Midnight Mass -- the Third Credo -- and a few Advent Latin Hymns. I think the men will do very well. The Midnight Mass should be carried out in a wonderful Church-Military atmosphere this year. I have been promised an Honor Guard of the Air Police -- eight men. I have about eight Catholic boys in the Air Police Squadron, and Captain turns over backward to assist me at every opportunity. So the men will be on hand for the Mass. I hope to get some pictures taken, and if I do, I will send some on to you. You might be interested in seeing them. So between the newly formed Men's Choir, the Honor Guard, and the inherent beauty of High Mass (save for the desecrating element of my vocal chords!), the spirituality of Christmas in Japan will certainly be emphasized for the Catholic boys away from home this year.

I had better cease my rambling for the time being, and let you get back to the more important things demanding your attention. Please remember me to everyone around the Diocese -- and my special regards to all in the Chancery. I am sure Your Excellency is aware that my sincerest personal best wishes go out to you at the holy season of Christmas -- may Godcontinue to bless your life and responsibilities in directing our very fine Diocese.

With kindest personal regards, I continue to remain,

Respectfully in Christ,

Father Curtis

WILLIAM D. CURTIS
Chaplain (1st Lt) USAF
Catholic Chaplain

P.S. I meant to add this -- I am purchasing a magnificent Pontifical High Mass Set as a gift to the Cathedral. It will be sometime before the Set will arrive, but I hope that it may be used at Easter time. It is made of hand woven gold brocade and all the designing is hand embroidered. It will have some magnificent hand embroidered work of the portraits of the Blessed Mother, etc. It is difficult to describe it in words, but I surely hope it will add to the splendor of Pontifical High Mass in the Cathedral. The Set would come to about $1,500.00 -- $2,000.00 back in the States -- here it is a matter of only $250.00. I have wanted to give something really beautiful to the Cathedral from the Orient, and I can think of nothing finer than this gift. When it arrives sometime next year, I hope you will be able to share my appreciation of the beauty of the work done on these vestments.

WC

December 6, 1954

Chaplain William D. Curtis
Office of the Catholic Chaplain
1503rd Air Transport Wing
APO 226 Mats
San Francisco, California

Dear Father Curtis,

I thank you for your Christmas card and for your letter and report which you have sent. Time certainly passes quickly. It seems only a few days ago that I received your report for October.

I am happy to hear of the very fine arrangements you have to meet with other priests for a day of recollection and social gathering. It is a great help to one to meet his brother priests, particularly when one is far away from the home base.

I would judge from your report that the response to your efforts for spiritual development is most satisfactory. The number that you report as attending Mass and particularly Nocturnal Adoration on First Friday is most gratifying.

, who suffered a slight stroke on Thanksgiving Day, has retired as Chaplain at the Motherhouse. That gives me another problem of filling a vacancy. When I had the large class for ordination last June, I anticipated a surplus of priests, but somehow or other they are all assigned and hence I will have to make some shifts in order to provide for the Motherhouse. of Simpson had an operation last week but we are pleased that he is improving and should be able to resume his work soon. of Windom also has had to take a rest but I am hoping that it may not be of too long duration.

I am most grateful to you for your offer and gift of vestments for a Pontifical Mass at the Cathedral. I will be anxious to see them and I am sure that they will add much to the equipment of our mother church.

With kindest regards and best wishes for a Happy Christmas even though you are far from home, I remain

Sincerely yours in Christ,

WC

HEADQUARTERS
1503D AIR TRANSPORT WING, MEDIUM
PACIFIC DIVISION MATS
APO 226
OFFICE OF THE CHAPLAIN

22 December 1954

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

Enclosed, are a couple of clippings from the newspapers; they are explanatory. I forward them to you knowing that you will be quite interested in them.

I was more than fortunate to be the first of the Air Force Chaplains to welcome Cardinal Spellman to the Far East on his annual Christmas tour to this part of the world. I was amazed at His Eminence's tireless energy, and his genuine kindness to all whom he greeted. It surely was a tremendous boost for the Base to have him offer Mass in the Chapel.

Lieutenant and Airman served the Cardinal's Mass, and I served as the Assitant Priest at the altar -- remembering, what I could, of the rubrics so thoroughly practiced back at the old St. Thomas Pro-Cathedral during my days as assistant. The old days certainly proved to be a blessing, and it was a good feeling to have a sense of security and knowledge of rubrics in assisting the Cardinal.

The Chapel was decorated beautifully, and the Choir went completely out of its way to sound extra-magnificent. In his talk, Cardinal Spellman made a few extra remarks of praise along that line. It gave the boys a boost -- and for the first time I breathed a sigh of relief that all of the hours of practice had a glorious culmination.

I hope to be able to forward some large glossy prints later on -- if you feel so inclined, perhaps they would be interesting to place in THE COURIER.

I mention these few details, no to indulge in any braggadocio -- but to inform Your Excellency of the honor that was mine. I do feel that the entire pattern of His Eminence's stay at this Base was as beautiful and perfect as he will receive on his tour. In some small way that will, I hope, reflect upon the Diocese of Winona.

WC

Christmas is quickly drawing near, and Midnight Mass should be very beautiful. I hope to be able to forward some colored shots of the Mass later on.

I repeat the greetings of my card -- and wish many wonderful blessings upon your life and work for the New Year.

With kindest personal regards, I wish to remain,

Respectfully in Christ,

Father Curtis

WILLIAM D. CURTIS
Chaplain (1st Lt) USAF
Catholic Chaplain

WC

MILITARY AIR TRANSPORT SERVICE
UNITED STATES AIR FORCE
Washington 25, D.C.

27 December 1954

Chaplain (1st Lt) William D. Curtis
1503d Air Transport Wing
APO 226
San Francisco, California

Dear Chaplain Curtis:

Your first indorsement on your Chaplain's Monthly Report for the month of November 1954 carried the following statement:

"Chaplain Curtis takes a very mature and serious-minded approach to the many problems connected with his assigned duties. He displays a great deal of initiative and energy in fulfilling his responsibilities with a very minimum of supervision. He conducts himself in a most exemplary manner andis well liked and highly respected throughout the command. I am completely satisfied with Chaplain Curtis' work and consider him to be outstanding in all respects."

It is most gratifying for me to note such a commendation. This is particularly true because you come to your station at a most critical time. You have done a great deal to settle and quiet a number of issues. I am very grateful to you for it. You are off to a good start. My hope and prayer is that the Lord will continue to bless youre fforts and make you a power for good in your assignment.

Most sincerely yours,

MARTIN C. POCH
Chaplain (Colonel), USAF
Staff Chaplain

WC

January 3, 1955

Chaplain William D. Curtis
1503rd Air Transport Wing
APO 226, Mats
San Francisco, California

Dear Father Curtis,

I was very happy to receive your letter with the account of the visit of Cardinal Spellman at your post. I am sure that his presence did much to encourage you and the men who are so far from home. I am also sure that the Cardinal must have appreciated your ability to assist him at the Holy Mass. I will be happy to receive copies of the pictures and will have one of them published in The Courier.

We had a very fine Christmas here. It is agreat change to have a Pontifical Mass in our new Cathedral, quite a contrast with the old St. Thomas sanctuary where space was so limited.

I called on yesterday at the hospital in Rochester where he is now living. He is doing very well but is still unable to say Mass because of paralysis of his left arm. Father Ploof has taken up his residence at the Motherhouse and Father James Speck is at work at the hospital.

With kindest regards and very best wishes from all at the Chancery, I beg to remain

Sincerely yours in Christ,

Bishop of Winona

WC

HEADQUARTERS 1503D AIR TRANSPORT WING
PACIFIC DIVISION MATS
APO 226

3 January 1955

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

This probably will not be so long a letter as my last one was -- right at the moment I seem to be catching up on a thousand things that somewhat slipped by in the rush preparatory to the arrival of Cardinal Spellman and Christmas. I am more than happy to let you know that everything during the week of the Cardinal s arrival and Midnight Mass went off more than beautifully -- and once again, the Bsse is back at work after a great morale boost from the two events. I presume you got my rather over-anxious and enthusiastic letter detailing the Cardinal's visit. As you may well imagine I was more than overjoyed with the honor.

I am enclosing a copy of a letter I received from the Heacquarters of the Military Air Transport Service Command in Washington, D. C. The letter was forwarded to me by Chaplain (Colonel) Martin C. Poch, Staff Chaplain for the Headquarters Command. I forward the letter to you not by way of boasting, but to let you know that my work is satisfactory -- and certainly to continue asking the favor of your prayers for 1955. There is so much to be done, and my abilities and energies are limited. What I have started, I certainly want to be blessed with the continuation of God s favor and grace.

I want to extend to you my personal best wishes for a very happy and holy New Year -- and please convey these sentiments to all at the Chancery.

I am enclosing, too, my report for the month of December.

With my kindest personal regards, I wish to remain,

Respectfully in Christ,
Father Curtis
WILLIAM D. CURTIS
Chaplain (1st Lt) USAF
Catholic Chaplain

WC

January 10, 1955

Chaplain William D. Curtis
1503rd Air Transport Wing
APO 226 Mats
San Francisco, California

Dear Father Curtis,

I thank you for your letter and for the report for December which you have sent. I was very pleased to read the letter of commendation which you had received from the staff chaplain. I know that it is well deserved and I am sure that your zealous efforts will do much to improve the moral tone of the men in your charge even though sometimes one can become discouraged at the failure to receive 100 percent cooperation. I trust that you may continue the same devoted interest you now have and that God will bless you with success.

With kindest regards, I remain

Sincerely yours in Christ,

Bishop of Winona

WC

CARDINAL'S RESIDENCE
452 MADISON AVENUE
NEW YORK 22

January 25th, 1955

Dear Bishop Fitzgerald:

During my recent visit to Japan I had the pleasure of meeting a priest from the Diocese of Winona, Rev. William D. Curtis, and I thought that your Excellency would be pleased to know that he is zealously devoting himself to the service of those in the armed forces and is highly esteemed by those to whom he ministers. I told Father Curtis that on my return to New York I would write to tell you he is well and happy and that he sends you his respectful greetings and good wishes.

With kind regards, I am

Very sincerely yours in Christ,

F. Cardinal Spellman
Archbishop of New York

His Excellency,
Most Rev. Edward A. Fitzgerald, D.D.,
Bishop of Winona

WC000151

WC

January 28, 1955

His Eminence
Francis Cardinal Spellman
452 Madison Avenue
New York 22, New York

Your Eminence,

I thank you for your kind letter of January 25 in which you include word concerning our Father Curtis who is serving as a chaplain in Japan. I am happy that you were able to see him because I know from his letters to me how much it meant for him and for his boys in service. He had written to me that he deemed it a great pleasure to have been able to serve your Mass and to meet with you.

I trust that the trip was not too strenuous for you because it certainly does bring a great boost in morale for the priests and men who are serving so far from home.

With kindest regards, I beg to remain

Sincerely yours in Christ,

Bishop of Winona

WC

TROOP B DIVISION, AMS
APO 226
OFFICE OF THE CHAPLAIN

1 February 1955

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

I am forewarding my customary monthly report. Again, it gives but a very dim view of the general tenor of work. Such statistics can't give coloring to the real fight behind the written report relative to keeping up the courage of these men against so much that seeks to destroy.

I am sure that by now you have received the pictures I sent to you -- the one of Cardinal Spellman's Mass; the other, a photo of my self in uniform. I had to have these "official" military phots taken a couple of weeks ago, and it dawned on me that there were none such in the records of THE COURIER. I thought perhaps it would be well to have such photos in the file.

While speaking of THE COURIER, several times Your Excellency has mentioned that I might have noticed various bits of news in that paper. I have meant to mention in previous correspondence, but it has always slipped my mind at the time, -- I am not receiving copies of THE COURIER over here. I would be more than grateful were I able to do so. It would mean much to keep abreast of the times, for I do miss much that is happening back home in the Diocese.

I have checked on the Pontifical Mass Vestment set, and it should be ready sometime this coming month. I am in fond hopes that I will be able to have it arrive for use at Mass on Easter Sunday morning. The vestments are truly beautiful and will be a splendid bit of property for the Mother Church of the Diocese. There are many times when I sincerely wish I could do more.

All continues well -- at times I am quite tired after a day's grinding at this work. It seems so necessary to keep up a constant flow of energy in order to push the points across to the men. But having seen what I have seen over here -- and realizing as I never have before the tremendous dangers to the Faith, I am so grateful for the opportunity that is mine to be in this work.

WC

February 5, 1955

Chaplain William D. Curtis
1503rd Air Transport Wing
APO 226, c/o Postmaster
New York, New York

Dear Father Curtis,

The months certainly pass quickly and I am reminded of this fact by the promptness with which you send your monthly reports. It is always helpful to hear about the activities of my chaplains and to know that they are zealously working for the glory of God. We may at time grow weary and somewhat discouraged but then we can think of Christ in the garden of Gethsemane when His work seemed to be a failure; but there was an Easter of glorious rejoicing in the accomplishment of that which He had come on earth to do.

I am sorry that you have not been receiving The Courier. I have called Monsignor Tierney and find that they have recently secured your new address which I had neglected to give to them. Ordinarily the Army or Air Force does send a change of address, but in this case they apparently postponed their action until recently. You should, therefore, begin to receive The Courier regularly even though it may be a few weeks late. I received the photos which you sent and in the last issue of The Courier the one with you and Cardinal Spellman at Holy Mass was published.

Our new Courier is doing very well and just at present we are in the midst of the press campaign for subscriptions which from early indications will be successful.

I am happy to report that the priests of the Diocese are well except chaplain at Mother Frances Rest Home, who seems to be declining gradually.

Tomorrow we observe Scout Sunday here and I will invest 39 Boy Scouts with the Ad Altare Dei medal.

I too will be very happy to receive the pontifical vestments set which you are so kindly having prepared for us. I am wondering whether it also includes a gremial veil which is so essential at a Pontifical Mass. A gremial veil, as you know, is a rectangular piece of cloth of the same texture as the vestments and is used by the Bishop to cover his lap when seated at the throne.

I have received word that Father Paul has orders to report for duty in Germany with the Army sometime in April. Father Davy, as you perhaps know, went to Europe the first part of December. I trust that there may be no difficulties in the Far East, but from accounts in our papers things do not look too bright.

With many blessings and best wishes from all at the Chancery, I remain

Sincerely yours in Christ,

Bishop of Winona

WC

PACIFIC DIVISION, MATS
APO 226
OFFICE OF THE CHAPLAIN

1 March 1955

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

I was very grateful for your interesting letter last month -- and it is always good to hear from you. It seems that the vast majority of priests lose contact with the Diocese while on duty in the Service -- your letters do help very much to keep alive my memories, my interests, and the ultimate return to the parish.

I won't consume too much of your time with this letter. I am in the midst of our annual Preaching Mission. Father Sheridan opened the Mission last night, as you can judge from the report, and the response was more than heartening. Father Sheridan's arrival here for the purpose of the Mission is more or less like a reunion for me. He and I studied for the priesthood together for about seven years, he preached my First Mass, and we have been the closest of friends. So -- his arrival here is like a vitamin shot in the arm.

I am happy that you mentioned the gremial veil in your last letter. I had completely forgotten that item. It has been ordered. I have also ordered six gold cinctures to go along with the set. The set should be ready sometime toward the end of this week or next. I am anxious to have it on its way in order that I might feel assured of its arrival in time for use at the Pontifical Mass on Easter. I am in fond hopes that the set will truly be a beautiful addition to the possessions of the Cathedral.

I must close for now and get a few things done. Time is going by rapidly and busily these Mission days. The men will get a great deal of good from it all, I know.

Please remember me to everyone at the Chancery and throughout the Diocese.

With kindest personal regards, I continue to remain,

Respectfully in Christ,

March 3, 1955

Chaplain William D. Curtis
1503rd Air Transport Wing, Medium
APO 226, c/o Postmaster
San Francisco, California

Dear Father Curtis,

Your prompt and regular letters with the reports are always most welcome. The time seems to pass so quickly that one hardly realizes that a month elapses. Your report seems to indicate progress and I trust that your Mission was most successful. It was wonderful for you to have had a friend and classmate to preach the Mission for you and I am sure that you had many things to discuss to be mutually helpful to one another.

I am happy to hear that the vestments are about ready and I shall look forward to seeing them. You have not mentioned how you expect to send them here, but I would advise you that if they are to be sent by mail or express so that they pass through the Customs office at St. Paul great care will have to be taken in order to clear them from custom duties imposed upon importations. It would be necessary that they be sent to the Cathedral of the Sacred Heart, Winona, Minnesota, and also that evidence be forthcoming that they were ordered by the Cathedral for the use of the Cathedral. However, if you are sending them by someone who is returning to the States, he could bring them in under his quota allowed for import, that is, $500.00 value declared as his own. I merely mention these things in order that complications might not arise on this end.

With kindest regards and best wishes, I beg to remain

Sincerely yours in Christ,

WC

PACIFIC DIVISION, MATS
APO 226
OFFICE OF THE CHAPLAIN

15 March 1955

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Escellency:

This will be a comparatively short letter. I have just sent the vestments on to the Cathedral. They are going out of here by plane -- and will be transferred to parcel post delivery in the States. It conveniently happens that the Postal Officer here at the Base is an extremely devout Italian Catholic -- so to hurry delivery, he's putting the vestments on a plane instead of getting them on a boat. The vestments should arrive sometime withing the next ten days.

Regarding customs, etc., all of that has to be declared here at the Post Office and signed by another verifying officer -- so there should be no difficulty in that regard. I have crated the vestments in order to protect them.

I truly hope that you will like them. In all honesty, I think the work is extremely beautiful. I have ordered six gold cinctures along with the vestments -- they will be packed with the vestments. There are three boxes in all.

I will be awaiting your pleasure when this gift arrives.

Please remember me to everyone.

With kindest regards, I continue to remain,

Respectfully in Christ,

WILLIAM D. CURTIS
Chaplain (1st Lt) USAF
Catholic Chaplain

WC

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PACIFIC DIVISION, MATS
APO 226
OFFICE OF THE CHAPLAIN

1 April 1955

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

With a hasty perusal of the enclosed Monthly Report, you may gain some idea that the boys have picked up a bit during Lent -- but far from the degree I would like to see. Also, you may gain some idea of the very fine success met with at the time of the Mission.

The Mission was a wonderful spiritual challenge to the men, and it also did me a lot of good to sit down and listen to the eternal truths presented as Father Sheridan presented them. I feel that I made somewhat of a small retreat myself. Father Sheridan's presence was a great boost in every way.

I believe in my previous letter to you I mentioned that Father Sheridan and I have been the closest of friends. We studied together for almost seven years, and it was he who preached at my First Mass. Our reunion in Tokyo was something neither of us ever dreamed in the farthest deserts of possibility -- but the strange ways of Providence must be admired! We had some great times together, and it was a wonderful boost to me.

Father Sheridan gained first hand knowledge of the tremendous moral obstacles the Chaplain must face in an assignment such as this. It would really be hard to believe were one not on hand to see. Prior to coming here, he thought much of the situation to be exaggerated -- when he left, his convictions ran in the opposite direction. This is a sign of a strong reaction that some of the priests who have attained higher military rank don't seem to worry about. For some strange reason, their possession of rank and keeping that rank somehow or another takes over in their life. Recently, I have become very discouraged and quite upset over the reactions of a couple of priests who are Lieutenant Colonels in the Air Force. They don't seem to back my ideas or reactions to this situation. One of them is becoming a bit resented by some of the Chaplains around here. A Padre taking these attitudes is often more of a discouraging situation than the Military indifference to moral responsibilities.

I am getting themen lined up for Confirmation in May. Archbishop Doi of Tokyo will be administering the Sacrament at Epiphany Parish in Omori prefecture -- not too far from the Base. It will be an interesting combination of the reception of the Holy Ghost and the administration of the Sacrament in a Japanese parish, with wonderful Japanese Catholics, and the Japanese Archbishop of Tokyo.

The memories they will have of the reception of Confirmation should always bear the very fordeful impact of the universality of the Church.

Next week is Holy Week and it will be a week of extra rush -- but more than worth it. I thought I'd enclose the copy of the weekly Bulletin I put out for the men. Perhaps you might like to glance over it.

Monsignor Hale informed me that the vestments arrived safe and sound. I am so grateful for their timely arrival, and hope that the splendor of the Easter ceremonies at the Cathedral will be made more beautiful with the wearing of the vestments. On that day, I would appreciate an extra memento in your prayers at Pontifical Mass that my work over here continue to be blessed in every way.

I must sign off for now. I extend the warm joys of the Easter Season to you -- and please remember me to all at the Chancery and throughout the Diocese.

With my kindest personal regards, I continue to remain,

Respectfully in Christ,

Father Curtis

WILLIAM D. CURTIS
Chaplain (1st Lt) USAF
Catholic Chaplain

April 4, 1955

Chaplain William D. Curtis
1503rd Air Transport Wing
APO 226 c/o Postmaster
San Francisco, California

Dear Father Curtis,

I wish to congratulate you on the excellent taste which you have shown in selecting the pontifical set of vestments for the Cathedral. They surely are beautiful and will enhance greatly the solemnity of a Pontifical Mass. I hope to use them on Easter Sunday.

We are most grateful to you for your generosity in this regard and pray that God may bless youfor your thoughtfulness. I trust that you will enjoy a very Happy Easter and that the blessings of Almighty God may be with you and your men during these holy days.

With kindest regards and best wishes, I beg to remain

Sincerely yours in Christ,

Bishop of Winona

WC

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OFFICE OF THE CATHOLIC CHAPLAIN

2 May 1955

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

Again, I place my monthly report before your consideration. Now that Lent is over, the usual trend downward will take place in attendance reports for Mass and Holy Communion, etc. But that is a typical stock-market slump that seems characteristic of Catholic patterns of life all over!

I'm rather up to my neck in a lot of work and responsibility here. The newly-appointed Protestant Chaplain had to be sent back to the States due to recurrence of his cancer condition. Word has come down from Headquarters that there will be no replacement for him until at least the END of July! So that leaves me here alone as the only Chaplain on the Base. It does make quite a bit of difference -- and I have noticed a tremendous absorption of time each day. There aren't enough hours to go around. I don't mind the deal in the least -- in fact, given the situation as it exists over here, I'm rather glad to be exerting my influence. In a situation such as this the Catholic priest can really do a great deal of good by way of breaking down prejudice and misunderstanding.

Next Sunday I'll have about twenty-two of my people Confirmed. I have made arrangements for the men to be confirmed by Archbishop Peter Doi at Epiphany Catholic Church about five miles from the Base. We will be confirmed along with quite a few Japanese converts from that Parish. It should be interesting -- and for the Americans -- many of whom are converts -- it should be a strong demonstration of the universality of good old Mother Church. I am rather sure that the ceremony will have its humourous aspect! Archbishop Doi is typical Japanese in structure, and most of the American men will be taller than the Archbishop even when they are kneeling down! He is a wonderful man, however -- and it goes without saying over here that his spiritual stature outweighs the physical!

I had planned on taking some vacation in mid-July. However, I was asked to remain on the Base until the new Chaplain arrives. I really had intended to do this, anyhow, for it would be more than unwise to leave the Base without a resident Chaplaincy. Father Ramon Bloch from the Archdiocese of Denver and

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myself were going to go to Hawaii together. Both of us studied together at St. Thomas Seminary in Denver and hadn't seen one another for almost eight years prior to his assignment over here in Japan. What our plans will be now, is hard to tell. If he can arrange his leave time at a later date, we will still have some rest in Hawaii. I will be ready for it -- at times, I get rather over-tired. However, I guess that is more my fault for not really knowing how to relax.

I must sign off for now. Please remember me to everyone around the Diocese -- and especially to all at the Chancery.

With my kindest personal regards, and asking a memento in your prayers for myself and these wonderful men entrusted to my care, I continue to remain,

Respectfully in Christ,

Father Curtis

WILLIAM D. CURTIS
Chaplain (1st Lt) USAF
Catholic Chaplain

WC

May 12, 1955

Chaplain William D. Curtis
Hq. 1503d Air Transport Wing, Medium
APO 226
San Francisco, California

Dear Father Curtis,

Again I am grateful to you for the monthly report and your letter which outlines your many activities at the Base. I am sure that you are kept busy, but you must try to relax somewhat and realize that we cannot do all things at once.

Everything here is progressing nicely. St. John's at Rochester is at present in the midst of a financial campaign which from all accounts is most successful. A new church will be a splendid asset to the Catholic Church in Rochester.

With kindest regards and best wishes, I beg to remain

Sincerely yours in Christ,

Bishop of Winona

WC

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OFFICE OF THE CATHOLIC CHAPLAIN

1 June 1955

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

It seems to be getting more and more difficult to account for time anymore. I very frankly don't know where it goes, and each month as I sit down to drop a note your way, it does not seem possible that there has been an interlude of thirty days.

The summer weather is slowly creeping into Japan, and once the heat and humidity hit us, comfort will not be in sight until late Fall.

There has been quite a bit of excitement around the old Base this past month. The Officer's Club burned nicely to the ground a couple of weeks ago. As a result none of the Officers here at the Base has a Club to call his own. We eat at the Airmen's Club, the NCO Club, and at the Airmen's Mess hall. Of course, wherever I have been assigned, I have made it a point to eat at the Airmen's Mess two or three times a week -- just to eat with themen periodically. It's good for them -- and it is good for me. So the recent conflagration hasn't put too much a dent in my eating habits! I feel rather sorry for the Officer's, however, for with no club, it is difficult to haverelaxation. Tokyo is quite a distance from the Base -- and the morals are none too high. Visiting Officers are in a lurch. And, of course, this Base is flooded with visiting Officers every day. I hope a new Club can be built as soon as possible. The cause of the fire was due to faulty wiring. The Japanese can still learn a bit about electricity, I guess.

Confirmation ceremonies were very impressive. Archbishop Doi was the confirming Prelate. I assisted him and his assistant and Father Takai, pastor of Epiphany Church in Omori, Tokyo, Japan. I guess my height was quite a contrast to all the others in the Sanctuary. Archbishop Doi comes somewhere near my chest, and Father Takai is still smaller. Many of my men remarked that it looked somewhat humorous every time I removed the Archbishop's Mitre. However, all for thehonor and glory of God -- the tall Americans and the small Nipponese give strong -- even if humourous -- evidence of the universality of Mother Church.

WC

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OFFICE OF THE CATHOLIC CHAPLAIN

I am still alone on the Base. A new Protestant Chaplain has not been appointed as yet, and probably won t arrive until sometime toward the end of July. The work load gets heavy at times, and there isn't much time to one's self under the present circumstances. However, I enjoy being alone like this very much -- and in a certain sense probably have the envy of many other Padres. In all honesty, the Protestant Chaplains continue to drive everyone a bit crazy, and not having one of these guys around, makes life and work very enjoyable.

I am hoping, however, that another Chaplain will get here sometime during the summer in order that I might get some leave. I haven't been off this Base for a complete day since arriving last August, and feel the need for some rest and relaxation. Father Bloch and I plan on going to Hawaii for leave. We were both in the Seminary together -- St. Thomas in Denver -- and are both assigned over here. Pleasant coincidence. So I hope our plans for vacation will materialize. It will be good to relax, get some sun, and do a lot of swimming in Hawaii. I could think of no other place more pleasant. We can fly from here to Hawaii in ten or eleven hours -- and transportation will be nothing, since military flights leave this Base every day for that area. In fact, our Headquarters for this Command are in Hawaii. And Headquarters is pretty good to its Chaplains!

I had better sign off for now, and let you return to the more important business you have before you.

Continue to remember me and my men in your daily Mass and prayers. Spiritually and morally, I guess the horizons of this work will never be seen. There is a great deal to do each day by way of inspiration and encouragement along these lines of life. I certainly hope that God is blessing my efforts. But sometimes, it certainly is hard to tell what is coming of all of this. At the same time, I don't know where these men would be -- or the future of our Church back home -- were the priest not in uniform. I certainly continue tobe grateful to you for having given me this opportunity. It's a wonderful work -- even though a wearing challenge.

Remember me to everyone in the Diocese -- and special regards to the Chancery crowd.

Respectfully in Our Lord,
Father Curtis
WILLIAM D. CURTIS
Chaplain (1st Lt) USAF
Catholic Chaplain

WC

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OFFICE OF THE CATHOLIC CHAPLAIN

2 June 1955

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

In compliance with your desires, I wish to notify you of a new change of address. This change does not represent a change of assignments, strictly speaking, nor a change of location.

Recently, decision has been made to make this Air Force Base a Base under FEAF Command, rather than ontinue to maintain it under MATS Command. As a temporary gesture along this line until FEAF assumes full command in October, the temporary Air Base Group has been established to work out Command and policy. When FEAF assumes command in the Fall, everything will be in working order. I have been assigned to the Air Base Group preparatory to my coming under FEAF Command in October. The entire matter is merely ach ange of Command here at the Base -- but for clarification, I thought I had better notify of the slight change in address:

Chaplain (1st Lt) William D. Curtis
Office of the Catholic Chaplain
Headquarters, 1503d Air Base Group (MATS)
APO 226, San Francisco, California

In October, I will most likely have another Command address, and will forward the same to you when that change occurs.

With kindest personal regards, I continue to remain,

Respectfully yours in Christ,

Father Curtis
WILLIAM D. CURTIS
Chaplain (1st Lt) USAF
Catholic Chaplain

WC

June 9, 1955

Reverend William D. Curtis
Office of the Catholic Chaplain
1503rd Air Transport Wing
APO 226 San Francisco, California

Dear Father Curtis,

I am pleased again to receive your May report and your very excellent letter concerning your activities and life at the Post. I am sure that God is blessing you in your work and that the fruits of your labor will manifest themselves in the years that are to come. I sincerely hope that you will be able to have the vacation in Hawaii as you planned because relaxation of that kind will be most beneficial for you. It hardly seems possible that almost a year has passed since you went to the Far East, but I am sure that the next year will pass as quickly and that you will be able to return to the States to renew your acquaintances.

I believe that Father Sheehan will be home for duty in the Diocese in July. I will be able to use him because we had only one ordination this year. Monsignor Speltz informs me that the prospects for registration in September are exceptionally good as there are already 15 young men from the Diocese who have applied. God certainly has blessed us,and our prayers for an increase of vocations seems to have produced good results.

I just received a letter from Father Davy who is in Europe. Apparently he is at a secret station as he has never given us the exact location. He did state in his letter that the planes went to Tripoli in North Africa recently for 30 days of special training. He was there for five days with them and while there met the Bishop of Tripoli who confirmed a class at that Base.

Father Harold Paul writes from Germany that everything is going fine and that he likes it very much.

I believe that this is about all the news.

With kindest regards and best wishes, I beg to remain

Sincerely yours in Christ,

Bishop of Winona

WC

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OFFICE OF THE CATHOLIC CHAPLAIN

29 June 1955

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

I'm forwarding this report for June just a couple of days earlier than usual this month. My statistics can't change in the next two days, so I don't think I'll be compromising my honesty in any way! I am also forwarding a few snapshots I've had around me for a little while -- perhaps you might find them interesting. I really should send pictures more frequently to give you a better idea of things over here, but I never seem to get around to such details.

I am still here handling the entire Chaplaincy. I received word this week that a new Protestant Chaplain would be arriving -- in all probability -- in August. I will be grateful for his arrival. When he gets settled a bit, I'll be able to get away from here for a couple of weeks and take a vacation. I'll beglad for the change of pace -- and the opportunity to relax.

The summer heat is really setting in with a great deal of intensity. From now until October, we'll alll be mopping our brows and changing our khakis frequently. The heat plus the humidity make a rather uncomfortable situation. The various -- and innumerable -- odors of Japan have their hey-day from now on, too. It's quite a challenge todrive into Tokyo without gagging along the way. Or a drive into the country will really bring an onslaught to the olefactory nerves.

Time continues to go by very rapidly. It hardly seems possible that practically a year has spent itself. I can't account for the time! Being kept busy makes it impossible. I am confident that my next year will be as interesting as this past one. And then -- the expectation of the new assignment brings a lot of color toward the end of one's tour. Wherever the Chaplain hits -- overseas or Stateside -- there's a lot to be done.

WC

Father St. John, S.J. -- a Lieutenant Colonel in the Air Force -- was passing through here a couple of weeks ago. He works out from the Chief of Chaplains Office in the Pentagon. He mentioned that the shortage of Catholic priests in the Air Force at the present time is 108 of the bare minimum requirements. I believe when I came in two years ago, the shortage was 75. The problems seems to get more acute. I don't know exactly where the trouble is -- but two of the greatest problems that drive most of the priests out center around the unbelievable approach and contacts with the Protestant ministers who are Chaplains. They sorely try one's patience and charity -- and, of course, they are in administrative control for the most part. Red tape, fear, lack of good judgment -- to say nothing of the prostitution of religion -- drives most of the padres right out of the Service. I'd say the largest single factor for the shortage is the tangled web of existence alongside these "heretics". Believe me, they can be trying. The other problem that gets under one's skin is the deluge of paper work. Father Sheehan found that his great cross, I guess.

However, I continue to like this work very much. One thing I am learning -- with tremendous profit, I hope -- is the virtue of patience! I somewhat suspect that I'm growing a bit adept in diplomacy -- always could use some of that, as you know. Eventually, when I return to the parish, I shall have acquired a great deal from this experience. I hope that I will be able to continue on doing my share in the Chaplaincy.

I seem to ramble quite a bit once my fingers let loose over this machine. Enough of your time has been consumed with this month's "epistle".

Remember me to everyone around the Diocese, and do keep me and the men in your prayers.

With my kindest regards always, I continue to remain,

Respectfully in Christ,

Father Curtis

WILLIAM D. CURTIS
Chaplain (1st Lt) USAF
Catholic Chaplain

WC

July 7, 1955

Chaplain William D. Curtis
Office of the Catholic Chaplain
Headquarters
1503d Air Base Group (MAES)
APO 226, San Francisco, California

Dear Father Curtis,

Again I thank you for your report, and particularly for your very interesting letter and snapshots. From all indications you are standing the change of climate very well. The picture that you had taken near the Emperor's palace certainly is a very splendid one. I am happy to hear that you are finding your work interesting and satisfactory. I am sure that the experience will be a most valuable asset for you in future years of your priesthood.

I am expecting Father Sheehan to report in the Diocese about July 20. I presume he must be in the States by this time as he expected to leave Europe around the first of July. I am sorry that I did not have a priest available to send in his place, but with only one ordination this year, we will have to struggle along depending upon God to spare our priests.

The picture of your chapel was very interesting. It certainly must be most attractive to the boys who are located so far from home. Their generosity to the newly ordained priest ought to bring many blessings to them.

Everyone at the Chancery sends greetings and best wishes.

With kindest regards, I beg to remain

Sincerely yours in Christ,

Bishop of Winona

WC

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OFFICE OF THE CATHOLIC CHAPLAIN

1 August 1955

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

This month will mark my anniversary of arrival in Japan -- I signed in on this Base August 17th one year ago. If I were to give an honest appraisal of where the time has gone, I believe I would be completely stymied. If the following year goes by as quickly, my experiences in the Far East will have come and gone like a breath of air -- and I will not have accomplished all that I would like to do. However, I guess that is the usual complaint wherever one goes, for there is always so much to be done -- and so much to seeover here.

I am forwarding my monthly report for your inspection.

The heat has been intense over here -- as I understand it has been back home. Mother has written in her last few letters of the terrible heat down home in South Bend, Indiana. I imagine Winona is sweltering along the Mississippi shores, too. Over here in this Pacific area, the heat gets over oppressive at this time of the year because of the typhoon season. Even though the typhoons don't hit us directly (so far!), the create a great deal of atmospheric pressure that works havoc with the humidity. Most of the men look like walking dish cloths in soaken khaki shirts and trousers.

Enjoyed my first chance to get to one of the beaches last Saturday. After Mass, a group of the enlisted men and myself drove down to Enoshima -- about an hour's drive from the Base. First swim I've had in the blue Pacific -- and itwas wonderful, to say nothing of relaxing. Hope to go every Saturday from now on -- it's good to get away.

I have received word that the Protestant Chaplain will be arriving sometime in mid-September. That will enable me, finally, to leave this Base and get some rest. Father Bloch and I will go to Hawaii for a couple of weeks. When I return, I will make my Retreat with the Columban Fathers. I have arranged the deal with them. I spend some of my free time with them at their house of studies over here -- and I have two very good friends among the Japanese priests -- nearby Japanese parishes.

I must close for now. You will notice in my report, that I have finally officiated at two Japanese-American marriages. It somewhat goes against the grain in some ways -- but then, all things being equal, I guess these problems work themselves out. Both girls involved are becoming Catholics. I will be baptizing them sometime in November, I hope.

Please remember me to everyone, and I hope you will be able to get some vacation for yourself during this heat.

With my kindest regards always, I continue to remain,

Respectfully in Christ,

Father Curtis

WILLIAM D. CURTIS
Chaplain (1st Lt) USAF
Catholic Chaplain

WC

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OFFICE OF THE CATHOLIC CHAPLAIN

31 August 1955

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

The end of this month -- August 31st 1955 -- brings to a close another month's work, concerning which I am forwarding my report, and also marks another milestone to my life. This particular day happens to be my birthday, and brings me up to a grand total of thirty-six years. In about four more years, I'll be at that point where life is supposed to begin! I don't feel exactly full of the same pep and energy I did when I was ordained at twenty-seven, and at the same time, I don't feel so close to the threshhold of forty. But the years have a way of creeping up! And so here I am in Japan, a healthy American cleric, celebrating my birthday among the Orientals!

This coming month should bring some relief to my work. The Protestant Chaplain will be arriving -- if all goes according to anticipated schedule. I don't particularly care to be around these characters, but all runs smoothly in spite of theological differences. Every Padre has about the same feeling, I guess. It seems to be a tradition among the Chaplains. But at least, when the new Chaplain arrives, it will relieve me of a great deal of paper work, lecturing, writing of articles for the Base newspaper, etc. And, of course, I do want to get some rest and relaxation.

I have made arrangements to make my Retreat with the Columban Fathers at their House of Studies here in Tokyo. Due to the fact that I will not be able to leave the Base until the new Chaplain arrives, I cannot get away for the scheduled Retreat for the Chaplains in the Far East. In a way, I'm happy to be able to make my Retreat with the Columbans -- it will be a strictly closed Retreat, and I do feel a need of a complete spiritual exercise and surrounding after the past year. I'll let you know more about this matter when the time arrives -- the Retreat is set for October 9th

As I have noted on my report, a group of Catholic Officers and their wives have asked me to head their Christian Family Movement program. Father Aker, S.J., was chaplain to the group up until about a month ago. He was a professor of philosophy at Sophia University here in Tokyo -- the Jesuit University here. He has been assigned to the States again, and so I am taking over. I knew some of the couples and attended some of the meetings during the year -- out of interest. I am more than happy to be taking on this kind of work, and feel that a great deal will be accomplished for strengthening military family living. In many ways, our fine Catholic couples miss so much that the parish can do for the family unit. You would be more than pleased to meet these people, I know -- many are Catholic college graduates, and all are intensely spiritual-minded. It does me a lot of good personally to meet with them -- makes me feel like a genuine priest a couple of nights out of the month!

Enough for now.

Please remember me to everyone around the Diocese, and I am always grateful for a memento in Your Excellency's prayers -- for me, and certainly for the men entrusted to my spiritual care and leadership.

With my kindest regards always, I continue to remain,

Respectfully in Christ,

Father Curtis

WILLIAM D. CURTIS
Chaplain (1st Lt) USAF
Catholic Chaplain

WC

September 20, 1955

Chaplain William D. Curtis
Office of the Catholic Chaplain
Headquarters 1503d Air Base Group
APO 226 San Francisco, California

Dear Father Curtis,

I thank you for your reports of July and August and for your two letters which I have received. I am happy to hear that everything is progressing nicely and I trust that you have had a good vacation.

We have been quite busy in the Diocese and will be for the next month. Our Diocesan Rally for men at Albert Lea was a great success with a very large attendance. I hope that you are receiving The Courier regularly so that you are kept abreast of the news of the Diocese.

We have had a very warm summer here but today is quite comfortable and it is a beautiful fall day. We do need rain, but I guess we should be satisfied with things as they are.

I have just heard from that he has been transferred to Chicago where he will be near his mother who is not well. It is quite fortunate for him. He tells me of the great shortage of chaplains in the Air Force. I wish that it were possible for me to furnish more priests, but just now I have no spare priests available.

Monsignor Freking was home for the month of August and we were very happy to see him.

With kindest regards and best wishes, I beg to remain

Sincerely yours in Christ,

Bishop of Winona

WC

HEADQUARTERS
6048 AIR BASE WING
APO 226
OFFICE OF THE CATHOLIC CHAPLAIN

2 October 1959

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

Enclosed, please find my report for the month of September. I must admit that the month went by more than quickly -- since it afforded me the pleasant experience of getting away on my long-desired and much-needed vacation.

Father Bloch and I, along with his brother who is also a priest of the Denver Archdiocese, had two extremely fine weeks in Hawaii. I don't think I have ever enjoyed relaxation so much before in my life. We stayed at the -- run by a good Irish She gave us guest memberships at the exclusive Outrigger Canoe Club of Wakiki -- and it was there we did all of our swimming and loafing on the Beach. The sun felt good, and the ocean swimming was magnificent. Believe me, it was hard to leave it all -- although it was good to be back here this morning offering Mass for the men of the Base. The good considered us as her complimentary guests at the Hotel -- so the check was torn up. I intend to get her some fine gift as a token of appreciation -- because such generosity is seldom come by these days.

I will go on Retreat next Sunday -- 9 October and will be on Retreat for all of that week. As my Report indicated, I will be making my Retreat with the Columban Fathers who are gathering from their missions all over Japan at the House of Studies for their annual Retreat. It will be good -- a little more spiritual than the Chaplain's annual retreat -- from the point of view that there will be strict silence. I do feel the need for a complete silence during a Retreat after the rush of the past year. Please remember me in your prayers during that week, that God may bring some extra grace into my life for this wonderful work.

My address has been changed -- this does not mean a change of assignment for me. The Command of the Base is being transferred from the Military Air Transport Service Command to the Far East Air Force Command -- hence anew change in address. It is the following:

Chaplain (1st Lt) William D. Curtis
Office of the Catholic Chaplain
Headquarters, 6048 Air Base Wing
APO 226, San Francisco, California

If you would kindly inform Monsignor Tierney of the change, he might make a new address clip for THE COURIER.

I must sign off for now and get a few things done. Quite a bit of mail has stacked up on my desk, and it had better get some attention before the week is out.

The Protestant Chaplain's arrival here will relieve me of a considerable burden of work. I will be able to have more time to get over to the Hospital and the Prison -- and I hope to be able to be a bit more free to spend some time with the families. My remaining year in Japan will certainly be consumed with a good deal of wonderful work with our Catholic people over here.

Please remember me to everyone, and I continue to beg the favor of your prayers.

With my kindest personal regards always, I continue to remain,

Respectfully yours in Christ,

Father Curtis

WILLIAM D. CURTIS
Chaplain (1st Lt) USAF
Catholic Chaplain

WC

October 18, 1955

Chaplain William D. Curtis
Office of the Catholic Chaplain
Headquarters, 6048 Air Base Wing
APO 226 San Francisco, California

Dear Father Curtis,

As usual I am very pleased to receive your letter and report. I was also pleased to hear that you were able to secure a vacation and that you enjoyed it in such a favorable environment as Hawaii. I am sure that it must have been very relaxing to be freed from the routine work of the Air Force.

I have notified Monsignor Tierney concerning your change of address and hope that The Courier will reach you in due time.

Everything here remains about the same. We are now having real fall weather and I am busy with a schedule of Confirmations and dedications which I hope to complete before the bad weather starts.

I trust that your retreat was a spiritual rejuvenation and I am grateful to you for your remembrance of us in your prayers. All the members of the Chancery send you their greetings.

With kindest regards and best wishes, I beg to remain

Sincerely yours in Christ,

Bishop of Winona

WC

HEADQUARTERS
6048TH AIR BASE WING (FEAF)
APO 226
Office of the Catholic Chaplain

31 October 1955

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

Enclosed, please find my monthly report -- and a couple of snapshots taken at a recent Baptism which I thought you might like to see just by way of current interest in this Padre far away from the Mother Diocese.

As you can surmise from the enclosed report and attached Military Orders, I made my Retreat this past month. I was very grateful for the opportunity, and feel that the Retreat did me a great deal of good. It was a completely closed Retreat, and a Jesuit priest, Father Hughes from Sophia University here in Tokyo, preached the Retreat along the line of the Ignatian Spiritual Exercises. After all the rush and burden of the past year, it was good to be secluded at the Monastery -- and above all, wonderful to have silence. I really think that it was the silence that made the Retreat so successful an experience for me personally.

It was rather inspiring, too, to see so many of the Columban Fathers come in from all over Japan where they have their various missionary parishes -- to see them come in from their literal burden of work and steep themselves in the work of the Retreat. There's something about the missionary work that hits the depths of one's faith. These Irish priests certainly work hard over here. Incidentally, it was so humorous to find myself at times of prayer not having the Irish brogue. Reading at meals seemed quaintly humorous at times with the constant flow of the brogue. I spend quite a bit of time with the Columban Fathers who are stationed here in Tokyo, and I never cease to marvel and the brogue. It certainly never becomes tiresome.

Now that I am back, I'm trying to get things in order again. I have written to the Knights of Columbus to get some definite information about procedure for starting a KC organization ontthe Base. The KCs, unfortunately, are not organized military wise. It would be well to get them organized -- it is amazing how organized the Masons are in all branches of the Service. Influentially so, too.

I have received word, or rumour, whichever is best to use at the present moment, that Cardinal Spellman will be here again this Christmas season. I am certainly hoping that he does arrive. His arrival and presence is a tremendous boost for the men. I still remember last year when His Eminence arrived -- the effect lasted for a good long time.

I thrilled quite a deal to the issue of THE COURIER on the Franciscan Motherhouse -- the Diocese is being built up so well and so thoroughly. I keep so many intentions of everything in my prayers each day. All of this, plus my letters to you each month, keep my mind and my heart very much in the midst of things. God has certainly blessed your Episcopate in Winona. I sincerely do hope your administration will continue for many years to come. For that reason, take it easy on yourself once in a while.

I must close for now. Please remember me to everyone -- and do remember my men in your Mass and prayers occasionally. They are good men and boys -- but the temptations over here, frankly, are beyond description and imagination. It is not easy for them, and prayer, I know, is a great help.

With kindest regards always, I continue to remain,

Respectfully in Christ,

Father Curtis

WILLIAM D. CURTIS
Chaplain (1st Lt) USAF
Catholic Chaplain

WC

HEADQUARTERS
6048TH AIR BASE WING (FEAF)
APO 226
Office of the Catholic Chaplain

1 December 1955

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

Enclosed, please find my report for the month of November. The past month found me rounding upa few to be confirmed. I have a rather good advantage here at the Base in that we are comparatively near two Japanese parishes. One has its confirmations in the Spring; the other, in the Fall. There is always somewhat of a turnover of personnel here between departures and newcomers, that I like to take advantage of every opportunity to assure that the men be confirmed. The Japanese clergy enjoy having the Americans in their Confirmation groups -- it stimulates a great deal of realization concerning the universality of the Church among the Japanese Catholics, many, if not most, of whom are converts. And Archbishop Doi is extremely gracious in every respect in this matter. All the way around, everyone profits, I'm sure.

The enclosed pictures I thought you might enjoy. The picture of myself and the Japanese priest serves to renew some fond memories. Each year, I have the Catholic men of the Base contribute toward the outfitting of a newly-ordained Japanese priest with his entire set of priestly robes. We present him with cassock, alb, surplice, a complete set of vestments in each of the five liturgical colors, amices, purificators, etc -- the works. Father Uchiyama, the young priest with me in the picture, was our grateful recipient last year at the time of his ordination. Fortunately, he is assigned to one of the nearby parishes referred to above, and I see him almost every week. I am now in the process of putting the "bite" on the men to do the same thing again this year. We will present the vestments on December 8th at Sacred Heart Academy. I think that I will publicize the deal a bit in the Base newspaper this year -- and it will probably get into the papers downtown. Such publicity won't hurt -- in fact, I think it will do a lot of good. Within a short time, I hope to be able to send a picture for publication in THE COURIER -- along with a few facts. I hope Monsignor Tierney will have room for its publication. It is good for the folks back in the Diocese to get bits of news along this line about their Padrês overseas. The work of the Church has many ramifications.

We are somewhat on the alert for definite news concerning Cardinal Spellman's annual trip to the Far East. Should His Eminence take the trip this year, he will be here at the Base for Holy Mass again. I am rather in hopes that he will come over here to Japan -- his arrival and presence are a tremendous boost to the men.

Christmas is not far away, and I am getting ready for the work of the season. I pray a bit more strongly each day that some of the boys -- I really should say all of them -- will return to the Sacraments. The longer I remain here the more I see how easy it is for them to give up the fight -- as so many do. Once they get into the habit of "shacking up" with a definite girl, there seems to be no power to pry them from their life. At most, they make a confession before returning home, and then try to live ever after as though nothing happenedto them while here. There are the others, who do not live in constant sin -- but get discouraged because of their weakness relative to the all-too-available horde of attractive prostitutes. Many drink a little too much -- liquor is so cheap. The over-all combinations are hard to fight against for the younger men over a period oftwo years. However, Christmas is usually a soul-stirring season. I know that last year, a great many did get out of the doldrums. I hope for a repeat performance Christmas 1955.

I had better sign off for now -- these letters seem to ramble on without much cohesion of thought.

Please remember me to everyone throughout the Diocese -- and at the Chancery.

With my kindest personal regards, I continue to remain,

Respectfully in Christ,

Father Curtis

WILLIAM D. CURTIS
Chaplain (1st Lt) USAF
Catholic Chaplain

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For Lord Chapelain

Confidential petition in not

Dismissed 1/30

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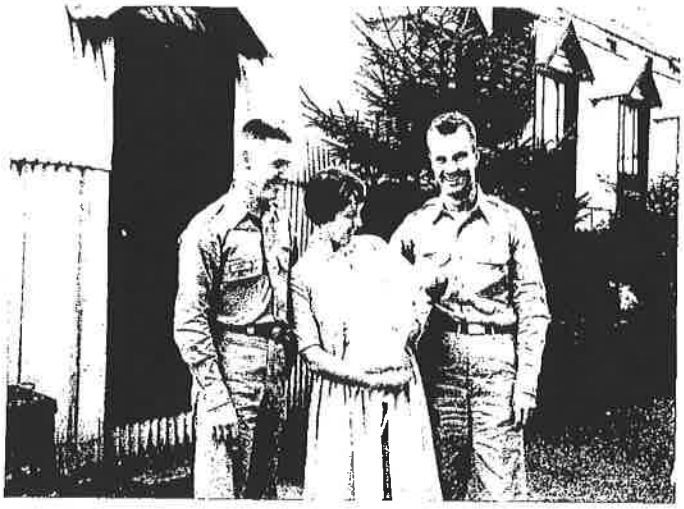

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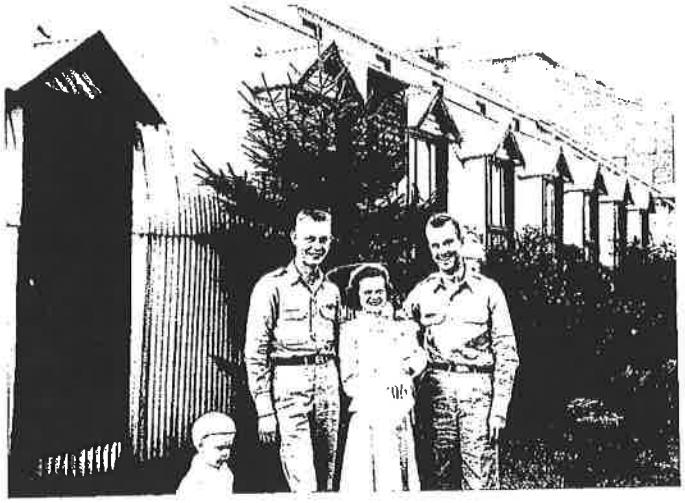

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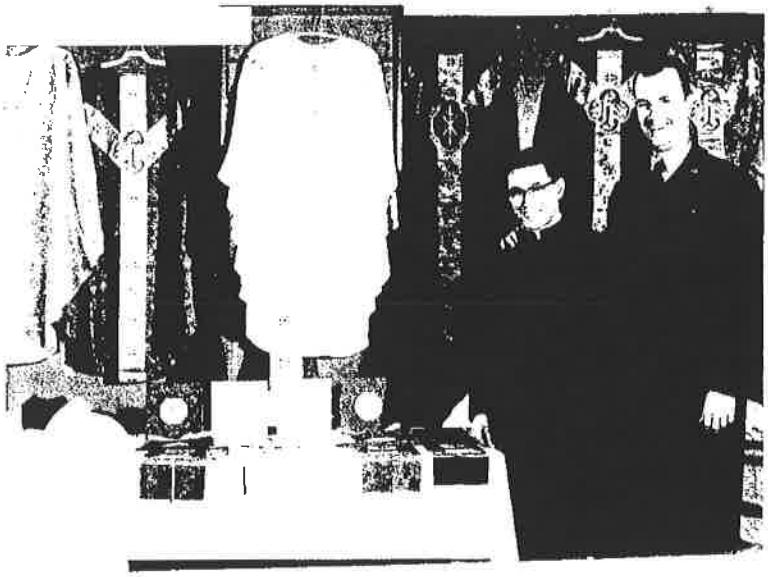

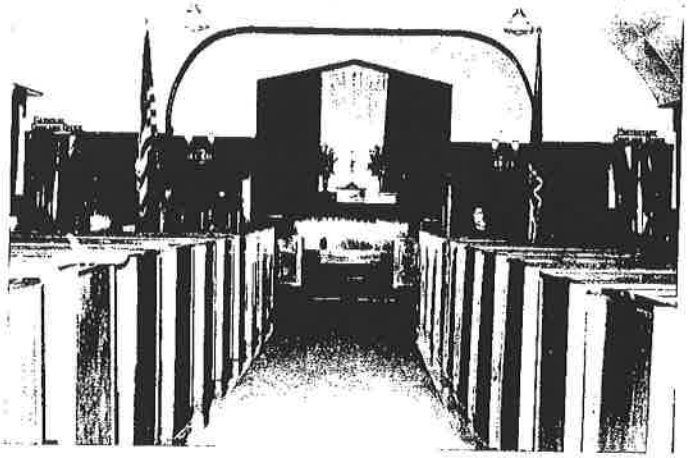

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SCHEDULE OF EVENTS FOR HOLY WEEK — PALM SUNDAY THROUGH EASTER SUNDAY:

ADORATION OF THE BLESSED SACRAMENT IN REPOSITION ON HOLY THURSDAY THROUGH GOOD FRIDAY PRIOR TO MASS OF THE PRE-SANCTIFIED: LIST OF ADORERS:

HOLY THURSDAY:

0730 - 0830 hours: .....
0830 - 0930 hours: .....
0930 - 1030 hours:
1030 - 1130 hours:
1130 - 1230 hours:
1230 - 1330 hours:
1330 - 1430 hours:
1430 - 1530 hours:
1530 - 1630 hours:
1630 - 1730 hours: ....
1730 - 1830 hours:
1830 - 1930 hours: .....
1930 - 2030 hours: .....
2030 - 2130 hours: .....
2130 - 2230 hours:
2230 - 2330 hours: .....
2330 - 2430 hours: .....
(BEGINNING OF GOOD FRIDAY)

2430 - 0130 hours:
0130 - 0230 hours:
0230 - 0330 hours;
0330 - 0430 hours: .....
0430 - 0530 hours: .....
0530 - 0645 hours:

MASS OF THE PRE-SANCTIFIED AND ADORATION OF THE CROSS AT 0645 HOURS:

CONFESSIONS DURING HOLY WEEK:

HOLY THURSDAY: 1830 hours- - - - - - - - - -2030 hours
GOOD FRIDAY: 1830 hours- - - - - - - - - -2030 hours
HOLY SATURDAY: 1830 hours until all are heard.

GOOD FRIDAY IS A DAY OF TOTAL ABSTINENCE FROM MEAT— PROVISIONS HAVE BEEN MADE FOR CATHOLIC PERSONNEL TO BE SERVED FISH AT THE NOON AND EVENING MEALS AT THE MESS HALL—PLEASE REMEMBER!

SERVERS FOR HOLY THURSDAY AND GOOD FRIDAY MASSES AND CEREMONIES: HOLY THURSDAY MASS AND MASS OF THE PRE-SANCTIFIED ON GOOD FRIDAY WILL BOTH BEGIN AT 0645 HOURS:

- - - - - - - - - - - - -

N.B. Practice for these days will be Monday evening, 4 April after Stations of the Cross.....about 1930 hour.

SERVERS FOR MASS, EASTER SUNDAY 10 APRIL 1955:

0800 hours Mass.....
1200 hours Mass.....
STATIONS OF THE CROSS (GOOD FRIDAY).....1430 - 1500 hours.

HOLY THURSDAY

The great day of Holy Week that recalls to mind the beginning of the Passion and death of the Son of God,.....Jesus Christ. On this day, the First Mass was said at the Last Supper. Christ instituted the Holy Eucharist, the Sacrament of His own Flesh and Blood; the Apostles were ordained the first Bishops and priests of the Church and Christ was betrayed by Judas Iscariot into the hands of His enemies and thus began the agonies that lead to His Crucifixion.

GOOD FRIDAY

This is the most Sacred Day of Holy Week...the day that centers its meditation completely on the brutal agonies of Christ---his scourging, crowning with thorns, carrying of the Cross to Calvary, being nailed to that Cross, and hanging upon the Cross for three hours until the release of death.

HOLY SATURDAY

A day that combines a silence with anticipated joy as the world looks forward to Easter——the Resurrection of the Son of God from His Grave——demonstrating over-powering truth of His Divinity, and encouraging all to follow in the path of His teaching.

FATHER CURTIS

You are My chosen people; You are My elect;
For you did I leave My Father;
For you was I born in a crib;
For you I fled into the land of Egypt
from the malice and snares of Herod.

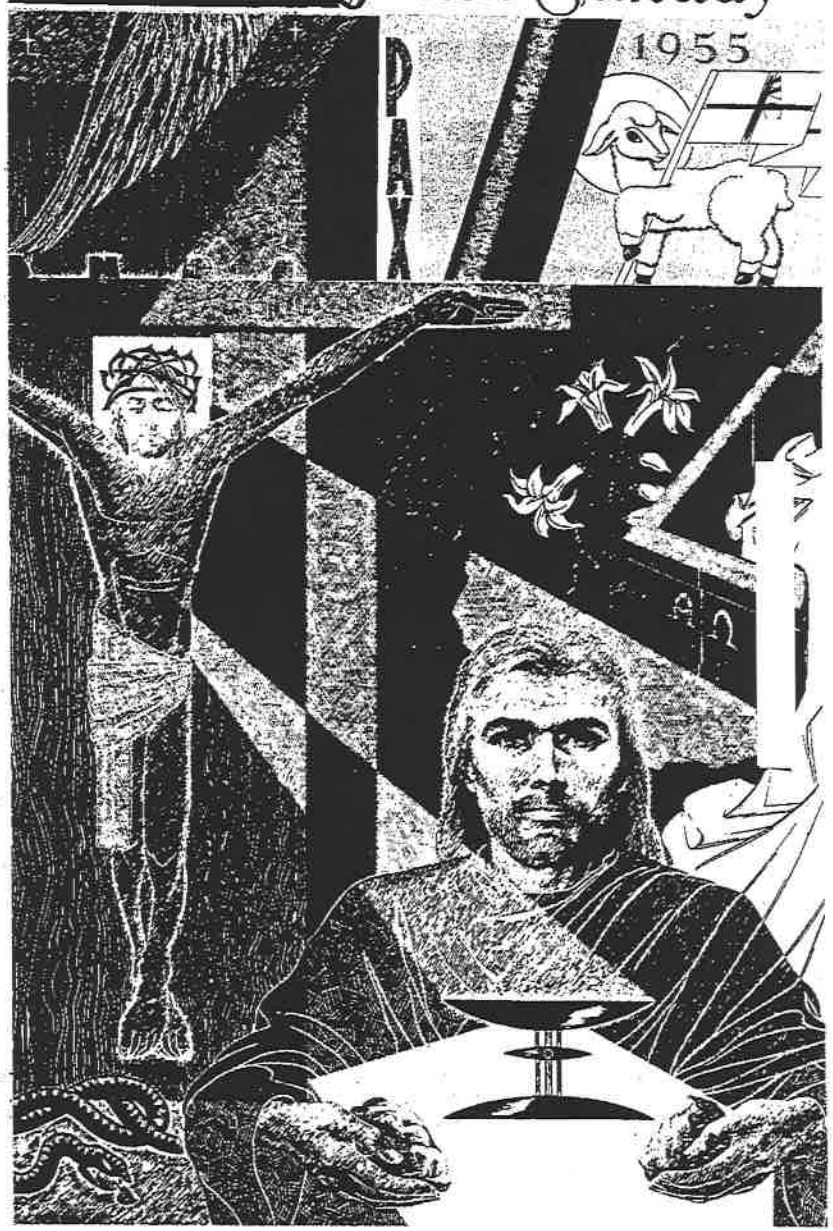
You are My chosen people!
For you did I leave My mother
to go into the desert to fast.
For you did I trod the lanes of Galilee
To teach and preach and cure and heal.

You are My chosen people; you are My elect!
For you did I break the bread and say:
"This is My Body!"
For you did I fill the cup and say:
"This is My Blood!"
For you did I sweat and pray in the Garden of Olives;
For you did they buffet Me and spit upon Me;
For you was I scourged and mocked;
For you did they crown My Head with thorns;
For you did I take the Cross through the streets;
For you did I thrice fall only to rise again;
For you did they rip the clothes from My Body
And drive nails into My Hands and Feet.

You are My chosen people —
For you did I cry out:
"My God, My God, why hast Thou forsaken Me?"
In bitterness for you did I sob:
"I thirst!"
And they sopped a sponge in vinegar.
For you on the loneliness of Calvary did I hang;
For you did I die as God and Man
That the justice of My Father's wrath
Might be infinitely satisfied.

You are My chosen people; you are My elect!
For you did I come; for you have I died;
That you might have life everlasting in Me.

APRIL 3rd Palm Sunday 1955



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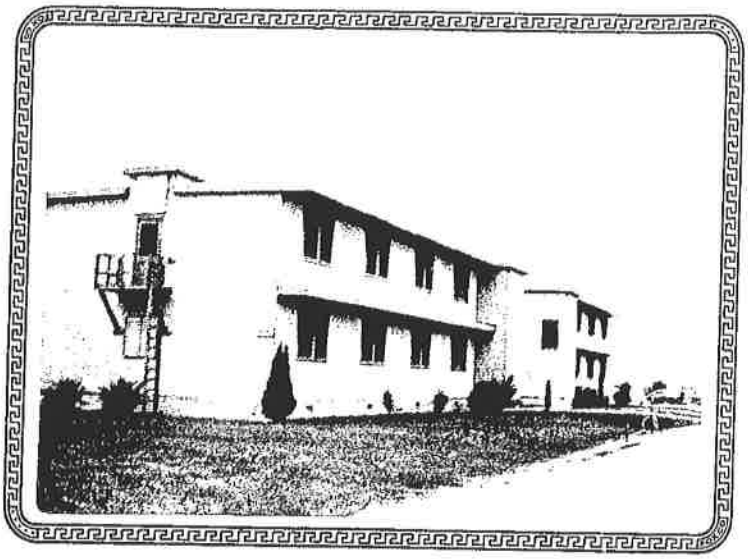

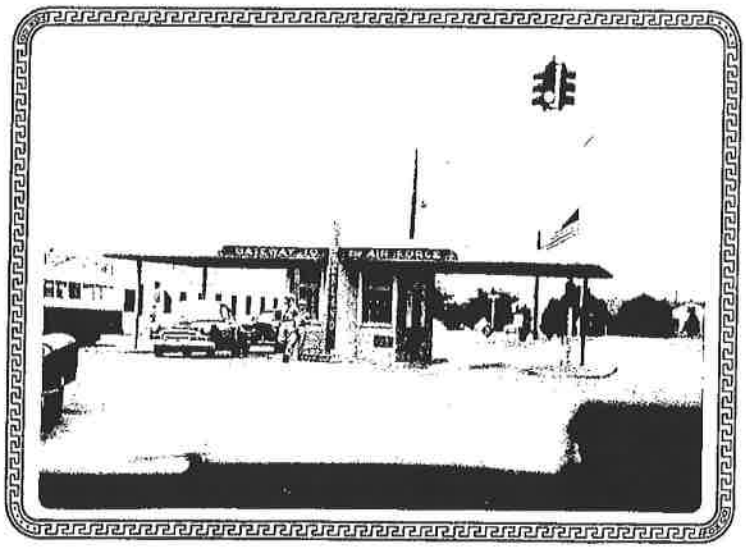


DIRECTOR
OF AIR FORCE
CHAPLAIN TRAINING
OBMC
DEVOTIONAL

WC

Most Reverend Edward A. Fitzgerald, D. D.
Bishop of Winona
Chancery Building
Winona, Minnesota

Your Excellency,

I Rev. William D. Curtis, a priest of the Diocese of Winona, ordained in 1947, received financial aid from the diocese during 2 (no.) years of my preparation for the Holy Priesthood. Since my ordination I have paid $ 100 00 towards that obligation.

I am enclosing herewith $ 10 00.

Signed Rev. William Daniel Curtis

P.S.--The records show that you have paid $ 100.00 so far. If there is an error in this, please send us the necessary correction.

Initial 250 00

WC **Archdiocese of Denver**

(PLEASE WRITE PLAINLY)

Reverend dear Father: Be kind enough to fill out this blank carefully and accurately and return to the Chancery Office, 1536 Logan Street.

✠ URBAN J. VEHR,
Archbishop of Denver.

Name (in full) Rev. William Dawson Curtis

Where born? Rockford, Illinois

On what date? August 31, 1919

WHERE and WHEN did you make your PHILOSOPHICAL studies? University of Notre Dame, South Bend, Indiana: 1938 - 1943

WHERE and WHEN did you make your THEOLOGICAL studies? Holy Cross College, Washington, D.C. - 1943 - 1945: St. Thomas Seminary, Denver Colorado - 1945 - 1947

What languages can you speak? English

WHEN, WHERE, and BY WHOM were you ordained a priest? May 3, 1947 - St. Elizabeth's Chapel, Wabasha, Minnesota - Bishop Leo Binz

For what diocese? Winona, Minnesota

If not ordained for the Archdiocese of Denver, to WHAT diocese or dioceses did you belong before coming to Denver? Diocese of Winona, Minnesota

When did you come to the Archdiocese of Denver? July 15, 1953

If not ordained for the Archdiocese of Denver, have you been incardinated? No.

WHEN and BY WHOM? —

WHERE have you been stationed and WHEN since your ordination for the Archdiocese of Denver or your advent into it? Lowry Air Force Base - July 15, 1953 —

Signed: Rev.

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WC

December 19, 1955

Chaplain William D. Curtis
Hqs 6048th Air Base Wing (FEAF)
APO 226
San Francisco, California

Dear Father Curtis,

Again I thank you for your report and your splendid letter. The months certainly pass and we will soon be entering upon the new year of 1956. I am happy to hear of the success that you are having in spite of the handicaps and I am sure that your interest in the young men will be something very enduring with them even though at this time it may seem somewhat discouraging.

We are presently having some extremely cold weather. In fact, this morning it was -18°. I am hopeful that it may moderate somewhat for Christmas.

I am sure that Monsignor Tierney will be happy to receive from you pictures and some comments on the work that you are doing in Japan. Such is always interesting to everyone and helps all of us to realize the problem that we have in taking care of our boys with the Armed Forces.

I had a letter from Father Ryan in Greenland. He seems to find it very satisfactory there and he certainly does not have the problem that you have of the evil associations for the young men. He tells me that the response for instructions is very good, but of course, they have nothing else with which to occupy themselves and so the chaplain has an opportunity to give them adequate instructions.

Everyone at the Chancery sends greetings and best wishes to you and I wish to assure you of a memento at the Midnight Mass at the Cathedral. From your pictures you seem to be well and I hope that your health may continue to be very good.

With kindest regards and best wishes for a Happy Christmas, I beg to remain

Sincerely yours in Christ,

Bishop of Winona

Trade With Reds

Says at Same Time Close U.S. Tie Can Be Realized

Prime Minister Hatoyama told the Diet yesterday that he was confident that the United States would understand his foreign policy of trading with the Soviet Union and Communist China while maintaining close relations with the Free World.

Hatoyama gave as an example to support his argument the statement by Prime Minister Sir Winston Churchill that while it was necessary to avoid a Russian-U.S. war with a "peace through strength," it was necessary to acquaint the Russian people with the meaning of peace by giving them clothing, amusement and friends.

The Prime Minister spoke to the Lower House Budget Committee as the Diet prepared to go into its yearend and New Year's holidays from tomorrow until January 20.

While stating his confidence of American concurrence in his foreign policy, Hatoyama emphatically denied he had sent his proxy of Cabinet representatives to U.S. Ambassador John M. Allison with assurances that his Government did not intend to offer a rapprochement to the Russians and Red Chinese even at the risk of wrecking U.S.-Japanese relations.

Foreign Minister Mamoru Shigemitsu also denied the report.

Referring to the relationship between the Japanese defense forces and the Constitutional ban on armament, the Prime Minister said that Japan could maintain self-defense war potential free from aggressive purposes without violating Constitutional provisions.

He intended, however, to seek a revision of Article IX of the Japanese Constitution because it was liable to cause "misunderstanding" both at home and abroad. The stipulation bans the right of belligerency and the possession of armed forces.

For this purpose, Hatoyama said he planned to set up a council shortly for revision of the Constitution to draft amendments in concrete terms.

Shigemitsu made reservations on the free issuance of passports for travel to Communist countries. The matter, he declared, calls for careful consideration from the standpoint of the peace and order of the state.

TOYAMA, Dec. 21 (Kyodo)—Justice Minister Shiro Hanamura revealed here today that the Democratic Party will establish a committee to study what points of the Constitution should be revised.

Nippon Times Photo

SPELLMAN HERE—Francis Cardinal Spellman, Archbishop of New York, arrived in Tokyo yesterday by a NWA plane en route to his fourth Christmas trip of Korea. Among those who met the Cardinal at the Haneda International Airport was Brig. Gen. Charles E. Craig, (right) who represented Gen. John E. Hull, Far East Commander.

Spellman Arrives in Tokyo For Christmas in Far East

By International News Service

Francis Cardinal Spellman, Military Vicar for Catholic servicemen, arrived in Tokyo yesterday for his fourth successive Christmas in the Far East and expressed the wish that he was three men, "so I could divide myself . . . for the Army, Navy and Air Force."

The New York prelate was greeted at International airport at 11 a.m. yesterday by Catholic servicemen and military and church dignitaries in Japan. He was smiling as he stepped off a Northwest Airlines DC-6, evidently pleased to be back.

"I only wish I could divide myself into three parts for the Army, Navy and Air Force."

His first function was immediately driving to a small quonset hut chapel at the airfield to say Mass for about 200 airmen who crowded in for the occasion. Some of them were dressed in work fatigue clothing, having rushed from duty for the opportunity to hear Mass by a prince of the church.

The Cardinal's heavy schedule calls for him to celebrate Midnight Mass on Christmas Day at the chapel of the U.S. 7th Division, somewhere in Korea, and to celebrate Mass twice more on the holiday—at First Corps headquarters and with the U.S. First Marine Division.

He will spend four days in Japan, five and a half days in Korea, and a half day with units of the U.S. Far East Fleet.

He will also call on U.N. Commander Gen. John E. Hull, Air Force Chief, Gen. Earle E. Partridge, Navy Far East Chief Vice-Adm. William Callaghan, President Syngman Rhee and many others.

At the airport Archbishop Maximilian de Furstenberg, Apostolic Internuncio to Japan, and Maj. Gen. Albert Pierson, 8th Army Chief of Staff, led the clerical and military dignitaries in the greeting party.

SELF-DEFENSE OK, GOV'T SAYS

The Hatoyama Cabinet agreed yesterday that Article Nine of the Constitution gives Japan the right of selfdefense against a war of aggression, although that constitutional clause renounces war as a means of settling international disputes.

Cabinet Ministers are expected to express this standpoint in their replies today to the interpellations at the Lower House Budget Committee session.

The Cabinet at the same time agreed to the establishment of a council within the Diet for the revision of the Constitution following the March general elections. The council is expected to take up the controversial Article among other provisions of the national charter.

The council, proposed by Prime Minister Hatoyama in the Diet yesterday, will consist of Diet members and civilian experts.

Political observers believed that a clear-cut provision that Japan possesses the right of self-defense against aggression will be inserted in the Constitution by the council, if an agreement is reached on the revision of Article Nine.

They also presumed that the council will study the problem of the Emperor's status among other pertinent questions.

Meanwhile, a special Cabinet session is slated today to decide its stand at the gubernatorial conference to be held tomorrow.

The Cabinet will hold its final session on December 28 and will

Socialists Confident Of Winning Election

NARA, Dec. 21 (Kyodo)—Left-Wing Socialist Party Chairman Mosaburo Suzuki declared here today he is confident that the Socialists will win the coming general election in March and form a Socialist Cabinet.

Suzuki said the Right-Wing and the Left-Wing Socialist parties will put up a single candidate between themselves in the Premiership election following

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seeking also to accelerate the remilitarization of Western Germany and its inclusion in the aforementioned military groupings."

men earlier expressed their suspicion about the possible involvement of Hatoyama, Shigemitsu, and State Minister

Spellman Begins Far East Tour

Francis Cardinal Spellman, archbishop on New York, conducts a mass at the Tokyo International Airport chapel after his arrival Tuesday morning from the United States. Cardinal Spellman, who is making his fourth annual Christmas visit to U.S. armed forces installations in the Far East, will celebrate masses at the Finance Building Wednesday morning before leaving for Korea.

On Christmas Day, the Cardinal will conduct three masses for troops in Korea.

On December 28, he will return to Tokyo and two days later will leave for visits to Okinawa, Formosa, Hong-Kong, Saigon, Manila and Honolulu before returning to the United States.

The Cardinal's arrival at Tokyo International Airport was delayed, and for a time it appeared the mass scheduled for the chapel there would have to be cancelled. However, when the prelate heard that hundreds of persons were waiting for him, he asked escorting officers to wait for completion of the mass as scheduled.

Shown serving him are Chaplain (1st Lt.) William D. Curtis (left), and A/1C Henry Coll, both assigned to the 1503rd Air Transport Wing at TIA. (U.S. Air Force Photo)

WC

HEADQUARTERS
6048TH AIR BASE WING (FEAF)
APO 226
Office of the Catholic Chaplain

30 December 1955

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

The final report for '55! I wonder what the New Year will bring?

Christmas preparations kept me very busy, but the rush was climaxed -- in customary beautiful Catholic tradition -- with Midnight Mass in our Base Chapel. The Chapel was full to overflowing, and many received Holy Communion. All was very gratifying -- but a certain note of sadness enters into even the traditional picture -- for there were a few of the boys out in the Church who did not come back --as yet -- to the Sacraments. I guess they'll wait until the day before they board ship for home, make their confession and try to go straight from then on. This immorality does keep a peculiar strangle-hold on some of theyoung boys.

Cardinal Spellman was here this year -- His Eminence did not offer Mass at Haneda, but I did spend about ten minutes with him here at the Base last Friday evening when he returned from Sendai, Japan where he has built an orphanage and hospital. Last evening all of the Catholic Chaplains stationed around here had our traditional dinner with him in the United Nations Room at the Pershing Heights Club. It was a wonderful evening -- and it must truly be said that he gives all of us a lift with his visit.

Next week, Father Bloch and I will take a nine day trip aboard military aircraft and head for India -- we will be in New Delhi for about three or four days. I am looking forward to the experience very much. With return from India, it won't be long before Lent, then our Catholic Preaching Mission, then Easter -- then my orders for a new assignment -- and around July or August be heading home. I can't begin to account for the speedy passage of time over here, but it certainly goes fast. I think it is because all of us are kept so busy. I am going to appreciate the rest between assignments, believe me.

WC

HEADQUARTERS
6048TH AIR BASE WING (FEAF)
APO 226
Office of the Catholic Chaplain

I presume that you received my pictures and the article enclosed pertaining to our donation of the vestments to the newly ordained Japanese priest. I thought perhaps it might make an interesting contribution to THE COURIER.

I must bring this to an end. Please continue to remember me and the men in your daily Mass and prayers. I want to wish you the most wonderful of New Years -- with many blessings upon you and your work. I know that one of the things I am looking forward to is my return to the States for new duty -- and to get back to visit everyone around the Diocese again. It will be a breathe of fresh air after Japan.

With my kindest personal regards, I continue to remain,

Respectfully in Christ,

Father Curtis

WILLIAM D. CURTIS
Chaplain (1st Lt) USAF
Catholic Chaplain

WC

31 December 1955

Chaplain (Brig Gen) Terrence P. Finnegan
Deputy Chief of Air Force Chaplains
Headquarters, Department of the Air Force
Washington 25, D.C.

Dear Father Finnegan:

The contents of this letter will seem so strange to write on this, the last day of the year. However, by the time you receive this letter, you will have already received notification of the withdrawal of my Ecclesiastical Indorsement.

I merely want to forward this letter to you by way of tendering my resignation from the Chaplaincy. I have felt for quite some time past that I should have done this before now. Although I have enjoyed my work as a Chaplain, I have to admit that my nerves don't seem to take the strain. I guess I'm just too high strung as the saying goes! This has been obvious to many close friends -- and a couple of the Catholic doctors here at the Base have remarked on occasion about my inability to slow down and to take things in natural course.

Consequently, I have asked that my Indorsement be withdrawn in order that I might return to parochial duty. I feel that this course of action is the best -- and though it may seem selfish, I would hate to experience a breakdown that might easily come about.

Thank you for being so patient with me in the course of my military duties. I feel somewhat like an unprofitable servant -- but I have tried very hard to do my best.

With kindest personal regards, and wishing you every blessing for the New Year, I continue to remain,

Fraternally in Christ,

WILLIAM D. CURTIS
Chaplain (1st Lt) USAF
Catholic Chaplain

WC

Military Ordinariate

UNITED STATES OF AMERICA
30 EAST FIFTY-FIRST STREET
NEW YORK 22, N. Y.

January 5, 1956

PF - Curtis, William D.

Reverend William D. Curtis
Chaplain, Hq. 6048th Air Base Wing
APO 226
San Francisco, California

Dear Father Curtis:

I was sorry to receive word that you have decided to submit your resignation from the service but I quite understand the pressures and strains under which you have been working and I think that under the circumstances it is more prudent for you to take this step now than to postpone it until a later time when you would have a real breakdown.

I want you to know that we are not withdrawing your ecclesiastical endorsement because we only do that in cases where faith and morals are concerned. Withdrawal of ecclesiastical endorsement always bears with it some connotation of wrongdoing. A check through your record indicates no such basis for taking the drastic action of withdrawing your endorsement.

It is my suggestion, therefore, that you submit your resignation to the Chief of Air Force Chaplains and indicate in your letter of resignation that you feel it is in the best interests of your priesthood that you be released from the service. You might say that military life has taken a very severe attrition on your spiritual life at such a rate that you feel that your priesthood is involved. The Air Force will act promptly on such a letter. If you were to aver reasons of health for your desire to be separated then you would have to undergo a rather prolonged examination by medical men along with the red tape involved.

Your record has been excellent and you have shown great priestly qualities so that I think that the step you have now taken in time will be worth nine taken at a later date.

Will you be good enough to let me know as soon as you hear the effective date of your separation?

With all good wishes for the New Year, I am

Sincerely in Xto.,

WC

HEADQUARTERS
6048TH AIR BASE WING (FEAF)
APO 226
Office of the Catholic Chaplain

10 January 1956

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:-

I am in fond hopes that my last letter did not come too much as a shock to you, and that you have trusted my judgement in the matter to which the letter referred. For quite some time, I have not been able to avoid thinking over a remark you made around the time of my departure -- the remarked was passed in good Irish humour but with a great deal of observation, I guess -- that you were letting me go into the Military, but you did not feel that I was a Military man. I guess time has proven the statement to be somewhat true. Although, I do like the life and feel a great need for the work -- I guess I'm not equipped with the steel-like nerves to continue the burden so pressing in the Military. And there has been a great deal of worry, too, about my priesthood.

The enclosed letter I have received from I think it only fair to forward it to you for your perusal -- and I would like to have it incorporated with my records at the Chancery, if you would be so kind. I will let you know more details as they work themselves out, and hope that I may be able to resume my work in a parish when I return.

Again, I hope that I am not heaping stones of disfavor or ridicule upon my Irish brow.

With kindest regards, I continue to remain,

Respectfully in Christ,

Father Curtis

WILLIAM D. CURTIS
Chaplain (1st Lt) USAF
Catholic Chaplain

WC

January 10, 1956

Chaplain William D. Curtis
Office of the Catholic Chaplain
Hqs. 6048 Air Base Wing (FEAF)
APO 226 San Francisco

Dear Father Curtis,

I have just received your two letters of December 30 and December 31. The latter arrived first and I was very sorry to read that you would find it necessary to sever your connections with the armed forces. I realize the many problems that arise for a chaplain. We should try to adjust ourselves to the circumstances as we find them and do the best we can under those circumstances. I have not heard anything from the Military Ordinariate in regard to you and hence I am still somewhat in the dark.

In your letter of December 30 you mentioned that you were planning a trip to India and I hope that it materialized as I am sure that a change of scenery would be beneficial for you after the strenuous work of the Christmas season.

I shall ask Monsignor Tierney to publish the picture that you sent and I am sure that it will be informational for the people of the Diocese.

We are now receiving the annual reports and everything seems to be progressing nicely.

With kindest regards and best wishes, I beg to remain

Sincerely yours in Christ,

Bishop of Winona

WC

604STH USAF DISPENSARY (CLASS A)
604STH AIR BASE WING (FEAF)
APO 226

13 January 1956

TO WHOM IT MAY CONCERN:

1st Lt William D. Curtis, AO2253738, the Roman Catholic Chaplin at Tokyo International Airport, has consulted me on several occasions during the period July 1955 up to and including the present date. During all of this time he has been concerned about excessive nervousness. It has been my observation that he has a very tense, active and extravertive personality, finding it very difficult to relax. My impression is that he has a very strict, uncompromising conscience, almost to the point of being scrupulous. The many problems, especially those of immorality and amorality, that arise when a force occupies a foreign land, particularly a pagan country, present to such a man as Chaplin Curtis an almost overwhelming challenge, as well as a violent affront to the virtues that he holds precious. He feels that he must drive himself to the very limit of his physical endurance to try and remedy the situation in which he finds himself. Any attempt to relax or moderate his activities in this struggle serve only to make him more tense in that he feels he is not setting forth his best efforts. In view of these facts, I believe that should he be subjected to continued exposure with this environment, he is liable to the danger of complete mental and physical breakdown. In all likelyhood, the Chaplain's life in general presents a stress that is too great for Father Curtis and it is my opinion that it would be to his best interest to return to civilian life and the work of a parish priest.

1stLt, USAF (MC)
Flight Surgeon

WC

6048TH USAF DISPENSARY
APO 226

13 January 1956

I have known Chaplain Curtis for approximately four months, professionally and otherwise.

Father Curtis is a very conscientious individual and he has accomplished his duties well while stationed in the Far East.

Father Curtis is a d has always been a rather nervous individual. While stationed here he has been under considerable stress and strain because of the multitude of problems that have confronted him. The laxity of morale, and the problems ensuing, especially as applicable to young men who have never been subjected to an environment such as this has worried him considerably and he has endeavored tirelessly to remedy the situation. He has undertaken a very active and aggressive campaign desiring to improve the spiritual and moral lives of the people here. Father Curtis has made a lot of friends amongst the personnel of the base. He has encouraged individuals of all creeds to come to him with their problems and he has attempted to help them to the best of his ability.

Those of us who are closely acquainted with him have become aware of the increasing tension under which he has been working lately and have agreed and recommended that a change at this time is indicated.

We feel that he would be able to perform his duties very well as a Parish Priest but that he might suffer more serious consequences if he remains here much longer -- and if he continues to drive himself as before and worry over the existing problems and duties.

6048 USAF Dispensary

WC000193

WC

HEADQUARTERS
6048TH AIR BASE WING (FEAF)
APO 226
Office of the Catholic Chaplain

19 January 1956

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:-

I received your letter and was very grateful for its kindly consideration. My paper work for release is being sent through channels, and I should be hearing of definite dates of release sometime in the near future. I will let you know these details as they arrive.

The enclosed pictures have just come into my office -- and I thought I would send them on to you. They are interesting, and will probably be the last I will be forwarding from over here. The pictures taken with Cardinal Spellman were photographed on the evening of our annual Chaplain's Dinner with him at the Officer's Club at Pershing Heights. It was a very fine evening, and as I mentioned before, his arrival is always a boost.

Please remember me to everyone at the Chancery and throughout the Diocese.

With kindest personal regards, I wish to remain,

Respectfully yours in Christ,

WILLIAM D. CURTIS
Chaplain (1st Lt) USAF
Catholic Chaplain

WC

HEADQUARTERS
6048TH AIR BASE WING (FEAF)
APO 226
Office of the Catholic Chaplain

31 January 1956

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

Enclosed, please find my report for the month of January. The year 1956 seems to be well on its way toward passing quickly as last year did. It is really difficult to account for the speedy passage of time over here.

My paper work is on its way through channels to Washington, and Father Finnegan the Deputy Chief of Chaplains has written to me to assure me that he would help in the matter of speeding the paper work on its way. I will be more than grateful for this in order to orientate my plans to return to parochial duty.

Throughout the past three years, I have given your address as my permanent address -- since my mother's address can be changed at various times. When I begin to process from this Base, I will have to crate my personal belongings and my books and will have them addressed to your residence, unless you may have other directives for me at this time. It would be difficult to have everything shipped to South Bend, Indiana and then re-shipped to Minnesota. I am in fond hopes that I may make these arrangements.

I should be getting some word through channels in the course of the next two weeks. I will let you know immediately -- and also when I will be leaving Japan.

Please remember me and the men in your prayers -- and I can only ask that you will understand that my decision to return from military duty has not been hasty nor ill-advised. The enclosed letters went along with my resignation papers. The added tension of this past month has not been of great assistance in my decision. Perhaps a perusal of the enclosed letters will help you to understand my decision to follow the advice given.

With my kindest personal regards, I continue to remain,

Respectfully in Christ,

Father Curtis

WILLIAM D. CURTIS
Chaplain (1st Lt) USAF
Catholic Chaplain

WC

February 13, 1956

Chaplain William D. Curtis
Office of the Catholic Chaplain
Hqs. 6048 Air Base Wing (FEAF)
APO 226 San Francisco, California

Dear Father Curtis,

I was pleased to receive your letter and the report of your activities for the month of January. We will be pleased to see you when you return to the States and I hope that the change will be beneficial for you. You may send your baggage, etc. in care of the Chancery at Winona.

Everything if fine here and the weather is becoming more delightful as the winter gradually wanes.

With kindest regards, I beg to remain

Sincerely yours in Christ,

Bishop of Winona

WC

HEADQUARTERS
6048TH AIR BASE WING (FEAF)
APO 226
Office of the Catholic Chaplain

1 March 1956

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

Enclosed, please find a copy of my monthly report. Every time I sit down to prepare these reports, it seems as though a week has gone by, rather than a month. Were all the time of my life to pass as quickly as these past two years in Japan, I would certainly have a sense of a speedy passage to Eternity. Time goes by too fast, really.

I received a letter from Father Finnegan yesterday afternoon. He told me that he would handle my paperwork as quickly as possible once it hit Washington. I was somewhat under the impression that matters would not take this long. However, the paperwork machine of the military is a long, drawn-out affair. Father's letter was dated February 21st, so perhaps by now, he has been taking care of the matter -- for I am quite sure that the papers have reached Washington.

I want to thank you for advising me to forward all of my "baggage" in care of the Chancery. A couple of items I might forward by Air Mail in order to have them on hand when I arrive. The remainder will be sent by ship and will probably take about five weeks.

Please remember me to everyone in the Diocese. I somehow feel that I have let you and the Diocese down by not carrying on in this work -- but I guess the decision will help build a foundation for whatever God's designs are for the future.

I will inform you as to definite details of my return to the States and release from duty when I am notified of these matters.

With my kindest personal regards, and asking the favor of your prayers for me and the men at this Base, I continue to remain,

Respectfully yours in Christ,

Father Curtis

WILLIAM D. CURTIS
Chaplain (1st Lt) USAF
Catholic Chaplain

WC

March 9, 1956

Chaplain William D. Curtis
Office of the Catholic Chaplain
Hqs. 6048th Air Base Wing (FEAF)
APO 226 San Francisco, California

Dear Father Curtis,

I thank you for the report which you have sent for February and also for your letter concerning your status with the Air Force. I trust that you are well and that you will soon hear something definite concerning your request for discharge.

With kindest regards, I remain

Sincerely yours in Christ,

Bishop of Winona

WC

23 March 1956

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Dear Bishop Fitzgerald:

Sunday, 18 March 1956, Father William D. Curtis departed this station to join you in your wonderful work. Thus, I take this opportunity to address you concerning the manner in which Father Curtis performed his duties while stationed under me; and, to inform you of my estimation of his abilities and character.

I considered Father Curtis to be one of the finest Air Force Chaplains I have known. He approached his duties with an exceptionally fine, conscientious and helpful attitude. The results of his work reflected initiative, imagination and industriousness. I classify the manner in which he performed his duties, OUTSTANDING.

As a man, in a man's world, I consider Chaplain Curtis as one of the finest I have known. Humanness, his greatest asset; this, coupled with his manliness, caused him to be exceptionally well liked by both Catholics and Protestants. My officers and men knew him, liked him, confided in him. His devotional services had a consistently better attendance than all the other services; with his efforts unyieldingly directed toward the development of better character and manliness in our young airmen. In this respect the greatest, most impressive and influential factor was that Father Curtis set the example.

This is a rather difficult letter to write, in that I do not wish to damn by praise; however, I find that I cannot say enough good things about him without perhaps infringing upon the latter.

Father Curtis was not only a fine sincere Chaplain, but a wonderful emissary for the Catholic Church as well. He was

responsible personally for a readjustment of human prejudices concerning the various faiths.

We all shall miss him more each day.

Sincerely,

WC

March 27, 1956

USAF, Commander
Hqs. 6048th Air Base Wing (FEAF)
APO 226 San Francisco, California

Dear

I thank you for the very fine letter of March 23 which you have written concerning Father Curtis who until recently was serving as Chaplain at the Base in Honida. It is always a pleasure to receive such a letter as yours which expresses appreciation for the work of a priest. Father Curtis is a priest of great zeal, much ability, and complete devotion to his work. In fact, he oftentimes overexerts himself in doing the work that needs to be done and in doing so impairs himself as has happened in this particular case.

He reported to me last Saturday evening, March 24, and states that he is ready to return to active work in the Diocese. He mentioned you as one of the outstanding Commanders under whom he had served and stated that you were very helpful in aiding him to do the work as a Chaplain.

I am very hopeful that his nervous condition will be relieved so that he may carry out his priestly work in the Diocese in a very efficient manner.

Thanking you for your courtesy in writing such a letter to me and with prayers that you and your family may enjoy the blessings of a Happy Easter filled with grace brought by the Risen Saviour on that first Easter morn in which He gave to us the final proof that He was truly the Son of God Who had come to redeem mankind, I remain

Sincerely yours,

Bishop of Winona

WC

March 28, 1956

Reverend William D. Curtis
St. Lawrence O'Toole Church
Fountain, Minnesota

Dear Father Curtis,

I am pleased to appoint you as Administrator pro tem (until June) of St. Lawrence O'Toole Church, Fountain, and St. Kilian Church, Wykoff, during the absence of Father Speck. You will provide Missa pro populo at the parishes during the period of your administration.

With kindest regards and best wishes, I remain

Sincerely yours in Christ,

Bishop of Winona

WC

[redacted]

WC

WC

St. Lawrence O'Toole Church

Fountain, Minnesota

22 May 1956

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

Enclosed, please find our check from the Carrolton Cemetery Association for the amount of one hundred dollars ($100.00). to be applied to the Perpetual Care Fund for the lot. I am also enclosing a copy of the PERMANENT CARE RECORD.

In writing to you at this time, I would like to request that my name be considered again relative to preaching the Diocesan Retreats for the men and women. I did work along these lines prior to my entrance into the Air Force, and I will be more than grateful to be able to resume this kind of work again -- although I am aware that this summer's schedule is already filled. However, in the years ahead, I will welcome the opportunities presented for extra work along this line. I enjoy it very much.

It is my prayer that this letter finds you in better health -- and I continue in my assurance that Your Excellency is remembered with a special "memento" in the morning Mass.

With kindest personal regards, I continue to remain,

Respectfully yours in Christ,

Father Carter

WC

May 24, 1956

Reverend William D. Curtis
St. Lawrence O'Toole Church
Fountain, Minnesota

Dear Father Curtis,

I am pleased to be able to confirm your re-appointment as pastor of St. Lawrence O'Toole Church, Fountain, and St. Kilian Church, Wykoff. It will not be necessary for any new installation ceremony as we shall consider this as merely the taking up of the duties which you resigned on May 15, 1953. I am making this appointment since it appears that will not be able to resume active work for some time and I wish that you will have the complete responsibility for the parishes of Fountain and Wykoff.

I shall keep in mind your request for consideration to conduct diocesan retreats when such opportunity shall present itself.

I hope that you are relaxing and that your health will be good so that you may continue the work for Christ.

Thanking you for your prayers and good wishes, I remain

Sincerely yours in Christ,

Bishop of Winona

WC

CHURCH OF ST. LAWRENCE O'TOOLE

FOUNTAIN, MINNESOTA

11 March 1957

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

The contents of this letter will be of a somewhat touchy nature, I presume. At any rate, yesterday, while enjoying the culinary arts prepared by the men of the Harmony parish, parish in called me aside for a few minutes' conversation.

. is the President of the Altar Society in . and mentioned that several of the people in the parish have approached her concerning some way of getting a financial report for this past year. She clearly indicated that this was not being done merely out of idle parish curiosity -- but that the people would like to have some idea as to where the parish stands financially.

As I mentioned to Your Excellency previously, I balanced Father Doyle's books for him at the end of the year and prepared the financial statement to be forwarded to the Chancery. I do not feel free, however, to ask Father Doyle for the parish copy of this statement, because I do not want him to think that I am interfering in his parish, nor do I wish him to know that some of his people have come to me regarding such a matter. I think that a few Catholic families in Lanesboro know that I visit Father every week -- and hence they have mentioned this matter of the financial report to me. has not been the first one to bring the matter to my attention.

I told that I would write to you concerning the possibility of having a duplicate made of the parish report that was forwarded to the Chancery. I frankly don't know whether or not my request is prudent, but I do not know whether Your Excellency knew that no financial report of any kind was distributed to the people of the Lanesboro parish.

I would like to add just a note concerning . She is truly a very fine woman. She is a convert to the Church, having been baptized about five years ago. I can safely say that she is doing this from a solid point of view of interest in the parish, and came to me very prudently in an effort to be of help. I wish to assure you that she is very understanding of the situation, and not critical of Father Doyle.

7

WC

I hope that I am not giving the impression of interfering in the matters of another parish, Your Excellency. I truly feel that the people in the parish merely want some knowledge of their financial status. The various groups work hard and well from what I can gather -- and this coming Sunday is the parish's annual St. Patrick'd Day Dinner. The only approach I could think of was that of writing to you and have the matter handled from the Chancery. Any other avenue of approach could give rise to justifiable reproach for my apparent interference in parochial matters that really are not my business.

With my kindest personal regards, and assuring you of my prayers, I remain,

Respectfully in Christ,

Father Curtis

Father William Doran Curtis

WC

March 12, 1957

Reverend William D. Curtis
St. Lawrence O'Toole Church
Fountain, Minnesota

Dear Father Curtis,

I thank you for your letter of March 11 in regard to the conditions in the neighborhood and I shall take the matter under consideration and hope to arrive at some solution.

With kindest regards, I remain

Sincerely yours in Christ,

Bishop of Winona

WC

October 20, 1958

Reverend William D. Curtis
St. Lawrence O'Toole Church
Fountain, Minnesota

Dear Father Curtis,

I herewith appoint you to be pastor of St. Joseph's Church, Jasper, effective at noon on October 30.

You will kindly fill out and return to us the enclosed financial reports for St. Lawrence Church at Fountain and St. Kilian Church at Wykoff of which you have been pastor. You will arrange with the Dean, Monsignor Doyle of Luverne, for your formal installation at St. Joseph's in accordance with the prescriptions of installation of a pastor.

As you enter upon your new duties, I am sure that you will continue the same zealous pastoral work that you have done throughout the years as a priest in the Diocese of Winona and as chaplain with the United States Air Force.

With kindest regards and wishing you many blessings, I beg to remain

Sincerely yours in Christ,

Bishop of Winona

You will kindly serve as Ordinary Confessor to the Dominican Sisters at Luverne and as Extraordinary Confessor to the School Sisters of Notre Dame at Pipestone.

WC

Church of
st. lawrence o'toole

fountain
minnesota

27 October 1958

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

Enclosed, please find our parish copies of the financial statements itemizing the receipts and disbursements up to the present time. I am hopeful that Your Excellency will find the reports satisfactory.

I am sincerely happy with my new assignment, and wish to express my gratitude in this letter. Needless to say, I am looking forward to accomplishing whatever is necessary for the work of the Church in this new assignment.

The assurance of Your Excellency's memento in prayer is most welcome -- for in my heart, I still feel that I let you down quite miserably in not fulfilling further duty in the Air Force Chaplaincy. I have learned since -- I feel -- not to let matters bother me to the point of wearing me down. And yet, I don't want my zeal to be diminished. At any rate, I am truly grateful for this new assignment -- and among other things, regard it as an expression of your confidence in my work.

With my kindest regards, I continue to remain,

Respectfully in Christ,

Father Curtis

WC000210

WC

His Excellency
The Most Reverend Edward A. Fitzgerald, D. D.
Bishop of Winona
Chancery, Box 115
Winona, Minnesota

Your Excellency:

I herewith resign my pastorate at St. Lawrence Church, Fountain, and St. Kilian Church, Wykoff to be effective October 30, 1958 and accept the pastorate of St. Joseph's Church, Jasper.

I will report at my new assignment on October 30, 1958.

Faithfully yours in Christ,

Rev. William Dean Curtis

Date October 27, 1958

WC

Decree of Possession

In Nomine Domini. Amen.

Under the Roman Pontificate of His Holiness, Pope JOHN XXIII,

The Most Reverend Edward A. Fitzgerald being Ordinary of the Diocese of Winona,

I, Rt. Rev. Msgr. Michael L. Doyle, Dean of this district and delegate

of the Most Reverend Ordinary, give to the

Reverend WILLIAM D. CURTIS

the possession of the

Parish of St. Joseph (NAME OF CHURCH), Jasper, Minnesota (NAME OF CITY),

to which he has been canonically appointed, in the presence of

Rt. Rev. Msgr. Michael L. Doyle (WITNESS) and Rev. Bernel Deslauriers (WITNESS).

The Reverend WILLIAM D. CURTIS is now

canonically installed in the possession of this parochial benefice, as this act of

the 2nd (DAY) of November (MONTH), 1958 (YEAR), testifies.

Rev. William Donald Curtis
Pastor

Bernel E. Deslauriers
Witness

Michael L. Doyle
Witness

Michael L. Doyle
Dean

This document is to be signed before the services and is read after the transfer of the symbols of pastoral prerogatives and powers.

WC

PROFESSIONIS FIDEI ET IURISIURANDI FORMULA

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

Ego, N.N., Reverendus Julianus Joan. Cuatis

firma fide credo et profiteor omnia et singula, quae continentur in symbolo Fidei, quo sancta Romana Ecclesia utitur, videlicet: Credo in unum Deum, Patrem omnipotentem, factorem caeli et terrae, visibilium omnium et invisibilium. Et in unum Dominum Iesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia saecula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines et propter nostram salutem descendit de caelis. Et incarnatus est de Spiritu Sancto ex Maria Virgine, et Homo factus est. Crucifixus etiam pro nobis; sub Pontio Pilato passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in caelum, sedet ad dexteram Patris. Et iterum venturus est cum gloria iudicare vivos et mortuos; cuius regni non erit finis. Et in Spiritum Sanctum, Dominum, et vivificantem; qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur et conglorificatur, qui locutus est per Prophetas. Et Unam, Sanctam, Catholicam et Apostolicam Ecclesiam. Confiteor unum Baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum. Et vitam venturi saeculi. Amen. Apostolicas et ecclesiasticas traditiones, reliquasque eiusdem Ecclesiae observationes et constitutiones firmissime admitto et amplector. Item sacram Scripturam iuxta eum sensum, quem tenuit et tenet sancta Mater Ecclesia, cuius est iudicare de vero sensu et interpretatione sacrarum Scripturarum, admitto; nec eam unquam, nisi juxta unanimem consensum Patrum, accipiam et interpretabor. Profiteor quoque septem esse vere et proprie Sacramenta novae Legis a Iesu Christo Domino nostro instituta, atque ad salutem humani generis, licet non omnia singulis, necessaria, scilicet, Baptismum, Confirmationem, Eucharistiam, Paenitentiam, Extremam 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 fuerunt, amplector et recipio. Profiteor pariter in Missa offerri Deo verum, proprium et propitiatorium Sacrificium pro vivis et defunctis; atque in sanctissimo Eucharistiae sacramento esse vere, realiter et substantialiter Corpus et Sanguinem una cum anima et divinitate Domini nostri Iesu Christi, fierique conversionem totius substantiae panis in corpus et totius substantiae vini in Sanguinem, quam conversionem Catholica Ecclesia Transubstantiationem appellat. Fateor etiam sub altera tantum specie totum atque integrum Christum, verumque Sacramentum sumi. Constanter teneo Purgatorium esse, animasque ibi detentas fidelium suffragiis 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 constantissime, Deo adiuvante, retinere et confiteri, atque a meis subditis, seu illis, quorum cura ad me in munere meo spectabit, teneri, et doceri et praedicari, quantum in me erit, curaturum, ego idem N. spondeo, voveo ac iuro.

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

Me etiam, qua par est reverentia, subiicio totoque animo adhaereo damnationibus, de-

"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 effect. 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.

"I further, with all due reverence, submit and with my whole mind adhere to all the con-

clarationibus, 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 eruditiorem induere personam duplicem, aliam credentis, aliam historici, quasi liceret historico ea retinere, quae credentis fidei contradicant, aut praemissas adstruere, ex quibus consequatur dogmata esse aut falsa aut dubia, modo haec directo non denegentur. Reprobo pariter eam 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.

demnations, 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 wherewith 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 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.

WC

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.

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 Leo William Daniel Curtis

Ex loco St. Joseph's Church, Jasper, Minnesota

Die 2nd mensis November A.D. 1958

Iuramentum rite coram nobis emissum testamur.

N. Michael J. Doyle

Episcopus (*vel* Delegatus Episcopi)

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

REMARKS

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

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

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

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

WC

CHURCH OF SAINT
JOSEPH ✠ ✠ ✠ ✠
JASPER MINNESOTA

13 June 1960

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

I was most grateful for your letter of June 9, 1960, -- for both of the reasons for which it was written. problem has been on the mind of several of us, and his letter to you came as quite a surprise. He is truly a very wonderful man, and I am in fond hopes that his "imagined worries" may be alleviated with some patient and understanding help. He and coming in this evening -- a little time may help to determine if medical help will be necessary.

Relative to conducting the Retreat at the College of Saint Teresa, from August 12 to August 14, I will be more than happy to do so, and am most grateful for Your Excellency's invitation. I am also grateful for the arrangements to furnish a substitute for my parish.

I am wondering if I might request a favor in connection with the substitute arrangements. On Holydays of Obligation, an evening Mass is always scheduled for 8:00. I wonder if it would be possible for the substitute priest to remain in Jasper throughout the day of August 15th in order to take care of the evening Mass. The reason for my request is that, if possible, I would like to continue on from Winona on that date to visit my mother who will be visiting in Wisconsin at that time. As Your Excellency may know, my mother is Assistant Dean of Women at Cardinal Cushing College in Boston, and I do not have an opportunity to see her very often since she has taken over this position. She will be returning to Boston in the latter part of August. With Father Deslauriers' trip to Europe for most of the summer, it is quite difficult to arrange for substitute help out here on Sundays -- and your present offer in connection with the Retreat, were it possible to extend it for another day, would enable me to make a quick trip between Sundays and visit with my mother and aunt for a couple of days.

Please inform Monsignor Dittman that I will be most happy to offer Mass at the Cathedral on August 15th.

With kindest personal regards, I remain,

Respectfully in Christ,

Father Cantes

WC

June 16, 1960

Reverend William D. Curtis
St. Joseph's Church
Jasper, Minnesota

Dear Father Curtis,

I am pleased to hear that you will be able to conduct the retreat for the Catholic Daughters of America which is scheduled at the College of Saint Teresa beginning with dinner on Friday, August 12, at 6:00 p.m. and concluding on Sunday afternoon, August 14, with a Holy Hour at 4:00 p.m.

In accordance with your request I will appoint a substitute to supply at Jasper beginning on Saturday afternoon, August 13 (He should be there in time for confessions that evening.) and to provide Masses on Sunday and on the holyday of obligation including an evening Mass at 8:00 p.m. You will reimburse your substitute with an offering of $35.00 for transportation expense and supplying in the parish. You will, of course, provide for the Missae pro populo on those days.

With kindest regards, I remain

Sincerely yours in Christ,

Bishop of Winona

WC

1/21/61

Bishop Fitzgerald-
Your Excellency:-

I am enclosing a letter we rec'd from Father Curtis this morning. I am so shocked over this I am near a nervous breakdown. As the letter reads my mother recently passed away and I am caring for my Dad who is a semi-invalid. I knew nothing of this cemetery perpetual care situation. Will you please tell me if this has to be paid immediately. I cannot and surely hope I do not have to tell my father this as he has been getting along well as of now, considering Mothers death and at one time his mind was completely gone. Or better why didn't Father tell or ask him in a gentle way himself.

About going to the Rectory. Father has excused or kick out our son (13 yrs.) and many others from release period classes. He tells them they must tell their parents to come to see him. We dreaded doing this because deep inside all of us know the children are scared and unrespectful of Father due to his temper tantrums, which maybe he cannot help and control. In our case, we rec'd a telephone call one evening, my husband answered and it was Father requesting us to come in immediately, and hung up. We didn't know what about so went to the Rectory. He explained and shouted at us why we didn't do something with our boy and my husband (who is a convert) simply told him he was not a bad boy before Father came here. In fact he leaped at the chance to serve Mass for Father and other priests that have filled in at times. When was transferred, he cried and couldn't understand why he couldn't remain here. This is a critical age & am much concerned

About the funeral offering we did not think of as this was the first adult death of our immediate family. I remember distinctly we thanked Father for the sermon, etc. The casket was what Daddy told my two sisters and I to pick out, as he was unable to do it. As of the flowers each of us gave five dollars which amounted to fifteen which surely wasn't to much. Mother did not have a new dress.

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First Fridays - Father brings Communion to my Dad. The last time, which was the first time I was not right there. Father arrived earlier than was planned. I had gone to the other side of the house and did not see him immediately. I am sure Father could not have waited ten minutes and I would not let him wait at all if I had only known he was there.

Please inform me what to do about the perpetuall care and are we to only contact Father on a partyline in the country. I cannot understand him anymore. I surely have tried although Father has made some awful remarks from the pulpit. Such as a young man getting into trouble with a girl need not come to him, or he will knock their "block" off. We have.
so surely we are concerned and worried with this kind of guidance. The whole parish is under this strain.

Respectfully Yours,

P.S. has recently purchased new bells of which my Father and our family have donated to in memory of mother. We have comfort in knowing we at least did this for her.

Maybe you would be kind enough to return Fathers letter if I have to ask my Dad for the money for these requests.

WC

January 23, 1961

Reverend William D. Curtis
St. Joseph's Church
Jasper, Minnesota

Dear Father Curtis,

I was shocked and grieved this morning to receive a letter from
who apparently are members of . She enclosed therein the letter which you wrote to them and which certainly was unwise and imprudent.

Such a letter could easily drive people from the Church and leave upon the soul of the priest the responsibility for such a lapse from Faith and the practice of religion because of his harshness and unkindness. I know that you realize that Our Lord Himself said: "I have come to serve and not to be served." That must be the motto and practice of every priest. I fully understand, and I believe you do too, that one of your greatest weakness is an unreasonable and uncontrollable temper. The only way we can make amends for such is by trying to be humble, acknowledging our own faults and being most considerate of other people.

In this letter of yours which she sent me you began by demanding immediate settlement for cemetery care. I realize that sometimes people forget or maybe are negligent of fulfilling their obligation, but a kind letter merely notifying them of the fact that such is due is much more effective than a statement: "Please have this check in Sunday's collection for I don't care to have you come to the rectory at any time in the future."

You know as well as I that the rectory is not the priest's possession and that the parishioners have a perfect right to call on the priest there as long as he is in charge of that particular parish. When it occurs that one cannot be reasonable in accepting parishioners even though perhaps they

may be unreasonable, it becomes an occasion and a cause for removal.

Secondly, in your letter you also were very unpriestly in demanding at once by Sunday an offering of $25 for a funeral service which you conducted for the mother. I might remark that this $25 is entirely unreasonable. It is true that we do not have in our Synod any set fee or offering because we believe that priests are reasonable individuals and seek not their own and depend entirely upon the charity and kindness and generosity of the people. I consider that an offering for a funeral which I presume was a "missa cantata" would be amply covered by an offering of $10 if any amount is going to be demanded. I always found in general that people were most generous when the least demands were made upon them and that even if some forget or neglect such an act of courtesy, it is more than made up for by others who are generous, and no serious spiritual damage has been done.

Further in your letter you remarked about First Fridays and became impatient because apparently, according to your letter, you were kept waiting ten minutes. Perhaps that might have been true, but I wonder how anyone could be ten minutes in coming from one part of a house to the door. If you have a regular practice that people should call you to make arrangements for First Friday, then it is proper for you to inform everyone; but I would not think it desirable to select a particular party for unusual procedures.

I regret that I must condemn you for the further statement: "In future, all parish matters are to be conducted by telephone." That cannot be nor will be in this Diocese. I ask that you apologize to these people even though you may consider that you are in the right and they in the wrong. I am not passing judgment on this particular case, but I must seek to undo the harm that you have done.

There was another statement in her letter which shocked me, and I do not know whether it is true or not. If not, it it is well to forget it; but if you made this particular statement from the pulpit, I think that you owe an apology to the

entire parish. This statement is as follows: "If any young man gets into trouble with a girl, he need not come to me or I will knock his block off." I sincerely hope that this was misunderstood, but I do know that sometimes because you permit your temper to become unreasonable and uncontrollable you do make statements which you regret but which in your pride you will not acknowledge.

I am sorry to write this type of letter to you, Father Curtis, because you do many things which are excellent; but I believe that I have a sincere responsibility toward everyone in this Diocese and try to have my priests be priestly at all times and in all ways even when they may be imposed upon by people.

It goes without saying that I do not expent that you will make any reference to these people concerning the letter they wrote and the letter they received from you. If you do, I will find it necessary to remove you "quam primum" from the parish. I am waiting to answer her letter until I hear further from you because I make it a practice to answer all letters that are signed and I always make an effort also to put my priests in the best light possible. But I cannot condemn people just because they criticize a priest. In this particular case she said: "We are scared of Father due to his temper tantrums which may be he cannot help or control." I know this can be so true in your case, but I do not agree that it cannot be controlled.

With prayers that God may help you to serve Him well as a priest, being Christ-like at all times and in all ways and to use the talents which He has given you for His greater honor and glory, I remain

Sincerely yours in Christ,

Bishop of Winona

WC

24 January 1961

Dear

I want to write a brief note to you in apology for my recent letter, a letter which I wrote with sincerity of hope that misunderstandings could be brought to a close. Until recently, I was not aware in any way of your disapproval of my parish administration, and I was completely unaware that you felt I was to blame for situation. his latter, more than anything else, had me completely worried for two reasons: (1) I have always been very fond of and wanted to guide his development along the lines that I considered necessary to make him a fine Catholic man; (2) if the school incident ever occurred again, and in a careless or emotional moment you might make your statements of the other evening a matter of public accusation against me, I would be in a very bad light. This may be a matter of pride, but I felt more that it was a matter reflecting on my priesthood.

Relative to the First Friday Calls, I will call at your home to bring communion to after the morning Mass -- I most likely will be leaving here around 7:35 to 7:40. Perhaps, arranging for me to arrive at your home close to 7:45 might be best. It is impossible always to foresee the condition of the country roads. I mention this now in order to withdraw my statement that you need call each time.

Likewise, should you wish to conduct any business, parish, personal, or otherwise, I withdraw my statement to do all such things by telephone. In my haste, I overlooked that the parish house is your house and within your rights to enter for matters as stated above.

In closing, I wish in all sincerity to tell you that I am very much worried about and would look forward to his cooperation in religion classes. This is not said by way of picking on the boy, but said very truthfully from my heart. I am very interested in his possibilities for the future in light of the wonderful gifts God has bestowed upon him. My attemtp to discipline him has always been with this thought in mind. In light of recent events between us, I am now at a loss as how to handle him, for fear of your misinterpretation of my intentions. I will try to handle everything as best as I can.

With sincere apologies for all that has transpired, I remain,

Sincerely in Christ,

Father William Doran Curtis

WC000355

WC

CHURCH OF SAINT
JOSEPH
JASPER MINNESOTA

24 January 1961

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

I received your letter this morning, and accept its reprimands, hoping, however, that I may be allowed to clarify the situation to the best of my ability. I am also in fond hopes that I may not be accused of trying to "justify myself" in this matter, for the matter is deeply involved, and even the contents of this letter will not be adequate.

For almost the past year, have been extremely critical throughout the parish of everything I have attempted. They do not approve of the new building program for two reasons: (1) To quote them, "We are not a ritzy people in this parish" -- therefore the new hall is totally uncalled for. (2) , is a rather wealthy man, and through the years has given necessary money to the family FREE OF INTEREST, when not an outright gift. stated definite opinions about building, borrowing, and paying interest that have been confusing and troublesome to many.

In addition to these above things which have been particularly bothersome to in the past year, I have been criticized for the way I say Mass, the manner in which I preach, the manner in which I teach, and, in general, there have been few things that have not been the object of their criticism. In light of these observations, I would definitely like to state two things: I HAVE NEVER LOST MY TEMPER IN THIS PARISH -- ABOVE ALL I HAVE NEVER DONE SO IN THE PULPIT. I think that this will be substantiated by any parishioner. To the best of my knowledge I may have raised my voice twice relative to some extreme indifference concerning the sacraments, and once relative to the more well-to-do members of this parish doing their share financially concerning the building fund. I do think you would find total agreement in this -- should even these two instances be remembered. I have never made the following statement: If any young man gets into trouble with a girl, he need not come to me or I will knock his block off". The occasion wherein I may have been accused of saying this, was some months ago when Archbishop Brady wrote a column concerning teen-age marriages and wherein he would not allow his clergy to participate in such validations because of pregnancies among other things. I believe the letter had something to say about people could knock at rectory doors and scream their lungs out, but such marriages would not be validated. I read this letter VERBATIM from the pulpit, and mentioned that such would very possibly be the situation here and would meet with your approval upon examination of facts. Again, I would like to assure you THAT I DID NOT LOSE MY TEMPER.

Relative to the cemetery matter, came to me about a year and a half ago, and wanted to purchase ½ a cemetery lot and put the lot into Perpetual Care. Almost immediately upon this, became seriously ill, had two very major operations, and still is quite ill. In all of this time, I have been very close to have driven many times to to visit him in the Hospital, driven to in order to bring the Sacraments to him while confined there, and was absent from his parish. Recently, had a very sudden and shocking death -- I was called from my table on the occasion of my Forty Hours Dinner, closing night, and went out to annoint her at the home of I was with the family constantly, and they asked me particularly to be present with when body was returned to -- was recuperating from his second operation, and the family felt my presence would be most helpful. I might add that it cerainly was. At the time, I recited a special Rosary with the family in their home in order that might participate, since he would not be able to be present at the funeral home. All of these things were done, and never did I ever bring up the matter of money. In fact, I don't accept ANY OFFERINGS for sacramental administration in this parish.

The cemetery matter was brought up to bit later and ignored. The ONLY reason I brought the matter to attentio n was that fact that the Cemetery Trustees had wondered about the payment for Perpetual Care. All other lots have been cared for immediately, and by considerably poorer people. It was felt that should have cared for this matter a long time ago. I hver broached the subject because of his health, and particularly because of the very suddedn death of his wife. The family spent a great deal of money in the burial of their mother, which is justified with their financial satus. But I requested $25.00 from them -- and I certainly may have been wrong -- because I never received a word of gratitude, received a great deal of complaint, and felt that $25.00 was not out of line in light of other funeral expenses. In addition, refused to have the funeral carded for by the local undertaker with whom they have had an imaginary fight for some time, and of whom they have been most critical. Their attitude in this matter, too, was very embarrassing to all concerned. I might add that refuse, and have refused for quite some time, to do any trading or business in or they have fought and critized, quite unfairly, everyone in business here in the Community.

The reason I wrote to rather than talk the matter over with them, is due, Your Excellency, quite to the exact set of reasons they have given. They are the one's who lose their tempers, and though I will admit I lost my temper with them the evening they came in, I am sure that this, too can be clarified and explained. I cannot -- nor can anyone in this community -- deal with them. They lose their tempers immediately, begin a rather strong series of accusations, and from then on, life becomes quite impossible.

Shortly before Christmas, their youngest boy, got into extremely serious trouble in school. Immediately upon its occurrence, the superintendant called me, and was obviously troubled. He asked to see me immediately, and came over to the Rectory. What I am about to say, perhaps, should not be said, but it will throw light on this entire matter -- and probably for the future. For it is quite possible you will hear from this family again in anyone's administration here if gets in trouble and the family will not accept help. At any rate, deliberately planned and started to carry out a sexual assault on another girl in his grade -- eighth grade. Fortunately, the girl escaped and ran immediately to the office. At first would not admit what he had done. When confronted with the facts, he broke down, cried, and could offer no explanation why he had attemptedthis thing. HE REQUESTED THAT I BE INFORMED, THAT I MIGHT HELP HIM, AND THAT I WOULD INFORM HIS MOTHER AND FATHER. and I have always

gotten alongvery well. When I informed the family of this affair, they were very resentful, and grew moreso. Their full resentment of my "interference" and knowledge of the affair came to a boiling head the evening I asked them to come to the R ctory -- last week. I had asked them to come over to discuss another matter concerning For going on three years now I have been teaching the children of this parish -- and for all of this time, has never once answered a question, and in every class I have asked him to be quiet in order that I might teach. Again, I would like to assure you that never once have I lost my temper in doing so. This, too, could be borne out by all the students. But things concerning behaviour have become quite progressively worse as he is getting older, and evern are worried about this matter. I have had to dismiss him from class two times recently -- along with another boy -- in order to have some quiet, and I thought perhaps the dismissal back to study hall might be a good source of discipline. I wanted to discuss these matters with and I felt they would be amenable to such discussion. Immediately, made some rather crude statements about my teaching, and following this ACCUSED ME OF BEING ENTIRELY TO BLAME FOR ACTIONS, INCLUDING THE INCIDENT AT SCHOOL. That is when I supposedly "blew my temper". In a very controlled voice, though I was angry, I stated: "I'm damn sick and tired of you two people blaming everyone in this community except yourselves for things that go wrong". The word "damn" supposedly shocked -- and therein, is where I supposedly lost my temper using the word "damn" They have no reason ever to say to you that they have fear of me or of my losing my tmeper. I have been in their home more than in any other home in this parish, I have been, in the past year due to the sickness in the family, closer to them than to any other family in this parish. I have never at any time raised my voice or lost my temper with the In addition, on the occasion of the evening mentioned above, before they left the R ctory, I DID APOLOGIZE TO THEM FOR MY LANGUAGE. The reason I do not want to come to the Rectory again is simply that she gets uncontrollable in her accusations, can become very rude, and is quite impossible to subdue once she gets going. Her presence is very embarrassing at such times. This family can no longer deal with the Superintendant of the School, for they have had they same attitude toward him as the attitude that has been manifested toward me, and reported to you. In fact, was most happy to have had me intervene in situation at school, because he cannot deal with the family. They have had this same trouble with both athletic coaches, some of the teachers, and as I mentioned previously, with almost every merchant in . Members of the school board came to me after affair at school, and also advised I talk to the family. This I tried very earnestly and in a very helpful way to do, but my action has been completely rebuffed. The Superintendant of the school has informed me that each day he keeps an eye on and is quite fearful should his action ever be repeated again. The thing that is worrying myself, and is the boy's complete inability to determine what prompted him, on a completely non-exciting occasion, to do what he attempted to do.

accused me of being responsible for all of this because I <u>pick on</u> her boy. When I confronted her with facts, she backed down on her statement, for I have -- on the contrary -- quite constantly singled out for many things and many advantages. And I have always singled the boy out for special things on the Altar. In fact, I could be accused of being partial to in preference to others in the parish. But I have singled him out because I have felt he could develop into a fine Catholic gentleman. Now, of course, I am quite confused.

It was because of attitudes and accusations, that I felt constrained to remind them of their own family background. This was done for the definite reason of advising them that the boy might need definite medical help -- which, too, is the opinion of and . I knew that this matter could not be broached in conversation because of the violent reactions that would set in. have come to me several times for advice concerning both of their sons, and it was always given -- and I have always been most friendly and polite. But when this recent occurrence came about, the trend was reversed, and they became excessively bitter and most accusatory of the complete parish set-up.

This past year, I recommended from this parish to run for the school board, and backed him 100% against a great deal of advice to the contrary. I trusted that he would be good on the school board, and represent the Church well. lost the election, and took things very personally in a wrong light -- and accordingly, began to turn remarks against my work in the parish and community. Again, the family cannot truthfully make the statement concerning being afraid of my temper. And though I know I cannot convince you of this, I am perfectly ready to place my hand on a Bible and swear that I have not lost my temper with this family, personally or from the pulpit. I am also perfectly willing to swear that they have presented you with a very unfair lie.

Relative to the evening, I was supposed to have lost my temper with the , I raised my voice BEGGING THEM TO STAY IN THE PARISH AND NOT TO RUN AWAY FROM THEIR RESPONSIBILITIES IN THE COMMUNITY, AND ABOVE NOT TO RUN AWAY FROM THEIR RESPONSIBILITY TO HELP SHOULD HELP BE NECESSARY. I told them that I was very interested in and very proud of the boy, and wanted them to remain in the parish in order that I could help if necessary, for I mentioned to them the worry some of us have. I might also add that their desire to leave the parish -- as stated to me that evening -- had nothing to do with me. In light of their eventual accusations in the course of the evening, their disastifaction with my administration, the trustees, and other things mentioned, I wrote to them, in the letter forwarded to you, that they could feel free to leave the parish if they wished to do so.

The reason for placing stipulations on their financial obligation toward the Church Support and Building Fund programs was that it was necessary for them to do their share in this matter. I raised Church Support here last year, and everyone came through save for . He, moreover, admitted that the $5.00 didn't look good after his name on this year's report. He gave as his reasons, however, that he could not afford to do anything in the past two years. I wish you could see the farm and all things pertaining thereto. It is the finest farm in the area, and he is one of the bigger cattle men in the area. Though we have had hard years out here, he has not suffered a great deal as others have. In addition, gave the $5,000.00 this past year. They have recently purchased a new Oldsmobile, which is all right, but they have not done anything for the Building Fund. Their objection to contributing is based primarily on the fact of my doing business relative to the building fund with merchants, the presence of and on the trustee and building committee lists, and, I suppose more basic, they feel we don't need the building. It is quite a matter of wanting to run the parish. When was president of the here -- which I encouraged he be -- things were a great deal different. It is hard to analyze their mentality, but their actions flow from these difficult mental persuasions of theirs. Almost everyone in the parish, save for a few old die-hards, have sacrificed for the Building Fund -- your own letter to me recently complimented these people for their sacrifice, and such it has truly been. This is not the best farm area in the Diocese.

WC

I might also add that this past year and a half, has attended but two meetings (to the very best of my knowledge and recollection) of the Altar Society. Both of these meetings dealt with the kitchen of the new building. At both meetings she caused quite a bit of stir (1) relative to her suggestion that no business be done with merchants, (2) that the kitchen is not as good as the kitchen in Of course, we can't afford that type of kitchen.

It may be of interest to let Your Excellency know that I was called into the , and by the husband of one of the Cashiers. You will recall in the letter I wrote to the that I made mention of giving them $5,000.00 this past year. Immediately, accused , the Cashier mentioned above, of giving this information to me. This caused a great deal of harm to and she was afraid of losing her job. is a fine Catholic woman, and proved a great deal of loyalty to this parish in maintaining reserve, dignity, and SILENCE, when the parish finances were quite a cause of embarrassment at the local bank -- quite a Lutheran stronghold. made these accusations without any foundation, as they have done all such things. The matter has been straightened out with head of the bank -- and immediately he understood the nature of the matter due to the source from which it came. was able to do this without my direct intervention -- fortunately.

There are two things that I sincerely regret in Your Excellency's letter, and I mention this with all sincere respect, a respect that I think you will admit I have always manifested toward you, your office, your person. First of all, has told a very harmful and deliberate lie (though you may be tempted to believe I am trying to "justify" myself in this) in her statement: We are scared of Father due to his temper tantrums which maybe he cannot help or control. I have never had a temper tantrum in this parish publicaly or privately relative to the any other issue in this parish. I think this statement is very unfair. Secondly, I have been, in all honesty, quite deeply hurt by Your Excellency's even so casual suspicion that I might make reference to this matter in any remark from the pulpit, and accordingly might lose my appointment to the parish. I do not feel, again in all honesty, that I have ever given Your Excellency the occasion to believe that I am that imprudent.

Enclosed, you will find a copy of my letter to stating my apology. I did nothing by way of attempting sarcasm, harm, or bitterness, but felt that correspondence was the only last resort. I might also state very honestly that I quite suspicioned the letter would be forwarded to you, since this family will fight to the very last in proving they are right in all things, and, accordingly, would not attempt to write to them things that would do spiritual damage, but rather things that I sincerely felt were necessary to be of assistance in bringing their attitudes to a close.

With my kindest personal regards, I remain,

Respectfully in Christ,

Father William Doran Curtis

WC000360

WC

January 25, 1961

Dear

I have your letter of January 21 and am very sorry to hear of the charges which you have made against Father Curtis, your pastor. I wish to inform you that Father Curtis was merely acting in his responsible position as my official representative in regard to perpetual care for the cemetery lots when he submitted his statement to you, or your father if he is able, concerning the required charges necessary to maintain the cemetery in a suitable manner.

Perpetual care is required on all graves by diocesan law unless the parties concerned are paupers, in which case we gladly forego any monetary demands. I trust that your father may be able to handle this matter as soon as possible in order to pay all just debts. Care of the cemetery is of greater importance than any casket, flowers, etc.

I might also state that it has been customary from time immemorial for those who are financially able to make a suitable offering to the one who officiates at funeral services. This is merely giving assistance to him for his living expenses and particularly for the transportation expenses in which a priest is involved in caring for a parish. However, in this matter also a priest does not expect any such offering from those who cannot afford it.

I would like also to call your attention to the responsibility of people in regard to statements and accusations which may be rash judgment if not calumny. We all would wish that parents might realize that they should never challenge or question authority of any superior, including parents themselves, in the presence of their children. I am surprised to hear you

state that yourson is afraid of Father Curtis. From my knowledge of him it has always been the opposite because of his great interest in boys whom he tried to direct into the paths of virtue.

I trust that you will join in cooperation with Father Curtis in the parish programs which he is attempting to carry out at my direction and which I am convinced will be spiritually beneficial for the parish and for all faithful members thereof. Such a building program may require some sacrifice on the part of the parishioners, but I am sure that these sacrifices will be amply rewarded and blessings bestowed upon those who do their fair share in furnishing suitable facilities for the religious instruction of our children.

With prayers that peace and harmony may continue among all in Jasper, I remain

Sincerely yours in Christ,

Bishop of Winona

WC

January 25, 1961

Reverend William D. Curtis
St. Joseph's Church
Jasper, Minnesota

Dear Father Curtis,

I am very grateful for your letter of January 24 and also for the copy of the letter which you have sent to wish to compliment you on the virtue of humility you have shown in the letter which you have written to them and I sincerely hope that this may have a good effect upon them.

As I stated in my letter, I did not directly accuse you of anything. I merely stated some of the facts from yOur letter to them and some of the things that they have said. I am happy to accept your statement that you have not had temper tantrums in the parish, either publicly or privately.

I trust that this matter now may rest in peace and that you may continue to carry out your work to the best of your ability.

I am enclosing herewith a copy of the letter which I have sent to

With kindest regards, I remain

Sincerely yours in Christ,

Bishop of Winona

enc.

WC

CHURCH OF SAINT
JOSEPH ✠ ✠ ✠ ✠
JASPER MINNESOTA

16 February 1961

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

Enclosed, please find the Diocesan note for the amount this parish had invested with you. Thank you most kindly for forwarding the check to the amount of twelve thousand dollars; this has been incorporated with the parish funds at the Pipestone Federal Loan and Savings, and will continue to draw four per cent. interest until we begin drawing upon it.

I will be having contracts signed now that you have approved bids and estimates, and it is my prayer that all will proceed well once the building gets under construction.

When it becomes possible to do so, I will inform you concerning the completion date of the building in order that you might arrange your schedule for the dedication. I mentioned previously that Confirmation is on schedule for Jasper this year, and I know it will be most convenient for you to combine the two matters in one trip to your "Western outpost".

The Franciscan Sisters at Wilmont and St. Kilian have requested that I give them a spiritual conference once a month. I was most happy to oblige them in this matter, for any work along this line is appealing to me and I feel that I may be able to do just a little more good for others -- particularly the nuns. I trust that Your Excellency will not mind my undertaking this extra type of work. I would be most happy to be of service to the nuns in this type of spiritual work, wherever I may be. If you should ever wish to mention this to their spiritual authorities, I would be most pleased. There always seems so much to do in the spiritual order, and if I can be of help in any way I will be most willing to undertake such conferences. Even at the longest range, I guess our priestly lives are only too short in light of all that we can do.

With my kindest personal regards, I remain,

Respectfully in Christ,

Father Curtis

Father William Doran Curtis

WC000219

WC

February 17, 1961

Reverend William D. Curtis
St. Joseph's Church
Jasper, Minnesota

Dear Father Curtis,

I am pleased to hear of the success of your program and hope that the building project will move abng smoothly. I am sure that we can arrange for a dedication sometime in the fall in connection with the Confirmation schedule.

I am pleased to hear of your acceptance of the spiritual conferences monthly for the Sisters at Wilmont and St. Kilian. I know that they will be most happy and that you are well qualified to give them this spiritual help.

I herewith also appoint you to the same responsibility for the Sisters of St. Francis at Luverne when they shall have taken up their work there next September.

Thank you for the note which you have sent to us and which we have canceled.

Sincerely yours in Christ,

Bishop of Winona

WC

CHURCH OF SAINT
JOSEPH
JASPER MINNESOTA

13 September 1961

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

I was really quite tremendously surprised and pleased with the comments in your recent letter. In fact, so much so, that I read the letter to the people at Mass yesterday and the congregation looked like one huge smile of satisfaction when I read your words of praise. I don't think we could have received a more lovely tribute to the work of the past few months.

I am having ready a floor plan for you. The two or three we have on hand are pencilled with directions, etc., for the purpose of construction notes. ants to prepare one free of all these things. I will forward it to you at the latter part of this week.

While speaking of , the young man whom I introduced to you at the time of the dedication, I would like to mention to you the wonderful work he has done for the parish during all of this project. He drew the plans, and has over-seered many avenues of direction with the construction head, , whom you also met. Between . plans, ordering of materials, and so many hours of labor on thousands of details, and the complete cooperation between him, and myself, this parish was saved anywhere from eight to ten thousand dollars in the total cost of the building itself. I think it worth while for you to know of the dedication of some of your Catholic people in the smaller parishes such as Jasper -- for it is seldom they can get before your attention in all that they do for the Church -- as is possible in larger parochial areas.

The young boy who assured us that your "blows" were the "material sign" of the Sacrament of Confirmation, is going down in parish history, I'm sure. I'm sure that your tap on his cheek when confirming him at least evidenced that the "blows" weren't too hard!!!

Again, I wish to thank you for coming to us when you did. The day -- and all connected with it -- were a great boost to these wonderful people.

With my kindest regards, I wish to remain,

Respectfully in Christ,

Father Curtin

WC000221

WC

November 24, 1961

Reverend William D. Curtis
St. Joseph's Church
Jasper, Minnesota

Dear Father Curtis,

I am very happy to acknowledge receipt of your letter and pleased to know that the people appreciated the well deserved praise which I gave to you and to them.

I have also received today the sketch of the floor plan of your building which I desire to have for my files to help me in future planning for small parishes.

I am very happy to recognize the kindness and generosity of helped you with these plans and the supervision of the building. I am, therefore, enclosing herewith a Bishop's Medal which I wish you would present to him, at Mass if you wish, as a public testimonial to him.

With kindest regards and wishing you many blessings, I remain

Sincerely yours in Christ,

Bishop of Winona

enc.

WC

CHURCH OF SAINT
JOSEPH ✠ ✠ ✠ ✠
JASPER MINNESOTA

12 March 1962

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

I would like to thank you for the kindness of your recent letter relative to the Vocation article in THE COURIER. I had many hesitations about being quite so frank when deciding to write the article; hence, your views and approval have been most encouraging.

Enclosed, please find two parish checks: one represents the offering for the HOME MISSIONS COLLECTION; the other, represents our second quarter payment for our DIOCESAN TAX.

With kindest regards, I wish to remain,

Respectfully in Christ,

Father Curtis

Father William Doran Curtis

WC000223

WC

CHURCH OF SAINT
JOSEPH
JASPER MINNESOTA

1 May 1962

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

I am forwarding to you the manuscript, THE SEMINARY AND THE PRIEST-TO-BE, in accord with your offer to have this published in pamphlet form .

I have been thinking over many of Your Excellency's observations given during the course of our conversation last week, and I think that I will abide by the advice to attempt writing longer articles for magazine publication now and then -- providing their acceptance, of course. If I can stumble upon an idea now and then which might enable me to write at greater length than my weekly column in THE COURIER, I will try to develop such thoughts into an article for publication.

Should such writings be accepted, eventual chances of a book, as you mentioned, are better secured.

I'm grateful for both your advice and encouragement in these matters.

With kindest regards, I continue to remain,

Respectfully in Christ,

Father Curtis

Father William Doran Curtis

WC

May 9, 1962

Reverend William D. Curtis
St. Joseph's Church
Jasper, Minnesota

Dear Father Curtis,

I have received your letter and the manuscript which I hope to have published for you in pamphlet form soon. When it is available, I will send you the same.

With best wishes for your continued success, I remain

Sincerely yours in Christ,

Bishop of Winona

WC

CHURCH OF SAINT
JOSEPH ✠ ✠ ✠ ✠
JASPER MINNESOTA

16 July 1962

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

Enclosed, please find our parish check for two hundred and thirty dollars ($230.00) to be credited to our pledge account for the Diocesan Development Fund.

I am forwarding this check at this time rather than at the end of the month because I will be leaving after Mass next Sunday for a vacation trip to the West. I would like to have the account money on hand as of the moment be forwarded before I leave in order to avoid accumulation of these funds and to ease the bookkeeping at the Chancery. I trust that this arrangement is satisfactory to you.

I hope that you are feeling considerably better following your stay at St. Mary's Hospital. The day after seeing you, I received an emergency call from home notifying me of my mother's need for immediate surgery. hanks to the good graces of Father Deslauriers, I was able to get home to see her before the surgery. I had not seen her for over a year, and it is a strange feeling to see one's mother for the first time,in such a stretch of time, on the verge of serious surgery.

The results were excellent, and mother will be in fine condition following her complete recuperation. We were afraid of a malignancy, or the need to go through life with a colostomy. Fortunately, only a portion of the intestinal tract had to be removed, and now all is well.

It is a happy coincidence that both of you are recuperating well.

I am looking forward to the trip West. Father Gavin and I have planned a relaxing and enjoyable tour.

With kindest regards, I remain,

Respectfully in Christ,

Father Curtis

Father William Doran Curtis

WC

CHURCH OF SAINT
JOSEPH ✠ ✠ ✠ ✠
JASPER MINNESOTA

22 August 1962

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

I am writing in reference to a matter that might be of interest to you in your planning for the needs of the smaller parishes of the Diocese.

the young man from the parish who designed our St. Joseph Center, and who did the construction and contractual work, have approached me with a rather interesting suggestion. And they have requested that I seek your opinion in the matter.

They would like to get into the work of building for smaller parishes and their needs. Schools, halls, even churches in smaller areas would be well within their abilities. They have built and designed not only our new structure, but many homes in and around the Jasper-Pipestone-Coleman, S.D., area, the new medical clinic in Pipestone, the dental clinic here in Jasper, as well as our medical clinic building. At the present time, they are completing a new Lutheran church here in Jasper.

From my own experience, I know that a great deal of money could be saved and at the same time absolute quality workmanship is guaranteed. We continue to revel in our appreciation of the new building day after day. knows that were he and able to team up with designs approved by you and follow that through with their purchasing and contracting, they could save you a minimum of twenty thousand dollars on the type of building needed in our average smaller parish. All totalled, I know we were saved this amount of money -- if not more in our own construction. Architectural fees alone would be eliminated, plus many other expenses that do add up, as you know so well.

I am writing all of this in very brief outline in order that you might give the matter some thought. Should you be interested, I know that both gentlemen would be able to visit with you in Winona at your convenience -- or arrange to see you sometime when you might be near this area.

With my kindest regards, I remain,

Respectfully yours in Christ,

Father Curtis

WC000227

WC

August 23, 1962

Reverend William D. Curtis
St. Joseph's Church
Jasper, Minnesota

Dear Father Curtis,

I thank you for your letter of August 22 and the recommendation of and . I would be pleased to keep them in mind should the occasion arise for the planning and construction of buildings in smaller parishes.

Just at present I do not have any plans in view excepting that I hope to see classroom building at Sherburn within the next couple of years. Your friends may visit with Father Neudecker at Sherburn to offer some suggestions as to a possible building which might be needed there.

I am happy to hear that you continue to be pleased with your building which I think is most practical and useful. I hope that it is being productive of much spiritual good.

Sincerely yours in Christ,

Bishop of Winona

WC

September 24, 1962

Reverend William D. Curtis
St. Joseph's Church
Jasper, Minnesota

Dear Father Curtis,

O Owing to the fact that must take an enforced rest on account of serious surgery, I herewith appoint you as ordinary confessor to the School Sisters of Notre Dame at St. Leo's School in Pipestone during the time of his inability to perform this work.

Thanking you for your cooperation in this matter, I remain

Sincerely yours in Christ,

Bishop of Winona

Father Edward Klein of Currie will serve as extraordinary confessor for the Sisters at Pipestone.

WC

CHURCH OF SAINT JOSEPH ✝ JASPER MINNESOTA

16 December 1962

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

A somewhat belated but nonetheless sincere welcome upon your return from the Second Vatican Council. I can well imagine that there must be a thousand and one thoughts running through your mind as a result of the Council -- and even a touch of impatience to bring so much to reality as a result of the Council. I followed the Council really quite religiously and feel so very proud and concerned relative to the many things it will yet accomplish.

I am enclosing two parish checks to be credited to the parish account for the interest on note #213, and also for the final quarter payment of our Diocesan Tax.

Monsignor Speltz has requested that I give the Seminary Retreat at the end of January. When in Winona at that time I will have the chance to see you, I am sure. In the meantime, please accept my kindest wishes for the many blessings of the Christmas season.

Respectfully in Christ,

Father Curtis

Father William Doran Curtis

WC

CHURCH OF SAINT JOSEPH ✝ JASPER MINNESOTA

29 April 1963

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

Enclosed, please find our parish check for the monthly returns on the DIOCESAN DEVELOPMENT FUND. Enclosed, also, is the check for the HOLY LAND COLLECTION -- what with the Retreat, I somewhat fouled up on forwarding this check as quickly as possible.

Relative to my own personal check for the DIOCESAN DEVELOPMENT FUND, you will notice that I have it made out for ten dollars rather than the usual twenty. I will be forwarding this amount from now until December and complete my pledge payments this way. To do so will be a bit easier at the present time, and I want to set some funds aside in order to attend the Biblical Study Institute at St. John's this summer, August 5th to 9th. I am sure that the continuation of my pledge payments in this manner will meet with your approval.

Relative to your recent letter concerning the Vatican Pavilian at the New York World's Fair, with your approval it is my intention to delay that collection until a more opportune time in the summer months. Next Sunday, May 5th, is our First Communion Sunday and there are a few extra expenses involved in the families of the First Communicants. On May 19th, we will have the Missionary Priest here to appeal for funds and I do not want to take up a collection too close to his appeal. When I do take up the collection, I will forward such funds to your office immediately.

With my kindest personal regards, I remain,

Respectfully in Christ,

Father Curtis

Father William Doran Curtis

WC000231

WC

CHURCH OF SAINT JOSEPH ✝ JASPER MINNESOTA

July 21, 1963

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

I hesitate to forward to you the enclosed WAY OF THE CROSS, because I am aware that your schedule must be quite demanding now with the additional considerations required in anticipation of the Diocesan Convention for Catholic Women and your approaching return to the second session of the Vatican Council.

I would sincerely appreciate, however, your examining THE WAY OF THE CROSS which I have been working on -- hoping your approved Imprimatur may pave the way toward publication of this Scriptural approach to this beautiful Lenten devotion. At first glance, it may seem that the devotion might take considerably more time than the more traditional ones in use at the present time. But you will notice the elimination of all prayers save the Scriptural passages, and I don't think the over-all recitation of the Psalms will consume more time than that ordinarily taken up with the repitition of the Our Fathers, etc., which we now use.

The Preface to these devotions will be somewhat explanatory and enable you to understand my intentions and desires relative to this approach to THE WAY OF THE CROSS. I feel very much convinced that the Scriptures can be used to better advantage than we have used them -- and the present Biblical Movement encourages me to make this attempt at usage in this particular devotion.

The reason for my submission of this manuscript at the present time is my intention to attend the Scripture Institute at St. John's, Collegeville, Minnesota, the first week in August (August 5 - 9). Should you give your Imprimatur, I might be able to find some means of their publication through a friend of mine who is managing the Liturgical Press. I am confident he will have advice for me along this line.

Your wonderful appreciation of my manuscript on the SEMINARY AND THE PRIEST TO BE, plus your kindness and encouragement of my writing in general, prompts my hopes for your favorable reaction to the enclosed.

With kindest regards, I remain,

Respectfully in Christ,

Father Carter

WC000232

WC

July 23, 1963

Rev. William D. Curtis
Church of St. Joseph
Jasper, Minnesota

Dear Father Curtis,

I have your letter of July 21st with the enclosure of your copy of a proposed ceremonial of prayers for the "Way of the Cross." I have read it with much interest and wish to congratulate you on the very spiritual tone which you have given to this salutary religious devotion.

As indicated on the copy, my Imprimatur for publication is granted, since all the Imprimatur does is to certify that there is nothing contrary to faith or morals. Certainly, since all of it is from the Scriptures or from the approved prayers, there cannot be any question of dogmatic accuracy. However, I do not think that this particular format for the Way of the Cross would find a very wide acceptance owing to its length, etc. It would be an excellent text for someone who wished to use it for personal and private meditation, but as a private devotion in this day of brevity, I fear that it would not have the circulation that would be necessary for a publication. There are many texts available today so this would enter into a field of very stringent competition.

I do wish, however, to congratulate you on your devotion and desire to promote the spiritual life and accomplish the proposal of the late Pope John XXIII for the return to a greater knowledge of the Scriptures.

I do wish you, however, many blessings and hope that your dream may be realized in its publication.

I am happy to hear that you plan to attend the Scripture Institute at St. John's in August. I am sure that you will get much inspiration from your association there as well as from the lectures that you will be privileged to hear.

With kindest regards, I remain

Sincerely yours in Christ,

WC

CHURCH OF SAINT JOSEPH ✝ JASPER MINNESOTA

July 29, 1963

The Most Reverend Edward A. Fitzgerald
Bishop ofWinona
275 Harriet Street
Winona, Minnesota

Your Excellency:

Enclosed, please find parish and personal checks to be credited toward DIOCESAN DEVELOPMENT FUND accounts.

I wish to thank you for the kindness of your IMPRIMATUR relative to the Stations of the Cross I forwarded for your examination. I am in fond hopes that they might be received well for publication and devotion -- mindful of the truth of your observations concerning their length. I guess I'll have to experiment with this devotion's acceptance with religious publishers.

For the past two years I have been concentrating much of my personal study time on the Scriptures, and am looking forward to a little more professional touch at the Scripture Institute at St. John's. It is my intention to attend this Institute every year from now on. In addition, I have been giving some thought to the possibility of auditing a course in Ancient History at Augustana College in Sioux Falls, South Dakota. This course might be scheduled twice a week, or it might be possible to audit such a course once a week at an eveing schedule. I am wondering what your mind would be on this possibility. Augustana College is a Lutheran institution, but I think a course in Ancient History would be quite far removed from a "dogmatic" matter. I would like to review Ancient History, again with a professional, academic touch, in coordination with my Scripture studies. If I could possibly arrange to audit such a course during the coming year, I would appreciate your permission to attend this Lutheran institution if you don't think some type of scandal might be involved.

Maybe I am being foolish in this matter; but I have renewed a great deal of interest in the study of Scripture. Much of this can be most effective in the present and future dialogue in the Ecumenical Movement; much can also be of benefit in whatever writing I can do in the future touching upon many phases of the Bible and Ecumenical approach to the work of unity. I do keep myself quite busy out here, andthere is always much to do . In addition, with the fall, I attempt to give the spiritual conferences to five different groups of nuns out in this area. These conferences are given each month. But I am

WC

sure that I could arrange a schedule to audit this course which interests me very much, particularly as it relates to Biblical studies.

I emphasize these thoughts for you in order that you might the more easily judge granting permission to attend Augustana. Perhaps it might not be possible for me to arrange my schedule with the college schedule, and I might merely be indulging a few awkward ideas. But if the schedule could be arranged, I would want to know your mind on the matter before consulting the Dean of Studies at Augustana relative to fall arrangements.

With kindest regards, and thanking you once again for your warmly encouraging remarks in your letter granting the IMPRIMATUR, I remain,

Respectfully in Christ,

Father William Doran Curtis

WC

July 30, 1963

Reverend William D. Curtis
St. Joseph's Church
Jasper, Minnesota

Dear Father Curtis,

I have at hand your letter of July 29 with checks for the Development Fund, personal and diocesan, for which receipts are herewith enclosed. I thank you for this continued interest in our project and pray that God's blessings may be upon you and your parishioners for their generosity.

You have asked permission to register as an auditor for a course in Ancient History at Augustana College in Sioux Falls if such is available and convenient for you. Since the college is in the Diocese of Sioux Falls, it is necessary to have the permission of the Bishop of that Diocese who may have reasons of his own why Catholics should not attend the college. Personally, I have no objection; but I believe that you could easily acquire sufficient knowledge of ancient history by private reading. However, you may take up the matter with the Chancellor of Sioux Falls, Monsignor Delahoyde, who could perhaps acquaint you with the mind of Bishop Hoch in this regard. If he thinks it is feasible and prudent, you may take up the matter officially with Bishop Hoch.

I am happy to hear of your deep interest in Scripture studies and am sure that it will help you a great deal in your priestly work. I hope that you will have a very pleasant week at St. John's.

With kindest regards and best wishes, I remain

Sincerely yours in Christ,

Bishop of Winona

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CHURCH OF SAINT JOSEPH ✝ JASPER MINNESOTA

September 18, 1963

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

The Franciscan Sisters assigned to the convents in Fulda, Iona, Wilmont, St. Kilian, have requested that I continue with their spiritual conferences each month. I will also continue with this assignment for the Sisters assigned at Luverne as you requested.

I wish to inform you of this each year when the Sisters return with their request for these conferences. There is much involved in this conference situation that resembles, I suppose, something akin to the Sister formation program, and I consider it necessary that you might be aware of which one of your priests is entering into this area of his priestly apostolate. I presume your encouragement of this kind of work, and, needless to say, am grateful for your confidence in my efforts.

Please accept my assurance of prayers and mementoes in my daily Masses for your safe journey to and from the Second Session of the Council; also that benign health may be your daily portion while there.

With my kindest personal regards, I continue to remain,

Respectfully in Christ,

Father Curtis

Father William Doran Curtis

WC000237

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September 20, 1963

Reverend William D. Curtis
St. Joseph's Church
Jasper, Minnesota

Dear Father Curtis,

I thank you for your letter of September 18 and wish to approve very highly of your generous cooperation in the development of the spiritual life of the Sisters to whom you give a spiritual conference each month. I am sure that their prayers are with you in this work of formation.

Sincerely yours in Christ,

Bishop of Winona

WC

CHURCH OF SAINT JOSEPH ✝ JASPER MINNESOTA

September 23, 1963

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

I have been approached by one of the Franciscan Sisters in this area about the possibility of organizing a weekly study group on the Sacred Scriptures for nuns in this area. The idea would be to contact the different convents concerning the possibility of meeting at a central location each week for about two hours in order to study the Scriptures. The course would begin with Genesis and carry on through. I have done this in my own parish study group: the last two years we went through the Old Testament and this year we are beginning the New Testament. The series of meetings are very profitable.

I would be most interested in conducting such a study club for the Sisters, both Franciscan and Notre Dame communities, who might be able to arrange their schedules for such a purpose. The nuns are going to investigate such a possibility among themselves.

Since this is a matter delving into the situation of teaching the Scriptures, I would like to have your approval before launching my enthusiasm any deeper. Much good can be accomplished for the nuns in their personal spirituality and certainly much can be clarified for the purposes of their catechetical instruction. I am sure that I could arrange my time for this purpose -- and really would be quite happy to be conducting such a study outline.

I hate to bother you just before departure for Rome, but in this matter I would prefer to seek your approval of such a study group precisely because of the nuns involved, the Scriptures, and the definite circumstance of teaching.

Again -- renewed assurances of prayers for your every blessing during the coming Session of the Council.

Respectfully in Christ,

Father William Curtis

Father William Doran Curtis

WC000239

WC

September 24, 1963

Reverend William D. Curtis
St. Joseph's Church
Jasper, Minnesota

Dear Father Curtis,

In re: Sister Formation

I have your letter of September 23 in which you offer your services to organize and conduct a weekly study group for the nuns in the western part of the Diocese.

I gladly give you my permission and am sure that such a course would be most helpful spiritually and intellectually to the Sisters who might be able to arrange for a weekly meeting convenient for them and for yourself. I am sure also that you will find much inspiration in this exposition of the Scriptures which is important/in the development of the Church.

Thanking you for your prayers and good wishes, I remain

Sincerely yours in Christ,

Bishop of Winona

WC

CHURCH OF SAINT JOSEPH ✝ JASPER MINNESOTA

December 9, 1963

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

I am sure that the most appropriate greeting to initiate this letter is: Welcome home. After the business days of the Council, it is most probably extremely relaxing to be in the old, familiar surroundings once again.

As you undoubtedly know, the Scripture sessions for the nuns in this area is off to an encouraging start. Mother Callista was present for the first session, and was quite pleased with the prospect of such a study group among the nuns. The Franciscan, Notre Dame, and Benedictine nuns assigned in this area of the Diocese come together once a month for a session of two hours. The nuns number 80 at the last total count. I have been encouraged and pleased with their response.

I am enclosing the material which was covered in the first lecture series in November, and the material which will be considered in the second lecture series this coming Saturday, December 14. Each month I will forward the outline of the lecture to be given; in this way you will have good acquaintance with the material being presented. I also forward these notes to the Mother Superiors of the orders represented; this has been requested. And I also give a copy of the notes to the pastors of the parishes wherein the nuns are assigned. In this way, the program is well coordinated and everyone in positions of authority and jurisdiction is acquainted with the subject matter under consideration. I feel such to be a safe, fair, and informative approach.

I want to thank you once again for allowing me to have this wonderful opportunity of assisting many of the nuns of the Diocese to arrive at a more clarified and inspiring knowledge of the Scriptures. I am sure that this knowledge will encourage a more profound approach to the teaching of religion to our youth. I am sincerely most grateful for this chance.

With kindest personal regards, I remain,

Respectfully in Christ,

Father Curtis

Father William Doran Curtis

WC000241

WC

December 11, 1963

Reverend William D. Curtis
St. Joseph's Church
Jasper, Minnesota

Dear Father Curtis,

I thank you for your letter of December 9 with your welcome home. I assure you that it was wonderful to arrive back in Minnesota and to enjoy the atmosphere of congeniality among friends.

I am happy to hear of the success of your project in helping the Sisters acquire a wider knowledge of the Scriptures and Church History. I shall read your manuscript when I find some time, but just at present I am rather swamped with work.

I pray that God may reward you for your generosity of giving your time and talent to help the Sisters in their work of teaching Religions to our youth.

Sincerely yours in Christ,

Bishop of Winona

Jan. 15th, 1964

Dear Bishop Edward R. Fitzgerald,

I'm a member of -parish. I'm also mother of children, boy and girls. I pray that some day one or some of them will be called to religious life. Our oldest boy graduated from St. John's University, Collegeville. Had four years of ROTC and is now 2nd Lt. in service. He has been in Paris since last February. He has written of his travels to

has written him.

got to attend Vatican Council in Rome and of course that was highlight of his trip.

I know you have received letters criticizing Father Curtis from members of. These people have criticized and tried to run parish no matter what priest is assigned here and when they can't leave parish.

Father Curtis has tried hard & has made many improvements which our parish needed. If people would cooperate we wouldn't have any trouble. Father Curtis does not get the respect he should have as priest. He has tried to get girls and women to dress with respect. Some have listened & taken advice. Others haven't & will not be obedient. Father Curtis has been answer to our prayers. This parish needed a priest like Father. He takes a lot of interest in youngpeople. The boys read Epistle & Gospel, some are lectors. We have dialogue mass which I hope it will continue if a new priest is assigned. It should be required for all parishes take part in dialogue mass. Since Father Curtis says Mass facing people I feel we've missed out on real meaning of mass. I hope that soon all parish priest will say mass facing people.

Also the Study Club Meetings Father Curtis conducts are to be commended as the

young people's organization
that has been organized.
On Holy Name Sunday the
Holy Name men serve Mass.
I'm happy that Father
Curtis has assigned Scripture Passages
to be said following rosary. After
we say rosary we have children
take turns redding them.
A couple who run gas station here
and are ~~members~~ of
made it real hard for Father Curtis
as they constantly criticize Father
whatever he does to everybody,
protestants as well as Catholics.
The good Catholic members do
not listen but there are a lot
of others who go along with them.
I feel so sorry for Father as
he deserves respect from all. There
are priests who sit back and
don't take interest and don't care
to make progress or go along with
modern changes.

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I pray Father Curtis can
stay at
If not
I want you to know he is
a wonderful priest.
who teaches

at.
who
and
does clerical work at.
are my
They belong to

You are remembered in our
daily prayers.
Sincerely

WC

January 14, 1964

Dear

I thank you for your letter of January 12 and your expressions of appreciation of the work Father Curtis is accomplishing in I sincerely hope that you will continue to pray for him and that your children will be edified by your devotion and respect for the priesthood as well as the Sisters. I pray that at least one of your boys may have a vocation to the priesthood.

With kindest regards, I remain

Sincerely yours in Christ,

Bishop of Winona

Fr. Curtis

WC

SCRIPTURE INSTITUTE — THIRD SERIES OF LECTURES

EVENTS OF SALVATION HISTORY			SCRIPTURES WRITTEN
PRE-HISTORY		CREATION: Adam-Eve	
		NOE	
B.C.			
1900	P	THE CALL OF ABRAHAM	
	A		
	T	ISAAC	THE BOOK OF GENESIS
1800	R		(Origin of the People)
1700	I	JACOB (ISRAEL)	
	A		
	R	TWELVE TRIBES	
	C		
1600	H	JOSEPH IN EGYPT	
	S		
1400		BONDAGE	
1300			
1200		MOSES	
	I	SINAI COVENANT	
	N		THE BOOK OF EXODUS
	F	EXODUS (Ramses II	(The Birth of the Nation)
	I	1290 - 1224 B.C.)	
	D		
	E		
	L	LAWS AND RITES THAT HAVE	THE BOOK OF LEVITICUS
	I	TO DO WITH THE ORGANIZA-	(Holy nature of the Nation)
	T	TION AND FUNCTION OF	Israel must worship God as He demands:
	Y.	DIVINE WORSHIP	Cannot worship as they might personally choose, but according to the ritual of sacrifice and feasts that God prescribed through Moses
D	P	TWO CENSUSES TAKEN OF	THE BOOK OF NUMBERS:
E	U	HEBREW PEOPLE: First at	(Organization of the Nation)
S	R	beginning of Desert jour-	This is a transitional work -- a connect
E	I	ney; second, at end.	ing link in the epic story relating
R	F		Israel's redemption from bondage and
T	I		her formation as a nation.
	C		
	A	THE NATION CONCEIVED AND	THE BOOK OF DEUTERONOMY
	T	BORN THROUGH THE BOUND-	(The spirit of the Nation)
	I	LESS LOVE OF GOD IS	"Therefore you shall love Yahwey, your
	O	MEANT TO GROW AND DEVEL-	God, with all your heart and with all
	N	OP ONLY THROUGH A RETURN	your soul and with all your strength.
		OF THAT LOVE BY OBED-	Take to heart these words which I en-
		IENCE AND LOYALTY TO THE	join on you today. Drill them into
		LAW OF MOSES GIVEN AT	your children." Deut: 6:5
		SINAI	
E	P	DEATH OF MOSES WITHIN	
N	U	SIGHT OF PROMISED LAND	
D	R		
1100	I	ENTRANCE INTO LAND OF	
DD	F	CHANAAN -- PROMISEDLAND	THE BOOK OF JOSUE
E	I		
S	C		
E	A	ISRAEL'S PERIOD OF TRANS-	THE BOOK OF JUDGES
R	T	FORMATION AND ADAPTATION	(12 military men, leaders, sent by God
T	I	TO CHANAANITE CUSTOMS	at critical moments in Israel's history
	O		to save all or part of nation. Samuel
	N		is holiest of Judges: it is he who
			anoints Saul, thus inaugurating Israelis
			Kings)

1100	LIFE OF A PIOUS ISRAELITE FAMILY IN THE MIDST OF THE RUDE, BARBARIC AGE OF THE JUDGES -- GENEALOGY OF DAVID, LINK BETWEEN PERIOD OF JUDGES AND PERIOD OF KINGS	THE BOOK OF RUTH Moabitess Grandmother of David
	THE OUTWARD FORM OF THE KINGDOM CHANGES WITH THE COMING OF ISRAEL'S KINGS -- BUT THE ESSENCE REMAINS	THE FOUR BOOKS OF KINGS
	LIFE AND TRIALS OF THE GREATEST OF JUDGES -- SAMUEL	THE TWO BOOKS OF PARALIPOMENON (CHRONICLES)
	SAUL DISPLEASING TO GOD BECAUSE HE FAILS TO SUBJECT HIS AMBITIONS TO GOD'S DEMANDS (spares the King of Amalec, also the cattle)	
	DAVID CHOSEN TO REPLACE SAUL -- ANOINTED BY SAMUEL	
1000	DAVID CAPTURES JERUSALEM RECOVERS ARC OF THE COVENANT ...c 1005	
	DAVID'S ADULTERY AND MURDER -- TOLD HE CANNOT BUILD TEMPLE	
	PROPHET NATHAN FORETELLS PERPETUITY OF THE DAVIDIC DYNASTY 2 Kings: 7	
	SOLOMON SUCCEEDS DAVIDIC THRONE	BOOK OF PROVERBS (Usually agreed that most of these texts were written at the time of Solomon -- finally edited about 4th century B.C.)
900	SOLOMON'S DEATH	
	SCHISM: NORTHERN KINGDOM: ISRAEL Samaria is capital under Jeroboam SOUTHERN KINGDOM: JUDAH Jerusalem is capital under Roboam	
800	SUCCESSION OF GOOD AND BAD KINGS	BOOK OF TOBIAS (Story is acted out in the late 8th century -- the ideal life of a just and holy Israelite)
	IDOLATRY AND INFIDELITY	
	PROPHETS PREDICT THE EVENTUAL CAPTIVITY OF JUDAH AND DESTRUCTION OF JERUSALEM	ISAIAH (Reign of Jeroboam: 783-743) Foretells Assyrian destruction of Northern Kingdom -- warns Southern Kingdom of Assyrian Domination -- "remnant will be left".
700	DESTRUCTION OF ISRAEL, NORTHERN KINGDOM, BY ASSYRIANS IN 722 B.C.	AMOS (Reign of Jeroboam: 783-743) Prophet of destruction of the Northern Kingdom

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700

OSEE (Reign of Jeroboam: 783-743)
Prophet of the destruction of the Northern Kingdom

MICHEA (Prophesied during the reigns of Kings Joathem, Achaz, Ezechia: 740-687)
Prophet of the Babylonian Captivity of Judah -- Southern Kingdom

600

JEREMIAH(650 B.C. Prophesies under the reigns of Kings Josia, Joachaz, Joakim, Joakin, Sedecia: Prophet of the destruction of Jerusalem and the Babylonian Captivity -- foretells the end of the Captivity and the rebuilding of Jerusalem.

SOPHONIA (King Josias: 640-609)
Prophet of the destruction of Jerusalem -- "day of the Lord" -- also speaks of "the remnant".

NAHUM (This prophecy c. 6260612 B.C.)
Foretells the fall of the Assyrian Capital, Ninive, the city so hated because from it came so much of JerusalemIs degradation.

500

BABYLONIAN CAPTIVITY
UNDER NEBUCHADNEZZAR
1st Deportation: 597
2nd Deportation: 587

BOOK OF LAMENTATIONS (c. 587 - 538 B.C.)

DESTRUCTION OF JERUSALEM
UNDER NEBUCHADNEZZAR

HABACUC (Written c. 605-597 B.C.)
Speaks of Judah being punished through Babylon -- Begs God to explain why a sinful nation must be punished by a more sinful nation. It doesn't seem to make sense. God replies in vision: "The rach man has no integrity, but the just man, because of his faith, shall live". From this, Habecuc predicts the eventual fall of Babylon.

EZECHIEL (c. 592: last dated sermon: 570)
Predicts destruction of Jerusalem -- predicts falls of nations who were enemies of the Holy City -- predicts the rise and restoration, national and religious, of Israel.

Because of his preaching during the Exile, and keeping alive the spirit of the people and outlining the ideal theocratic state, Ezechiel is called, "Father of Judaism". Description of the Battle of Gog and his army earned for him the title,"Father of Apocalyptic".

CYRUS OF PERSIA ORDERS
LIBERATION OF JEWS AND
THEIR RETURN TO PALES-
TINE IN 538 B.C.

THE POSTEXILIC PROPHETS
(The Minor Prophets)

AGGAI (520 -- inspired to speak:
"Rebuild the Temple")

DEDICATION OF TEMPLE
IN 515 B.C.

500

RENEWED PERIOD OF JUDAISM FOLLOWING THE DIVISION OF KINGDOM, WARS, DESTRUCTION OF THE NORTHERN KINGDOM FOREVER, DESTRUCTION OF JERUSALEM AND THE CAPTIVITY, BUT WITH PROMISE JERUSALEM WOULD REBUILD ITSELF, AND DAVIDIC LINE WOULD LEAD TO THE MESSIAH

ZACHARIA (520 -- with Aggai, worked to rebuild the Temple: but God will not be satisfied with Temple of wood and stone -- God will transform Juda into "the Holy Land" (1st use of this term in the Scriptures) and Jerusalem will be chosen as His Messianic Capital

MALACHIA (515-445) Real name unknown -- notably predicts a liturgical sacrifice to be offered by all nations, yet in accord with the Mosaic Covenant, for it will be offered to God Who revealed Himself to Moses: "From the rising of the sun, even to its setting". Vaguely heralded the Mass, the only liturgical sacrifice of the Messianic Age. Speaks against the hypocrisy and corruption of the Levitical priesthood and looks to the idea priest. Denounces sin of people. Scalds religious leaders because they fail their role in the tiny, renewed nation.

PERSIAN DOMINATION

CYRUS

DARIUS

ABDIA (c.550) Prophesies the destruction of Edom. Edomites descendants of Esau; hatred developed between Israelites (Jacob) and Edomites (Esau) through the centuries. Even after Captivity, Israelites happy with destruction of Edomites because they remember the help of Edom toward Babylonia in the destruction of Jerusalem. Nabateans begin c. 550 their destruction of Edom -- final victory in 312 B.C. Their punishment is final.

JOEL (c.400) Calls priests and people to prayer and penance to avoid a locust plague, a "day of the Lord". Part II: Speaks of the conquest of God over the enemies of His Kingdom, the future Messianic "day of the Lord",i.e., when all prophecies of old concerning the outpouring of the spirit of God will be fulfilled

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BOOK OF ESTHER: God's Providence will save His people from destruction.

BOOK OF JONA(S): After the Return and Reconstruction of Jerusalem and the Temple, the Jews began to consider themselves superior to all others and became complacent in their knowledge that God loved them. This became a proud and overbearing national psychology. JONAS was written as a story to point out to the post-exilic Jews that God was not their exclusive property, that racial and liturgical privileges were not the greatest of glories, that God loved everyone -- even the despicable Assyrians. JONAS is haggadic midrash.

BOOK OF JOB: Authors prefer to date this from latter part of 5th century B.C. A story -- problem type of Wisdom Literature: The Mystery of the unmerited suffering of the just man. How can a just God permit an innocent man to suffer

500

BOOK OF ECCLESIASTES (QOHELETH) Written at the end of the period of Persian Domination and as the area has passed to Alexander the Great. Main Theme: Vanity of vanity and all is vanity. "Fear God and keep His commandments, for this is man's all".

400

NEHEMIAS and ESDRAS: (538-433) Return to Jerusalem and the Reconstruction of the Temple. Reforms.

CANTICLE OF CANTICLES: (400-350) The broad literary background of the Canticle is to be found in those texts comparing the Covenant relations of God and His people to the relations between a husband and wife. General historical background of Canticle: Israel after the Exile. The faith, hope, and love of Israel in this period are mirrored in the Canticle. Israel is the bride -- the Canticle re-echoes the words of God through Jeremiah: "With age-old love I have loved you, so I have kept my mercy toward you" -- It is on this enduring love of God that Israel, the bride, depends for the fulfillment of all her expectations.

300

GREEK DOMINATION BEGINS UNDER ALEXANDER THE GREAT

EVENTUAL PERSECUTION OF JUDAISM: GOAL: COMPLETE ELIMINATION OF ANY OBSTACLE TO HELLENIZATION OF EMPIRE

200

SYRIAN DOMINATION: ANTIOCHUS IV CONTINUES POLICY OF TOTAL HELLENIZATION OF EMPIRE

DANIEL (c. 165) Author wrote this book during persecution of Antiochus IV to encourage the faithful to resist all attempts to destroy Judaism

JUDITH (disputed: 175-164 - or - 145) written to encourage the faithful to resist destruction of Judaism. God is always faithful: Theme.

100

REBELLION AND JEWISH INDEPENDENCE IN 143 B.C.

BOOK OF BARUCH: Most authors consider this book to have been written around this time --confession of Israel's guilt, and justice of chastisement. Prayer for deliverance

BOOK OF SIRACH (ECCLESIASTICUS) Written about 180 B.C. Glories in the wisdom of Israel and her heroes of the past who were led by wisdom to do great things for her people.

FIRST AND SECOND BOOK OF MACHABEES: Resistance to Hellenism and to Antiochus' persecution of the soul of Judaism.

FINAL DAYS BEFORE THE ROMAN DOMINATION AND THE COMING OF THE MESSIAH -- JESUS CHRIST

THE BOOK OF WISDOM: Encourages the just in time of persecution -- doctrine of future life very definite.

JESUS CHRIST.....NEW TESTAMENT

THE BOOK OF PSALMS:

The treatment of the Book of Psalms has been set aside in special category precisely because the Psalms were not composed at any one time in Israelite History. The Book of Psalms represents the collective writings of many psalmists from the time of Moses in the 13th century B.C. to perhaps the time of Sirach in the 3rd century B.C. Various authors are indicated for the Psalms: David: Sons of Korah: Sons of Asaph.

Book of Psalms as it exists today consists of 150 units divided in imitation of the Penteteuch: Book I: Pss. 1 - 40; Book II: Pss 41 - 71; Book III: Pss. 72 - 88; Book IV: Pss. 89 - 105; Book V: Pss. 106 - 150.

NUMBERING OF THE PSALMS:

For those who read transalations of the psalms based on the SEPTUAGINT version (Vulgate and most Catholic translations), rather than on the HEBREW (most non-Catholic translations), a discrepancy in the enumeration of the psalms is readily evident. Translations following the Hebrew enumeration are frequently one number ahead of those following the Septuagint. For example, Psalm 22 in the Septuagint and Catholic translations is numbered in the Hebrew and non-Catholic translations as Psalm 23. This discrepancy is due to the division into two by the Septuagint of certain psalms which in the Hebrew remain as one psalm, and the the division into two in the Hebrew of psalms which remain one in the Septuagint.

KNOWLEDGE OF THE BIBLE: This is the best preparation for understanding the psalms. A familiarity with the Bible as a whole will soon show the reader of the psalms that they are a digest of all that is best in the Bible.

HOW TO STUDY THE PSALMS: Since the pslams are POEMS uttered from the heart by religious poets inspired by thh Holy Spirit, the reader must from the beginning apply to the psalms what he knows of poetry as a literary form. This entails primarily the realization that the message of the poem is more than the words alone and more even than the sum of the ideas. Poetry expresses many mysteries of the human experience, the human heart,; it touches upon intangibles and often reaches for the incomprehensible.

CONCERNING THE LANGUAGE in which the psalms are to be studied, it must be emphasized strongly that the psalms are to be studied in the language in which they will be used in prayer. Since this is quite impossible for most, since Latin is involved, care should be taken to read the psalms in the best English translation possible.

PSALMS RELATED TO PENTATEUCHAL HISTORY: Primary types in this category

HYMNS: A hymn is a wholly theocentric psalm in which God is exuberantly praised e either in Himself, for His attributes, or for His dealings with His chosen People. The sentiments expressed in the hymn are the fundamental feelings of joy, veneration, priase, adoration, and religious awe experienced by man in the presence of his Creator. The Psalmist dwells on praising God's omnipotence as manifested in creation, majesty as manifested in the hsavens, the storm, the earthquake, and the phenomena of nature, His providence as manifested in the history of Israel. Example: Psalm 148, 92, 103.

THANKSGIVING PSALMS: Thanksgiving psalms have a fairly regular format and several identifying characteristics. The format consists in an introductory invitation to join in thanksgiving to God. This is followed by a description of the favor for which the psalmist is thanking God: deliverance usually from some kind of peril (Pss. 114 - 115), or sickness (Ps. 29), or attacks of enemies, personal or national (Pss. 117, 123, 128, 137), or captivity (Ps. 106).

DIDACTIC HISTORICAL PSALMS: Didactic psalms treat of the Law or some aspect of the relations between man and his God as revealed in the Law.
PSS. 49,104,105,110, 77, and the Canticle of Moses (Deut: 32) treat of the Law indirettly, but they were unquestionably composed to teach.

PSALMS RELATED TO THE DEUTERONOMISTSS HISTORY: Primary types in this category.

SUPPLICATION PSALMS: Person's mind is very much on himself, his needs, his troubles, his enemies. The movement, therefore, in the supplications is from the petitioner to God and back to himself. Examples: Psalms: 82, 79,

SUPPLICATION PSALMS may be divided into the COLLECTIVE or INDIVIDUAL supplication psalms.

COLLECTIVE: prayer is made in the name of a group -- nation; distress is one that afflicts many, i.e. war, famine, defeat, exile; the anticipation sometimes pictures a world-wide reaction of awe and praise to God's intervention in favor of His people. Examples: Psalms: 11, 82, 79, 59, 107, 73, 89, 101.

INDIVIDUAL: As title indictates, stresses the plight of the individual. It is to be noted that sufh psalms often give a description of the psalmist's distress which is accompanied by a confession of sin or an avowal of innocence -- either because he considers his distress a punishment for sin, or because he wants to prove his love for God and the injustice of his enemies. Examples: Psalms: 5,6,7, 12, 16, 21, 24,25,27, 30,34, 37, 38, 54, 55, 60.

CONFIDENCE PSALMS: Are characterized by a prayer of petition, a description of distress (a secondary consideration in such psalms), and a confident anticipation of God's favorable response. It is of the nature of the confidence psalms that the anticipation and not the petition predeminates and that the attention of the psalmist is shifted away from himself to rest securely on God. Examples: Psalms: 61, 22, 45, 130.

PROCESSIONAL PSALMS: These are psalms which were used either in actual liturgical processions or at least as part of an "entrance liturgy". Characteristic of these psalms is either an explicit call to take part in divine worship (e.g. psalms 80, 94, 99) or an examination of consutence implicity inviting the faithful to prepare themselves for participation in the liturgy (e.g. psalms 14, 23)

MESSIANIC PSALMS: Messianic psalms are grouped on the basis of subject matter rather than on the basis of literary form. The common denominator of the Messianic psalms is their relation to Israel's expectation of a personal Messiah. The degree of relationship with regard to individual psalms is a matter of debate among scholars. The existence of truly Messianic psalms, however, is not a question open to debate. In the New Testament our Lor explicitly declares that the psalms speak of Him (Luke:24:27, 44) and in some few cases (Psalms 117:22; 109:1) He referes to psalms which have found their accomplishment in Himself (Matthew 21:42; 22:44) In their apologetic sermons and letters the apostles appeal to forty different psalms and cite seventy verses from these psalms as pfoofs of Christ's claim to the title of Messiah.

BIBLICAL COMMISSION -- May 1, 1910:

Whether, judging by the repeated testimonies of the books of the New Testament, the unanimous consent of the Fathers, in agreement, took with Jewish writers, we must hold that some psalms are to be recognized as prophetic and messianic, i.e., as foretelling the coming of a future Redeemer, His kingdom, His priesthood, His passion, death, and resurrection. And whether we must in consequence, reject the opinion of those who, perverting the prophetic and messianic character of the psalms, limit these oracles, concerning Christ, to mere predictions of the future lot of the Chosen People. ANSWER: In the affirmative to both questions.

Please note that the Commission states only some psalms must be recognized as Messianic. It does not say how many, nor in what sense, nor does it go into the question of the re-reading in a direct Messianic sense of psalms which in their original meaning may have been only typically Messianic or not Messianic at all.

At the present time, authors are generally agreed on the Messianic character of the following psalms: 2,15,21,44,71,88,109, 131.

There is less general agreement about the Messianic character of psalms: 8, 19, 20, 40, 68, 117. The same may be said for psalms 45, 47, 75, 86 which deal with the Messianic kingdom directly and with the Messianic king only by implication.

EMPHASIS: In dealing with the Messianic psalms the reader must remember that they reflect Israel's Messianic hopes. As these hopes progressed from the general to the particular, so Israel's psalmists reflected this progression in their psalms. Three stages can be ascertained in the progressive development of IsraelIs hopes: (1) the origin of Israel's hope in the promises made to the patriarchs and confirmed by the Exodus and the Sinai Covenant; (2) the concentration of this hope in the Davidic dynasty initiated by the oracle to David in 2 Samuel: 7; (3) the further limiting of this hope to an individual future, Davidic King, who is properly entitled the "Messiah".

To understand the Messianic psalms the reader must keep in mind two facts:

1) The majority of the Messianic psalms (specifically psalms 2, 44, 71, 88, 109, 131) were written in the period of Israel's dynastic hope (from the time of David to the fall of Judah in 587) and reflect Israel's hope in the dynasty as a whole --

2) These same psalms were seen to have a deeper and fuller meaning in the period of personal Messianism (from 587 to the coming of Christ), and were as a consequence re-read and re-interpreted in the light of Israel's expectation of a personal, Davidic Messiah.

The personal Messianic interpretation of these psalms in the New Testament must be understood not only in the light of the original Davidic kings about whom they were written and who were types of the future Messiah, but in the light of Israel's re-reading and re-interpretation of these psalms as personally Messianic in the period of personal Messianic hope.

To understand the Messianic psalms in their historical and doctrinal context, the reader is urged to study first psalms 88 and 131 which testify to Israel's belief in the perpetuity of the Davidic dynasty. With these psalms and the synastic promise of 2 Samuel; 7 as a background, the reader of the psalms will be able to understand better the original dynastic Messianic background of Psalms 109, 2, and 71, as well as their later re-reading and use in a direct, personal sense during the period of personal Messianism.

PSALMS RELATED TO THE CHRONICLER'S HISTORY: Primary types in this category:

INDIVIDUAL SUPPLICATIONS OF THE SICK: These psalms do not constitute a really new category, but rather a group of psalms under this general category, one of which is emphasis is placed on a specific kind of trouble: sickness. They are best studied as a group because of the recurrence in them of certain ideas dealing with suffering and retribution which are surprising to our developed Christian way of thinking about these things: One may observe: (1) references to sin, either advertent or inadvertent, as the implied cause of suffering; (2) expressions implying that if the psalmist dies he will no longer be able to worship and praise God; (3) references to enemies who persecute him, who tempt him to blaspheme God and to join them in apostasy, and requests for a cure precisely in order to rout these enemies. Examples: Psalms: 6, 87, 29,.

JERUSALEM-TEMPLE PSALMS: The Jerusalem-Temple psalms constitute a special category by reason of their content. They are for the most part hymns, praising Jerusalem, the city of God, or the Temple in which God has taken up His dwelling. In every case the praise redounds to Him who chose Jerusalem and the Temple, and implicit throughout is the gratitude of the psalmists for the great goodness and condescension of Him Who has deigned to dwell in the midst of His chosen ones.
Examples: Psalms: 47, 45, 75, 83, 121, 136, 86.

THE GRADUAL PSALMS: These are so-called either because they were sung by the faithful "going up" in pilgrimage to the Temple for the three great feasts of the liturgical year (Exodus: 23:17; Deut: 16:12) or because they were sung by Israelites "coming up" or returning from the exile.

For the most part the Gradual Psalms are a collection of short lyric poems expressing the spirit of the children of God in every age, a spirit of dependence, trust, and joy in the Lord. It might be called to mind that appreciation of these psalms calls for meditation more than study. The Gradual Psalms are used in the Breviary at Vespers from Monday through Thursday, with psalm 133 serving to end Sunday Compline.

THE KINGSHIP OF YAHWEH PSALMS: The Israelite conception of God as the King of Israel is found very early in sacred history. It would appear to be a natural consequence of the Mount Sinai Covenant. The Ark of the Covenant, the visible sacred sign of God's presence among His people, was unquestionably looked upon as the footstool of the throne of God the King and as such helped to keep alive and vivid the idea of His kingship.

The Kingship of Yahweh Psalms are in a category by themselves because of their sense of joyful anticipation of God's coming as king to rule all nations and to restore the primeval relation of subjection to His rule of all creation. During the Exile, and in the years that followed, through the preaching of Ezechiel, Deutero-Isaias, Zacharias, Malachias, (and the Book of Daniel), the concept of God enlarged from that of the God of Isreal to that of the God of the world, the king of nations, ruler of all.

KINGSHIP OF YAHWEH PSALMS: Examples:

1) God is entitled King, or His reign is acclaimed: Psalms: 46: 7-8; 92: 1-2; 95: 10, 13; 96:1; 97: 6,9; 98:1; 149:2.

2) God will establish His rule over the nations: Psalms: 46: 8-10; 92:1; 95:10,13; 96:1; 97:2,9; 98:2,9; 98:1-2.

3) God's rule is based on His right as creator: Psalms: 92:2; 95:5; 40:21-22; 42:5; 45: 9-12; 48:12-23.

4) The pagan nations will come to know and serve God: Psalms: 95: 1-2; 97:2-3;

5) Even inanimate nature will rejoice at the coming of God the King to establish His rule. Psalms: 95:11-13; 97:7-9;

PSALMS RELATED TO DIDACTIC LITERATURE: The aim of the wisdom psalms is not only to teach their readers the art of praising God and living a life that will itself praise God, but to make of their prayers pious works which will themselves praise God. As the name implies, the wisdom of didactic psalms are concerned with teaching.

These psalms are not always easily distinguishable from other types, but the distinction can become obvious once the didactic tone is verified. Whether the wisdom psalm is in the form of a hymn (psalms 91 and 104), a thanksgiving psalm (psalm 33) or a supplication (psalm 13) there is always discernible a didactic tone.

Examples: Psalms: 1, 13, 18, 31, 33, 36, 48, 49, 51, 72, 91, 93, 100, 104, 105,....

THE PENTATEUCHAL HISTORY:

In the five books of the Pentateuch it is evident that the author is not interested in a general history of ancient times but in the theological history of the Israelite nation....choosing for the record events in which the finger of God is manifest in his nation's history. We find in the Pentateuch the ineradical belief of the inspired author, based on the revelation made to Moses and the patriarchs, that God has destined Israel to be the instrument by means of which He will bring about the reparation of the primal revolt and the reestablishment of His reign in the world.

THE DEUTERONOMIST'S HISTORY:

Composed of Josue, Judges, Samuel, and Kings, sometimes referred to as the "Former Prophets". It is the function of these books to relate more than the failure of Israel. They give us new revelation concerning the Divine Plan for the redemption of mankind. To the promise of triumph through a chosen group, they add the promise of triumph through a dynasty, the Davidic dynasty, from which in the fullness of time will come the Messiah. In him all Israel's hopes for the future will be placed. How he will conquer is not revealed, only that he will certainly conquer, and that through him the promises made to Israel will be extended to mankind.

THE CHRONICLER'S HISTORY:

In the books that take form after the Exile (587-539), the Scripture reader will find both the reasons behind Israel's hope and the testimony to its survival down the dismal centuries that followed the exile. In the CHRONICLER'S HISTORY, he will find that even in the late fourth century, 250 years after the reign of the last independent king of Judah, Israel still looked to the Davidic dynasty as the source of her hope for a glorious future. In the sermons of the prophets of Judah, preached in the years between 740 and 587, and collected into books during and after the Exile he will find reasons for that hope. It will be the function of the CHRONICLER'S HISTORY to focus our attention on the two sources of Israel's undying hope: (1) the Temple in her midst in which God has taken up His abode; (2) the Messiah who is to come and fulfill all the promises made to the patriarchs and prophets of old.

It should be emphasized that the Chronicler does not write history as history is written today. What is more important, he never intended to, and it is his intention we must understand if we are to interpret his narrative correctly. Midrash plays a part in the Chronicler's writing of history.

THE HISTORY OF THE MACHABEES:

Biblical history between the years 433 and 175 B.C., takes the Scripture reader through a long, dark tunnel. He enters the darkness with the closing of the Book of Nehemias and emerges again into historical daylight only with the opening of the Books of the Machabees. In the intervening years great changes have taken place outside the tunnel. Alexander the Great has come and the Persian Empire of the time of Nehemias has gone. It is a new world. The old world has not died, but it breathes a new atmosphere -- a wind from the west of Athens. The change for the biblical world and the last books of the Old Testament is no small one. It will considerably influence the books of Machabees, Daniel, and Wisdom. And even the New Testament, when it comes to be written, will be written for the most part in the language of the cultural conquerors from Greece.

All notes and observations for this Third Series of Lectures have been taken from

THE MEN AND THE MESSAGE OF THE OLD TESTAMENT: Father Peter F. Ellis, C.SS.R.
THE BIBLE PAMPHLET SERIES: Paulist Fathers
SEARCHING THE SCRIPTURES: Monsignor John J. Dougherty.

Respectfully submitted:

Father William Doran Curtis
The Church of Saint Joseph
Jasper, Minnesota

January 18, 1964

WC

CHURCH OF SAINT JOSEPH ✝ JASPER MINNESOTA

January 27, 1964

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

Enclosed, please find the material presented at the third series of talks given to the Sisters of this area at our January meeting on the Scriptures. The program is progressing wonderfully well, and I continue to be extremely flattered with the attention given to this program by all the Sisters in attendance.

I would like to make a request of you relative to the WAY OF THE CROSS I composed sometime ago, and for which you so kindly granted your Imprimatur. The Midwest-Beach Company of Sioux Falls, South Dakota, a printing and publishing concern, has become quite interested in the printing of this devotion, and will also attempt some promotional work on the material. The WAY OF THE CROSS should be in print and ready for distribution in a couple of weeks. Needless to say, I would be most grateful if it received a warm response at this time of Scriptural emphasis on so much of our devotional life.

The Company will be sending me some copies of THE WAY OF THE CROSS for promotional purposes, too. I have been wondering if I could request of you the inclusion of the booklet in one of your Official Letters which you forward to the Pastors of the Diocese periodically. I could easily send you 150 copies -- and they are not too bulky, individually -- and a copy could be placed in the envelope along with your letter. Whatever the particular topic of the letter might involve, I would be grateful if a passing mention of encouragement could be given to the new WAY OF THE CROSS. I have noticed how receptive the work of the Liturgical Commision for the Diocese of Lacrosse has been all over the country. If I could add something to the workings of our own Liturgical group, I would be most pleased.

I have also been wondering about some promotional material for our Diocesan Seminary. The thought came to me recently when examining some of the vocation literature used by the Franciscan Sisters. I am not aware of any particular vocational brochure emphasizing our own Seminary -- it may easily be that I have not seen what might be in existence, however. But I would be more than willing to work with Monsignor McGinnis in drawing up a booklet which could be used throughout the Diocese to encourage vocations. I have on hand several of my COURIER arrticles dealing with the nature of a vocation, the priesthood,

etc., and I could do some more writing on whatever lines might be suggested. Monsignor McGinnis could advise on pictures, etc., which might be desirable for such a purpose. I mention all of this merely to volunteer my willingness to be of assistance in this possibility to advance and encourage vocational thinking throughout the Diocese. I know this subject is quite dear to your heart.

As usual, I take up much of your time with some of my rambling correspondence. I will be most grateful for your continued encouragement of my WAY OF THE CROSS if you feel you could accept my request for help as presented. And I will always be more than willing to be of assistance in promoting, in whatever way I can, the interest in vocations in the Diocese.

With my kindest personal regards, I remain,

Respectfully in Christ,

Father Curtis

Father William Doran Curtis

January 28, 1964

Reverend William D. Curtis
St. Joseph's Church
Jasper, Minnesota

Dear Father Curtis,

I have at hand your letter of January 27 and thank you for the copy of your talks to the Sisters in January. I am pleased to hear of the fine response which is being given and I am sure this is an inspiration and encouragement to you.

I herewith grant my imprimatur for the publication of THE WAY OF THE CROSS and we will be happy to distribute copies thereof to our priests when we are sending out letters from the Chancery. Our mailing list is about 200.

In regard to a brochure for our Seminary, we have not as yet decided that such is necessary because we find that our priests are the advertisement we have by the inspiration of their example of piety, patience, kindness, charity and dedication to their work. However, I thank you for your offer and will bring it to Monsignor McGinnis for his consideration.

Sincerely yours in Christ,

Bishop of Winona

WC

April, 20, 1964

Your Excellency -

We would like a conference with you when you visit or this coming week-end. This is very important and would appreciate it if you would have the time. Thank You -

Sincerely Yours,

I will meet you at the Rectory in Saturday Evening at 8 pm.

Bishop Fitzgerald

WC000369

WC

April 21, 1964

Reverend William D. Curtis
St. Joseph's Church
Jasper, Minnesota

Dear Father Curtis,

I have received a letter from requesting a conference with me on the occasion of my visit to next Saturday. They did not state what the subject might be; but if you consider it worthwhile for me to meet them, I shall be pleased to do so and you may so arrange it for about 7:30 Saturday evening.

If you judge that it is not of sufficient importance, you may inform them that my schedule is a very heavy one and, therefore, I will not have time for personal conferences on this trip.

Looking forward to seeing you Saturday afternoon and enjoying your hospitality, I am

Sincerely yours in Christ,

Bishop of Winona

WC

April 22, 1964

Dear

On Saturday evening, April 25th, it will be arranged for you to meet Bishop Fitzgerald at 7:30. The best place to assure the privacy of your interview will be at in the last classroom.

The Bishop has a very demanding schedule at the time of this particular visitation.

A carbon copy of this correspondence is being forwarded to Bishop Fitzgerald in order that he might arrange for this interview and schedule his time accordingly.

I am confident the Bishop will treat the subject of the interview with charity, courtesy, and objectivity.

With kind regards, I remain,

Sincerely in Christ,

Father Curtis

Father William Doran Curtis

WC

CHURCH OF SAINT JOSEPH ✝ JASPER MINNESOTA

April 22, 1964

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

I have before me your letter relative to the request made of you by all honesty, I do not think that their request is of sufficient importance to make demands upon your schedule -- and I do not say this from any fear of what they might have to say. I simply think that it would be a total waste of time.

I am much aware of the fact that you are convinced I have a rather vile temper and I haven't made much effort to attempt dissauding you from this opinion; but I have always felt my work throughout the past seventeen years might be of some recommendation to the truth that my so-called temper might not actually be what it had been painted to be by those who have gone to you with such a report. I have always had a strong will of my own to accomplish the things I felt necessary to get done for God and the Church -- and perhaps I have spoken "with determination" in the pulpit and to people; but I don't think my temper is the problem it has been magnified into being.

I mention this again, somewhat explicity, because truly a very troublesome woman; I could really go further and quote some medical opinion of the doctors here who have had to deal with her, and say that she is a rather mentally disturbed woman. The year she wrote to you about me also saw her writing to the State Board of Education to get removed from his office as Superintendant of our Schools; to the Sate Agricultural Department to have of this parish removed from his position in the A.S.C. office; to the State Board of Education to complain about the cooking on the school lunnh program and that her boy did not get enough to eat -- he's only a giant of 6'2"; to the State Board of Education to get one of the school bus drivers removed from his job. So she has done a lot of writing, and will leave no effort undone to see to it that her way gets accomplished.

I have no hesitation in saying that might go the the Delegate in order to get her way. So -- though I do think an interview would be a waste of time, perhaps to settle your own mind it would be wise to see her. I would like to have you know that I have always treated them courteously; I have continued to bring her father Holy Communion every month and during the Christmas and Easter seasons; I have visited her son when he was injured in basketball and in the hospital; I am sure, however, they regard me as a "bad" priest because I did use the word "damn" when I told them I was sick and tired of their blaming me and everyone in the Community for their troubles -- and this was after pounded the furniture in the Rectory, and as a result

WC

I wrote to them advising it might be better if future dealings would be handled via telephone. As you recall, after receiving your letter and advice, I wrote an apelogy for that statement. The apelogy has never been acknowledged, they have consistently refused to speak in public, and has broadcast my supposed stealing of Mass money and gift money at the time of her mother's funeral Mass.

So --. all things put together, it might be advisable for you to see . if for no other reason than to size them up -- particularly her; and I am sure there will be tears, for these have been shed with some of my neighbors.

I regret most sincerely that your time in must be scarred with this interview. I can arrange for you to meet them in one of the school class-rooms, and this will assure privacy. I think your own sense of "adventure" will determine the brevity.

I am enclosing a carbon copy of my letter to arranging for the interview.

I am looking forward to your visit and a very pleasant evening on Saturday in spite of the interview. I really don't know what they might have "new" on their minds, save a rehashing of the years.

With my kindest personal regards, I remain,

Respectfully in Christ,

Father Curtis

Father William Doran Curtis

WC

CHURCH OF SAINT JOSEPH ✝ JASPER MINNESOTA

May 11, 1964

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

Enclosed, please find our parish checks to be credited to our record for the Franciscan Sisters' Collection ($161.00), and the Second Quarter payment on our Diocesan Tax ($100.00).

I am also enclosing a copy of the notes distributed for the sixth lecture of the Scripture Institute for the nuns working in this area of our Diocese and the New Ulm Diocese. These notes represent the last lecture for the year -- and we hope to resume these series of talks in the new academic year beginning in the fall.

So many in the parish have expressed their pleasure with your appreciation of the general life and spirit of the parish. I am most grateful for your words of encouragement during the course of your sermon at Confirmation time.

With kindest personal regards, I continue to remain,

Respectfully in Christ,

Father Curtis

Father William Doran Curtis

WC

CHURCH OF SAINT JOSEPH ✝ JASPER MINNESOTA

June 17, 1964

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

Enclosed, please find our parish check to be credited toward our interest on note 213. This interest is due by the 29th of this month.

Within a short time, I should have another $1,000.00 toward reduction of the principal. Gradually, the indebtedness is diminishing.

The other evening's discussion was rather lively and interesting -- it will be a source of political excitement to see where (!) goes from here.

I would appreciate a memento in your prayers these days -- if you have some room for an extra! I'm sure you have many such requests. My reason for being in Winona this week was to seek admission for a young cousin of mine into St. Mary's. His father and I grew up as boys and were very close. Eventually, he became a Colonel in the Air Force and had a very wonderful career. He died a couple of years ago of a very sudden and unexpected heart attack. His boy, is the image of his father, and I am the only relative who seems to take an interest in the young lad -- plus the fact he will listen to whatever direction I try to offer. He is a fine young man, but might have to give that "extra" push to his studies. So I hope you might keep him in your prayers for a successful academic career at St. Mary's. The Brothers were most gracious to me relative to the boy. In addition, I want to have him somewhat near me during these years. He will be the second boy in the family circle I've had to "raise" since their fathers passed away. The other young man did well at Lourdes, went on to the Air Force, came home to complete college, returned to Rochester with IBM, and is doing well in every way. I hope the future will be rewarding to this other fine young man.

With my kindest regards, I remain

Respectfully in Christ,

WC000257

THE PROPHETS -- continued

Distinguishing the true from the false prophet --

When the reader of Scripture finds mention of "bands of prophets" (1 Sam. 10:5), "prophets of the Lord" (3 Kings 18:4), "prophets of Baal" (33 Kings 18:19), "sons of theprophets" (4 Kings 2:3), and "prophets who prophecy falsehood" (Jer. 5:31), he may wonder on what basis and with what precise meaning so many and so different men can be grouped under the title of prophets.

The word prophet is a broad term in the Old Testament, one having a proper and a derived sense,,somewhat like our term "saint" today, which at one moment may be used to designate a duly canonized individual and at another anyone who appears saintly or is reputed to be holy "like a saint." It was not greatly different in Old Testament times. There were individuals both inside and outside of Israel who were reputed to be prophets, e.g. Balaam, the Canaanite (Num. 22:5-8), and Hananiah, the Temple prophet who opposed Jeremias (Jer. 28). There were in addition bands of religious enthusiasts, men who were called "prophets of Baal" (3 Kings 18:19) when dedicated to the service of the Canaanite Baals, and others who were called "prophets of Yahweh" (3 Kings 18:4) or "sons of the prophets" (4 Kings 2:3) when dedicated to the service of the God of Israel.

There was a real need and often genuine difficulty at times in distinguishing between those who were truly called and those who falsely claimed to have been called to be God's spokesmen. As is evident from the description of the vocations of Moses (Exodus 3:7-22; 4:1-15), Amos (7:14-16), Isaias (6:1-13), Jeremias (1:2-10), and Ezechiel (1:2ff), no one could claim the right to speak to the people as God's spokesman unless he had been truly called by God. Unfortunately, there were individuals in Israel who claimed to be prophets but had received no true call from God. As Jeremias says, speaking for God: "I did not send these prophets, yet they ran; I did not speak to them, yet they prophesied" (23:21).

Then as now the true supernatural and the false were not as simply distinguished as black from white. There was a grey area and very often only faith could see the real difference. For the most part the TRUE PROPHET was distinguished from the FALSE by the integrity and holiness of his life, by the agreement of his teaching with the traditional Mosaic doctrine, and occasionally, but by no means always or even as a rule, by the testimony of miracles or prophecies fulfilled within his own lifetime...(e.g. Is: 38:1-8; Jer. 28:15-17). Whatever the difficulties of the people in recognizing the true prophet, the prophet himself had the certitude of his own inner experience of God's call to assure him. This is particularly evident in the vocations of Amos (7:14-16), Isaias (6:1-13), and Jeremias (20:7-10). As St. Theresa of Avila, St. John of the Cross, and St. Margaret Mary Alacoque testify, the certitude of such experiences is overwhelming for the recipient.

THE PROPHET AGGAI -- (Haggai) HIS TIMES AND MESSAGE

A decree of Cyrus the Great in 538 B.C. officially ended the Babylonian Captivity of the Israelites. One year earlier, Cyrus' Persian armies had marched through Babylon, swung open to them by fifth-column traitors. Since Cyrus pursued a policy of benevolent despotism , he was anxious that the ancient shrines of the empire be restored and the native populations be restored th their homelands. He wanted the gods of each place dutifully worshiped. Ezra 1,2-4 records the decree allowing the Israelites to re-establish in Palestine a sacred state for the worship of Yahweh.

The prophet Aggai enlisted in the first caravan. He looked forward to a future of unparalleled glory, the golden Messianic era predicted by the prophets of the Exile, Ezechiel and the Second Isaia. All was to be a "time of favor" and the "day of salvation." But a dismal reality faced them in Palestine -- a ghost town with streets overrun with weeds; homes haunted by the atrocities of pagan soldiers; the Temple area, a pile of rubble. The people summoned courage to clear the hill where

Solomon had built the Temple and to ew structure. But opposition and terror-tactics from local inhabitants and jealous neighbors forced them to give up. Crop failures and unemployment brought great poverty. People began to lie and to steal, while landowners enslaved their poorer brethren. Tired, disappointed, and discouraged, the people allowed their interests to shrivel to the incidental needs of daily life. They were facing a spiritual crisis. In addition, Darius was facing political troubles at the heart of his kingdom due to the suicide of Cambyses II, son of the great Cyrus. Revolts spread in the Empire, but this was to the advantage of the Israelites when they requested the rebuilding of the Temple. Darius favored this request due to the circumstances of the time, plus his knowledge that the Israelites were a difficult people because of their religious tenacity.

Aggai (the name means "Solemn Feast") was the prophet and leader of the Jewish people at this time of post-Exilic crisis. His language was most direct, simple, and straight-from-the shoulder. The golden oratory of an Isaiah would have sounded pompous and ridiculous to these people with empty stomachs, dull wits, and trivial concerns. Aggai's practical task was the rebuilding of the Temple! His was the essential, pioneering task of a missionary bishop today: to establish a home and to build a church where people could assemble for prayer and instruction. Among the books of the Bible, Aggai is the most colorless in literary style. He made a direct appeal to work. He bluntly answered a few questions. He spoke four times in four months, and then disappeared. His task was finished; the Temple would be built.

THE PROPHET ZACHARIA -- HIS TIMES AND MESSAGE

Scripture links the names of Zacharia and Aggai (Ezra 5:1,6:14) They were partners in securing the reconstruction of the Temple. Zacharia takes as his theme the rebuilding of the Temple and the encouragement of his fellow-Israelites by assuring them of God's favor in the present and by pointing out to them the glories of the Messianic age in the future. The historical background in Zacharia is the same as that in Aggai -- the year 520 B.C.

Zacharia has a mysterious style of preaching. St. Jerome called it "most obscure." His style is called apocalyptic, and Zacharia is an important figure in its literary development. It seems strange that he should have used this style in preaching to an impoverished people worrying about food and clothing. However, Zacharia, was one of those rare persons who is able to combine high hopes with practical solutions, for he did possess a keen sensitivity to the people's ordinary problems. Quite likely he belonged to a priestly caste, to the Tribe of Levi and the family of Aaron (Nehmmia 12,16). His ministry overlapped Aggai's by two months, but Zacharia continued preaching for another two years after that.

(NOTE: A good reference to the significant vision passages in Zacharia may be found in Father Ellis' MEN AND MESSAGE OF THE OLD TESTAMENT -- pages 374-375-376. The apocalyptic terminology is well described.)

THE PROPHET MALACHIA -- HIS MESSAGE AND TIMES

First of all it should be noted that the name Malachia is given to this prophet by borrowing a word from Chapter Three which is correctly translated "my messenger." The individual prophet to whom this name was given has remained anonymous through the centuries: a humble, courageously outspoken man, fearless in denouncing evil, consistent in what is right and wrong. He has no other name than that assigned to him by the editors of this book, Malachia. His real name could be suppressed, but not his courage. This prophet spoke openly on behalf of God and God's people, and from his plain speech much can be reconstructed concerning his times and his character.

There are indications that he lived during the Persian period (539-333 B.C.), such as his use of the Persian word for governor (1:8). The Temple has been rebuilt, so it seems that the prophet speaks after 515 B.C. Again, he attacks the same social evils and the same religious abuses which Nehemia and Ezra would later take in hand and attack and remedy promptly, and so it seems that Malachia precedes these reformers. We can place Malachia toward the close of those silent years between 515-445 B.C.

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These were weary years: blighted by crop failures, locust plagues and withered grape vines. All seemed so different from the Exilic vision of golden Messianic years. The "pious" people wanted to know WHY THEY must put on penitential dress. Were not even the proud being blessed? Malachia challenges the piety of the "pious", the "good" people. And yet, should these people be blames, when the priests themselves merited such stern judgment that God is reported as saying: "I will strew dung in your faces!"

Without religious leadership, the whole social structure of the tiny nation was cracking badly. There were frequent, easy divorces; older men discarded their good, Jewish wives to marry pretty, foreign girls. Cheating in business and forcible selling into slavery broke the backs of the poor. All this immorality and cruelty within a tiny territory, 20 by 25 miles! Someone must speak out for God -- and Malachia stepped forward. In such times a prophet could no longer get a hearing with the simple statement: "Thus says the Lord..." He had to line up reasons for what he said and argue the matter out. Malachia, therefore, adopted a catechetical method. FIRST, he gives a statement: "I have loved you, says the Lord"; SECOND, the people's question:"How have you loved us?" FINALLY, the prophet answers. His answers were as clear, simple and forceful as the prophet himself. They made little demand upon the imagination but did expect humble good will. Proud people would reject the warning of Malachia, but they could never escape the terrifying knowledge that in so doing they were rejecting God.

-- Malachia predicts a LITURGICAL sacrifice, as the Hebrew text makes clear. The sacrifice is to be offered by ALL nations, "from the rising of the sun, even to its setting." It will be in accord with the Mosaic Covenant, for it will be offered to Yahweh, God who revealed Himself to Moses. Vaguely, from a distance, Malachia heralded the Mass, the only LITURGICAL SACRIFICE OF THE MESSIANIC AGE. The Sacrifice of the Mass is always acceptable to God, because it is ever identical with the most pure and pleasing sacrifice of Jesus upon the Cross.

JONA -- AN EVALUATION

There was once a prophet Jona, a Son of Amathi. In the days of Jeroboam II (783-743 B.C.), he announced the territorial expansion of the king's doman (4 Kings 14, 25). Some 400 years later, he came forth from the belly of a fish; this time to prophesy the expansion of the spiritual kingdom of God. An incredible story? Not if the reader of this Book accepts this second event as a story. Then he will discover its true historical setting. Otherwise, he will be like a reader of Gulliverss Travels who takes the story so seriously as to become insensitive to the satire. MUCH OF RECENT BIBLICAL INTERPRETATION DENIES THAT THE JONA WHO WAS SPEWED UP ON THE SHORE OF PALESTINE BY THE FISH WAS A REAL PERSON. IT SAYS THAT WHAT WE READ ABOUT HIM IN THE BIBLE IS NOT HISTORY, BUT ONLY A PARABLE, A STORY. THIS INTERPRETATION IS SOUNDLY BASED.

If Jona is not allowed to live in the belly of the fish for three days and three nights, it is not because God is unable to work such miracles. To deny miracles in the Bible would be to rewrite it wholly! In the Book of Joha, however, miracles come is such quick succession -- they are so sparse in all the other prophetic books -- that we soon begin to suspect that these wondrous happenings are no more than simple literary flourishes.

LITERARY REASONS exclude this book from the category of eighth-century prophecy. For one thing, Aramaic words and expressions are so lavishly strewn throughout its four chapters that this fact alone would date the Book to the postexilic age. Aramaic came into common Jewish usage only after the Exile, much later than the time of Jeroboam II. Moreover, the postexilic age produced many edifying stories. Some, like Tobias and Judith, are in the Bible; others were collected by the rabbis and are preserved in midrashic literature. These stories always center about ancient personages or events, and so they have their roots in history. But from these roots, there springs something new, a STORY which as at once interesting, instructive and practical. A final literary aggument for the non-historical interpretation of Joha lies in the variation of style between this book and every other work of the later prophets.

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Jona is a book ABOUT a prophet; the other works are presented as BY the prophets concerned. The works of the later prophets consist of prophetic jedgments; JONA IS A STORY. Compared with the other prophets, Jona is seen to be uniquely concerned with himself; yet it is characteristic of many of the postexilic prophets that they are lost in anonymity.

ARCHAEOLOGICAL DISCOVERIES belie the details of Jona. When the Assyrian capital, Nineve, was rediscovered, it was noted from the city's walls that this metropolis -- tremendous for the times -- could hold about 300,000 people. This is far short of the 1,000,000 inhabitants which would be required by the presence of the 120,000 infants indicated in Jona 4:11. Nor is there the tiniest cuneiform inscription, the slightest biblical evidence that an Assyrian king and his people ever underwent such a conversion upon the word of an Israelite prophet as this book records.

Jona is a type, a foreshadowing of our Lord; the New Testament makes this clear (see Matthew 12, 38-41; Luke 11, 29-32). Typology is satisfied if the type exists in biblical narrative; it need not have real existence as well. Consequently, when Jesus refers to Jona's three days in the belly of the fish, He is not thereby guaranteeing the historicity of that prophet.

Why then, it may be asked, was Jona put among the prophets? Because the author of Jona drew heabily upon the prophets Jeremia and Ezechiel and gave their teaching its clearest and most foreceful expression. The Book of Jona taught the author's contemporaries that God was not their exclusive property, that racial and liturgical privileges were not the greatest of glories, that God loved everyone, -- even the despicable Assyrians!

NOTE ON JONA'S PSALM OF THANKSGIVING: (Jona 2)

This song is chanted by Jona within the belly of the fish. Some scholars feel that the psalm (like Jona) is in the wrong place! The prefer to put it after verse 11; where Jona is once more on land and safe. Such transferral misses the point of the psalm completely! Jona is never safer than in the fish's belly, because he is being saved from his own determined self-will.

This episode became a type of Jesus' death and of our baptism! Jona in the depths of the sea, Jesus in the silence of the tomb, we beneath the waters of baptism -- all are plunged into darkness as a prelude to a newer, better life.

THE BOOK OF NAHUM: ** A timeless book!

Little is really known of Nahum of Elkosh. He wrote shortly before 612 B.C. During the last years of King Josias' reign, the power of Assyria begins to wane. After the death of the great Ashurbanipal in 625 B.C., a coalition of Medes and Babylonians succeeds in destroying the Assyrian Empire. Besieged by the Babylonian and Median armies, Nineveh falls in 612 B.C. In 609 B.C. the last Assyrian armies are crushed at Haran in Syria by Nabopolassar, the father of Nabuchodonosor.

Nahum sees in these events God's moral government of the world and the punishment of Assyria for misusing the great power given to her. Nahum's book is an oracle against one nation -- Assyria. His voice is raised under inspiration to describe the fate of those who misuse their God-given power, abuse nations, destroy peoples, and heap up injustice like a tower of Babel against the God of History.

Those who read the words of St. Paul about Sacred Scripture, "Whatsoever things were written, were written for our instruction, that through the patience and consolation afforded by the Scriptures, we may have hope," may wonder what instruction we receive from Nahum. What hope does he give us, what consolation? In the mechanistic world of today, it would be enough if Nahum only reminded us, as he does, that God and not man is the maker of history. But he does more. He reminds us as well that nations are judged, and rewarded or punished according to that judgment. He tells us abuse of power, perhaps unpunishable by man, will

be punished by God. He gives hope to those in totalitarian countries, teaching them to trust in God as the avenger of evil and as the source of security and peace for those who love Him.

It is perhaps not too much to say in favor of such prophets as Nahum and those others who inveighed against nations in oracles weighted with woes and calamities that the Queen of Prophets has not scorned to use similar language for a similar purpose. In her third apparition at Fatima on July 13, 1917, Mary declared: "If my requests are heard, Russia will be converted and there will be peace. Otherwise great errors will be spread through the world, giving rise to wars and persecutions against the Church...various nations will be destroyed, in the end, my Immaculate Heart will triumph and an era of peace will be conceded to humanity."

THE PROPHET MICHEA -- HIS TIMES AND MESSAGE

Michea came from Moreseth, a small town about 20 miles southwest of Jerusalem. Very little is known about him, for this book is the only source of knowledge of his life. From this book we can gain some insight to Michea's character. He is a man of integrity. He speaks the truth boldly, no matter who may be hurt by it. He warns the Judeans that they can escape God's wrath only be recognizing their sins and repenting. Because Michea spoke out, part of the catastrophe which threatened Jerusalem was averted. Sennacherib's armies did not take Jerusalem in 701B.C.

Michea hated the injustice of the rich and their oppression of the poor. He could not stand the hypocrisy of the priests who demanded payment for their teaching. And though he had to deliver a message of threat and gloom, like all pre-exilic prophets, his heart was full of anxiety and love for his people. He taught them to hope for God's blessings, even while they felt the weight of His punishing hand.

When Michea prophesied, the threat of Assyrian invasion was a major concern of Juda's foreign policy. In the north, Israel's capital, Samaria, had been crushed in 721 B.C., and its people deported. Juda would receive the same treatment anytime the Assyrians chose to come against it. As we have seen, King Achaz attempted to ally himself with Assyria in friendship. His son, Ezechia, rebelled against him because such an alliance defrauded Yahwism. Ezechia wished to reform religion as well as rebel against his father's alliance with Assyria. The result of this was Sennacherib's invasion of Juda. But when he was on the point of taking Jerusalem in 701 B.C., he met with an unexpected disaster. The precise nature of this disaster is not known, but the Biblical writers interpreted it as a miraculous intervention. However, Juda did not listen to her prophets, and the Chaldeans (neO-Babylonians) conquered the nation in 587 B.C. -- and off they went into the Exile predicted by Jeremiah and Michea, although Michea predicted destruction more than Exile -- and this Michean threat was clarified a century later by Jeremia when he said that the destruction was not carried out because the conditions for escaping it were fulfilled. (Jeremias 26: 18-19).

NOTE: In the New Testament, Michea 5: 1, is linked to the tradition which regarded Bethlehem as the Messiah's birthplace. In linking the text with this tradition, the Evangelists simply record the opinion of others. They do not say that they themselves looked upon Michea 5: 1 as predicting the Messiah's birthplace (see Matthew 2: 2-6; John 7:42).

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Respectfully submitted:

Father William Doran Curtis
Jasper, Minnesota
March, 1965

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Respectfully submitted:

Father William Doran Curtis
Jasper, Minnesota
March, 1965

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MINN LEGIONNAIRE 3/10/66

FATHER CURTIS

Father Curtis Is Endorsed For Department Chaplain

JASPER — The endorsement of Father William Doran Curtis as a candidate for the office of department chaplain for the 1965-66 Legion year has been announced by Oscar Iverson Post 133.

The endorsement announcement said:

"Father Curtis is presently serving as pastor to Saint Joseph Parish at Jasper. He has served in this capacity for the past seven years. During this time, Father Curtis has been chaplain, intermittently, to the Jasper post and for the past three years he has been chaplain to the Second District American Legion.

"Father Curtis graduated cum laude from the University of Notre Dame in 1943. He received his bachelor's degree in philosophy, with a minor in history. He continued his theological studies at Holy Cross College, Washington, D.C., and St. Thomas Seminary, Denver, Colo., finishing these studies in 1947, and at the same time receiving his master's degree in church history. He was ordained to the Catholic Priesthood on May 3, 1947, by Archbishop Leo Binz, who at that time was coadjutor bishop of the Diocese of Winona.

"In June, 1963, Father Curtis was sworn into the United States Air Force for chaplain duty, and he continued this duty for the next three years, returning to parish work in 1956. During his chaplain service in the Air Force, he served at Lowry Air Force Base, Denver, Colo., and Haneda Air Force Base,

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CHURCH OF SAINT JOSEPH ✝ JASPER MINNESOTA

March 11, 1965

The Most Reverend EdwardA. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

Enclosed, please find a copy of the SCRIPTURE INSTITUTE lecture notes for this month. We will have a final institute gathering in April -- and that will conclude the course for this year. In following gatherings, I hope to work into the New Testament and co-ordinate much of what we have done.

I am also enclosing a clipping from the MINNESOTA LEGIONNAIRE -- the monthly publication of the American Legion in this state. I have been asked to run for the State Chaplaincy of the State of Minnesota, and the first ground has been broken for this office. For the past three years, I have been Chaplain for the Second District of this state -- and look forward to the possibility of the State Chaplaincy.

I am sure that you wish to be aware of this, and for that reason I forward the present clipping to you. Should I get this office, undoubtedly, it will mean much relative to the Church, and the Diocese. It is always good to know of our representation in these organizations, and I have continued quite active in the American Legion since return from Chaplain duty.

All goes well -- and time passes quickly.

With my kindest personal regards, I remain,

Respectfully in Christ,

Father William Doran Curtis

WC

March 16, 1965

Reverend William D. Curtis
St. Joseph's Church
Jasper, Minnesota

Dear Father Curtis,

I am very happy to hear that you are being proposed as a candidate for the office of Department Chaplain for the American Legion. I trust that you will be able to fulfill this obligation for the welfare of the Church as well as for the spiritual welfare of the members of the Legion. I wish you well if you are chosen, and I am sure that you will be able to fulfill your responsibilities.

Sincerely in Christ,

Bishop of Winona

P.S. Thanks for your continuing Scriptural series which is an indication of much work and deep interest.

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CHURCH OF SAINT JOSEPH ✝ JASPER MINNESOTA

March 18, 1965

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

I hesitate to write this letter to you, but have been pondering the writing of just such a letter for the better part of the past year. I trust that the writing of this letter will not compromise the image of my priesthood, my zeal for the work of God in your Diocese, nor my integrity, in your eyes.

Whenever in the future you may have to be considering possible transfers of assignments in the Diocese, I would appreciate consideration in this matter. I am not bringing this subject to your attention because I am unhappy or dissatisfied with my present assignment; on the contrary, I have a great love for this parish, particularly for the children and the high school generation. But I do think I have reached the point of diminishing returns here.

There is so much that I want to do, and I don't feel that I am doing all I could be doing in this present assignment. So very often everything seems to be running in the direction of a blank wall. The parishioners here, for the most part, are excellent people: a handful is very saintly. But I simply feel convinced that after almost seven years here, the parish should accept the leadership of another voice. Perhaps, I'm being taken too much for granted here: my policies, the work with the younger generation, the Biblical and Liturgical interest and progress, etc. A new voice could bring a deepening to what I have attempted to plant here -- if such a statement doesn't sound too out of line.

I wish to assure you that I would remain here, and most happily so, for the remainder of my priestly life if you would so appoint and desire. I have outlined a full schedule of work for my daily life in this area, what with my parish duties, the work with the nuns in this part of the Diocese, and other interests. In suggesting the possibility of transfer, I do so most candidly because of my conviction that the spiritual life of the parish, particularly one of this size, would profit through a newly-assigned pastor.

As I mentioned, I think the point of diminishing returns has set in. I came here at the age of 38; I am going to be 46 this year. Between now and the time I am 50 years of age, I would like to have additional directive to my priestly life and purpose -- for the parishioners here, and for

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my own personal spirituality, the set-in of diminishing returns hardly lends itself to spiritual vitality.

I know you have many burdens of decision, and I do not place my request before you to add to your burdens. I am not chafing at the bit, in other words. But I consider it best to place before you, my Bishop, a conclusion arrived at over many months and many prayers.

With my kindest personal regards, I remain,

Respectfully in Christ,

Father Curtis

Father William Doran Curtis

WC

March 20, 1965

Reverend William D. Curtis
St. Joseph's Church
Jasper, Minnesota

Dear Father Curtis,

I have at hand your letter of March 18. I appreciate your honest expression of your feelings and convictions, but I also appreciate the fact that you accept willingly whatever decision I make in your regard.

I too am filled with many ideas and find that sometimes they do not produce the results I would like to have had, but I am always trying to do God's will--planting the seed where necessary, cultivating the ground, and trying to keep out the weeds so that someday there may come a bountiful harvest whether it be in my day of labor or reaped by others in God's own time.

We cannot always be planting. There comes the period in all life when we must pray and hope that the seed may have fallen upon good ground.

I shall, however, keep you in mind as I have always done and do with everyone of my priests who are my concern that we all work not for ourselves personally or always in circumstances which seem to be what we think more propitious, but rather to do the best we can in patience.

In this Diocese of Winona as in any other diocese, we have many small parishes which need our spiritual attention. We must always realize also that the problems of one place are no different than the problems of another unless we make them so. Human beings are human beings the same as we are and, therefore, we try with God's help to accomplish what He wants, devoting our energies and talents to the best of our ability in the circumstances where we have been placed.

The Feast of the Annunciation of this coming week offers us much to meditate upon in our Blessed Mother's "Fiat voluntas tua"

or St. Joseph's who pondered in his heart the problem that he faced and yet with full faith and confidence in God accepted the responsibility even though he did not understand all the facets thereof.

I trust, therefore, that you will look upon whatever field of labor you have as the opportunity that God gives you. There is always work even though we may think that we have exhausted all our patience, all our energies, and see that we have not made too great a dent. Christ Himself had many failures. He preached His Word and hoped that it might fructify, but there were many who did not follow His teaching.

I am pleased with what you have done at Jasper and am sure that whatever in the providence of God may have developed for the future will be for the welfare of the Church which is always my first concern and which I know I do not always solve with perfection.

Again I thank you for your letter because I am always available to my priests that they may confide in me their problems, and I shall try to help them spiritually insofar as it fits into what seems to me the best for all.

With kindest regards and best wishes and prayers, I remain

Sincerely yours in Christ,

Bishop of Winona

WC

CHURCH OF SAINT JOSEPH ✝ JASPER MINNESOTA

March 22, 1965

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

I want to thank you for your letter in answer to my recent correspondence. As I mentioned, I had pondered writing to you for quite some time.

I suppose many priests once in a while face the problem of feeling rather inadequate in whatever efforts they are placing before God in their daily work. I guess this was part of my personal problem -- and I felt the only place to bear it for consideration was on the table of your attention.

I am pleased with your observations -- and the encouragement of them place many of my worries of inadequacy in perspective. Perhaps I have been emphasizing too much, personally, all that has been emerging from the Council, and wondering if I have been doing all that I could be doing. At any rate -- your pastoral views do keep the perspective in focus.

I may have many liberal views at times, but I'm still "old guard" enough to consider the authority of the Bishop's office to be an indication of the will of God -- so thanks much for assisting in the resolving of my doubts as to whether or not I have been, and remain, doing all that is desired of me at this time.

I spent this afternoon -- a good part of it -- with and his family at the bedside of as he was dying. His death was one of the most beautiful I have ever seen. and I recited the prayers of the dying for -- and almost providentially, as our prayers gradually came to a close, his last breath merged with the closing of these prayers. I am sure that the family had many consolations at so obvious a departure of the soul in the midst of the prayers of the Church.

With kindest regards, I continue to remain,

Respectfully in Christ,

Father Curtis

Father William Doran Curtis

WC000270

WC

CHURCH OF SAINT JOSEPH ✝ JASPER MINNESOTA

June 1, 1965

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

Enclosed, please find three checks to be credited to the parish for our interest on Note # 213, our second quarter payment of the DIOCESAN TAX, and the ~~amount contributed to the appeal by Father John Fagan of the Salesian Fathers in coordination with our Missionary Cooperative~~ given to Msgr. Tighe Program.

In mid-July, I will be attending the State American Legion Program. From reports and indications, it looks quite possible that I will be elected to the post of Department (State) Chaplain. This would interest me very much -- and I would appreciate a moments in your prayers along this line. I think such positions can reflect so well upon the Church and the Diocese -- so, if elected, I hope I will have a fruitful year.

With my kindest personal regards, I remain,

Respectfully in Christ,

Father Curtis

Father William Doran Curtis

WC000271

WC

June 4, 1965

Reverend William D. Curtis
St. Joseph's Church
Jasper, Minnesota

Dear Father Curtis,

I have your letter of June 1 and wish to thank you and your people for the checks which you sent for interest, diocesan tax, as well as the contributions received by the Salesian Fathers for missionary work.

I am pleased to know that you are going to attend the American Legion Program in the middle of July, and I wish you well if you should be elected to the responsible position of State Chaplain in which we must always realize that we reflect Christ, particularly in our patience and charity toward all mankind.

Sincerely in Christ,

Bishop of Winona

WC

CONFIDENTIAL

June 18, 1965

Reverend William D. Curtis
St. Joseph's Church
Jasper, Minnesota

Dear Father Curtis,

After many prayers and much serious consideration I have decided that you would make a successful pastor of St. Peter's Church at Hokah which is in the Caledonia Deanery located near La Crosse.

Before I can make this appointment I need to have your expressed acceptance of the parish. If you wish to accept this offer, kindly fill out and return to me the enclosed resignation from St. Joseph's of Jasper together with your acceptance of the pastorate of St. Peter's.

When I have received your acceptance, I shall prepare a formal appointment. Until that time, I ask you kindly to keep this matter confidential, but I would like to be able to announce this change in The Courier of next week provided I receive your reply in sufficient time.

With kindest regards and best wishes for your continued priestly success, I remain

Sincerely yours in Christ,

Bishop of Winona

enc.

WC

CHURCH OF SAINT JOSEPH ✝ JASPER MINNESOTA

June 21, 1965

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

I am enclosing the copy of my resignation from St. Joseph Parish. I am in fond hopes that my work at Hokah will be as blessed as my days were here in Jasper.

I wish to thank you for your kindness in the matter of this transfer -- and also for your prayers for the future of my work in Hokah.

My years here have been advantageous and beautiful -- but as I did mention in a letter not too long ago, I did begin to feel that another voice would bring additional priestly blessings to these wonderful people.

I wish to thank you -- once again -- for your continued demonstrations of confidence in whatever I have attempted to do in my work as your priestly representative.

With kindest regards, I wish to remain,

Respectfully in Christ,

Father Curtis

Father William Doran Curtis

WC

TO BE RELEASED IN THE COURIER OF JULY 1

June 23, 1965

Reverend William D. Curtis
St. Joseph's Church
Jasper, Minnesota

Dear Father Curtis,

I am pleased to appoint you to the pastorate of the Church of St. Peter at Hokah, Minnesota, effective July 28, 1965.

I wish at this time to express my appreciation and congratulations for the splendid pastoral care that you have given during the past seven years to the People of God in the area of Jasper, Minnesota, and for your zealous priestly services in the Diocese since your ordination to the holy priesthood on May 3, 1947. Your experiences during those years as assistant at the Cathedral in Winona, St. John's Church in Rochester, the pastorate at Fountain and Wykoff, and the years of military service as chaplain with the Air Force have been most fruitful.

I am sure that your experiences will be most helpful in your new assignment at Hokah. In your new assignment you will have the advantages of a Catholic grade school wherein you can help to form the minds and hearts of the children as well as to encourage the parents in the fulfillment of their obligations in the training of future citizens not only for the State but also for Heaven. You will also cooperate with the priests of the area in the program of release-time religious instruction of high school students which will be provided in special classrooms being built adjacent to the public high school in La Crescent, Minnesota, which is a consolidated district for that area.

I also kindly ask that you serve as ordinary confessor for the Sisters of St. Francis at St. Peter's

WC

and St. John's Convents in Caledonia.

You will kindly arrange with the Dean of Houston County, Monsignor Richard Speltz, for your formal installation as pastor.

With gratitude for the work that you have done, particularly in the supervision of the building of a catechetical center in Jasper, I remain

Sincerely yours in Christ,

Bishop of Winona

enc.

P.S. Kindly prepare a final financial report for St. Joseph's of Jasper on the forms enclosed, retaining one copy for the parish files and sending the other copy to the Chancery for our records. A report should also be given to the people on July 25.

WC

July 14, 1965

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Your Excellency:

Please excuse the stationery I am using in this correspondence; I am out of the regular printed parish stationery -- just out -- and thought it best for Father Woodford to choose what might be in accord with his personal choice in this regard.

Enclosed, please find the parish report recently requested. I have closed the books of the parish as of July 13, and wish to get this report to you before I leave for the Department Convention of the American Legion this afternoon.

I am happy to forward this report to you evidencing the wonderful cooperation of these fine people in Jasper. I recently paid off $500.00 on our parish note with at the National Bank of Commerce in Mankato. The remainder on that note is merely $500.00 -- so that can easily be handled. And I am confident that Father Woodford will do wonderfully well with the remaining indebtedness.

Before departing from this parish, I do want to thank you for having assisted us with the financial loan, and lessened interest, at the time of our building program. I would also like to express my very personal graitude to you for the times you wrote to particular parishioners here on occasions of silver and golden wedding anniversaries. These gestures of your kindness meant so much to all concerned, and they have been treasured devotedly.

Your kindness to me personally through these years of my Jasper pasterate has always been most appreciated, to say nothing of the paternal encouragement you evidenced in my work with the nuns in their conferences and Scripture sessions. I'm sure all of this has been profitable to them as well as to myself. I now look forward to the work ahead at Hokah, and hope the years their will be as rich and blessed as these have been in Jasper.

Respectfully in Christ,

Father [illegible]

WC000277

WC

His Excellency
The Most Reverend Edward A. Fitzgerald, D. D.
Bishop of Winona
Winona, Minnesota

Your Excellency:

I herewith resign my pastorate at St. Joseph's Church, Jasper to be effective July 28, 1965 and accept the pastorate of St. Peter's Church at Hokah.

I will report at my new assignment on July 28, 1965.

Faithfully yours in Christ,

Fr. William Doran Cantin

Date June 21, 1965

WC

Decree of Possession

In Nomine Domini. Amen.

Under the Roman Pontificate of His Holiness, Pope Paul VI,

The Most Reverend Edward A. Fitzgerald being Ordinary of the Diocese of Winona,

I, Richard H Spelts, Dean of this district and delegate

of the Most Reverend Ordinary, give to the

Reverend William Doran Curtis

the possession of the

Parish of St. Peter (NAME OF CHURCH), Hokah, Minnesota (NAME OF CITY),

to which he has been canonically appointed July 28, 1965 (DATE)

Richard H Spelts
Dean—Delegate

Stephen Kreyfe
Witness

Pollie J Trust
Witness

This document is to be signed before the services and is read after the transfer of the symbols of pastoral prerogatives and powers.

August 8, 1965

WC

Profession of Faith

I, Father William Doran Curtis, touching with my hand God's holy Gospels, enlightened by divine grace, profess the faith which the Catholic, Apostolic, Roman Church teaches. I believe that Church to be the one true Church, which Jesus Christ founded on earth: to which I submit with all my heart.

I believe in God, the Father Almighty, Creator of heaven and earth: and in Jesus Christ, His only Son, Our Lord, Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell; the third day He arose again from the dead; He ascended into heaven, sitteth at the right hand of God, the Father Almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

I believe that seven sacraments were instituted by Jesus Christ for the salvation of mankind; namely, Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders and Matrimony.

I believe that the Pope, the Bishop of Rome, is the Vicar of Jesus Christ on earth, that he is the supreme visible head of the whole Church, and that he teaches infallibly what we must believe and do to be saved.

I also believe everything which the Holy, Catholic, Apostolic and Roman Church defines and declares we must believe. I adhere to her with all my heart, and I reject every error and schism which she condemns.

So help me God and these His holy Gospels which I touch with my hand.

Fr. William Doran Curtis

(Seal)

ATTEST:

Richard H. Speltz

Ordinary of Winona (Delegate)

Date August 8, 1965

WC

Church of St. Peter
HOKAH, MINNESOTA

February 4, 1966

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

My dear Bishop:

I have been thinking over our recent conversation, and the possibility you mentioned of my having an assignment to another parish. I think this would be best, and would appreciate such a transfer whenever you might be able to work this out.

I know that you are quite convinced of your appraisals relative to my deep sense of pride, and I am certainly willing to accept this to a degree. However, the situation here goes much deeper than just my personal sense of pride. The plain and simple fact lies in a rather severe clash of personalities. I simply don't think in the same way as these people; and they don't think in my way.

The financial matters here are quite incidental to the underlying jarring of views, and I don't want to spend time wasted in stressing the obvious. I guess a rather horrible and awkward truth is involved here: I just can't warm up to this crowd and they would as soon have another pastor.

Yesterday afternoon, Monsignor Speltz called on me, notifying me of ANOTHER delegation from the parish having called on him to voice protest against my general statements of long-range plans for the parish: emerging from debt and the eventual prospect of building and reinforcing the present school structure. The enclosed report from the State Fire Marshall may be something you would like to have on record.

At any rate, Bishop, I guess I'll have to take my chances on your good-or-ill will relative to my request in this matter. I've come to loathe this assignment, as I mentioned to Monsignor Speltz, and I will appreciate a transfer. I hope for a respect for my openness and honesty with you in this matter. The congregation and I are simply miles apart. This is unfortunate -- but true.

Respectfully in Christ,

Father Curtis

Father William Doran Curtis

I hate to let you down.

WC000281

WC

February 5, 1966

Reverend William D. Curtis
St. Peter's Church
Hokah, Minnesota

Dear Father Curtis,

This is to acknowledge your letter of February 4, and I am pleased to have you express your mind in regard to the facts discussed by us.

I also acknowledge with thanks the report that you have submitted from the Fire Marshall, and it is important that we try to fulfill at least the less expensive recommendations that he has proposed when such is possible.

I assure you that I shall keep you in mind in regard to a transfer, but, of course, such is not as easy as it sounds. At the present time weedo not have any particular vacancies and I ask you, therefore, to be patient and try to adjust yourself to the situations which are present in St. Peter's Parish. Personally, I do not think they are much different from any other parish: people wish to be recognized as human beings with human dignity. Our ideas may conflict, but we ourselves must set the pattern of humility and endeavor to win people rather than to compel them.

Assuring you of my prayers and also of serious consideration of your request when a suitable time occurs, I remain

Sincerely yours in Christ,

Bishop of Winona

WC

February 22, 1966

Reverend William D. Curtis
St. Peter's Church
Hokah, Minnesota

Dear Father Curtis,

After much prayerful consideration I have decided to offer you the pastorate of Sacred Heart Church at Brewster if you wish to accept it. I am enclosing a resignation form in order that I may complete the changes.

In the meantime, I will appreciate very much if this matter is kept entirely in confidence until I publish its effectiveness.

I hope that you may continue to give the people of St. Peter's at Hokah kind and faithful spiritual guidance and direction.

With kindest regards and prayers that the Lenten season may bring to you and all of us many blessings as we accept penances which God permits to come, our way, I remain

Sincerely yours in Christ,

Bishop of Winona

enc.

WC

His Excellency
The Most Reverend Edward A. Fitzgerald, D. D.
Bishop of Winona
Winona, Minnesota

Your Excellency:

I herewith resign my pastorate at St. Peter Church, Hokah to be effective _____ and accept the pastorate of Sacred Heart Church, Brewster, or any other parish the Bishop may have available.

I will report at my new assignment on _____.

Faithfully yours in Christ,

William Frank Cuttes

Date February 23, 1966

WC

February 25, 1966

Reverend William D. Curtis
St. Peter's Church
Hokah, Minnesota

Dear Father Curtis,

I am pleased to appoint you to be pastor of the Church of the Sacred Heart, Brewster, effective on March 15.

I trust that you will continue the zealous and faithful service to the People of God of that parish as you have rendered to other parishes through the years in the Diocese.

I wish to compliment you on the re-organization of the financial program of St. Peter's.

You will kindly arrange with Monsignor Klein, Dean of that area, for your formal installation since I am transferring Brewster from the Luverne Deanery to the Jackson Deanery.

You will also kindly serve as ordinary confessor to the School Sisters of Notre Dame at St. Mary's Parish in Worthington and as ordinary confessor to the School Sisters of Notre Dame at Heron Lake.

Thanking you for your faithful service, I remain

Sincerely yours in Christ,

Bishop of Winona

P.S. Kindly fill out and return to the Chancery a copy of the financial report since January 1.

WC

March 11, 1966

Reverend William D. Curtis
St. Peter's Church
Hokah, Minnesota

Dear Father Curtis,

I am pleased to appoint you as chaplain of the Catholic students who are in attendance at the Worthington Junior College. Although I realize the problem of providing an adequate religious program for them since many of them are commuters, I am sure that with your experience you will be able to work out a schedule which will fit into the program of the Junior College and also work with Monsignor Hale, the pastor, in this regard.

I also will appreciate very much whatever assistance you may give to Monsignor Hale and Father Fitzgerald in the teach of release classes which constitute a large group in that very fine parish.

With prayers for your success in the new project both in the parish and in the educational field at the Junipr College, I remain

Sincerely yours in Christ,

Bishop of Winona

WC

Profession of Faith

I, Fr. William Roman Curtis, touching with my hand God's holy Gospels, enlightened by divine grace, profess the faith which the Catholic, Apostolic, Roman Church teaches. I believe that Church to be the one true Church, which Jesus Christ founded on earth: to which I submit with all my heart.

I believe in God, the Father Almighty, Creator of heaven and earth: and in Jesus Christ, His only Son, Our Lord, Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell; the third day He arose again from the dead; He ascended into heaven, sitteth at the right hand of God, the Father Almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

I believe that seven sacraments were instituted by Jesus Christ for the salvation of mankind; namely, Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders and Matrimony.

I believe that the Pope, the Bishop of Rome, is the Vicar of Jesus Christ on earth, that he is the supreme visible head of the whole Church, and that he teaches infallibly what we must believe and do to be saved.

I also believe everything which the Holy, Catholic, Apostolic and Roman Church defines and declares we must believe. I adhere to her with all my heart, and I reject every error and schism which she condemns.

So help me God and these His holy Gospels which I touch with my hand.

Fr. William Roman Curtis

(Seal)

ATTEST:

Francis W. Klein

Ordinary of Winona (Delegate)

Date March 21, 1966

WC

Decree of Possession

In Nomine Domini. Amen.

Under the Roman Pontificate of His Holiness, Pope Paul VI,

The Most Reverend Edward A. Fitzgerald being Ordinary of the Diocese of Winona,

I, Francis W. Klein, ~~Dean of this district and~~ delegate

of the Most Reverend Ordinary, give to the

Reverend William Doran Curtis

the possession of the

Parish of Sacred Heart (NAME OF CHURCH), Brewster, Minnesota (NAME OF CITY),

to which he has been canonically appointed March 21, 1966 (DATE)

Francis W. Klein
Dean—Delegate

Michael Weinandt
Witness

Charles Powers
Witness

This document is to be signed before the services and is read after the transfer of the symbols of pastoral prerogatives and powers.

WC

CHURCH OF
THE SACRED HEART
BREWSTER MINNESOTA

May 4, 1966

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Dear Bishop Fitzgerald:

I regret the delay in this reply to your correspondence relative to the forthcoming training school for the National Newman Apostolate. The correspondence was on my desk upon my return from visiting my father and mother -- hence the delay.

At the present time, I do not see any chance of availing myself of this opportunity. The summer is going to be taken up quite a bit with work in the American Legion. I will be going out of office in July, following the Department Convention in Rochester, Minnesota, but prior to then, I have a rather full schedule already involving a great deal of my time.

I am rather confident that other such programs will be provided in the future, and I can take advantage of them at such other times.

I found my father in unexpected good spirits and strength.
and I took him out to dinner and the few hours with his sons seemed to perk his spirits pretty well.

Things at home in South Bend, however, have veered in the direction of rather delicate tragedy relative to my sister,
Much of the matter of decisions has been upon my shoulders, and all of us are pretty much sorrowed at the break-up of the marriage, and the emotional break-up in her life as well as in her husband's. The matter has many uncomfortable ramifications for the family -- and quite hard on my mother in these years of her life. I know that all of us would be most grateful for your prayers -- so once in a while if you can remember my sister, particularly, in your prayers it will be so very much appreciated.

I wish to thank you again for the consideration of the Newman corresppndence.

With kind regards, I remain,

Respectfully in Christ,

Father Curtis

Father William Doran Curtis

WC

September 13, 1966

Dear Bishop Fitzgerald:

Due to all the prayers said here in our home every morning for your intentions have prayed to be guided in doing the right thing now.

Your excellency, please investigate and help us here in Our children don't even get the release time this year. It is causing conflict with the teachers and heartbreak among the parishioners. Cooperation is down to nothing. Once before we had this situation here and it causes families to fall away, go elsewhere and possible converts to decide against the move. Sunday we were told if out of the 57 he teaches on Tuesdays one makes one goof and out they go, just once, out and close goes the door and no amount of begging or promises can re-instate that child into catechism for one solid year. No parent need come and try to make a reconciliation. His temper is so short sometimes, expecially with children we fear for our children. It takes an hour or so to restore hope and faith to the 8 to 10 year olds after some of the sermons, they are scared to death of facing the future. This might all be good but we also need peace, hope and guidance to face this brutal world of today.

I may be out of line in writing to you, forgive me if I err, but I hate all this gossip and talk and refrain fromthat but believe in going directly to the source of help. If you can do nothing, please, please pray hard for us here in .

Sincerely,

WC

September 14, 1966

Reverend William D. Curtis
Sacred Heart Church
Brewster, Minnesota

Dear Father Curtis,

I am sorry to enclose herewith a copy of a letter which I received from a parishioner at I regret very much to receive such letters, but it is important that people have the opportunity to present their problems. I am sending it to you with the hope that you will receive it in a spirit of humility and charity; and if there is any foundation for what is indicated in the letter, you will try to undue any harm by your greater effort to control your temper and impatience.

I am well aware of your zeal and your great devotion to doing an apostolic work, but our human weaknesses, especially irritability, can do great harm and leave a very serious impression on the minds of our people.

This is the first such report I have had from for many years and I sincerely hope that no one will have any occasion to write similarly in the future.

Please do not make reference to the fact that I have called this letter to your attention; it would merely add to the problems which we hope may abate in time.

Sincerely in Christ,

Bishop of Winona

enc.

WC

Sacred Heart Church
Brewster, Minnesota 56119

September 16, 1966

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota

Dear Bishop Fitzgerald:

I have just returned from a brief visit with my brother and read your letter of September 14th immediately upon going through the correspondence on my desk. I was absolutely shaken with both your letter and the enclosure.

I am enclosing copies of parish bulletins (one of which is torn in half, because part was used for a quick note after Mass one Sunday) which date from June 19th, wherein the C.C.D. teachers here and at were notified of a meeting to begin preparation for the coming year's classes. Additonal bulletins will indicate my concern with lack of volunteers for teachers, and the possibility that such lack of volunteers might jeopardize the Releast time program for the year. At no time either in Bulletin announcements, nor in sermons (since I did not preach on this matter until last Sunday) was there ever an occasion to "lose my temper".

I have discussed the teacher shortage situation with the C.C.D. teachers, some younger couples in the parish, and the high school principal and his wife (who have just moved into the parish, and whose marriage I have just validated): the general conclusion is that very few volunteers are forthcoming because the people do not feel adequate to the work at the presen t time. This is quite understandable.

First of all: relative to last Sunday's sermons I did not lose my temper for the simple reason that I just don't do this in the pulpit, contrary to whatever convictions you have preferred to maintain in this matter over the past years. A week ago in the bulletin (enclosed) I discussed the matter of teachers again, and mentioned that if no volunteers were forthcoming, we would have to have a change in C.C.D. programming. Last Friday, September 9, I discussed the program with the Sisters at Worthington who teach here for one hour each Saturday. I asked them if it would be possible for ONE YEAR to teach for two hours on Saturdays, should I not get the necessary teachers for the other hour during Tuesday Release Time sessions. I told them that I was planning on an Adult Education Program in the parish for the coming year. Many of the younger couples have requested this and I am confident of a pretty good percentage in turn-out when this program begins after Fall harvest. Sister was most cooperative in this idea.

Sunday, at the time of the Sermon, I mentioned that I had waited until the very last moment on Saturday to see the principal and superintendant of the school here in They are fine men and I have excellent rapport with both of them. I told them that we might have to have a year's moratorium on Release Time for lack of volunteers. They mentioned the Presbyterian Church in is in somewhat the same situation. Having discussed the matte r with these men, I outlined what possibility the coming year might have. We would have ONE YEAR moratorium on Release Time classes on Tuesdays and take TWO HOURS on Saturday with the Sisters and three lay teachers. The classes would remain the same -- since the C,C.D. teachers there are

more attuned to this work and feel quite secure in the work of teaching the children. I then proceeded to outline the program for the coming year: An adult education program on Wednesday evenings wherein I would use the same material I used at the lecture porgram for Houston County last year at the request of Monsignor Habiger; Altar Society meetings would be followed by a talk and discussion on the various documents of the Vatican Council; the Knights of Columbus meetings would also have a talk and discussion on the documents of the Vatican Council. In this way, I told my people, in one year's time we would have a better perspective of our faith and its renewal in these days, and then next year we could resume the Tuesday classes when more confidence would be characteristic of those who might wish to volunteer. The lack of confidence is almost the precise point at the present time relative to the volunteer situation -- at least that is what I have been told when I have discussed this matter with several of the younger couples who would be possible candidates for the C.C.D. program. I have not been aware that troublesome gossip has been going on. In fact, there has been quite a bit of extremely open discussion at these C.C.D. meetings. K of C meetings, and the Altar Society rnewal for the year.

Relative to my sermons: I don't know how children could be afraid, nor how I could lose my temper. You may write at random to any parishioner, to the Trustees if you wish, to verify my statements in this matter -- but since I have been here I have been preaching on the Mass -- its background history, its liturgy, and its present day renewal. Most of my sermons have consisted of reading Scripture and explaining the passages read. So I don't know just where my temper has been short. I've talked Dogma and Scripture consistently since here.

Last Sunday was the first time I have veered away from a dogmatic concept in the sermon -- and I had to do this in order to outline the parish program of study for the next year, precisely to meet the crisis in lack of volunteers. This lack of volunteers is not a new situation, nor one that began with my arrival. I am sure will back me up on this, because he was running into the same problem toward the end of his time in the parish.

Relative to the "threats" -- I told the parents and high school students that I wanted them to be aware of the need for taking the Release Time classes seriously particularly with the renewal of the Church and the Ecumenical days the younger generation would be facing. I mentioned that if any boy or girl would refuse consistently to take the classes seriously and make it impossible for the others to learn, that I would get together with the student and the parent and discuss whether or not the young person should continue on with his classes at the present time. I certainly wouldn't refuse my people my privilege of teaching them. I did not lose my temper -- my sermon had no impatience to it -- it was given in a manner of a general conversation of the problem facing the parish today -- in fadt, the problem facing the Church in general. I told them that we in rural parishes, particularly, had some very severe problems ahead of us if the shortage of vocations continues, and that the interest and cooperation of the parish was so vital to the retention of a parish set-up, a pastor, and a program.

Relative to the children: I meet my people every Sunday after each Mass as they leave the Church. The children gather around me, I pick some of them up and talk to them -- the parents pause and talk. I have had nothing but compliments on the warmth of this gesture -- AND PARTICULARLY HOW THE CHILDREN LOVE TO TALK TO FATHER AFTER MASS! Two weeks ago, on my birthday, twenty children, ranging from the sixth grade down to three years of age, came over to the Rectory, shouted "Happy Birthday, Father Curtis," and "dragged" me across the street to the residence (6 children in that family). They had prepared a birthday cake, had chipped in to buy me a sport shirt, and also had two Curtiss Candy bars, because my name was Father Curtis. I don't think this gives evidence that I am terrorizing the children.

I have reorganized the C.Y.O. group in the parish. We have had two meetings thus far. I have had $00 % attendance. My college youth gathered at the Rectory this summer for discussion programs -- and want this program to continue when they return home each summer. These students are from Catholic and secular campuses -- including

WC

As I have been writing this letter to you this afternoon, I have been interrupted by a telephone call from He called to request my presence to judge the Homecoming candidate program. He told me that the high school students, both Catholic and non-Catholic, requested him to call me to see if I could be with them for this program. This hardly bespeaks a role of terror in the heart of youth because of Father Curtis.

I have had four Lay Advisory Board meetings since I have been here -- no decision relative to any program of re-adjustment or re-organization (including the selling of the house, recently*) has been made without consulting the people.

I am at a total loss as to why such a letter was sent to you. I realize that whatever I say is usually considered at an attempt at self-justification. I am simply giving you the facts. Again, I resent very much that you would consider me so imprudent as to mention this letter from the pulpit. I regret that it came to you; but it could quite possibly be from one who is totally opposed to getting out of a routine .

At the vacation school program this summer, I went over with the children, brought my guitar, and we sang some wonderful songs together. The Sisters thought the whole summer program and guitar music the most fascinating they had experienced in a summer program. And the children flocked around all of us. This "terror" bit, I simply don't buy.

I love this Diocese with all of my heart -- and I don't thihk you can look back upon the years to discover at any time when I have ever refused my service in any fashion. I have preached retreats, given 40 hours, donated vestments and a station to the New Cathedral in its days of construction, I have been Newman Club chaplain, I have given the Sisters of this Diocese monthly conferences for seven years -- Scripture lessons for the past four -- neither you nor any pastor has every called upon me and ever received a "No."* I have managed my time and disciplined my time in order to be at the disposal of many with the talents I think God has given me -- and talents I desperately want to use for His work in this Diocese. But if you are totally convinced that I am a man of short temper and impatience, if you are totally convinced this truly wicked letter carries a grain of truth, then perhaps you might wish me to work in another Diocese.

* I'd say nothing of explosions I have caught for 9 years

In our last conversation you broke me down as I have never been broken by anyone, and you had at one brief moment a tone of contempt in your voice that simply shattered me more than you will ever realize. I say none of these things in disrespect -- because I revere you as my Bishop, and I have admired you tremendously as a man. I was hoping that that conversation would be the last of any kind of that type ofthing -- and then this letter.

You may believe what you wish -- andyou may advise me accordingly. I am sorry, truly so, that we just don't seem to get along.

I am respectfully yours in Christ,

Father Curtis

WC

June 10, 1967

Dear

I am sorry to hear that you have again come into conflict with Father Curtis. I do not entirely understand the problems or the reason for so much excitement in spite of what seems to be a particular difficulty which we would hope could be amicably settled.

You expressed the wish that I should not notify Father Curtis that I received a letter from you, but I do not know just how I can counsel or advise him unless I have some specific matter to present to him.

I do not know of any reason for you to resign your deanery office in the Council of Catholic Women.

At times a problem such as you have mentioned requires that we place our trust in God's divine providence and to accept the cross in the spirit of resignation and humility that God may accept our distress as an act of penance for ourserves.

I am pleased to hear that was so helpful to you and I am sure that when matters subside Father Curtis will again prove to be of great help to you.

Sincerely in Christ,

Bishop of Winona

WC

June 10, 1967

Rt. Rev. Msgr. J. Stanley Hale
St. Mary's Church
Worthington, Minnesota

Dear Monsignor Hale,

I am enclosing a letter that I have received from a lady in Brewster. I had hoped that peace and calm was reigning there since it has been many months since I have had any outcries or criticism. I am sending this letter to you in confidence so that you may in your own inimitable way restore peace and harmony at Brewster.

I trust that your health is improving because we need your continuance in the apostolate at Worthington and its environs.

Sincerely in Christ,

Bishop of Winona

WC

October 18, 1967

Reverend William D. Curtis
St. Joseph's Church
Jasper, Minnesota

Dear Father Curtis,

I have just finished reading your column in The Courier. I regret very much that you thought it wise to publish the particular article in this week's issue on contraception which is a matter that I believe, and all other Bishops agree with me, that we leave to the Holy Father's prudence and judgment.

The continual appearance of such articles in the Catholic press serves merely to stir up additional unrest and misunderstandings. At least this is my humble opinion; and I would be very happy if you would not submit anymore articles on that subject to our diocesan paper.

Thanking you for your good will and cooperation, I remain

Sincerely yours in Christ,

Bishop of Winona

WC

ST. MARY'S RECTORY
1215 SEVENTH AVENUE
WORTHINGTON, MINNESOTA

April 3, 1968.

Most Reverend Edward A. Fitzgerald, D. D.
Bishop of Winona
275 Harriet St.
Winona, Minnesota.

Most Reverend and dear Bishop Fitzgerald,

I wish to inform Your Excellency that we have twenty-five converts lined up from our parish for the sacrament of Confirmation to be held at 3:00 o'clock on Sunday afternoon, QApril 28. We have heard nothing from the surrounding parishes as yet but I presume they have been informed.

Finally, I managed to have a good talk with Fr. Curtis. He is regularly seeing a good psychiatrist of Sioux Falls and he tells me that the doctor thinks he is responding very well indeed. The doctor does think that he needs more work, a larger theater of operations. He does not fancy at all a chaplaincy of an order of Sisters. The institutional bit is not for him. He even thinks less of Newman work than he did and since he is older than, for instance, a man like , a post at Mankato would not work out very well. He says he likes the West and if he could only have a larger parish he would be supremely happy. His mind is still set on Luverne and he is ready to wait for it. In the meantime he is by no means unhappy, I think. No complaints come our way recently. He is doing a lot of speaking here in town, at churches, clubs etc. We are all for it. provided that the people do not have to absorb a rude jolt. I do not worry or anticipate this.

I would like to say a word about another of our priests out here. I have been hearing rumors from all angles how very anxious is to get out of Some rumors make the matter out to be very desperate. So I made it my business to talk to Sunday night about the rumor. He most emphatically denied that there was anything to it. He said if the bishop had a mind to move him he would be perfectly willing to go provided that it could be considered a promotion. Otherwise he was happy where he was.

We are getting a fine rain today and everybody is happy, thanks be to God. I Hope Your Excellency is well and that you came back from St. Louis very optimistic over the state of the Church.

With every good wish for your continued good health, I am

Respectfully yours
Stanley Hall

RT. REV. J. S. H.

WC

April 6, 1968

Rt. Rev. Msgr. J. Stanley Hale
St. Mary's Church
Worthington, Minnesota 56187

Dear Monsignor Hale,

Thank you for your letter of April 3. I am pleased to hear that you will have a representative number of converts as candidates for Confirmation to be held at St. Mary's on April 28 at 3:00 p.m. This will include Mass on that occasion.

I have not written directly to the pastors of the parishes in the counties indicated in my schedule inviting them to participate in this ceremony at St. Mary's by presenting any candidates over the age of 14 they may have from their parishes. I am sure that the number will not be very large so that we can easily accommodate them with your class.

The pastors will be informed that they should have their candidates report at St. Mary's at two o'clock on that Sunday afternoon with a personal sponsor and also a card from their pastor indicating their eligibility. We would ask you to include the names in the register of all confirmed which would be sent to the Chancery after the ceremony.

I thank you very much also for the other information you had in your letter and I assure you that I shall keep the matters in mind in the administration of the needs of the Diocese.

Wishing you and your household and all your people of God the blessings of a joyous Easter, I remain

Sincerely yours in Christ,

Bishop of Winona

WC

Father William Doran Curtis
Sacred Heart Church
Brewster, Minnesota -- 56119

July 21, 1968

The Most Reverend Edward A. Fitzgerald
Bishop of Winona
275 Harriet Street
Winona, Minnesota -- 55987

Dear Bishop Fitzgerald:

This past week, I have been at home with my brother and sisters -- all of us having been called to the bedside of my mother who suffered a serious stroke. Her entire left side is paralyzed, but the doctors have a degree of optimism relative to eventual recovery from the stroke. I am sure that all of us will deeply appreciate your prayers for this intention.

When I returned to Brewster, I had Monsignor Tighe's letter concerning the possibility of my accepting the responsibilities of St. Theodore's Parish in Albert Lea. I will be most happy to accept the pastorate at St. Theodore's. I don't know just how one can pick out a life devoid of problems or challenges or responsibilities -- so I'm quite ready to be of assistance to you in easing some of the burden you bear in trying to place the priests in your jurisdiction. I think I could be quite happy in Albert Lea.

Monsignor Tighe mentioned something pertinent to the assignment of assistants to work with me. I have been given to understand that there might be some problems in effecting convenient assignments for I would be more than pleased to have either work with me. particularly, have I known for many years -- and his work at Albert Lea could be quite beneficial at Lea College, getting the students organized more and more as that college develops. At any rate, I am willing to work with these men.

I wish to thank you for considering my assignment to St. Theodore's. I'll do the best I can -- I rather look forward to the challenge.

With kind personal regards, I remain,

Respectfully in Christ,

Father Curtis

Father William Doran Curtis

WC

July 23, 1968

Reverend William D. Curtis
Sacred Heart Church
Brewster, Minnesota

Dear Father Curtis,

I am pleased to appoint you, effective August 21, to be pastor of St. Theodore's Church in Albert Lea and also to provide for the spiritual and material welfare of the St. Mary's Church. The parish of St. James at Twin Lakes is also included in the responsibilities of the pastor of St. Theodore's, but it is administered by the senior associate.

You will kindly arrange with Monsignor Jennings, Dean of Mower and Freeborn Counties, or his delegate, for your formal installation.

With prayers that God may bless you and your work in your new assignment as He has blessed you in the other assignments which you have capably performed during the past twenty-one years, I beg to remain

Sincerely yours in Christ,

Bishop of Winona

WC

His Excellency
The Most Reverend Edward A. Fitzgerald, D. D.
Bishop of Winona
Winona, Minnesota

Your Excellency:

I herewith resign my pastorate at Sacred Heart Church, Brewster to be effective August 21, 1968 and accept the pastorate of St. Theodore Church, Albert Lea.

I will report at my new assignment on August 21, 1968.

Faithfully yours in Christ,

J. William Doran Curtis

Date August 21, 1968

WC

Decree of Possession

In Nomine Domini. Amen.

Under the Roman Pontificate of His Holiness, Pope Paul VI,

The Most Reverend Edward A. Fitzgerald being Ordinary of the Diocese of Winona,

I, Robert E. Jennings, Dean of this district and delegate

of the Most Reverend Ordinary, give to the

Reverend William D. Curtis

the possession of the

Parish of St. Theodore (NAME OF CHURCH), Albert Lea, Minnesota (NAME OF CITY),

to which he has been canonically appointed August 21, 1968 (DATE)

Robert E. Jennings
Dean—Delegate

Witness

Richard J. Tukowski
Witness

This document is to be signed before the services and is read after the transfer of the symbols of pastoral prerogatives and powers.

WC

Profession of Faith and Oath Against Modernism

I, with a firm faith, believe and profess each and all the articles that are contained in the Nicaean Creed which is used by the Holy Roman Church. I believe in one God, the Father Almighty, creator of heaven and earth, and of all things visible and invisible. 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, through whom all things were created. For us men and for our salvation He came down from heaven, and by the Holy Spirit was made flesh of the Virgin Mary; and became man. He was crucified also for us, suffered under Pontius Pilate, and was buried. And on the third day He rose, according to the Scriptures, and He ascended into heaven. He is seated at the right hand of the Father. And He shall come again in glory to judge the living and the dead; of whose reign there shall be no end. I believe in the Holy Spirit, 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; who spoke through the prophets. I believe in one, holy, catholic and apostolic church. I confess one baptism for the remission of sins. And I look forward to the resurrection of the dead and the life of the world to come. Amen

I admit and embrace most firmly the apostolic and ecclesiastical tradition and all the other constitutions and prescriptions of the Church.

I admit the Sacred Scriptures according to the sense which has been held and which is still held by holy Mother Church, whose duty it is to judge the true sense and interpretation of the Sacred Scriptures, and I shall never accept or interpret them except according to the unanimous consent of the Fathers.

I profess that the sacraments of the New Law are, truly and precisely seven in number, instituted by Our Lord Jesus Christ for the salvation of mankind, though all are not necessary for each individual: Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony. I profess that all confer grace and that of these Baptism, Confirmation, and Holy Orders cannot be repeated without sacrilege.

I also accept and admit the ritual of the Catholic Church in the solemn adminstration of all the above-mentioned sacraments.

I accept and hold, in each and every part, all that has been defined and declared by the Sacred Council of Trent concerning Original Sin and Justification. I profess that in the Mass is offered to God a true, real, and propitiatory sacrifice for the living and the dead; that in the Holy Sacrament of the Eucharist is really, truly, and substantially the Body and Blood together with the soul and Divinity of our Lord Jesus Christ, and that there takes place what the Church calls transubstantiation, that is the change of all the substance of bread into the Body and of all substance of wine into the Blood. I confess also that in receiving under either of these species one receives Jesus Christ, whole and entire.

I firmly hold that Purgatory exists and that the souls detained there can be helped by the prayers of the faithful. Likewise I hold that the saints, who reign with Jesus Christ, should be venerated and invoked, that they offer prayers to God for us and that their relics are to be venerated.

I profess firmly that the images of Jesus Christ and of the Mother of God, ever Virgin, as well as of all the saints should be held and retained and given due honor and veneration. I also affirm that Jesus Christ left to the Church the faculty to grant Indulgences and that their use is most salutary to the Christian people. I recognize the holy Roman, Catholic, and Apostolic Church as the mother and teacher of all the Churches and I promise and swear true obedience to the Roman Pontiff, successor of St. Peter, Prince of the Apostles, and Vicar of Jesus Christ.

Besides I accept, without hesitation, and profess all that has been handed down, defined, and declared by the Sacred Canons and by the general Councils, especially by the Sacred Council of Trent and by the Vatican General Council, and in a special manner concerning the primacy and infallibility of the Roman Pontiff. At the same time I condemn and reprove all that the Church has condemned and reproved. This same Catholic faith, outside of which nobody can be saved, which I now freely profess and to which I truly adhere, the same I promise and swear to maintain and profess, with the help of God, entire, inviolate, and with firm constancy until the last breath of life; and I shall strive, as far as possible, that this same faith shall be held, taught, and publicly professed by all those who depend on me and by those of whom I shall have charge.

I therefore promise, swear and vow.

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 effect. 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 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 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.

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 wherewith 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 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.

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.

(Seal)

F. William Dawn Curtis

Attest:

Robert E. Jamnzo

Episcopus (vel Delegatus Episcopi)

Date August 26, 1968

Dr. Shannon's decision

How noble is the sentiment which moved the Rev. William Doran Curtis to write, Jan. 12, on behalf of his friends the Rev. Harvey Egan and Dr. Shannon of this newspaper. As one re-reads the letter, it becomes evident that Father Curtis was not doing his best thinking while writing.

May I put the issue of Dr. Shannon's not speaking in the Catholic Church during its formal worship in perspective? To practice law, one must pass successfully a bar examination and act according to the canons of the law society. A lawyer may lose his right to practice law for violations of certain canons. Others study the healing arts for long years before receiving the privilege of practicing medicine. On sad occasions, the medical society may act to bar one of its members from the practice of medicine.

What Dr. Shannon's decision to resign meant is that a voice by which we had been inspired, a heart to which we had responded, a presence by which we had been warmed, would be with us no longer, in our chapels, at our altars, during our sacred worship. The decision to withdraw was that of Dr. Shannon. Let no reasonable person use this occasion for a childish outburst against the Catholic Church.—**The Rev. John J. O'Sullivan, the Church of the Visitation, Minneapolis.**

Dr. Shannon and church officials

Thanks for your coverage of the "spanking" archdiocesan officials attempted to give to Dr. James Shannon (Tribune, Dec. 31). I cannot help but wonder, however, upon whom the ultimate sting of the "spanking" will prevail. One gets weary of the legalistic and pietistic church attempting to manipulate lives along such outworn procedures as "excommunication" to silence authentic voices being raised to renew the hearts of Christian people.

Recently, the Rev. Robert F. Drinan, S. J., Democratic member of the House of Representatives, criticized the U.S. churches for noninvolvement in such matters as nuclear weapons, stockpiling, world-wide famine, amnesty and aid to developing countries. In his address to the Academy of Religion, Father Drinan accused the churches of "always begging for something to protect their institutions," of pleading for monies and subsidies for bus transportation, for reinstatement of laws prohibiting abortion.

The reaction of the archdiocese to a Dr. Shannon brings a great question to my mind about the funadmental law of charity, as against cannon law's ridiculous presumptions of excommunicating any truthfully believing person in his relationship to Christ. I see the Catholic Church continually failing in its mission to speak the loving truth of Jesus; rather, it seems to worry more about such trivia as communion in the hand and institutional celibacy.

I am a good friend of the Rev. Harvey Egan, and applaud his attempts to answer the call of the Second Vatican Council by facing reality in parish life today. To call upon Dr. Shannon to speak with his authentic voice is a tribute to the sense of daring and courage Father Egan possesses.

I am grateful that the Tribune carries Dr. Shannon's column. The church can play medieval games like excommunication, suspension, threat of mortal sin and punitive silence. Few are really interested in such games any more. Increasing numbers are hungry for the actual reality of Christ's presence in men and women of integrity. And it is good to read Dr. Shannon's observations each week in light of the silence attempted against him by the church he continues to love. — **The Rev. William Doran Curtis, St. Theodore's Church, Albert Lea, Minn.**

WC

CHURCH
OF
ST.
THEODORE

315 E. CLARK STREET · ALBERT LEA, MINNESOTA

April 24, 1969

The Most Reverend Loras J. Watters
Bishop of Winona
275 Harriet Street
Winona, Minnesota - 55987

Dear Bishop:

Following your visitation with earlier this week, I presume it would be advisable at this time to place some feelers for his replacement at St. Theodore's. I know that you have many things on your agenda at the present time -- so I am not writing with any intention to pressurize for immediacy in this matter.

I am in fond hopes that a replacement will be possible at your earliest convenience, however; and I can handle matters for a time. In discussing the parish with you when you were here, and showing you the general outlines of the Albert Lea community, makes it possible for me at this time to stress what I consider to be most advantageous for the parish.

work was well done, and I would like to see his replacement characterized with some of his qualifications relative to taking car e of the adult education program and the work with the students at Lea College. As I mentioned to you, almost a total one-half of the Lea College enrollment is Catholic -- roughly four hundred students. We have a great deal of counseling situations with these students -- and I might add, too, that many non-Catholic students come to us for guidance and advice; fortunately, too, the black students have identified more with St. Theodore's Church than with the other Churches in the community.

I would like to suggest the names of a few priests whom I would consider good replacements for - young men who could well handle the area of work which would be entrusted to him:
-- his degree in counselling could be of inestimable value in working with Lea College students; possibly he would be invited to take one day a week at the College as counseller. The First Lutheran Church here in Albert Lea has underwritten a chair of theology at the College -- we could possibly make some contribution of personnel, too.

I have also thought of such young men as
Men such as these could do much good in Albert Lea -- and in thinking of such men, I do have to consider our responsibility to the work involved at Lea College.

--- I also have another "problem" at this time:

A young man, , son of of this parish, wishes to marry a Episcopalian), daughter of of Albert Lea, Minnesota.

at the present time is serving in the United States Navy, and his fiance is completing her senior yearat the University of Minnesota. They wish to be married on because this is the only date conveniently available for Navy "leave".

plans on becoming a Catholic after the marriage. will complete his service commitment in another year. But the "hitch" for the moment is their desire to have the wedding at Christ Episcopal Church here in Albert Lea, with myself present to witness to the marriage for its validity in the Catholic Church. Such procedure has taken place twice before in Albert Lea in the Lutheran Church.

, the Pastor of Christ Episcopal Church, and I are very good friends, and with your consent, I have no objections in conscience to witness a marriage in these conditions -- and with intentions to bedome Catholic in the near future, this final gesture to her family could be a gracious consideration on the part of the Church.

I would like to have your thinking on this prior to filling out marriage forms -- I do think the marriage will go through with or without my presence; accordingly, sharing the ceremony with the Episcopal priest might remove all the work eventually of revalidation.

I must apologize for the length of this correspondence -- but I know that you are busy, and right now there is a bit of an onrush in our immediate rectory life here at St. Theodore's. Perhaps the lengthly correspondence, after all, relieves additonal letters, etc.

It was most pleasant being with you this past Monday morning, and I remain so vergy grateful for the time you took to take a look at the parish territorial and property situation.

With my very kind regards, I remain,

Respectfully in Christ,

Father Curtis

Father William Doran Curtis

WC

CHURCH
OF
ST.
THEODORE

315 E. CLARK STREET · ALBERT LEA, MINNESOTA

September 6, 1969

The Most Reverend Edward A. Fitzgerald
The Bishop's House
255 Harriet Street
Winona, Minnesota - 55987

Dear Bishop Fitzgerald:

I was very pleased, and warmed, by your very kind and encouraging letter of congratulation. Its contents were welcome and re-assuring.

The week in Atlanta for the National Convention was a most interesting week -- and bit on the exhausting side. The new experiences involved in speaking to state caucuses were exhilarating -- and give just a touch of what it must be like for the"real" politicians to go about presenting their "cause." At any rate, the week was a fine experience in meeting wonderful people and listening to excellent speeches, and deriving insight from some of the very demanding programs of the American Legion.

Your prayers will always be appreciated in these days -- I might add a continued request for my mother's intentions. She remains paralyzed from last year's stroke. It has been a bit over a year now, and the present situation seems to be the way she will live out here days. Her mind is clear; she can speak; and has a wonderful sense of humor -- so spiritually and psychologically all is well and healthy. But we do continue to be aware of this very vital woman hit with paralysis. God's ways are always demanding of great faith. She has this.

Hoping that all is well with you in these days of your life, and again, expressing my sincere gratitude for the kindness of your letter, I remain,

Respectfully in Christ,

Dick

[illegible] who [illegible] the practice of handing the [illegible] to the commissary or who did not refuse to do so when the person

WC

reached for the Host, I know that in conscience I have no alternative but to follow the example of Archbishop Byrne and publish in the COURRIER as he did in the BULLETIN the clear statement that the priest is obliged to place the Host on the tongue of the receipent. I am confident that those who in good faith deviated from the only approved manner will be most willing to make the necessary change; I say this with all the greater assurance because of the perfect cooperation of the people of St. Theodore's on last Sunday. I was most grateful to all of them for their willing response once I explained my responsibility and asked for their help.

Yesterday at the first session for priests on the new Order of the Mass I took occasion to review this point; I intend to discuss it tomorrow and on next Tuesday and Thursday with the priests who will come to the seminary. Also, I plan to talk in the parishes where there seems to be some confusion about the approved manner of receiving the Holy Eucharist. By Palm Sunday when the new Order of the Mass will begin to be followed I pray that our people in the diocese of Winona will have the special joy of knowing that our approved liturgical books have restored unity in worship and in the administration of the Sacraments.

No doubt, Father Winkels and Father Haley have discussed this matter with you as well as our conversation about the age for Confirmation. As I told your two fine associates, I can appreciate your point of view; however, I also see some problems which might result from postponing Confirmation until senior year in high school. It seems to me that the years of secondary schooling are just the ones during which many students experience doubts about faith and question religious practices; perhaps the sacramental graces of Confirmation are just what will help some of them over this stormy period in their lives. To ask the student to pass the test and demonstrate his Christian maturity at the exact time psychologists tell us he is most likely to fail does seem to be a bit unfair.

If attendance at CCD classes is required for six years before Confirmation, the question is bound to come up as to what will be done with the student who didn't come for two or three years and then decides to come as a junior or senior. Also, those who would be excluded from confirmation might well face future problems as they prepare for marriage or (strange as it might sound now) ordination.

Perhaps we can come to some workable solution to your local situation when you come to the meeting of priests next week. I will be happy to visit with you then.

With kindest personal greetings to you, Father Curtis, to Father Winkels, and to Father Haley, I remain

Fraternally in Christ,

Bishop of Winona

Dec. 15, 1970

Dear Bishop Watters,

Sunday, Dec. 13, we attended the 12 noon mass. When we went to communion, we were in line, and was distributing communion in the other line. When was giving communion, Father Curtis looked over our direction, and said, "Make up your mind if your going to communion." I surmise he said this because didnt go to communion at daily mass several times because she felt that he was discriminating etc.

was the celebrant, and after communion Father Curtis came down the aile, stopped at our seat, glared at and

WC

said, "Are you comfortable in here?" Then he walked to the back of the church and out. The people around us didn't know what to think.

To be harassed publicly at communion is very upsetting to any one. Then he came at the Post Communion and directed a question to us in an angry tone of voice, "Are you comfortable in here?" (Like we shouldn't be in church). I'm just baffled at his actions.

Sincerly yours,

WC

Ack. 12/31/70 LPW

Dec 21 - 1970

Dear Bishop Walters:

Things have changed for the good at least for us - We took up Water & Wine for daily mass - he thanked us and called us by name - This day he seemed to have lifted a great load off of his shoulders -

This is a Tip - He goes to Monsols, quite often. He is possibly seeing a Doctor there. I think help will come for him.

He told a good Friend of mine he had a very unhappy child hood - his Father was an Alcoholic and his mother & Dad fought all the time & then separated. Finally the Father went to a Mental institution - This is the real reason he is so nervous and is the way he is at times.

Perhaps a good Doctor will help

WC

him unwind and he may be the Finest Priest we ever had here. I think Parishiones are beginning to realize he is not too well and being a little more Cooperative and understanding he will get to Feel better and things will be better for every body -

Sincere good wishes for a Happy Christmas.

WC

Diocese of Winona
Bureau of Priests' Retirement
St. Mary's College
Winona, Minnesota 55987

March 12, 1971

Rev. William Curtis
St. Theodore's Church
315 East Clark Street
Albert Lea, MN 56007

Dear Father Curtis,

The Retirement Committee of the Bureau of Priests' Retirement met on March 10, 1971. One of the matters discussed were those priests and parishes in arrears for 1970.

If you will consult the Constitution of the Priests' Retirement and Disability Plan, you will note it provides a grace period for those accounts in arrears.

> Page 3
>
> A grace period for payment of such dues may be authorized by the Retirement Committee.

The grace period for 1970 dues without interest has been established by the Retirement Committee and ends March 31, 1971.

The Constitution also provides, and it is up to the discretion of the Retirement Committee, to establish the rate of interest. This has been established at 6% simple interest. This letter, then, is being sent to you with a statement of the arrears as well as to give you due notice that beginning April 1, 1971, a 6% simple interest charge per year will be attached to the arrears.

Quite obviously, there could be mistakes on our part. Probably, you set aside your billing and simply forgot it.

The Retirement Committee would be happy to consider any special circumstances or needs of any priest or parish.

Sincerely yours,

Rev. Robert H. Taylor
Secretary-Treasurer

RHT/jsk

WC

21 April 72

Bishop Locas J. Watters
Bishop of Winona
% The Courier
P. O. Box 949
Winona, MN 55987

Dear Bishop Watters:

Due to the fact that a couple having openly lived together for over a year were recently allowed the privilege of being married in our church, with the bride walking down the aisle dressed in WHITE, I just had a disagreement with Fr Curtis relative to the morality of it all. His remark to me was "You do not run the church"!

While I am fully aware of the fact that I do not "run" the church, when our priests openly condone this type of situation, I feel we are in need of new leadership! When the voice of the people is not allowed to be heard, there is something very wrong. I, for one, cannot and will not support a church that won't listen to its people and condones making a mockery out of virginity.

Fr Curtis has, I have always felt, been a very good friend. However, apparently his views have changed regarding situations such as this. Therefore, I am withdrawing as a member and supporter of
I cannot support or believe in a church that says one thing, but does another. It's nothing but hypocrisy, and I, for one, will not tolerate it!

Sincerely,

lca

cc to: Fr William D. Curtis, Pastor
St. Theodore Catholic Church
311 East Clark Street
Albert Lea, MN 56007

DIOCESE OF WINONA
275 HARRIET STREET
WINONA, MINNESOTA 55987

Office of the
Bishop

May 13, 1972

Dear

It goes without saying that your letter distresses me a great deal. I pray that you have reconsidered your decision which has such important consequences for your present and future happiness and holiness.

I am sorry that Father Curtis wasn't able to spend more time in discussing the pastoral case which you feel involves a contradiction between the teaching of the Church and what was permitted in St. Theodore's.

While I can understand your deep resentment in what seems to be a mockery of the ideal of virginity, I also must ask if that was really the case. Much more important than the color of dress is the fact that two people whom you judge to be guilty of serious sin received the grace of contrition and through the Sacrament of Matrimony assured themselves of the many spiritual helps they will need to assist each other become saints. Jesus was very explicit that He came to call sinners to repentance; I've always thought that His words to the woman taken in adultery, "Is there no one to condemn you? Neither will I condemn you", are among the most consoling and encouraging in the scriptures. As much as we protest public scandal, we cannot deny that Jesus said that there is more joy in heaven over one sinner who repents than over 99 just who need no repentance.

It is not a question of "who runs the church" as, it seems to me, a question of understanding and forgiveness. Granted that white is socially accepted as indicative of the holiness of the bride, the faith we profess really leaves the color of the bridal dress to the decision of the woman. While virginity is indeed a precious virtue when it is indicative of Christ-like and unselfish love for everyone, it would seem that His forgiveness through the Sacrament of Penance would not be given on condition that the bride publicly acknowledge her mistakes, seriously sinful as they might be, by not wearing white. The more public the previous situation was, the more faith and humility would seem to be required for two people to admit their fault and publicly correct it by administering to each other the Sacrament of Matrimony. Since so many knew of the problem, they were not mislead by the color of the dress; perhaps they felt that the white referred to the beauty of a soul in the state of grace rather than to physical integrity.

Obviously, I don't expect this letter to change your conviction about the symbolic meaning of a bridal gown. Deep feelings and emotions are hardly every modified by words; it would be much better were we able to spend some time in talking about your reaction and consequent decision. Since that is not possible, may I suggest that you spendaa little time in prayerfully reflecting on wha t Christ said and did in similar situations; also, it might help to ask yourself what color you would insist upon were your sister or daughter ever so unfortunate (and please God this will never happen) as to be faced with the same decision.

Like Christ Jesus we must hate and condemn the sin but love and lift up the sinner; as much as we might like to have it otherwise, His Church exists only to help sinners become saints. That Church will appear in her spotless splendor only after the general judgment when the Son presents all those He redeemed and She helped save to His Father.

Before closing I might add that your letter was not forwarded to me at one of the parishes where I was confirming during the past three weeks because the postoffice insisted that I sign the receipt personally and pay fifty-five cents postage due. The delay in answering, then, in no way could have been prevented and should not be interpreted as any lack of concern on my part. I sincerely hope that what I have written will encourage you to rejoin your believing and worshipping community at .

With kindest personal greetings, a special blessing for you, and a request for your prayers, I remain

Fraternally in Christ Jesus,

Bishop of Winona

WC

First Quarter Report
BUREAU OF PRIESTS' RETIREMENT
Diocese of Winona

1973
year

Bob - Will you please re-check your files. I forwarded my check for 240.00 on December 21, 1972 - #2587. I have never been in arrears in the 25 years. Bill

Name and Address

Rev. William D. Curtis
St. Theodore's Church
315 Clark East
Albert Lea, MN
56007

1st Quarter	2nd Quarter	3rd Quarter	4th Quarter
Quarterly Assessment $ 60.00	Quarterly Assessment $	Quarterly Assessment $	Quarterly Assessment $
Arrears $ 240.00	Arrears $	Arrears $	Arrears $
Total Now Due $ 300.00	Total Now Due $	Total Now Due $	Total Now Due $
Date Paid	Date Paid	Date Paid	Date Paid
Amount Paid $	Amount Paid $	Amount Paid $	Amount Paid $
Balane $	Balane $	Balane $	Balane $

No!

Unpaid 1/18/72

FINAL BILLING

PRIEST ☒
PARISH ☐
INSTIT. ☐

$ 240.00
Yearly Assessment

$
ARREARS NOW DUE

Thank you

Winona Printing Co. 1-M-772-17265

WC

ALL APPENDED MATERIAL THAT DISCUSSES WITH THE CLERICAL ASSOCIATION AND ARE DATED PRIOR TO JULY 1, 1970.

LOOSE MATERIALS IN THIS FILE ARE CORRESPONDENCE ETC., CONCERNING THE BUREAU OF PRIESTS' RETIREMENT AND ARE DATED AFTER JULY 1, 1970.

R.H. Taylor

[BY] ROBERT H. TAYLOR

SECRETARY-TREASURER

July 10, 1973

WC000304

WC

September 23, 1974

Dear

As Bishop Watters is in Rome, I wish to acknowledge receipt of your letter regarding the marriage of your daughter. Be assured that I shall bring your letter to the Bishop's attention when he returns to the Chancery.

I am truly sorry to hear that your daughter is planning to marry in the Lutheran Church. I hope and pray that she might sometime in the future decide to profess her Faith and return to the Catholic Church. I know that you will pray for this intention.

Personal best wishes.

Sincerely yours in Christ,

Rev. Msgr. Emmett F. Tighe
Chancellor

WC

October 1, 1974

Rev. William D. Curtis
St. Theodore's Church
315 E. Clark Street
Albert Lea, MN 56007

Dear Father Curtis,

Thank you for your letter of September 27th. I will try to explain our system of bookkeeping to you which will help you understand the situation.

I am enclosing your copy of the statement so that you may refer to it. On or about January 1st of each year we send out the first quarter billing for that year. You will note that at that time, you were also billed for $240 from 1973 which we received and credited to you on January 2, 1974. Each quarter you are billed for $60 plus the amount that has remained unpaid from previous quarters. On or about October 1st, we sent the fourth quarter billing. You will note that you are billed for $60--which is the quarter billing now due--plus $180, which is the amount due from the three previous quarters. This amount is not necessarily in arrears. An account only becomes arrears when it is carried from one year to the next. All accounts are due and payable up to December 31st.

It was generally agreed that we use the quarter billing system. However, if you prefer to pay the full amount at the end of the year, this is certainly acceptable.

I hope I have not confused you even more. If you have any further questions, please do not hesitate to contact me.

Sincerely yours,

[Rev.] Robert H. Taylor
Secretary-Treasurer

RHT/jsk

WC

January 8, 1976

The Reverend William D. Curtis
St. Theodore Church
Albert Lea, Minnesota

Dear Father Curtis,

I am pleased to appoint you Pastor of the Parish of St. Teresa, Mapleton, effective January 28, 1976. You may announce this appointment to your people on Sunday, January 11. I commit to you the full care of souls of these parishes with all faculties, duties, rights, and privileges according to the Code of Canon Law and our diocesan statutes.

Enclosed is the form of resignation of your parish and acceptance of your new assignment. I ask that you sign this and return it to the Chancery. I delegate the Reverend Monsignor Raymond J. Jansen, Vicar of Region III, to install you in your new pastoral assignment. Your installation should be arranged for as soon as is convenient for you and for Monsignor Jansen. This ceremony should be a public event to which all the members of the parish should be invited. It is an important sign by which pastoral authority is entrusted to you. I shall enclose the Decree of Possession and the Professinn of Faith and Oath Against Modernism which you should take at the time of your installation. Please send these documents to the Chancery immediately after the ceremony of installation.

I wish at this time to commend you for your wonderful priestly work exercised in all pastoral offices to which you have been assigned. I am sure that you will give the people of God of your new parish the same zealous attention which you have given to all who have lived under your care.

As both of us know, the Second Vatican Council and the implementation of its directives by the Sacred Congregations, especially For the Doctrine of the Faith, For the Discipline of the Sacraments, For Divine Worship, and For Catholic Education continues to touch and influence the faith life of the people in every parish. In asking you to share with me the serious responsibility of providing pastoral care to all the people living within the boundaries of St. Teresa Parish, including those who for whatever reason have grown careless in the practice of their faith, I wish to stress the importance of celebrating the Eucharistic Liturgy and the Sacraments according to the revised rite. The various options which our official liturgical books provide can be used to nourish the faith and devotion of our people if they are prepared for their use by careful explanations. From time to time and with an announcement of the fact, the New Order of the Mass should be celebrated in the Latin language (the Kyrie, Gloria, Credo, Sanctus, Agnus Dei either sung or recited by the

people with the Preface, Eucharistic Prayer, and Communion Rite prayed out loud by the celebrant).

In order that the people play their proper roles in the life and worship of the Church, each parish must have an elected parish council with working committees (e.g. Liturgy, Education, Temporal Affairs, Community Life, and Vocations). Each parish is expected to send elected representatives to the meeting of the Regional Pastoral Council and to cooperate with the other parishes in the activities and projects of the Diocesan Pastoral Council. Your leadership in your parishes is the one single factor that will further the interior life and spiritual renewal of your parishioners.

With kindest personal greetings and asking for your prayers, I remain

Fraternally yours in Christ,

Bishop of Winona

Please complete the enclosed financial statements of your parishes for July 1 to December 31, 1975. Keep one copy of each for the parish files and send one copy to the Chancery.

cc: Rev. Msgr. Raymond J. Jansen

WC

His Excellency
The Most Reverend Loras J. Watters, D. D.
Bishop of Winona
Winona, Minnesota

Your Excellency:

I herewith resign my pastorate at St. Theodore, Albert Lea, and St. James, Twin Lakes to be effective January 28, 1976 and accept the pastorate of St. Teresa Church, Mapleton.

I will report at my new assignment on January 28, 1976.

Faithfully yours in Christ,

J. William Dunn Carter

Date January 15, 1976

WC

Decree of Possession

In Nomine Domini. Amen.

Under the Roman Pontificate of His Holiness, Pope Paul VI,

The Most Reverend Loras J. Watters being Ordinary of the Diocese of Winona,

I, Rev. Msgr. Raymond J. Jansen, ~~Dean of this district~~ Vicar of Region III and delegate

of the Most Reverend Ordinary, give to the

Reverend William D. Curtis

the possession of the

Parish of St. Teresa (NAME OF CHURCH), Mapleton, Minnesota (NAME OF CITY),

to which he has been canonically appointed January 28, 1976 (DATE)

R J Jansen
Dean—Delegate

Sid L Clobes
Witness

Mrs Sid L. Clobes
Witness

This document is to be signed before the services and is read after the transfer of the symbols of pastoral prerogatives and powers.

WC

Profession of Faith and Oath Against Modernism

I, with a firm faith, believe and profess each and all the articles that are contained in the Nicaean Creed which is used by the Holy Roman Church. I believe in one God, the Father Almighty, creator of heaven and earth, and of all things visible and invisible. 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, through whom all things were created. For us men and for our salvation He came down from heaven, and by the Holy Spirit was made flesh of the Virgin Mary; and became man. He was crucified also for us, suffered under Pontius Pilate, and was buried. And on the third day He rose, according to the Scriptures, and He ascended into heaven. He is seated at the right hand of the Father. And He shall come again in glory to judge the living and the dead; of whose reign there shall be no end. I believe in the Holy Spirit, 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; who spoke through the prophets. I believe in one, holy, catholic and apostolic church. I confess one baptism for the remission of sins. And I look forward to the resurrection of the dead and the life of the world to come. Amen.

I admit and embrace most firmly the apostolic and ecclesiastical tradition and all the other constitutions and prescriptions of the Church.

I admit the Sacred Scriptures according to the sense which has been held and which is still held by holy Mother Church, whose duty it is to judge the true sense and interpretation of the Sacred Scriptures, and I shall never accept or interpret them except according to the unanimous consent of the Fathers.

I profess that the sacraments of the New Law are, truly and precisely seven in number, instituted by Our Lord Jesus Christ for the salvation of mankind, though all are not necessary for each individual: Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony. I profess that all confer grace and that of these Baptism, Confirmation, and Holy Orders cannot be repeated without sacrilege.

I also accept and admit the ritual of the Catholic Church in the solemn adminstration of all the above-mentioned sacraments.

I accept and hold, in each and every part, all that has been defined and declared by the Sacred Council of Trent concerning Original Sin and Justification. I profess that in the Mass is offered to God a true, real, and propitiatory sacrifice for the living and the dead; that in the Holy Sacrament of the Eucharist is really, truly, and substantially the Body and Blood together with the soul and Divinity of our Lord Jesus Christ, and that there takes place what the Church calls transubstantiation, that is the change of all the substance of bread into the Body and of all substance of wine into the Blood. I confess also that in receiving under either of these species one receives Jesus Christ, whole and entire.

I firmly hold that Purgatory exists and that the souls detained there can be helped by the prayers of the faithful. Likewise I hold that the saints, who reign with Jesus Christ, should be venerated and invoked, that they offer prayers to God for us and that their relics are to be venerated.

I profess firmly that the images of Jesus Christ and of the Mother of God, ever Virgin, as well as of all the saints should be held and retained and given due honor and veneration. I also affirm that Jesus Christ left to the Church the faculty to grant Indulgences and that their use is most salutary to the Christian people. I recognize the holy Roman, Catholic, and Apostolic Church as the mother and teacher of all the Churches and I promise and swear true obedience to the Roman Pontiff, successor of St. Peter, Prince of the Apostles, and Vicar of Jesus Christ.

Besides I accept, without hesitation, and profess all that has been handed down, defined, and declared by the Sacred Canons and by the general Councils, especially by the Sacred Council of Trent and by the Vatican General Council, and in a special manner concerning the primacy and infallibility of the Roman Pontiff. At the same time I condemn and reprove all that the Church has condemned and reproved. This same Catholic faith, outside of which nobody can be saved, which I now freely profess and to which I truly adhere, the same I promise and swear to maintain and profess, with the help of God, entire, inviolate, and with firm constancy until the last breath of life; and I shall strive, as far as possible, that this same faith shall be held, taught, and publicly professed by all those who depend on me and by those of whom I shall have charge.

I therefore promise, swear and vow.

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 effect. 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

WC

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 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 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.

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 wherewith 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 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.

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.

(Seal)

Attest:

Episcopus (vel Delegatus Episcopi)

Date 2/14/76

WC

1/3/77

To:

Bishop of Winona
Winona, MN

From:

I was born & raised in
— our entire family lived there
until 1950. One of my sisters still lives
there, her husband is a convert and
she has a son 26 years old.

I'm sure you're well aware
of the impact Fr. Curtis had on
Church. His homosexual
acts were well known in
but when he approached my
nephew & his father heard it, too,
that was too much.

WC000390

WC.

Finally he le
before about 1/2 of the parishioners
were driving from 9 to 30 miles
to other churches.

Too had a hard
time accepting the priest leaving
& marrying — these things
are so hard to accept.

But —
what I want to tell you now
is — it didn't help to send
Fr. Curtis into a "new field" —
already 50 families have left
or are going other places to
Mass.
Bishop — you should remove
this man from saying Mass
& ruining so many lives.

WC

July 13, 1978

The Reverend William Doran Curtis, Pastor
The Church of St. Teresa
Mapleton, MN 56065

Dear Father Curtis,

The grace and peace of God our Father and the Lord Jesus Christ be with you and the many people you are serving in His name!

I am writing to you this morning to ask if you would be so kind as to serve on the Region 9 Ecumenical Committee. I know that you are familiar with the work of this group and that you are interested in taking part in its deliberations and decisions. I would be most grateful to you if you could arrange to attend the meetings; the next one is scheduled for Thursday, July 27, 3:00-5:00 p.m. at the First Lutheran Parish House, LeSueur, MN.

As you know, Father Urban Neudecker was a member of this Committee; his recent appointment to Sacred Heart Parish, Heron Lake, moved him out of Region 9. Hence the need to ask you to replace him.

I hope you are enjoying these lovely days of summer and some of the good things this time of the year usually brings.

With kindest personal greetings, renewed gratitude for your priestly dedication, and a request for your prayers, I remain

Fraternally in Christ,

Bishop of Winona

cc: Rev. George K. Tjaden

WC

SAINT THERESA'S CHURCH

P.O. BOX 305, MAPLETON, MINNESOTA 56065
(507) 524-3127

November 16, 1986

Bishop Loras J. Watters
Diocesan Pastoral Center
55 West Sanborn
Winona, Minnesota - 55987

Dear Bishop Watters:

I know that the timing of this correspondence is extremely awkward, but in complicance with your request to let you know when I considered it time to bring to a halt my pastoring of two parishes, I am now bringing the matter foreward.

I was going to write this letter late summer, having noticed that I was getting more tired with the pastoral cares of both places. There were a lot of extra things this summer in both parishes that demanded my attention -- it was a very busy summer. I guess in addition to all of that, the general rush on Sunday mornings beginning at 6:30 A.M., was beginning to get to me. I've always had a lot of nervous energy and have been able to do a lot of things as a result of that. But I guess the time comes when even that kind of energy begins to wear out and down. My doctor here in Mapleton, has been after me for quite some time to take a good look at myself and to begin a greater slowing down process.

I've kept going until recently, when it just seems that I've had some signs to give attention to a litle more. Three weeks ago I came down with a virus infection which has just drained my energies. I think it came on when I was in a rather run-down condition and quite tired out. For the past week and a half, I have been in bed getting all the rest possible. has simply stated that the rest factor is important for the eventual recovery. This thing can last three of four more weeks. This past Saturday, I begin getting up around the house, but taking things easy. My medication keeps me a bit nauseous, but I can still eat enough to keep energies going.

The long and short of all of this is that I think the time has come for me to be a bit more honest with myself pertinent to my energies. They are not what they were even two and a half years ago when I took Good Thunder under pastoral care -- all of which I have constantly enjoyed, -- so writing this is not an easy thing for me to do.

WC

I have discussed with the prospect of giving up Good Thunder, and he is totally in agreement with the idea. He does not think that at this time of my life, and with my tiring out more frequently, that I should continue with that responsibility.

This morning (Sunday, November 16th) Father Joseph Fogal celebrated Mass at Good Thunder. He has helped there many times, and has always been generous with his help. Father Schneider has celebrated Mass there at times, as have Father Kunz and Father Schmitz when there were two priests at St. Joseph the Worker Church in Mankato, Minnesota.

I would like to ask that there be a temporary disjunction of St. Theresa's and St. Joseph's Churches. I could continue here at St. Theresa's until new assignments in Spring. I know that I do have to leave my pastorate here. I will be 68 next year, and I am really beginning to plan on taking the steps that Father Perrizo took at that age. Retirement seems to be the only answer. How does one have a "change of assignment" at 68?? A couple of priests have asked me to consider taking residence in their Rectories should I retire -- and I, for one, do enjoy Rectory living.

I could also have a small apartment someplace and help out around the Diocese -- there is decreasing help available these days, it seems.

At any rate, I will have to discuss these with the new Bishop. But in deference to your request to let you know when I could no longer assume the pastorate of two parishes, I am forwarding that information now.

The C.C.D. program for Junior/Senior High School is well coordinated for Wednesday evenings, and that could easily continue. For I am sure that the eventual assignment of a new pastor here will re-integrate all aspects of the two parishes. All I see necessary for the temporal scene is to assure Sunday Mass and other Sacramental Ministries for Good Thunder, and for the Temporary Administrator to take over the check book.

At present I am not celebrating Daily Mass. Last Sunday I celebrated Mass without much additional use of energy -- I didn't preach, and had an extra Eucharistic Minister to take my place at that time. This morning, and last evening, I merely presided over a Scripture Service and Reception of Holy Communion. There was no priest in the area available to help me here. I do hope for increase of energy by next week-end, but things will continue slow for a while.

I can get some help -- most of the time -- for Good Thunder. But the finances of the Parish simply prohibit the paying of my salary/car and week-end help. Things are quite tight -- especially now. I mention this in appeal for a decision at your convenience, and to make the temporary change-over until I know I will have to leave my pastoral ministry here.

I hope your own days of adjusting to your own decisions pertinent to retirement are not too pressing with ongoing concerns such as I have presented. I pray that your days ahead will be full and blessed.

Fraternally in Christ,

Father William Doran Curtis

+

WC

Copy

DIOCESE OF WINONA
55 WEST SANBORN
WINONA, MINNESOTA 55987

Office of the
Bishop

PO Box 588
Tel. 507/454-4643

Nov. 28, 1986

The Reverend William Doran Curtis, Pastor
the Church of St. Teresa
Mapleton, MN

Dear Father Curtis,

Greetings in the name of Christ Jesus who is Lord for ever and ever.

It was good to visit with you the other day. In following up on our conversation regarding St. Joseph's, I contacted Father Fogal who agreed to accept the responsibility for the pastoral care of the people of St. Joseph's with the understanding that Monsignor Schimek would help him from time to time.

No doubt, you have already reviewed the picture with Father Fogal, especially regarding the religious education program is concerned. I hope everything works out as this ia an additional responsibility for Father Fogal.

As you see, I am enclosing a copy of my letter to Father Fogal.

At this time I wish to put in writing the gratitude I expressed to you in our conversation for your extra efforts to care for the people of St. Joseph's since June 28, 1984. You know that they share my deep gratitude to you and that we are praying that God will reward you in His own best way for your priestly zeal.

Now it is important that you follow your doctor's directives. It is our prayer that you will regain your health in the very near future. As both of us know from experience, growing old does have its limitations; however, I continue to be grateful to God for what He permits me to do.

I hope you enjoyed a lovely Thanksgiving and that Advent will be filled with special graces for you and your people.

With kindest personal greetings, renewed gratitude for your priestly dedication, and a request for your prayers, I remain,

Fraternally in Christ,

Bishop of Winona

cc: The Reverend Joseph B. Fogal

WC

January 28, 1988

Reverend William D. Curtis
Saint Theresa's Church
Post Office Box 305
Mapleton, Minnesota 56065

Dear Bill,

It was most kind of you to write to me about
These indeed have been difficult days for him, and I am hopeful we can be supportive of him through these critical months.

When all is said and done, so many of these unpredictable situations need to be brought before the Lord in prayer. Neither you nor I can be sure about the best way to deal with these dilemmas, but I certainly appreciate your thoughtful and encouraging support. God bless.

Your Brother in the Lord,

Most Reverend John G. Vlazny
Bishop of Winona

JGV/krs

WC

SAINT THERESA'S CHURCH

P.O. BOX 305, MAPLETON, MINNESOTA 56065
(507) 524-3127

FEB 11 1988

February 8, 1988

Mr. John Broadwater
Office of Finance
Diocesan Pastoral Center
55 West Sanborn
Winona, Minnesota - 55987

Dear John --

Come to my rescue with some pertinent information!!!

I am well on my way to the big 7 0!! My immediate age is 68½!! All of this means that I should begin making some plans for the big shift into RETIREMENT!! Don't like the idea, but things begin to be necessary.

When I retire, I will have only my Diocesan pension and my Social Security (which will not need a Brinks Van for delivery to my door!). Not having invested in stocks and bonds (in light of the Church's preferences for her Priests to live some semblance of a Gospel life), I will be at the mercy of my income. I would like to know just what the Priests' Pension is right now -- what I may depend upon. Has it been elevated beyond the $560.00 range? Someday, I hope it will be in the area of $700.00!!

Also -- what part of that Pension is to be determined as INCOME, and what part is to be determined as HOUSING ALLOWANCE.

I am going to have to seek low-income or subsidized housing, and it will be rather important for me to have the above information so that I might answer pertinent questions as to income.

I'll be grateful for whatever light you might cast into the shadows of my confusion in this matter -- and -- as always -- many thanks for help and advice.

With kind regards, I remain,

Respectfully,

Fr. Curtis

Father William Doran Curtis

WC

DIOCESE OF WINONA
65 WEST SANBORN
WINONA, MINNESOTA 55987

Office of Diocesan
Finances

P.O. Box 378
Tel. 507 454-4643

February 16, 1988

Rev. William D. Curtis
St. Theresa's Church
P. O. Box 305
Mapleton, MN 56065

Dear Father Curtis,

I received your letter with the questions regarding your retirement plan. I will answer them the best I can. The current benefit amount is $560 per month. However, that has been increased to $600 per month effective March 1, 1988. Beginning in 1989 any increases will take effect on July 1 of each year. Five-eighths (5/8) of your benefit is deemed to be a housing allowance and is not taxable. The remaining 3/8 is taxable income and is reported that way each year. If you should decide to continue your active ministry after you turn 70, there is a provision in our plan for you to receive 25% or $150 per month at this time even though you are taking a salary from a parish. This benefit would be completely taxable.

Please let me add a note about health insurance. Upon your official retirement, health insurance premiums are paid by the diocese. You will no longer be billed for that amount. However, at that time, your primary health coverage switches from our Travelers plan to Medicare. You must register with the Medicare people so that they know your current status. To simplify that, until you retire, all your health claims should go first to Travelers and then to Medicare. Upon your retirement date, all health claims should go first to Medicare and then to Travelers. Please let me know if you have any questions on any of that.

I hope this information is of help to you as you are making some important decisions. Please call any time if you need more information.

Sincerely,

John Broadwater
Director of Finance

JB:pc

WC

SAINT THERESA'S CHURCH

P.O. BOX 305, MAPLETON, MINNESOTA 56065
(507) 524-3127

FEB 22 1988

February 19, 1988

Mr. John Broadwater
Office of Diocesan Finance
Diocesan Pastoral Center
55 West Sanborn
Winona, Minnesota - 55987

Dear John --

I want to thank you very much for your recent letter pertinent to the questions I asked about retirement, etc.

It was most kind of you to take the time to detail much of the information you sent me. I will keep the information at hand -- most usefully -- and call on you should need arise in the future.

Retirement is a bit over a year away -- but I do have to begin making plans for my life after that big step -- particularly the housing situation.

So I am most grateful for your help.

With kind regards, I remain,

Sincerely,

Father William Doran Curtis

WC

JUN 20 1988

SAINT THERESA'S CHURCH
P.O. BOX 305, MAPLETON, MINNESOTA 56065
(507) 524-3127

June 15, 1988

Mr. John Broadwater
Office of Diocesan Finance
Diocesan Pastoral Center
55 West Sanborn
Winona, Minnesota - 55987

Dear John --

I will be going through the Mayo Clinic again for some further analysis (ananual) pertinent to my wonderful possession: Menieres Disease!! Trouble with the inner ear situation.

You mentioned last year that I should obtain a new form for the Insurance company's notification of this when I send in my bill from the Clinic. Would you be so kind as to send me this new form -- and many thanks!

If it is not too intrusive on my part pertinent to the situation, may I ask how that is developing -- what has transpired with the family? with where things are heading?

If such information should not be forwarded, I understand.

With kind personal regards, I remain,

Sincerely,

Father William Doran Curtis

WC000392

2) The "firing" of
3) The "firing" of
4) Not taking the Confirmations in our parishes the first time around.
5) The manufacture of an office of "Special Assistant to the Bishop" -- whatever -- and appointing to that position. This has been and continues to be interpreted as a blockade to your office. No amount of explanations will ever do away with this interpretation.
6) The appointments to an Advisory Board pertient to priests' assignments. The only open question in this matter seems to be: Will the Mistresses of the Diocese also be in on making such decisions.
7) Raising Diocesan Taxes within a year, in which you have not had the opportunity to know either the Diocese, the parishes, nor the priests.
8) Changing the Areas from ten to five Deaneries. There are many who find this just a matter of "keeping busy" about many things, and overlooking so many things that are necessary, the most important item of which is the morale of the Diocesan Presbyterate. And this problem will prevail in proportion as the office of Vicar General is glorified. As one very knowledgeable priest of our Area mentioned in a rather in-depth discussion: In ten years all of this will be so drastically changed -- why bother to go through such useless motions now.

These are some of the more major concerns that are being jostled about. Perhaps the Vicar General may laugh these things away -- and advise you to do the same. The choice, of course, is yours.

When you came to the Diocese we were hoping for a change of air, a kind of new breathing. But the perception seems to be that in back of everything the subliminal influence prevails. The perception is that the Vicar General is running the Diocese, and that you are not giving the leadership we deserve from you -- and in many ways we have literally begged from you. If you will remember the meeting you had with us in Mankato, I mentioned to you at that time, "We want YOU to be the Bishop -- with your faults, your sins, your mistakes. We want YOU to be the Bishop; and we hope that YOU will work with us with our faults, our sins, our mistakes."

From observations such as I have quoted, and from others who have known you in Chicago and other places, and from my own personal observations, infrequent as they have been, I certainly know that you are a wonderful man, have many gifts and talents, and as I wrote at the time of ordeal, I know that you have great love and compassion in your heart. So I write these things as I have done not in any hostile or arrogant manner, but simply to let you know the Area and the Diocesan perceptions. My own personal observations coincide with what I have written -- but many other personal observations I have not mentioned.

There are two things that have prompted my honesty and out-spokenness in this correspondence. One, the old adage: "Once one becomes a Bishop, such a one never again hears the truth nor has a bad meal!" I refuse to insult you by mincing around the truth in order to gain some favor -- whatever that means in today's Church and World of so much lying, deceit, manipulation, and power politics!

The other area centers around a Biblical reality which comes to mind from the reading of Galatians, where Paul withstood Peter to his face in a matter which he considered wrong. It is interesting that they both became saints.

It is not my intention to withstand you to your face, nor to be rude. My intention is simply to speak from love and shared ministry in this Diocese. I truly wish you would have waited much, much longer in order to truly know the Diocese of Winona and its priests before you made so many of your decisions. We awaited your presence with joyful anticipation of new and fresh air -- unfortunately, smog hovers over the Diocese.

How it will evaporate is anyone's guess! I am in fond hopes that you will not regard this lovely Diocese and us priests as part of your "training period," but will try to understand the profound concerns we share.

I have not been known for brevity of style, nor have I been known to shy away from speaking openly about things of concern. I, perhaps, must apologize for the "long winded"nature of this correspondence, but I truly hope I will never have to apologize for speaking openly and honestly, and with much love and concern, about the contents of this letter.

I am presuming, too, that this correspondence is personal and confidential. I would hate to think that my bishop violated this trust with false sense of obligation to consult the Vicar General on all correspondence that comes to his attention.

With kind personal regards, I remain,

Fraternally,

Father William Doran Curtis

WC

DIOCESE OF WINONA
55 WEST SANBORN
WINONA, MINNESOTA 55987

Office of Diocesan
Finances

PO Box 588
Tel. 507/454-4643

June 21, 1988

Rev. William D. Curtis
St. Theresa Church
P. O. Box 305
Mapleton, MN 56065

Dear Father Curtis,

Thank you for your letter of June 15. I was on vacation last week so I apologize for taking a few days to get back to you. Enclosed is the Travelers claim form that you requested. I certainly hope all your medical problems are small ones.

In regard to the situation; back in March promised to begin paying $200 per month until the loan is paid. They did indeed make that first payment on March 30. On April 5 I wrote to also to and indicated that the $200 a month was not adequate and that I would like them to refinance this loan in order to pay us off. I've had no response from , or since that time. I have received payments of $100 per month in April and again in May from At this point, as long as they are making some sort of payment, I will probably not push the issue further.

Thank you very much for your help in this situation. I feel better that they are at least making some payment even though it will take 11 or 12 years to pay it off at this rate.

Sincerely,

John Broadwater
Director of Finance

JB:pp

WC

June 22, 1988

Reverend William Doran Curtis
Church of Saint Theresa
Post Office Box 305
Mapleton, Minnesota 56065

Dear Bill,

This week I received your lengthy and challenging letter. As you can readily understand, I wasn't smiling when I finished reading it, but I appreciate hearing your perspective about my first year as diocesan bishop and I look forward to an opportunity to review the letter with you when we visit next month.

There are many matters in the letter that perhaps can be clarified or explained, but as you say, some of my explanations may well be irrelevant or unacceptable. But I shall really try to use your fraternal corrections as an opportunity for growth and improving my service as diocesan bishop, particularly in my relationship with the priests.

But there is one matter that I must ask you to reconsider. In a way, you have paralyzed me in my efforts to deal with some of your observations by not allowing me to discuss them with Father Mahon. I note that you do have some deep respect for Father Frank Kunz, your dean, perhaps you would let me review the letter with him so that I would not be left simply to my own counsel, which is obviously a bit faulty. I shall await your reply.

God bless you, Bill, as you continue to serve God's people in Mapleton. I hope that this summer time will be one of blessings for you and your people. Please keep me in your prayers as I daily pray for you.

Your Brother in the Lord,

Most Reverend John G. Vlazny
Bishop of Winona

JGV/krs

WC

RECEIVED OCT 27 1988

Oct. 24, 1988

On Oct. 18, 1988 came into my office. he is now years old. He told me that at the age of 12 he was sexually assulted in the rectory by Fr. Bill Curtis. briefly described how this happened. After serving Mass, Fr. Curtis took him to an office in the rectory where he took 's pants down. did not tell me what happened after this took place. He told me that Fr. Curtis was a good friend of the family and how Fr. Curtis would often come out an visit their home. would hide so as to avoid Fr. Curtis. Prior to telling has revealed this to only his and to his . also told me that he has heard that at the present time Fr. Curtis is having a young man live with him. I asked what he would like me to do in reguard to Fr. Curtis. responded by saying that he wanted no legal action to be taken. I told that I felt the need to call Bs Vlazny to inform him of this situation. agreed that it would be good to do this.

Fr. Pat Lawler

Fr. Curtis

WC

DIOCESE OF WINONA
55 WEST SANBORN
WINONA, MINNESOTA 55987

Office of the
Bishop

PO Box 588
Tel. 507/454-4643

MEMORANDUM

To: Personnel File

From: Bishop John Vlazny + John Vlazny

Date: October 25, 1988

Re: Father William Curtis

On Thursday morning, October 20, I received a telephone call from Father Patrick Lawler, associate pastor of Father Lawler reported to me that within the previous week a year old man came to see him about some inappropriate sexual behaviors that he had experienced when he was a twelve year old.

The young man reported that after he had served a Mass at , Father William Curtis took him over to the rectory and sexually molested him. He reported that Father had him drop his pants in his presence. He did not specify what then took place. He came to Father Lawler with the sense that this was something he should share with a representative of the Church. Father Lawler was acquainted with him. Father Lawler had no reason to doubt the man's credibility.

The young man also reported that he had heard from a family member that there was presently a youngster living in the rectory with Father Curtis. This, too, he expressed with some concern.

Father Lawler inquired whether or not the young man wished to seek his own legal counsel or if he was looking for the Church to do something with respect to Father Curtis. He said that he did not come with any intent to call Father Curtis on the line for this issue, but he was worried about what might possibly be going on now in Father Curtis' life. Father Lawler offered the man some assistance from the Church for counseling. He said he was not looking for that.

The meeting was cordial. Father Lawler made no promises or commitments in terms of follow up.

When I spoke with Father Lawler I did not ask him to do anything more at the time. I told Father Lawler that I would be in touch with Father Curtis.

I called Father Curtis on Friday morning and confronted him with the situation. He admitted that something had taken place during his years at in which on one occasion, , he had been too affectionate with a youngster. He did not deny the accusation. He also spoke of one other possible incident with the youngster. He said that no one was living in the rectory, presently, with him and that there had been a young man by the name of who was gone for nearly four years. He was helping out at the time. I told Father Curtis that he certainly could not have any youngster living with him and that we should meet and talk about this when comes to Winona within two weeks.

I called Father Lawler on Monday morning, October 24, and encouraged him to make some efforts to reach out to the man within a few days. I wanted to be sure that there was some way in which the Church could be of assistance to him if he is still harboring any injury that resulted from the difficult experience he reported with Father Curtis.

JGV:wb

WC

MEMORANDUM

To: Confidential File

From: Bishop John Vlazny +JV

Date: November 18, 1988

Re: FATHER WILLIAM CURTIS

On Wednesday, November 9, I met with Father William Curtis at Immaculate Heart of Mary Seminary in Winona. We reviewed the report I had received about his inappropriate behavior with the man years ago while he served as pastor of

Father Curtis again admitted that he had acted inappropriately but went on to explain that it was a very emotional time in his life because of the death of his mother and other pressures he was experiencing. He once again assured me that no such behaviors were a part of his life now, but that there had been one or two subsequent failings as well. He also stressed that there was no one living with him in the rectory in Mapleton. This had been the other report which was received from the

I explained to him that he would have to undergo a psychological evaluation and that I would have to receive the report. This was necessary to determine the state of his present health as well as any need there might be for treatment on his part. He was willing to do this. I told him I would refer him to Doctor Duane Ollendick in Rochester and that I would call him after I had reached Doctor Ollendick.

On the following Wednesday, November 16, I called Doctor Ollendick from Washington and explained the situation to him. He agreed to receive Father Curtis. I then called Father Curtis and asked him to call the Doctor for an appointment. I shall await the report from Doctor Ollendick.

WC

RECEIVED JAN 16 1989

SAINT THERESA'S CHURCH

P.O. BOX 305, MAPLETON, MINNESOTA 56065
(507) 524-3127

January 12, 1989

Bishop John G. Vlazny
Bishop of Winona
Diocesan Pastoral Center
55 West Sanborn
Winona, Minnesota

Dear Bishop Vlazny --

This is a convenience-response to your correspondence of January 3, 1989. In that correspondence, you mentioned that the Diocesan appointments this year would be effective on June 30, 1989.

In line with our conversation during Retreat, I would like to mention that I will be retiring, then, on June 30, 1989, making this date of retirement coincident with your Diocesan appointments. The coinciding of these two situations will make it much easier for you to make your plans and arrangements for the good of the people of the Dicoese at that time.

As mentioned, my birthday will be on August 31, 1989, but in order to facilitate all-around plans for the assignments of the Dicoese, the June 30th date for retirement will be most convenient for all concerned.

This letter will assist you in the initial stages of the intricacies sometimes involved in making Dicoesan appointments. I am in fond hopes that this notification of my intentions will be of assistance to you.

I believe I also mentioned at another time, that upon retirement, I would be pleased to preach on vocations if called upon to do so. I continue to offer that possibility, although understanding that you might not wish to utilize my offer in the future. I can understand that -- but merely wish to state my willingness to be of service in this time of critical need in the Church and the Diocese.

With kind personal regards, I remain,

Fraternally,

Father William Doran Curtis

WC

FILE COPY

DIOCESE OF WINONA
55 WEST SANBORN
WINONA, MINNESOTA 55987

Office of the
Bishop

PO Box 598
Tel. 507/454-4643

February 7, 1989

Reverend William Doran Curtis
Saint Theresa's Church
P.O. Box 305
Mapleton, MN 56065

Dear Bill,

Thank you very much for all the information you sent me in preparation for the celebration of Confirmation at Saint Theresa's on March 12. I truly do look forward to this visit with you and your people. I was delighted with all the careful preparations that are obviously taking place. Please understand that I come to be of service to you and your people. The arrangements all sound very fine.

Thank you very much for the invitation to stay for dinner after the celebration of Confirmation. I would be most pleased to join you. I am hopeful that one of the seminarians will accompany me on this pastoral visit. I shall be celebrating Confirmation at Saint John's in Mankato earlier that day. I must return to Winona Sunday evening after dinner because I am departing for Washington D.C. early the next morning. I have only one more year to serve on the Administrative Committee of our National Conference of Catholic Bishops. Those regular meetings in Washington are becoming a drain and I will be happy to turn the responsibility over to someone else.

God bless you very much, Bill, as you enjoy these final months of active, priestly ministry. I received your note about the acceptance of retirement on June 30. Thank you very much. Once your arrangements for a residence are in place, please let me know. God bless.

Your brother in the Lord,

The Most Reverend John G. Vlazny
Bishop of Winona

JGV:wb

WC
SAINT THERESA'S CHURCH
P.O. BOX 305, MAPLETON, MINNESOTA 56065
(507) 524-3127

RECEIVED MAY 15 1989

May 13, 1989

Bishop John G. Vlazny
Diocesan Pastoral Center
55 West Sanborn
Winona, Minnesota - 55987

Dear Bishop Vlazny --

Days linger and fond memories sharpen as the days approaching retirement become clearer on the horizon. I have obtained some very adequate low-income housing, and have been doing some work there in the past couple of weeks -- there is yet much to be done by way of moving in some furniture, etc.

My most difficult area of abandonment centers around books I have to give up. I have been bringing many of these to IHM Seminary and Father Mahon has sorted out some of these for the Seminary, and others go to St. Mary's College. I parted with my entire Maritain Library, and practically said a Requiem Mass at the loss!!

At any rate, you requested the new address when it would be available. It will be:

Father William Doran Curtis
500 Troendle Street, SE
P.O.B. 353
Mapleton, Minnesota - 56065

When I have the telephone installed, I will forward that information also. I will be forwarding the new address change to Mr. John Broadwater, also.

I will not be attending the Clergy Days this year -- one miss in 43 years is not too bad a record!! I have several things to wind up in the parish, and many things to do in moving into the new housing. There will be four people from the Parish in attendance at the Workshops -- so we will have a very good input from these Workshops toward the future life of the Parish.

Have a wonderful summer -- and, if possible, take a breath now and then to go to the Cities and enjoy their offerings. Summer in Minnesota is lovely -- and there should be some wonderful events in the Twin Cities area.

Fraternally,

Father William Doran Curtis

WC
SAINT THERESA'S CHURCH
P.O. BOX 305, MAPLETON, MINNESOTA 56065
(507) 524-3127

RECEIVED MAY 25 1989

May 23, 1989

Bishop John G. Vlazny
Bishop of Winona
Diocesan Pastoral Center
55 West Sanborn
Winona, Minnesota - 55987

Dear Bishop Vlazny --

I would like to drop a few lines to request a reconsideration of retirement pension. He and I are classmates, having been ordained in 1947. Two of our classmates, and have passed away, and one of our classmates, decided on a different course of his life quite a few years ago.

That has left and I with a beautiful record of continuous service as Priests of this Diocese for the past forty-two years. I will be receiving my full retirement pension, but it seems that will be receiving possibly about one hundred dollars less in his retirement pension. After forty-two years of priestly work and dedication, I would like to suggest that his estimated retirement pension be reconsidered as a matter of justice -- and reward.

I know that eyesight is deteriorating, a fact that is prompting him to seek retirement earlier than the usual time. I also have known , who made the analysis and wrote of that analysis of eyesight deterioration. For eleven years I served in the Western part of our Diocese -- and during that time came to know very well, also having gone to him as my during those years. He is an excellent an extremely devout Catholic, and -- as was mentioned at Funeral Mass today -- profoundly respectful of Priests. I mention these things by way of expressing respectful trust of ability to analyze a situation very well.

I note that , and are all receiving full retirement pensions. In light of that financial advantage to them at this time in their lives -- and particularly since has left the Priesthood, the Church, and entered into an invalid marriage -- I truly would like to request reconsideration for dedicated priestly service over these past forty-two years.

WC

I have another request to make of you. Please do not interpret my correspondence as a complaint or a gripe in any fashion! I only ask reconsideration relative to retirement compensation for a classmate -- a matter wherein I think justice is involved. Were not a matter of health involved, I am confident that would not be searching out the possibilities of early retirement. But with a matter of health involved, a matter augmented with medical analysis from an exceptionally qualified I do think the element of justice prevails in the matter of reconsideration.

I know that you are very busy with many things facing your daily schedule, and I do not request a reply to this correspondence. I only seek your personal reconsideration in this matter I have placed before you pertinent to my classmate.

Mass was a magnificent tribute to him as a man and as a priest. And I thought homily was a masterpiece of meditation on spirituality as it centered on the Mass and on the good soil out of which so much of life emerges. The occasion was a beautiful reminder of all that his life had been -- and what our still yet might be. As was remarked on Tabor, so also today: "Lord, it was good for us to be here!"

With kind personal regards, I remain,

Fraternally,

Father William Doran Curtis

WC

BPC

DIOCESE OF WINONA
55 WEST SANBORN
WINONA, MINNESOTA 55987

FILE COPY

Office of the
Bishop

PO Box 588
Tel. 507/454-4643

May 30, 1989

Reverend William Doran Curtis
St. Teresa Church
P.O. Box 305
Mapleton, MN 56065

Dear Bill,

You indicated in your letter of May 23 that you were not looking for a response. But I would feel remiss were I not to acknowledge your thoughtful letter.

Frankly, Bill, I suspect that you have been misled about any decision regarding retirement pension. No decision has yet been made.

In the minutes of our meeting of the Bureau of Priests' Retirement Board on May 3, the following statement was made: " retirement is at age 65. Bureau policies on early retirement will be reviewed with before determining his benefit amount." The Board members are simply seeking clarifications and a specific medical recommendation for disability retirement in case. Unfortunately, the original letter from was unclear. There is plenty of time between now and October 10 to clarify the situation.

Bill, I certainly do not interpret your correspondence as a complaint or a gripe. You have been most kind and helpful in your dealings with me. Be assured of my continuing esteem and gratitude. God bless.

Sincerely yours in the Lord,

The Most Reverend John G. Vlazny
Bishop of Winona

JGV:wb

WC

RECEIVED JUN 19 1989

SAINT THERESA'S CHURCH

P.O. BOX 305, MAPLETON, MINNESOTA 56065
(507) 524-3127

June 15, 1989

Bishop JohnG. Vlazny
Diocesan Pastoral Center
55 West Sanborn
Winona, Minnesota - 55987

Dear Bishop Vlazny --

Not too long ago, I wrote informing you of my new address upon retirement.

This past week, I made arrangements with the telephone company for installation of a telephone in my apartment. My new number will be:

(507) 524-4196

I am sure that you will want this information on file, and the number could be relayed to other priests in order to let them know that I would be willing to be of assistance to them should they want to take vacation from their duties, or if some other emergencies might arise which would demand their absence from the parish.

With kind regards, I remain,

Fraternally,

Father William Doran Curtis

WC
SAINT THERESA'S CHURCH
P.O. BOX 305, MAPLETON, MINNESOTA 56065
(507) 524-3127

RECEIVED JUL 3 1989

June 30, 1989

Bishop John G. Vlazny
Diocesan Pastoral Center
55 West Sanborn
Winona, Minnesota - 55987

Dear Bishop Vlazny --

As I have been rummaging through item after item these days, I came across thie small pamphlet I had written quite some time ago.

Bishop Fitzgerald approved of it -- in fact encouraged it -- and I thought I would send this on to you. Perhaps you might like to read it. The subject matter deals with the history of the Seminary as an institution, and some of the goals of Seminary education.

I just thought you might like to read this material. Hope you enjoy it.

Like myself, it is not brief. My words never seem to be gifted with brevity!!

I'm on my way into my new "Pad." In about two more hours the torch will finally pass to the new Pastor.

With kind regards, I remain,

Fraternally,

Father William Doran Curtis

WC

FILE COPY

DIOCESE OF WINONA
55 WEST SANBORN
WINONA, MINNESOTA 55987

Office of the
Bishop

PO Box 588
Tel. 507/454-4643

July 13, 1989

Reverend William Curtis
500 Troendle Street SE
P.O. Box 353
Mapleton, MN 56065

Dear Bill,

Thanks very much for the booklet you prepared on seminary education. I looked it over quickly and will review it at my leisure this summer.

I trust that you are adjusting well to your new surroundings. seems happy at St. Teresa's. Many of the priests have told me how pleased they are that you are staying in the neighborhood. The Mankato Deanery obviously enjoys your company.

Many torches have passed to new pastors the last couple of weeks. My own torch has been in place nearly two years now. I am grateful to the Lord for this opportunity of life and service here in the Diocese of Winona. If you ever come over this way, please let me know so that we can get together for a bite of lunch. God bless.

Your brother in the Lord,

The Most Reverend John G. Vlazny
Bishop of Winona

JGV:wb

WC

DIOCESE OF WINONA
55 WEST SANBORN
WINONA, MINNESOTA 55987

Office of the
Bishop

PO Box 588
Tel. 507/454-4643

July 13, 1990

Rev. William Curtis
The Evaluation Program
Saint Luke Institute
2420 Brooks Drive
Suitland, Maryland 20746-5294

Dear Bill,

Welcome to Saint Luke's! I hope that things are going well for you during this week of evaluation. I am writing to assure you of my support and prayers at this important time in your life. The people at Saint Luke's are caring and competent. I am grateful to Fr. Mahon and Fr. Thomson for reaching out to you at this time.

Bill, as you are well aware, the purpose of the evaluation is a serious one. Your personal well-being is a top priority for me. If the evaluation at the end of this week indicates a need for you to continue in your residential program at Saint Luke's, I want you to do so immediately. It is my understanding that this will be possible.

I am scheduled for a trip to Washington later in the summer. Hopefully, at that time we will have an opportunity to get together. Fr. Mahon has been kind enough to take care of the weekend commitments that you had made earlier. I visited Fr. McShane last Sunday and he misses you. You will have a very special remembrance as I celebrate the Eucharist with God's people in the weeks ahead.

Sincerely yours in the Lord,

The Most Reverend John G. Vlazny
Bishop of Winona

JGV:jm

bcc: Rev. Gerald A. Mahon
Rev. Richard Thomson

WC

CHURCH OF ST. THEODORE

• P.O. BOX 890 - 315 E. CLARK ST. ALBERT LEA, MN 56007-0890

July 18, 1990

Dear

In behalf of the Church, please let me express my sincere apologies and ask your forgiveness for the injustices that you have suffered by a priest who formerly served here at St. Theodore's. Certainly the psychological trauma, pain and hurt that this has caused you must be a heavy burden to bare.

I want you to know that I have talked with Fr. Gerald Mahon, the Vicar General of the Diocese, and he assures me that the Diocese of Winona is prepared to offer financial assistance for psychological counseling after your Insurance has fulfilled its obligations. The Diocese is doing this with a sincere concern for your welfare and as a part of its pastoral mission to be of service wherever possible.

Also, please understand that this desire to help you is in no way admitting liability on the part of the Diocese of Winona, nor is it an admission of guilt on its part. (That is, the Diocese had no prior knowledge of the situations you described, nor was it even aware of a potential problem.)

If you would be willing to accept our help and at the same time acknowledge a total unawareness of this problem on the part of the Diocese, we would appreciate your signature to this letter.

If I can personally be of any further assistance, please do not hesitate to contact me. Rest assured of my prayers.

Sincerely,

James D. Russell

James D. Russell
Pastor

_____

_____
Date

WC
Johnson Law Office
ATTORNEYS AT LAW

303 WEST FIFTH STREET
RED WING, MINNESOTA 55066
TEL 612-388-4729

Richard W. Johnson
MINNESOTA & WISCONSIN

August 7, 1990

Mr. George F. Restovich
Attorney at Law
620 First Street SW
Rochester, MN 55902

RE: John E. Doe vs. Father William Curtis, The Church of St. Theodores, Albert Lea, Minnesota, and the Diocese of Winona

Dear Mr. Restovich:

Please be advised that the undersigned is the attorney in the above referenced matter. The Summons and Complaint, a copy enclosed, are being served upon the Diocese in Winona and upon Father William Curtis.

The actual and true name of John E. Doe is who resides at Minnesota.

Cordially yours,

JOHNSON LAW OFFICE

Richard W. Johnson
Attorney at Law

RWJ/ljr

Enclosure

WC

STATE OF MINNESOTA

COUNTY OF FREEBORN

IN DISTRICT COURT

THIRD JUDICIAL DISTRICT

CASE TYPE: Personal Injury

John E. Doe,

Plaintiff,

vs.

SUMMONS

Father William Curtis, The Church of St. Theodores, Albert Lea, Minnesota, and the Diocese of Winona,

Defendants.

THE STATE OF MINNESOTA TO THE ABOVE NAMED DEFENDANTS:

YOU ARE HEREBY SUMMONED and required to serve upon the Johnson Law Office, attorney for the Plaintiff, an Answer to the Complaint which is herewith served upon you, within twenty (20) days after service of this Summons upon you, exclusive of the day of service. If you fail to do so, Judgment by default will be taken against you for the relief demanded in the Complaint.

Dated: 8-3-90

JOHNSON LAW OFFICE

By

Richard W. Johnson
Attorney for Plaintiff
303 West Fifth Street
Red Wing, MN 55066
(612) 388-4729
Attorney ID#: 5172X

JOHNSON LAW
OFFICE
ATTORNEYS AT LAW
3 W. FIFTH STREET
D WING, MN 55066
L. 612 • 388-4729

WC

STATE OF MINNESOTA | IN DISTRICT COURT

COUNTY OF FREEBORN | THIRD JUDICIAL DISTRICT

CASE TYPE: Personal Injury

John E. Doe,

Plaintiff,

vs.

COMPLAINT

Father William Curtis, The Church of St. Theodores, Albert Lea, Minnesota, and the Diocese of Winona,

Defendants.

Plaintiff, for his cause of action against the Defendants, alleges that:

PARTIES

1. Plaintiff, John E. Doe is an adult resident of the State of Minnesota, whose identity is made known to Defendants by separate cover letter. Plaintiff was a minor at the time of all sexual abuse and sexual exploitation alleged herein.

2. At all times material, Defendant, Father William Curtis was and continues to be a Roman Catholic priest under the direct supervision, authority, employ and control of Defendant, The Church of St. Theodores at Albert Lea, Minnesota, and presently at the Catholic Church at Mapleton, Minnesota, and the Diocese of Winona, and was an adult at the time of the sexual abuse and sexual exploitation alleged herein.

JOHNSON LAW OFFICE
TTORNEYS AT LAW
)3W. FIFTH STREET
D WING, MN 55066
EL. 612 - 366-4729

3. At all times material, Defendant, The Church of St. Theodores was and continues to be a non-profit religious corporation authorized to conduct business and conducting business in the State of Minnesota with its principle place of business in Albert Lea, Minnesota. Defendant, The Church of St. Theodores, was and continues to be under the direct authority of Defendant Diocese of Winona.

4. At all times material, Defendant Diocese of Winona was and continues to be a non-profit religious corporation, authorized to conduct business and conducting business in the State of Minnesota with its principle place of business at 55 West Sanborn, Winona, Minnesota.

FACTUAL ALLEGATIONS

5. Plaintiff, John E. Doe, was raised in a devout Roman Catholic home, was baptized, confirmed and regularly celebrated weekly mass and received the sacraments through the Roman Catholic church, in particular, between the time periods of and , from Defendant, The Church of St. Theodores. The Plaintiff served as an altar boy for said Defendant, The Church of St. Theodores, at which time Defendant, Father William Curtis was the presiding priest at Defendant, The Church of St. Theodores. Therefore, Plaintiff developed great admiration, trust, reverence and respect for Roman Catholic priests in general and Defendant, Father William Curtis, in particular. Defendant, Father William Curtis, occupied a position in the minor Plaintiff's life of great influence and persuasion as a holy man and figure of authority.

6. While the Plaintiff served as altar boy under the direction and guidance to Defendant, Father William Curtis, between the approximate years of through . Defendant, Father William Curtis, seduced, persuaded, enticed and manipulated the minor Plaintiff, who was years of age in to engage in sexual contact with Defendant, Father William Curtis. Thereafter, up to approximately Defendant, Father William Curtis, regularily and repeatedly sexually abused and sexually exploited the minor Plaintiff. The sexual abuse occurred at, among other places, the rectory at Defendant, The Church of St. Theodores, the church itself, at the minor Plaintiff's parents residence in and in Defendant, Father William Curtis, automobile.

7. As a direct result of the sexual exploitation, sexual abuse and negligent counseling, Plaintiff, John E. Doe has suffered and will continue to suffer great pain of mind and body, shock, emotional distress, embarassment, loss of self esteem, disgrace, humiliation and loss of enjoyment of life, was prevented and will continue to be prevented from performing his normal daily activities and obtaining the full enjoyment of life, has incurred loss of earning capacity and has incurred and will continue to incur expenses for medical and psychological treatment, therapy and counseling.

8. That the Plaintiff did not comprehend, understand or realize, or have reason to know that the injuries he was suffering as a result of the Defendant, Father William Curtis, as set out in paragraph number 7, was, in fact, caused by the

WC Defendant's conduct, until a time on or after September 1, 1988. That the "delayed discovery" of the cause of his injury provides for this claim to be brought pursuant to M.S.A. 541.073.

COUNT I: DEFENDANT, FATHER WILLIAM CURTIS - SEXUAL BATTERY

Plaintiff, for his first cause of action against Defendant, Father William Curtis, alleges as follows:

Plaintiff incorporates all paragraphs of this Complaint as if fully set forth under this count and further alleges that:

9. From approximately through Defendant, Father William Curtis, using his position of trust and authority as a Roman Catholic priest, regularly and repeatedly inflicted unpermitted, harmful and offensive sexual contact upon the person of Plaintiff.

10. As a direct result of Defendants wrongful and unlawful conduct, Plaintiff has suffered the injuries and damages as described herein.

COUNT II: DEFENDANT FATHER WILLIAM CURTIS - CLERGY MALPRACTICE

Plaintiff, for his second cause of action against Defendant, Father William Curtis, alleges as follows:

Plaintiff incorporates all paragraphs of this Complaint as if fully set forth under this count and further alleges that:

11. As an ordained priest, teacher and spiritual advisor, Defendant, Father William Curtis, had a duty to adhere to the standards of Ecclesiastical care of Roman Catholic priests similarly situated in the community, which included, without limitation, the duty to act as a reasonably honest spiritual advisor, leader, counselor and teacher of lay members of the

Catholic Church, including the Plaintiff, John E. Doe.

12. Defendant, Father William Curtis, pursuant to this duty was required to instruct, advise, teach and to counsel, and to interpret truthfully and faithfully the doctrines and tenets of the Roman Catholic Church on matters of faith, morals, and religious doctrine. The duty of Defendant, Father William Curtis, extended particularly to Plaintiff, John E. Doe, a minor parishioner, student and counselee entrusted to the care of Defendant, Father William Curtis.

13. Defendant, Father William Curtis, while acting within the scope of his authority as a Catholic priest, teacher and spiritual counselor, breached his duty of care to Plaintiff, John E. Doe, by wrongfully and incorrectly instructing and advising the minor Plaintiff in matters of faith, morals and religious doctrine established by the Roman Catholic Church. Specifically Defendant, Father William Curtis, used his job-created authority and influence as a minister to importune, cajole, coerce and overpower the minor Plaintiff. The minor Plaintiff was convinced that since Defendant, Father William Curtis, was a Catholic priest, his actions, teachings and instructions were those established by the Roman Catholic church, and were beyond reproach.

14. Defendant, Father William Curtis, further breached his ministerial duties to the minor Plaintiff by wrongly misusing his job-created authority as a Catholic priest, teacher and spiritual counselor, by entering into a spiritual counseling relationship with Plaintiff, John E. Doe, a minor and potential

victim of Defendant's sexual exploitation and sexual abuse, with full knowledge of his own exploitive propensities. Further, Defendant, Father William Curtis, breached his duty to the Plaintiff by continuing the spiritual counseling of the minor Plaintiff after the first instance of sexual abuse occurred, by not informing the minor Plaintiff that he had been sexually abused, by not seeking the proper counseling for himself and withdrawing from the spiritual counseling relationship, and by failing to advise and direct the minor Plaintiff to seek the appropriate therapy and counseling.

15. As a direct result of Defendant's breach of his clerical duty, Plaintiff has suffered the injuries and damages described herein.

COUNT III: DEFENDANT, THE CHURCH OF ST. THEODORES

RESPONDEAT SUPERIOR

Plaintiff, for his third cause of action against the Defendants, alleges as follows:

Plaintiff incorporates all paragraphs of this Complaint as if fully set forth under this count and further alleges that:

16. At all times material, Defendant, Father William Curtis, was employed by Defendants, and each of them, and was under Defendant's direct supervision, employ and control when he committed the negligent and wrongful acts alleged herein. Defendant, Father William Curtis, engaged in this negligent and wrongful conduct in the course and scope of his employment with Defendants. Therefore, Defendants, and each of them, are liable for the negligent and wrongful conduct of Defendant, Father

William Curtis, under the doctrine of respondeat superior.

WHEREFORE, Plaintiff demands Judgment against the Defendants individually, jointly and severally in an amount in excess of $50,000.00 plus costs, disbursements, reasonable attorney fees, interest, and whatever other relief the Court deems just and equitable.

Dated: August 3, 1990

JOHNSON LAW OFFICE

By

Richard W. Johnson
Attorney for Plaintiff
303 West Fifth Street
Red Wing, MN 55066
(612) 388-4729
Attorney ID#: 5172X

ACKNOWLEDGEMENT

The undersigned hereby acknowledges that costs, disbursements and reasonable attorney and witness fees may be awarded pursuant to Minn. Stat. 549.21, Subdivision 2, to the party against whom the allegations in this pleading are asserted.

Richard W. Johnson

Hello Tom and Father Rick

After several days of phone tag, I was able to reach He is reporting abuse by Fr. William Curtis. He indicated it occurred in at the rectory of St. Teresa Parish in Mapleton. He was seeing Fr. Curtis for counseling related that, as he was leaving the meeting, Fr. Curtis 'grabbed him, put his leg between and wouldn't let him go. He finally got away. This occurred one time as indicated he wouldn't go back again.

He initially reported this to Fr Velker, several years ago. More recently, he's been talking with Fr. Mariano Revella (sic?) in Mankato who encouraged him to file a report.

is not interested in a lawsuit but does want the diocese to assist him with counseling costs.

I have a call into the Mapleton Police Department and have sent the packet to .

Terri Wintering
Wintering Law Office
18 3rd St. SW, Suite 201
Rochester, MN 55902
507-281-5857
507-281-5984 (fax)

WC

DIOCESE OF WINONA
55 WEST SANBORN
WINONA, MINNESOTA 55987

Office of the
Bishop

PO Box 588
Tel. 507/454-4643

FILE

September 4, 1990

Rev. William Curtis
Saint Luke Institute
2420 Brooks Drive
Suitland, Maryland 20746-5294

Dear Bill,

It was good to have an opportunity to talk with you over the telephone in recent days. These have not been the easiest weeks for you, I know, but you continue to have a special place in my prayers. I was grateful that you told me which priests had been informed about your participation in the program at Saint Luke's.

As I mentioned to you in our conversation, I shall be in Washington, D.C. on Monday and Tuesday, September 10th and 11th. I am grateful that will be available to meet with me at 1:00 p.m. on September 11th. I hope to travel over to Saint Luke's on the morning of September 11th and be there in time for lunch. We should have an opportunity to visit then and after the session with I shall have to be back at the hotel for an evening dinner-meeting, but there should be plenty of time to visit.

The Annual Diocesan Religious Education Day in Austin went very well on Monday, August 27th. The college reopened and I celebrated Mass with the seminarians at IHM on August 29th. There is a slight increase in enrollment. Most important to me is the fact that the increase was also reflected in the Winona statistics. This year we shall have twelve students in theology schools and ten at the college. Please keep them in your prayers.

On Saturday, September 8th, we shall have the inaugural session with our new Diocesan Pastoral Council. I hope that all goes well. I shall also be meeting with the new members of our Diocesan Development Resource Council. Earlier in the week, the active priests over sixty will be gathering for an overnight at IHM. I shall be meeting with them on Thursday morning. It's the busy season once again!

Bill, please keep the needs of our diocese in your prayers during your time away. and are still at Saint Mary's Hospital in Rochester. It's been a long time for both of them. God bless.

Your brother in the Lord,

The Most Reverend John G. Vlazny
Bishop of Winona

JGV:jm

WC

FILE

DIOCESE OF WINONA
55 WEST SANBORN
WINONA, MINNESOTA 55987

Office of the
Bishop

PO Box 588
Tel. 507/454-4643

October 1, 1990

Rev. William D. Curtis
St. Luke Institute
2420 Brooks Drive
Suitland, Maryland 20746

Dear Bill,

Nearly three weeks have passed since my visit with you. I appreciated the opportunity we had to talk things out a bit. I am grateful that you are giving the program your best efforts. If you're going to do it, you might as well do it right.

You may already have heard what seems to be good news for us. I think the case will be settled out of court. It's not yet finalized, but an agreement was made between the attorneys. I am pleased for you and for all of us.

Back home, as you can easily understand, these are busy days. Out in the fields everyone is getting ready for the harvest. In the parishes its the time for fall bazaars and special events as well as the reactivation of all parish groups. The priests are busy and so am I. But I do love my job and that makes all the difference in the world.

After I left you I went to Philadelphia the next day and visited at Downingtown, Pennsylvania. He, too, is doing well and should be returning home in the not-too-distant future. He left, as you know, in March. Please keep him in your prayers as well. is going to be leaving the hospital after a two-month stay. . is still in the hospital and I don't know what the prospects are for his release. Frankly, his future does not look very bright.

I will be directing a retreat for priests down in the Archdiocese of Chicago from October 8-12. Please keep that intention in your prayers. It's a retreat I was supposed to give the year I was transferred to Winona. I put it off until 1990 because that looked so far away. Well, now it's 1990 and I have to have my act together soon. But, after preaching the retreat for the Winona priests a year ago, this should not be so difficult! The trouble is that those guys know me far too well. At least in Winona there was still a little bit of a mystery about me at the time of the retreats. Now that mystery has faded too.

You will continue to have a very special place in my prayers in the coming months. I look forward to visiting you again. Please give my greetings to any classmates who are still with you. It was quite a surprise to bump into both Unfortunately, I didn't have much of a chance to visit with Maybe another time. God bless.

Your brother in the Lord,

The Most Reverend John G. Vlazny
Bishop of Winona

WC

October 13, 1990

Bishop John G. Vlazny
Bishop of Winona
Diocesan Pastoral Center
55 West Sanborn
Winona, Minnesota - 55987

Dear Bishop Vlazny:

Your recent letter reminded me that I had not answered your correspondence for quite some time.

I want you to know how much I have appreciated hearing from you, and also how much I appreciated your taking time out to visit me during your trip to Washington.

It is good to hear news from home, and I continue to remember and in my prayers. I understand that is now out of the hospital -- but his ability to work in the future in a parish might be uncertain. I hope that all can and will work out well for him.

As for he and I have been good friends for these many years, and it is sad to hear what he is undergoing by way of his suffering these days. As one gets older and goes through the aging process, one's fears of the unknown healthwise can be awkward to say the least. I hope that the good Lord will be merciful to in these awkward and final days. He was a good pastor to his people.

Again -- thanks for keeping in touch with me. I remain grateful for what you have done.

With kind regards, I remain,

Fraternally,

Father William Doran Curtis

WC000423

WC

RECEIVED NOV 13 1990

November 7, 1990

Bishop John G. Vlazny
Bishop of Winona
Diocesan Pastoral Center
55 West Sanborn
Winona, Minnesota - 55987

Dear Bishop Vlazny:

Enclosed, please find my personal check for one thousand, two hundred thirty-seven dollars and fifty cents ($1,237.50)

At the present time, I have the funds to pay back to the Diocese the money expended for the legal fees for the services of

I want to do this.

I am deeply embarrassed that the Diocese has had to spend a great deal of money on me, and I want to make some compensation where I can.

With kind regards, I remain,

Sincerely and fraternally,

Father William Doran Curtis

WC

RECEIVED NOV 13 1990

WILLIAM D. CURTIS

1300

P. O. BOX 353
MAPLETON, MN 56065

November 7 1990

75-405/919

PAY TO THE ORDER OF Diocese of Winona, Inc $ 1,237 50

One thousand, two hundred thirty-seven and 50/100 DOLLARS

The FIRST NATIONAL BANK
PH. 507-524-3630 of Mapleton
P.O. BOX 306 • MAPLETON, MINNESOTA 56065

MEMO

William D. Curtis

WC000426

WC

DIOCESE OF WINONA
55 WEST SANBORN
WINONA, MINNESOTA 55987

Office of the
Bishop

PO Box 588
Tel. 507/454-4643

November 7, 1990

Rev. William D. Curtis
Saint Luke Institute, Inc.
2420 Brooks Drive
Suitland, Maryland 20746

Dear Bill,

It has taken me a while to respond to your letter of October 13th, but that is not a sign of my lack of interest in hearing from you. You have often been in my thoughts and prayers. It has simply been a busy time.

This coming week I shall be in Washington, D.C. at the Omni Shoreham Hotel for the fall meeting of the American Bishops. My schedule is so tight that I doubt my ability to visit with you at St. Luke's once again. If there is any chance of your coming to join me for lunch someday at the Omni Shoreham, please give me a jingle. We usually break at 12:30pm and resume our sessions at 2:00pm. That would give an opportunity for a little conversation. If not, then we can talk on the phone.

By now you know that and passed away last week. The farewell Liturgy for was touching and well attended by our priests. was buried down in DuQuoin, Illinois, where he has lived in retirement for the last twenty-seven years. He died at the age of ninety-seven.

On November 1st I visited Sacred Heart Hospice in Austin and celebrated the Holy Day Mass with the residents there. I had a nice visit with our other ninety-seven year old priest. He still seems energetic and very much alive. He takes away the fear of growing older.

death was a merciful one, I believe. He had suffered so long and so much. I visited with him three days before he died at the rest home in Lewiston. He had been there a little less than three weeks after more than three months at Saint Mary's Hospital in Rochester. It was a very difficult visit because he seemed so unsettled and troubled. The only way I could calm him down was by calling him to prayer. That was a very touching moment for me. It will be one of my many happy memories of times with May he rest in peace.

Another retreat is taking place this week at the Seminary.
a Jesuit who is visually impaired, is conducting the retreat. His first conference was most touching. I am eager to hear him again when I visit with the priests during the retreat. You continue to be in the prayers of all of us.

WC

You may also know from other sources that there is a trial presently going on in Anoka County which involves Tom Adamson, the Diocese and the Archdiocese. This is the second week. The lawyers indicate that it will probably go beyond three weeks. These are not easy days for anyone. We need the support of your prayers.

You also need some good news, I am sure. The fall Confirmation tour is going very well. I went out West for three Confirmations last weekend. I was greeted by six inches of snow in Luverne and Slayton. Fortunately, the snow had fallen before my arrival so that the roads were plowed. The snow and sunshine on Sunday made for a beautiful combination.

The coming of Thanksgiving, 1990, reminds me that I have much for which I can be grateful. The fall overnights with our active priests have been challenging and encouraging. When I count my blessings, I count my priests. Let us continue to pray for one another.

Your brother in the Lord,

The Most Reverend John G. Vlazny
Bishop of Winona

JGV:jm

WC

FILE

DIOCESE OF WINONA
55 WEST SANBORN
WINONA, MINNESOTA 55987

Office of the
Bishop

PO Box 588
Tel. 507/454-4643

November 16, 1990

Rev. Curtis Bryant, S.J.
Director, In Patient Clinical Services
St. Luke Institute
2420 Brooks Drive
Suitland, Maryland 20746-5294

Dear Fr. Bryant,

Recently Fr. Richard Thomson sent me a letter that he had received from St. Luke's Institute in October. Fr. Thomson will be visiting the Institute on Monday, November 19, for the sake of our continuing concern here in the Diocese of Winona for the health and well-being of Fr. William Curtis.

In the letter there was reference to a letter that had been sent in September to Rev. Gerald A. Mahon, the Vicar General of the diocese. The author of the letter indicated that the Institute had mistakenly communicated with Fr. Mahon rather than with Fr. Thomson. Truthfully, it was no mistake. Fr. Mahon assists me in all the administration of the diocese. In fact, I would prefer that all communication be sent to me as Fr. Curtis' diocesan Bishop. I shall be pleased to forward all appropriate materials to Fr. Thomson.

It was good to meet with Fr. Curtis in September. I hope that I can be of further assistance in his recovery. I appreciate the services of St. Luke Institute in working with Fr. Curtis and the Diocese of Winona. May God bless all of you at this time of the year when we count our blessings more readily.

Sincerely yours in the Lord,

+ John G. Vlazny

The Most Reverend John G. Vlazny
Bishop of Winona

JGV:jm

WC

FILE

DIOCESE OF WINONA
55 WEST SANBORN
WINONA, MINNESOTA 55987

Office of the
Bishop

PO Box 588
Tel. 507/454-4643

November 16, 1990

Rev. William Doran Curtis
St. Luke's Institute
2420 Brooks Drive
Suitland, Maryland 20746

Dear Bill,

Upon my return from Washington, D.C., I found your letter of November 7th and your personal check to cover the legal fees for the services of was good of you to take care of this matter so promptly. Thanks very much.

Bill, I am sorry that we were unable to get together during my recent visit to Washington for the fall meeting of the bishops. It was just a very busy time and I never got away from the hotel area, with the exception of a little time during the lunch hour for a jog! The days were beautiful and I needed some fresh air. I fully intended to skip lunch each day, but I would always be hungry by 3:00pm and wound up seeking out a snack. Those little Minnesota luncheons have spoiled me.

Please know that you continue to have my support and prayers. As we celebrate Thanksgiving Day, 1990, I shall thank the Lord for all the good that He has called us to do for His people and seek His mercy and healing for any and all hurts. God bless.

Your brother in the Lord,

+ John G. Vlazny

The Most Reverend John G. Vlazny
Bishop of Winona

JGV:jm

WC

RECEIVED JAN 7 1991

DIOCESE OF WINONA
55 WEST SANBORN
WINONA, MINNESOTA 55987

Office of the
Vicar General

PO Box 588
Tel. 507/454-4643

December 27, 1990

Rev. Timothy T. Reker
Immaculate Heart of Mary Seminary
Terrace Heights
Winona, Minnesota 55987

Dear Fr. Reker,

I am writing in reference to from a the who is being sponsored by the

On June 26, 1990, you contacted me about an allegation of sexual molestation to the Reverend William Doran Curtis, the former Pastor of St. Teresa's Church in Mapleton, Minnesota.

The purpose of this letter is to bring me up-to-date. In our conversation of June 26, 1990, you indicated the reluctance of discuss the allegation in much detail. Also, he refused to allow you to take other steps and basically "shut-down" emotionally around this issue. As I recall, you offered him a ride He made his own arrangements and became rather distant from you. This did not allow me an opportunity to visit with him and together we decided a course of action for which gave him "space and time."

On the following day, Wednesday, June 27, 1990, I visited with Rev. William Doran Curtis, at which time he was suspended and his faculties to function as a priest were removed. The Most Reverend John G. Vlazny, Bishop of Winona, was out of town. The action of suspension was approved by the Bishop. The Reverend William Doran Curtis went into Saint Luke's Institute, Suitland, Maryland, for an evaluation and he remains in treatment to the present date. Father Curtis denied the allegation of molestation with

At the time of our conversation you hoped to review situation in August. It was our hope that would begin counseling with a psychologist for various reasons. I would appreciate a letter from you, Fr. Reker, indicating the progress of your working relationship with and verification of counseling.

Secondly, I would like to meet with to discuss his concerns. However, if he chooses not to meet with me, I certainly want to respect his decision. My concern is for him as a possible victim and to make sure the Diocese of Winona assists him in every way possible.

Thank you, and I will appreciate your advise and recommendation in this matter.

Sincerely in Our Lord,

Reverend Gerald A. Mahon
Vicar General

GAM:jm

bcc: Bishop John G. Vlazny
Mr. George Restovich

WC000433

WC

IMMACULATE HEART OF MARY SEMINARY
Terrace Heights
WINONA, MINNESOTA 55987
(507) 457-7373

January 4, 1991

Reverend Gerald A. Mahon
Vicar General
55 West Sanborn
Winona, MN 55987

Dear Father Mahon,

I am writing to indicate the progress of my working relationship with and verification of the counseling which has begun.

As mentioned in your letter of December 28, 1990, I did contact you on June 26, 1990, about the allocation of sexual molestation of Reverend William D. Curtis, the former pastor of St. Teresa Church, Mapleton, Minnesota. did indeed become distant from me and only spoke with me for a few minutes :

He abruptly ended the conversation and I decided to give him some time and space. On July 6, 1990, I telephoned check in with him to see how he was doing and he assured me that he was alright. I offered him any counseling assistance he might need, but he said it wasn't necessary at that time. Since I was going to be gone for ten days, I told him he could contact Father Schmitz or Father McGrath at the seminary if he needed any help, but he did not do so.

In late August, after , I told him that he needed to begin some type of therapy and gave him two choices. He indicated that it wasn't necessary, but I assured him that it was and wanted him to let me know if he had any preference in counselors. A couple of weeks went by until I finally forced the issue and he decided upon Again, another delay occurred because avoided the issue by not making the phone call. A further delay transpired because was out of the office for a week of vacation. Finally, an appointment was made for Thursday, October 18.

On October 11 at about 11:45 pm a classmate of phoned me and told me that was "in a bad way" and thought that needed to talk with me. came to my apartment looking terrible with dark eyes, a sullen expression and seemed very depressed. Our conversation lasted until 1:30 am and we discussed some of his childhood experiences and the affect of his experiences with Father Curtis on his development. When I was assured

that he was not suicidal or too depressed, I let him go back to his room to retire for the night. He checked in with me the next day, was feeling much better and then began a course of therapy with the next week.

Initially, he was resistant to the therapy with and even missed an appointment. I informed him that, if he did not make his appointments with he would be After a few appointments he came to see the value of the therapy and is now grateful for the relationship with and the progress he has made. He will be continuing the therapy during second semester and has an appointment scheduled in January.

When returns from the winter recess I will ask him to meet with you to discuss his concerns. At this point I am not sure how he will respond, but I will inform you shortly after my visit with him.

Thank you for your assistance with this delicate matter and the speedy response you made to the allegation. Please let me know if I can be of further assistance.

Sincerely in Christ,

Timothy T. Reker

Reverend Timothy T. Reker
Rector

md

WC

DIOCESE OF WINONA
55 WEST SANBORN
WINONA, MINNESOTA 55987

Office of the
Bishop

PO Box 588
Tel. 507/454-4643

January 15, 1991

Reverend William Curtis
Saint Luke Institute
Suitland, Maryland

Dear Father Curtis,

It has come to my attention that the time allotted for your stay at the Saint Luke Institute is coming to a close. You continue to have a very special remembrance in my prayers. I appreciate your cooperation with the staff at Saint Luke's and your willingness to undergo treatment.

By now it must be obvious to you that unless you seriously engage in an aftercare program upon your departure from Saint Luke's, the efforts of these many months will have little if any impact on your future life.

With this in mind, I alert you to the following directives for you upon your return home:

1. You are to follow rigorously the aftercare program which will be designated upon your release from the Saint Luke Institute.
2. You are to attend regularly S.A. meetings.
3. You are to meet with Father Richard Thomson, my Special Assistant, according to a schedule of meetings which you and he will work out together.

When you return to the Diocese of Winona, you are not permitted to engage in the public celebration of the Sacraments nor in any form of public ministry or service. You had indicated that during the first year of your retirement you engaged in some tutorial work. That, too, is to be excluded from your activities. Although your faculties for the public exercise of your priestly ministry have been and are still removed, you may continue to celebrate Mass privately.

Furthermore, although your living arrangements may be acceptable for the immediate future when you return to the diocese, I have great concerns about what is best for you and for the Church in the months and years ahead. Your proximity to alleged victims of the past may be a source of further injury and insult to them. I am asking you to discuss this matter seriously with Father Thomson.

Although these directives may seem harsh and insensitive, I assure you that they come from a deep sense of love and respect for you and all that you try to be in God's name. Unfortunately, past relationships have been unhealthy and serious questions about your health render all of us more vulnerable at this time.

WC

Bill, you will continue to have a special place in my prayers and in my affection. I look forward to visiting with you upon your return to the diocese. I ask you to keep all of our needs and intentions in your prayers. God bless.

Sincerely yours in the Lord,

+John G. Vlazny

The Most Reverend John G. Vlazny
Bishop of Winona

JGV:jm

cc: Reverend Rene J. Molenkamp, S.J.
bcc: Reverend Richard Thomson

WC

IMMACULATE HEART OF MARY SEMINARY

Terrace Heights
WINONA, MINNESOTA 55987
(507) 457-7373

February 4, 1991

Reverend Gerald A. Mahon
Vicar General, Diocese of Winona
55 West Sanborn
Winona, MN 55987

Dear Father Mahon,

I am writing as a follow-up to my letter of January 4, 1991, with further information regarding

As stated in my prior letter, I did ask and encourage meet with you to discuss his concerns. He seemed somewhat interested in doing so, but told me that he had to think about the possibility some more.

The third week of the semester marked a significant turning point in relationship to the seminary. He had struggled with living according to our guidelines from the beginning , but I gave him every chance to improve. His career at the seminary was marked by a destructive type of independence which consistently pushed back and crossed boundaries necessary for life in community. was well aware that his status was conditional; any violation of the guidelines could lead to dismissal. A couple of events occurred that week which indicated that his attitude was not changing.

My personal involvement has been very significant and even began before he was a student here. When he visited the college with his family during his senior year of high school, I greeted them after Mass at the college chapel and hosted them for brunch in the cafeteria. Since his arrival innumerable hours were spent with him as I tried to help him sort his life out. Near the beginning of his second semester, the abuse of alcohol and other chemicals indicated the need for an assessment. I arranged for the assessment to take place at in and for housing at the and also provided transportation to and from the Follow-up care was arranged through individual sessions with , which totaled $375.00 in fees. participated in group therapy during his second and third semesters, consisting of six weekly meetings, at a cost of $390.00.

WC

After revealed the allegation of sexual molestation, I made every effort to assist him in any way possible to deal with such a tragic experience. His therapy with took place at my request and only because I insisted upon it. There were six sessions, beginning on October 18, 1990, and continuing until December 13, 1990, at the cost of $678.00 to the seminary. He saw on Thursday, January 24, 1991, and is scheduled to an appointment later this week. I visited with briefly yesterday and encouraged him to continue with therapy, as well as reminded him once more that he should feel free to visit with you about his concerns.

The overall picture that results from this review is that had been cared for in a very compassionate manner. Although he has difficulty with authority, we have a good relationship and he knows that I do love him and want the best for him. I have bent over backwards in making allowances for him, but there was a limit and, ultimately, I believe that his discontinuance is best for him. The seminary has provided a safe and secure place for him to grow and develop and qualified psychological resources to face some difficult issues. The fees for the latter alone are approximately $1500.00. knows that I am available if he needs any further pastoral care. I hope to keep the lines of communication open.

I do hope that this information is helpful to you and, if there is anything else that I can provide, please let me know.

Sincerely in Christ,

Timothy T. Reker

Reverend Timothy T. Reker
Rector

md

WC

RECEIVED MAR 7 1991

March 6, 1991

Bishop John G. Vlazny
Bishop of Winona
Diocesan Pastoral Center
55 West Sanborn
Winona, Minnesota - 55987

Dear Bishop Vlazny:

I have returned from St. Luke's as of this past Sunday, and have been busy trying to get some of my life together again. Particularly, I have been arranging meetings with support groups, and I have arranged to meet next Wednesday, March 13, at 3:00 p.m. I am not to drive in the heavy Minneapolis/St. Paul traffic, so I made arrangement for someone here to drive me to the office. All worked out well.

Since you mentioned in your correspondence that my faculties have been withdrawn, I have been wondering what to do about family requests that may come up relative to weddings and funerals and perhaps some baptisms. May I celebrate these family occasions?

Also -- I made arrangements for a wedding in San Francisco, California, for September 14, 1991. Will I be able to do this? It involves a Jewish young man who is marrying a Catholic girl. The Jewish family is very close to me, and they requested that I celebrate the wedding for them because they don't want to have someone come in whom they don't know and just "pronounce words" as it were. The family lives in and moved to San Francisco quite some time ago.

I never thought that my priesthood would end on notes that I am seeing these days. I am going through a lot of pain, and I guess that will always be. It is particularly difficult for me at this age in life.

With kind regards, I remain,

Fraternally,

Father William Doran Curtis

WC

DIOCESE OF WINONA
55 WEST SANBORN
WINONA, MINNESOTA 55987

FILE

Office of the
Bishop

PO Box 588
Tel. 507/454-4643

March 13, 1991

Rev. William Doran Curtis
500 Troendle St, SE
P.O. Box 353
Mapleton, Minnesota 56065

Dear Bill,

Welcome back to southern Minnesota! I hope that you had a pleasant visit with your sister. I was happy that we had a chance to talk on the telephone before you left St. Luke's.

I have had time to review your letter and discuss your requests with Father Rick Thomson. Your priestly faculties do remain withdrawn, as I told you in my earlier letter. This decision was not an easy one, I know, but it was also a matter that was determined in consultation with the staff at St. Luke's.

You may continue to celebrate Mass privately, of course. As for any special requests from family or friends about weddings and funerals and baptisms, the withdrawal of your faculties would eliminate that possibility. Because you have already made arrangements for the wedding in San Francisco on September 14, 1991, I grant you permission to preside at that wedding. I would not want you to experience any more difficulty about that matter than may have already occurred as a result of your absence from Minnesota.

Bill, you continue to have my support and prayers. I encourage you to engage your recovery program vigorously and to continue to seek the support of Father Rick Thomson. I would like you to come and visit with me after Easter. God bless.

Your brother in the Lord,

+ John G. Vlazny

The Most Reverend John G. Vlazny
Bishop of Winona

JGV:jm

bcc: Rev. Richard Thomson

WC

Saint Luke Institute

To: The Official Superior of Rev. Bill Curtis:

Bill will be returning to Saint Luke Institute in the near future to participate in a Continuing Care Workshop. In order to assist us in assessing his/her progress, we would ask that you take a short period of time to answer the following questions and to return this form to us in the accompanying envelope.

1. How often have you been in contact with the client over the past six months? Have these contacts been initiated by them or by you?

2. How would you characterize the relationship between the client and yourself? To what do you attribute the character of this relationship?

3. How would you characterize his/her progress in recovery? You may want to address some issues such as ministerial functioning, relations with those with whom they live, relationships with authorities, participation in support group or recovery oriented activities, such as Twelve Step meetings, psychotherapy, priest's/religious support groups, community activities, etc.

4. What other information are you aware of that you feel would be relevant to our assessment that has not been covered by the first three questions?

You may also wish to share your concerns with the Continuing Care client at this time. We encourage our clients to seek out and take advantage of your observations.

Thank you again for your help, and do not hesitate to contact me with your concerns at (301) 420-7395.

Sincerely,
Michael Brenneis, MA, MDiv, CPC

Michael Brenneis, MA, M.Div, CPC
Coordinator, Continuing Care
Services and Three Quarter Way
House, Outpatient Department

Please identify yourself:

Name: _____
Relationship to Client: _____

2420 Brooks Drive • Suitland, Maryland 20746-5294 • (301) 967-3700 • FAX: (301) 967-3953
Affiliated with the Daughters of Charity, National Health System

WC

DIOCESE OF WINONA
55 WEST SANBORN
WINONA, MINNESOTA 55987

FILE

Office of the
Bishop

PO Box 588
Tel. 507/454-4643

January 21, 1993

Mr. Michael Brenneis
Coordinator, Continuing Care Services
Saint Luke Institute
2420 Brooks Drive
Suitland, Maryland 20746-5294

Dear Mr. Brenneis,

Earlier this month Father William Curtis informed me that he will be participating in a Continuing Care Workshop at Saint Luke's from February 22-26, 1993. He advised me that you request a letter from me about his situation at the present time.

Frankly, my contacts with Father Curtis have been very few. I have not seen him in the past six months. I spoke with him over the telephone before Christmas. He did write to me about this aftercare workshop.

The relationship between Father Curtis and myself, I do believe, is somewhat strained because he no longer is allowed to celebrate Mass publicly. But I really do believe he is not angry, but somewhat frustrated and awkward about dealing with me. I need to reach out to him more as I did before Christmas.

He has been very faithful to his program of recovery. Father Rick Thomson, my Personal Liaison for Clergy Health Concerns, meets with him regularly and is very pleased with his progress and attitude. Recently he had a car accident, but I do believe his health is reasonably good. He is faithful to attendance at support group meetings and he continues to see other priests on an informal basis.

There is still some concern here in the diocese about past inappropriate relationships which Father Curtis had with young people. We are providing counseling for one at the present time and every once in a while something from the past surfaces. I do hope that none of this will exacerbate Father's continuing recovery.

Once again I thank you and the folks at Saint Luke's for their help to Father Curtis and other priests from our diocese. God bless.

Sincerely yours in the Lord,

+ John G. Vlazny

The Most Reverend John G. Vlazny
Bishop of Winona

JGV:jm

WC

RECEIVED JAN 29 1993

WDC

January 27, 1993

Bishop John G. Vlazny
Bishop of Winona
Diocesan Pastoral Center
55 West Sanborn
Winona, Minnesota

Dear Bishop Vlazny --

This morning I had my monthly session with Father Thomson, and following that I went to the travel agency to get my tickets to Washington, D.C. The last time I was at St. Luke's -- in October -- the round-trip tickets were somewhere around $350.00 - $385.00. Today when I went to purchase the tickets they were about $995.00 -- close to a thousand.

So I didn't get the tickets, and I won't be going back to St. Luke's for my fourth Workshop from February 22-26.

I called Father Thomson about the tickets and told him that I wouldn't be going back -- as long as the prices of tickets are beyond my ability to pay. I have a very LIMITED income! He suggested that the Diocese take up thetab, but I told him I wouldn't allow that. The Diocese has already taken up the expenses on my account -- embarrassingly so for me!

I will continue to go to the meetings I attend every week, continue to go to Rochester, weather permitting, to the Priests' Support Group, and continue to see Father Thomson each month.

This has nothing to do with my lack of response to going back to St. Luke's. I JUST CANNOT AFFORD IT!!

I have not said anything in the course of the years since the allegations were levelled against me. But all I am going to say is that I know what I have done and I also know what I have NOT done.

I am enclosing a copy of the letter I will be sending to Mrs. Catherine Turner at St. Luke's

With kindest regards, I remain,

Fraternally,

Father William Doran Curtis

P.S. I am trusting that you will keep this confidential: Father Mahon and Father Thomson

WC

January 27, 1993

Mrs. Catherine Turner
St. Luke's Institute
2420 Brooks Drive
Suitland, Maryland - 20746

Dear Catherine --

Today, I went to purchase my round-trip tickets for Washington, D.C. At the time of my last Workshop -- in October -- the tickets were around $350.00 - $385.00. Now when I went to purchase the tickets for my fourth Workshop, the tickets round-trip were $995.00.

I can't afford the price of the tickets. I have very LIMITED income. I, as a result, will not be able to attend this Workshop -- or any other until the prices come down.

I will continue to get to my weekly meetings, continue to see Father Thomson on a monthly basis, and continue to get to the Priests' Support Group in Rochester, Minnesota, -- weather permitting.

But I won't be coming back to St. Luke's for the Workshops.

Somebody suggested that I let the Diocese take up the tab on the tickets. But I won't allow that. The Diocese has already spent too much on me and I just won't allow that.

I want to thank you for the all the help you have given me. I find you are really easy to talk to.

With kind regards always, I remain,

Sincerely,

Father William D. Curtis

WC

FILE

DIOCESE OF WINONA
55 WEST SANBORN
WINONA, MINNESOTA 55987

Office of the
Bishop

PO Box 588
Tel. 507/454-4643

February 1, 1993

Reverend William Doran Curtis
500 Troendle Street, SE
P.O. Box 404
Mapleton, Minnesota 56065

Dear Bill,

This weekend I received your letter of January 27th. I can appreciate how frustrating the last couple of years have been for you as you tried to readjust to a life of retirement while continuing to attend to your own personal recovery. Father Thomson has told me time and again how faithful you have been to the program you accepted when you left Saint Luke's.

Bill, in your letter you indicated that you would not be going back to Saint Luke's Institute for a workshop from February 22-26. That cannot be an option for you, Bill. This matter is much too serious. I ask that you notify Saint Luke's that you will indeed be present and, if you cannot afford the transportation, please call my office and ask my secretary, Janice Market, to arrange for the purchase of these tickets. We can deal with the matter of payment later. Perhaps you can pay what you can, and I will see to it that the rest is taken care of. You probably travelled over a weekend last October and that reduced the cost. If you cannot stay over a weekend, then the tickets do cost much more.

God bless you, Bill. You will have a special place in my prayers as you return to Saint Luke's for the workshop later this month. I am sure that these have not been the easiest weeks for you. I heard about your car accident and that was certainly something you didn't need. I shall send a copy of this letter to Father Thomson and ask him to continue supporting you in your program of recovery. Please keep me in your prayers as we look forward to the Lenten season.

Your brother in the Lord,

+ John G. Vlazny

The Most Reverend John G. Vlazny
Bishop of Winona

JGV:jm

cc: Reverend Richard G. Thomson

WC

WDC

RECEIVED JUL 07 1993

July 3, 1993

Bishop John G. Vlazny
Diocesan Pastoral Center
55 West Sanborn
Winona, Minnesota - 55987

Dear Bishop Vlazny --

Apparently, St. Luke's has changed its policy regarding letters coming in before I go back to my Fifth Workshop.

I know you are very busy, but if you can take the time out to write this letter, I will be very grateful -- and appreciative.

All goes well and I do a lot of reading -- getting caught up on the books!!

With kindest regards always, I remain,

Fraternally,

Father William Doran Curtis

WC

Saint Luke Institute

To: The Official Superior of William Curtis

Bill will be returning to Saint Luke Institute in the near future to participate in a Continuing Care Workshop. In order to assist us in assessing his/her progress, we would ask that you take a short period of time to answer the following questions and to return this form to us in the accompanying envelope.

1. How often have you been in contact with the client over the past six months? Have these contacts been initiated by them or by you?

2. How would you characterize the relationship between the client and yourself? To what do you attribute the character of this relationship?

3. How would you characterize his/her progress in recovery? You may want to address some issues such as ministerial functioning, relations with those with whom they live, relationships with authorities, participation in support group or recovery oriented activities, such as Twelve Step meetings, psychotherapy, priest's/religious support groups, community activities, etc.

4. What other information are you aware of that you feel would be relevant to our assessment that has not been covered by the first three questions?

You may also wish to share your concerns with the Continuing Care client at this time. We encourage our clients to seek out and take advantage of your observations.

Thank you again for your help, and do not hesitate to contact me with your concerns at (301) 420-7395.

Sincerely,

Michael Brenneis, MA, MDiv, CPC

Michael Brenneis, MA, M.Div, CPC
Coordinator, Continuing Care
Services and Three Quarter Way
House, Outpatient Department

Please identify yourself:

Name: Most Reverend John G. Vlazny
Relationship to Client: Bishop

2420 Brooks Drive • Suitland, Maryland 20746-5294 • (301) 967-3700 • FAX: (301) 967-3953
Affiliated with the Daughters of Charity, National Health System

WC

FILE

DIOCESE OF WINONA
55 WEST SANBORN
WINONA, MINNESOTA 55987

Office of the
Bishop

PO Box 588
Tel. 507/454-4643

July 12, 1993

Michael Brenneis
Coordinator, Continuing Care
Saint Luke Institute
2420 Brooks Drive
Suitland, Maryland 20746-5294

Dear Michael,

Thank you for notifying me about Father Bill Curtis' return to Saint Luke Institute to participate in a Continuing Care Workshop. I am pleased to assist you in preparing for that visit.

During the past six months I have not seen Father Curtis. He does meet regularly with my Special Liaison for Clergy Health Concerns, Father Rick Thomson. Father Thomson said they meet approximately once a month. These meetings are in compliance with the aftercare program we agreed upon.

The relationship between myself and Father Curtis is somewhat distant, but I do not see any fault in that. He has cooperated very well with Father Thomson and his willingness and level of participation in meetings and aftercare are credits to his recovery.

Father Curtis attends regular meetings of SA, Alanon and the Twelve Step Recovery Program. He has struggled a great deal to gain some personal insight into the nature of his sexual inappropriateness. We believe that he has maintained sexual sobriety since returning home from treatment.

Father Curtis is a retired priest of our diocese. He is not allowed to minister publicly, but he may celebrate Mass privately. He continues to see some of his friends among the clergy. He chooses to participate in aftercare and to maintain sobriety. That is a real credit to him.

I have always had some concern about Father Curtis' level of denial in these matters. I believe he has come to accept his situation and has struggled a great deal to learn more about himself. Obviously he would much prefer some priestly activity during these years of retirement. I remain concerned that these tribulations due to previous behavior are not yet exhausted. I am concerned about his personal reaction if we ever have to deal with another aggrieved party.

Thanks very much for the help you give Father Curtis and other priests of our diocese. You have my respect and appreciation.

Sincerely yours in the Lord,

+ John G. Vlazny

The Most Reverend John G. Vlazny
Bishop of Winona

WC

DIOCESE OF WINONA
55 WEST SANBORN
WINONA, MINNESOTA 55987

Office of the
Bishop

PO Box 588
Tel. 507/454-4643

December 3, 1993

Dear

This week your pastor, , called to advise me about your lingering sadness after the funeral of your son, He said that he thought things went well at the time of the funeral, but he understood how painful and burdensome the loss of your son is for you now.

During this time of Advent when we pray for hope renewed in our hearts and in our world, I write to extend to you my own sincere sympathy as you mourn death and try to face the future without him. I have asked Father Schneider to visit you and I myself would be pleased to speak with you, if you would find that acceptable and helpful at this time.

If you do not call me, within a few days I will follow up this letter with a call to your home. It certainly would be possible the next time I am in the vicinity of for us to get together either at the parish or at your home.

Your former pastor, has advised me about difficulties. I pray that the Christ of Peace will visit your hearts and your home again at this blessed time of the year. May rest in peace and may you be consoled in your deep sorrow. God bless.

Sincerely yours in the Lord,

+ John G. Vlazny

The Most Reverend John G. Vlazny
Bishop of Winona

JGV:jm

cc:

WC

FILE COPY

FILE

DIOCESE OF WINONA
55 WEST SANBORN
WINONA, MINNESOTA 55987

Office of the
Bishop

PO Box 588
Tel. 507/454-4643

December 13, 1993

Dear

Thank you very much for receiving me into your home this past Sunday. I was pleased to have the opportunity to visit and pray with you.

The church is sorry and I am sorry for all your hurts. I know how much you miss and mourn his untimely death. You, he, and the rest of your family will have a very special place in my prayers in the coming weeks.

When I was leaving, you indicated that you would not personally be contacting me in the near future. But, if you change your mind, please do not hesitate to call your pastor, Father Schneider, or myself. I arrived only a few minutes later than planned at the church. The celebration came off beautifully. God bless.

Sincerely yours in the Lord,

+ John G. Vlazny

The Most Reverend John G. Vlazny
Bishop of Winona

JGV:jm

cc: Reverend Robert J. Schneider

WC

WDC

January 7, 1994

Bishop John G. Vlazny
Bishop of Winona
Diocesan Pastoral Center
55 West Sanborn
Winona, Minnesota - 55987

Dear Bishop Vlazny --

I will be returning to St. Luke's Institute for a Workshop which will be conducted from February 28, 1994, to March 4, 1994. After the Workshop, I will visit my sister and brother-in-law in Silver Spring, Maryland, as I usually do.

I received a letter to be filled out by you. I am confident that you will write the letter. I hate to bother you with this, because I know how busy you are -- but St. Luke's requests it.

It is not too late in the New Year to wish you many blessings in the New Year. I am in fond hopes that many blessings will find their way into your life.

Kindest regards always,

Fraternally,

Bill

WC

Saint Luke Institute

To: The Official Superior of Bill Curtis

Bill will be returning to Saint Luke Institute in the near future to participate in a Continuing Care Workshop. In order to assist us in assessing his/her progress, we would ask that you take a short period of time to answer the following questions and to return this form to us in the accompanying envelope.

1. How often have you been in contact with the client over the past six months? Have these contacts been initiated by them or by you?

2. How would you characterize the relationship between the client and yourself? To what do you attribute the character of this relationship?

3. How would you characterize his/her progress in recovery? You may want to address some issues such as ministerial functioning, relations with those with whom they live, relationships with authorities, participation in support group or recovery oriented activities, such as Twelve Step meetings, psychotherapy, priest's/religious support groups, community activities, etc.

4. What other information are you aware of that you feel would be relevant to our assessment that has not been covered by the first three questions?

You may also wish to share your concerns with the Continuing Care client at this time. We encourage our clients to seek out and take advantage of your observations.

Thank you again for your help, and do not hesitate to contact me with your concerns at (301) 420-7395.

Sincerely,

Michael Brenneis, MA, MDiv, CPC

Michael Brenneis, MA, M.Div, CPC
Coordinator, Continuing Care Serv.
Outpatient Department

Please identify yourself:

Name: John G. Murray
Relationship to Client: Brother

2420 Brooks Drive • Suitland, Maryland 20746-5294 • (301) 967-3700 • FAX: (301) 967-3953
Affiliated with the Daughters of Charity, National Health System

WC

DIOCESE OF WINONA
55 WEST SANBORN
WINONA, MINNESOTA 55987

Office of the
Bishop

PO Box 588
Tel. 507/454-4643

January 17, 1994

Michael Brenneis
Coordinator, Continuing Care Service
Saint Luke Institute
2420 Brooks Drive
Suitland, Maryland 20746-5294

Dear Michael,

Recently, Father William Curtis, a priest of our diocese here in southern Minnesota, asked me to write to you in preparation for his continuing care workshop which will be conducted from February 28 to March 4. As his Bishop, I am pleased to support him and I will pray for the success of the workshop.

Bill and I have not seen each other for over the past six months. We have been in contact through the mail. He regularly visits with my priest liaison for clergy health matters, Father Rick Thomson. Father Rick reports to me regularly about Bill's condition and aftercare.

Certainly the relationship between Father Curtis and myself has been an uneasy one ever since his treatment, but he has been most cooperative.

Bill has progressed admirably in his recovery program. He is not allowed to minister publicly but celebrates Mass privately. He visits a few close priest friends, participates in support group activities, and is faithful to the meetings with Father Thomson.

This fall a former victim of Father Curtis committed suicide. It was a tragedy for the family and the community. It does not seem that the suicide was connected with his former relationship with Father Curtis, but more the result of unhappiness in his marriage and other situations. But now his parents and siblings are threatening to go public with the information from years ago concerning Father Curtis and their brother. Even though the matter was settled three years ago with the alleged victim and his wife, there is the possibility of publicity. I have visited the parents and tried to offer pastoral care and support for them in this difficult time. Bill knows about the suicide.

These are the observations which I hope will be helpful in serving Father Curtis in early March. My prayers will be with all of you at that time.

Sincerely yours in the Lord,

+ John G. Vlazny

The Most Reverend John G. Vlazny
Bishop of Winona

JGV:jm

WC

DIOCESE OF WINONA
55 WEST SANBORN
WINONA, MINNESOTA 55987

Office of the
Bishop

PO Box 588
Tel. 507/454-4643

January 17, 1994

Reverend William D. Curtis
500 Troendle Street, S.E.
P.O. Box 404
Mapleton, Minnesota 56065

Dear Bill,

When I returned from retreat I found your letter of January 7 in which you asked me to write to Saint Luke's Institute in preparation for the workshop there in early March. I wrote the letter today.

Thank you very much for your new year's greetings. I had a wonderful beginning to the new year with my retreat in California. The weather was wonderful and the setting was beautiful. I had a fine director and trust that the memories of those peaceful, prayerful days will carry me through the challenges and opportunities that are before us in 1994.

Thanks, Bill, for your continuing cooperation with Father Thomson and your fidelity to your aftercare program. You always have a special place in my prayers. I trust that you will keep the needs of our diocesan church in your prayers as well. God bless and happy new year!

Your brother in the Lord,

+John G. Vlazny

The Most Reverend John G. Vlazny
Bishop of Winona

JGV:jm

WC

DIOCESE OF WINONA
55 W. 1ST ST. WEST
WINONA, MINNESOTA 55987

RECEIVED
1-20-94

P.O. Box 538
Tel. 507/454-4643

January 18, 1994

Dear

More than one month has passed since I had the opportunity to visit you in your home. I have prayed for you during this time and was especially mindful of you at Christmas, which had to be a particularly difficult time for you this year. I want to tell you once again how deeply saddened I am by the death of your son, In a very limited way, I believe I can sense the deep pain you still must feel over his loss.

You related to me that you knew that had been sexually abused by Father Curtis. You also had knowledge of the fact that had received a monetary settlement from the Church as a result of the abuse, and you appeared to know the details of that settlement, though they were clearly confidential. Towards the end of our visit, I asked you what you thought the Church could do for you and suggested that you take some time to consider the matter and then contact me with your thoughts. Quite frankly, I thought you might want some assistance in obtaining family counseling to deal with death and the circumstances of the abuse.

I was surprised, however, to learn that you were not interested in family counseling and that you had, in fact, contacted a lawyer, and that you did not want "the matter" to go public because it could hurt the community, the parish and the Church in general. When you told me these things, it became clear to me that you were suggesting that the Diocese of Winona pay a monetary settlement to you and your wife.

I am still not clear as to why you believe you and your wife are entitled to such a monetary award, whether it was because of the abuse by Father Curtis, or death, or because of the Church's settlement with and his wife before his death. However, I did clearly get the message that you were seeking payment from the Diocese in order to keep the entire matter quiet.

I must tell you that the Diocese of Winona will not consider any financial payment to you which could, in any way, be interpreted as a payment to conceal the abuse or the facts of the settlement. I have consulted with our attorney with respect to the legal implications involved and he has suggested to me that the Diocese of Winona does not have any legal responsibility to you as a result of abuse, or his death. The Diocese of Winona did reach a confidential settlement of your son's claim with him and

his wife before his death, and though we still deeply regret any pain or injury the abuse caused him or his wife, or you for that matter, I believe the Diocese of Winona has acted responsibly and justly in an attempt to compensate him fully for the injury.

If you and your family see the value in family counseling to deal with the abuse or your son's death, I will consider financial assistance to you for that purpose out of pastoral concern for you and your family.

If you have any further questions or concerns regarding this matter, I trust you will contact me. I assure you of a continued remembrance in my prayers and with you I commend to a loving and merciful God.

Sincerely yours in the Lord,

+ John G. Vlazny

The Most Reverend John G. Vlazny
Bishop of Winona

bcc: Mr. George F. Restovich

WC

RECEIVED 25 1994

WDC

January 23, 1994

Bishop John G. Vlazny
Bishop of Winona
Diocesan Pastoral Center
55 West Sanborn
Winona, Minnesota - 55987

Dear Bishop Vlazny --

It seems we have letters going back and forth across the Diocese! As you know, I'm going back for my Workshop at SLI on the 28th of this month. When the Workshop is completed, on March 4th, I will be going to visit my sister and brother-in-law, as I usually do, in Silver Spring, Maryland.

I would like to ask you a couple of favors before then.

One, my sister and sister-in-law have been asking me if I can perform the ceremony when my niece, gets married. I would like to answer in the affirmative, if I may. is the youngest daughter of my brother, who died twenty years ago and left seven children. I have married all my nices and nephews, both of who died also at 47 years of age, and my sister, I don't know when the marriage will take place, but it will be outside the Diocese. I don't even know if there will be a marriage, but I want to be sure of an answer. My sister and brother-in-law are to be sure to ask that question when I visit them after the Workshop.

Another favor I would like to ask of you -- I know the subject is awkward. But who was my classmate at Notre Dame, have both have had major surgery this past year. Both are going to be 73 this year, and I will be 75. So we're not getting any younger! If anything happens to either of them while I'm visiting at any time, or if I should receive a phone call suddenly telling me that either of them is dead -- I want the favor of presiding at the funeral services, IF I CAN!!!

WC

I will let you know beforehand both of the marriage and funeral. If you are not home, I will contact either Father Mahon or Father Thomson. I certainly will let you know after the fact.

I would appreciate your affirmation in these requests. I know they are awkward to say the least -- especially the funerals! But we're getting on in years and I have already ordered my tombstone! I'm not being morbid, just facing reality!

I celebrate Mass every day privately and I do remember the Diocese and you in every Mass I celebrate. I, too, wish you a very happy New Year.

Kindest regards always,

Fraternally,

Bill

WC

DIOCESE OF WINONA
55 WEST SANBORN
WINONA, MINNESOTA 55987

Office of the
Bishop

PO Box 588
Tel. 507/454-4643

January 31, 1994

Reverend William D. Curtis
500 Troendle Street, SE
P.O. Box 404
Mapleton, Minnesota 56065-0404

Dear Bill,

This past week I received your letter of January 23. It was good to hear from you. I hope that the workshop at St. Luke's goes well for you. My prayers will accompany you on your journey out East. I was also happy to hear that you will be visiting your sister and brother-in-law after the workshop.

Bill, your request to celebrate the Eucharist publicly at the wedding of your niece and future funerals in your family are understandable, but I am not granting that permission. I have made the concession to permit your celebration of the Eucharist privately. Because of your diagnosis I must be consistent with diocesan policy and restrict you from public ministry. I know this is a very difficult matter for you. These requests are yet another sign for me that you continue to struggle. I regret that deeply and I do not want to hurt you in any way.

Bill, I truly appreciate the way you have worked hard at staying healthy and being faithful to your aftercare program at St. Luke's. I also know from Father Thomson that you take advantage of every opportunity to receive the support you need in this problematic situation. When Lent arrives each year, as it will again this year on February 16, I am always conscious of the fact that the most difficult penance of all is not the one I choose, but the one that comes to me. This is bitter medicine for you, I know, but it truly is a saving grace and I pray that you can come to appreciate it that way.

Sincerely yours in the Lord,

+ John G. Vlazny

The Most Reverend John G. Vlazny
Bishop of Winona

JGV:jm

WC

DIOCESE OF WINONA
55 WEST SANBORN
WINONA MINNESOTA 55987

Office of the
Bishop

PO Box 588
Tel. 507/454-4643

March 18, 1994

Reverend William D. Curtis
P.O. Box 404
Mapleton, Minnesota 56065-0404

Dear Bill,

It has recently come to my attention that you have been frequently seen garbed as a priest in public. I was surprised to learn this because I have clearly indicated that you may no longer function as a priest and such garb is misleading. Therefore, I am instructing you not to wear your Roman collar any more.

Bill, these prohibitions are difficult for you to accept, I know. They are the necessary consequences of your diagnosis and I truly believe they are helpful in your efforts to confront the truth of your illness. As always, you have my prayers and encouragement in your personal struggles to live a healthy life.

May the coming days of Holy Week and Easter be a time of grace for you and those you love.

Sincerely yours in the Lord,

+ John G. Vlazny

The Most Reverend John G. Vlazny
Bishop of Winona

JGV:jm

cc: Reverend Richard G. Thomson

WC

RECEIVED 13 1994

WDC

July 12, 1994

Bishop John G. Vlazny
Bishop of Winona
Diocesan Pastoral Center
55 West Sanborn
Winona, Minnesota - 55987

Dear Bishop Vlazny --

I"m going to the Workshop on August 22 - 26, 1994. I will be leaving on August 21, 1994.

Saint Luke's Institute wrote me to send several letters to their Continuing Care people -- one of the letters is from you.

I am in fond hopes that you will write this letter for me. I know you are busy but the people at Saint Luke's have requested another letter from you.

I continue to enjoy my retirement years -- I keep busy with what I can do.

Kindest regards always,

Fraternally,

WC

FILE

DIOCESE OF WINONA
[illegible]
[illegible]

Office of the
Bishop

PO Box [illegible]
Tel. [illegible]

July 18, 1994

Mr. Michael Brenneis, MA, M.Div, CPC
Coordinator, Continuing Care Service
Outpatient Department
Saint Luke Institute
2420 Brooks Drive
Suitland, Maryland 20746-5294

Dear Mr. Brenneis,

It is my understanding that Father William D. Curtis, a retired priest of the Diocese of Winona, will be coming for an aftercare session at Saint Luke Institute next month. He asked that I touch base with you in anticipation of his return to Saint Luke's.

It seems that Father Curtis continues to be faithful to his program of recovery. I wrote to you at some length last time about another allegation that has been raised against him. Thus far, the issue has not gone public, but it is a continuing source of concern for him and all of us.

It does seem that some of the problems of Father Curtis in the past are more widely known than I would ever have suspected. In recent months I had to clarify my instructions to him about not functioning in public as a priest. He had been appearing in public in his clerical dress much more than those who are now in active ministry. I told him that he should not be doing this and I suspect that this was not an easy directive for him to accept.

Truthfully, I really do believe that it would be good for Father Curtis to move out of the community of which he served as pastor and in which he has been living since his retirement and his treatment at Saint Luke's. There, some of his victims and their families still reside. The potential for an explosion is great, particularly if the present allegation proves true and comes out in public. It would be far better for him to conclude that he should move than for me to give that direction.

As always, I am deeply grateful for your service to our priests. I hope to be able to visit Saint Luke's in early August to see another priest. My prayers and good wishes are with all of you. God bless.

Sincerely yours in the Lord,

+ John G. Vlazny

The Most Reverend John G. Vlazny
Bishop of Winona

WC

Saint Luke Institute

To: The Official Superior of Bill Curtis:

Bill will be returning to Saint Luke Institute in the near future to participate in a Continuing Care Workshop. In order to assist us in assessing his/her progress, we would ask that you take a short period of time to answer the following questions and to return this form to us in the accompanying envelope.

1. How often have you been in contact with the client over the past six months? Have these contacts been initiated by them or by you?

2. How would you characterize the relationship between the client and yourself? To what do you attribute the character of this relationship?

3. How would you characterize his/her progress in recovery? You may want to address some issues such as ministerial functioning, relations with those with whom they live, relationships with authorities, participation in support group or recovery oriented activities, such as Twelve Step meetings, psychotherapy, priest's/religious support groups, community activities, etc.

4. What other information are you aware of that you feel would be relevant to our assessment that has not been covered by the first three questions?

You may also wish to share your concerns with the Continuing Care client at this time. We encourage our clients to seek out and take advantage of your observations.

Thank you again for your help, and do not hesitate to contact me with your concerns at (301) 420-7395.

Sincerely,
Michael Brenneis, MA, MDiv, CPC

Michael Brenneis, MA, M.Div, CPC
Coordinator, Continuing Care Serv.
Outpatient Department

Please identify yourself:

Name: _____
Relationship to Client: _____

2420 Brooks Drive • Suitland, Maryland 20746-5294 • (301) 967-3700 • FAX: (301) 967-3953
Affiliated with the Daughters of Charity, National Health System

WC

St. Bernard's Parish

Rev. Dr. Richard Thomson, OSC
116 4th Ave SE
Stewartville, MN 55976

Telephone 507 533-8257

confidential copy

June 23, 1995

Mr. Michael Brenneis
Outpatient Dept. Saint Luke Institute
2420 Brooks Drive
Suitland, MD 20746-5294

Dear Michael,

I am responding to your request regarding progress and post treatment for Fr. William Curtis. Since this will be the last time that Fr. Curtis is required to return to Saint Luke, I wish to take a moment to reflect on the last five years.

Fr. Curtis has done excellent work in maintaining his program. He regularly attends SA Meetings, Al-Anon, and the 12-Step Recovery Group for priests of the Diocese. Fr. Curtis participates in these meetings regarding SA. He attained a sponsor early on in his program. This personal investment in recovery has served Fr. Curtis well.

This has not been an easy time for him as he was instructed to relinquish any and all public ministry. Also, since leaving, Fr. Curtis has been dealing with another suit involving sexual abuse allegations of a man who is now
This person claimed that Fr. Curtis abused him I believe Fr. Curtis when he states that these allegations are false. However, since Fr. Curtis has a history in this area, he has been forced to undergo the arduous and lengthy process of settlement. This has been an extremely taxing time for Fr. Curtis. I would ask that this issue be addressed while he is in aftercare. Overall, Fr. Curtis has done well and I believe he will continue to do well as he maintains his program of recovery.

If you have any questions or concerns, please feel free to contact me at the above address or phone number.

Sincerely,

Rev. Dr. Richard Thomson, OSC
Vicar for Clergy Health Concerns

RT/pc

cc: The Most Reverend John Vlazny

WC

WDC

RECEIVED JUN 27 1995

June 25, 1995

Bishop John G. Vlazy
Bishop of Winona
Diocesan Pastoral Center
55 West Sanborn Street
Winona, Minnesota - 55987-0588

Dear Bishop Vlazny --

I am due to go to St. Luke's Institue for the Continuing Workshop on August 21-25, 1995.

I am enclosing a letter which they requested from you.

I haven't heard from It is taking a lot out of me!

I keep busy in my retirement years. I do a lot of reading -- catch up on books. I always like to read so it isn't boring.

Thank you for writing the letter.

Kindest regards always,

Fraternally,

Bill

WC

DIOCESE OF WINONA
55 WEST SANBORN
WINONA, MINNESOTA 55987

Office of the
Bishop

PO Box 588
Tel. 507/454-4643

June 30, 1995

Mr. Michael Brenneis
Coordinator, Continuing Care Service
Saint Luke Institute
2420 Brooks Drive
Suitland, Maryland 20746-5294

RE: REVEREND WILLIAM CURTIS

Dear Michael,

Father William Curtis, a retired priest of the Diocese of Winona, has requested that I write to you as he prepares for a continuing care workshop at Saint Luke's in August. My letter will follow the outline of the questions you proposed.

Father Curtis and I have been in contact only once or twice in the past six months. I initiated those contacts but I want you to know that Father Curtis has been very faithful at staying in touch with our Vicar for Priests, Father Rick Thomson.

The relationship between Father Curtis and myself is satisfactory from my perspective but probably a bit difficult from his. We are still trying to settle a case from many years ago in which he is alleged to have abused a youngster in his parish. He denies the allegation but the fact that there have been other such incidents makes it all difficult to resolve. Furthermore, since I am the one who must enforce diocesan policy that he not minister publicly as a priest, this is not helpful to our developing a good relationship since he would very much like to minister publicly. But he is doing as well as anyone can expect, in my judgement.

Father Thomson assures me that Bill is progressing well in his recovery. I am concerned about the fact that this is his final continuing care workshop. I worry about his living in a community where he had been a pastor and where there have been reported incidents of child abuse. A number of our priests support him in a way I believe is unhealthy since they regard his present treatment by the diocese as somewhat cruel. All of this is difficult for Bill and for me.

Bill has had other health problems but things seem to be going well at present. As his bishop I have found him cooperative and considerate. My prayers are with you and him as we look forward to his participation in the program at Saint Luke's one more time. God bless.

Sincerely yours in the Lord,

+John G. Vlazny

The Most Reverend John G. Vlazny
Bishop of Winona

JGV:jm

bcc: Reverend Richard G. Thomson

WC

Saint Luke Institute

To: The Official Superior of Bill Curtis

Bill will be returning to Saint Luke Institute in the near future to participate in a Continuing Care Workshop. In order to assist us in assessing his/her progress, we would ask that you take a short period of time to answer the following questions and to return this form to us in the accompanying envelope.

1. How often have you been in contact with the client over the past six months? Have these contacts been initiated by them or by you?

2. How would you characterize the relationship between the client and yourself? To what do you attribute the character of this relationship?

3. How would you characterize his/her progress in recovery? You may want to address some issues such as ministerial functioning, relations with those with whom they live, relationships with authorities, participation in support group or recovery oriented activities, such as Twelve Step meetings, psychotherapy, priest's/religious support groups, community activities, etc.

4. What other information are you aware of that you feel would be relevant to our assessment that has not been covered by the first three questions?

You may also wish to share your concerns with the Continuing Care client at this time. We encourage our clients to seek out and take advantage of your observations.

Thank you again for your help, and do not hesitate to contact me with your concerns at (301) 420-7395.

Sincerely,

Michael Brenneis, MA, MDiv, CPC

Michael Brenneis, MA, M.Div, CPC
Coordinator, Continuing Care Serv.
Outpatient Department

Please identify yourself:

Name: _____
Relationship to Client: _____

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WC

Office of the Bishop

M E M O R A N D U M

To: File

From: Bishop John Vlazny +John Vlazny

Date: August 21, 1995

Re: Meeting with

On Sunday, August 20, I met with his daughter for nearly an hour at the rectory of . He came to visit with me about the alleged abuse of his son, by Father Bill Curtis and the ongoing struggle to resolve the matter.

brought the case to Jeff Anderson in the Twin Cities nearly two years ago. was nervous and somewhat upset. His daughter came along with him even though I was not expecting her. He was basically looking for three things:

1. He wanted the matter resolved soon and felt it had gone on much too long. He used the number $50,000 and said that his son wanted $25,000. That is probably the reason for the larger number since the attorney usually requires half the settlement. He talked about this money being unnecessary but symbolic. He was more concerned, he said, about the next issue.

2. He wants his son to have the counseling that is necessary in order to be restored to health. He still worries about his son. He said when the issue of counseling fees was raised the family was told that the church does not assist with counseling once alleged victims have gone to attorneys. I responded that I know of no definitive policy but that once attorneys are involved these matters are handled by them. Furthermore, in this case, the attorney dealing with the plaintiff's attorney works for the insurance company. But I promised to contact my attorney.

3. In an effort to achieve some kind of reconciliation, there should be some apology. I pointed out that it is difficult in a situation where the alleged perpetrator denies the accusation and is unlikely to apologize. I certainly was sorry about all the grief and aggravation this whole experience had caused him, but I never apologized for what Father Curtis had done since I wasn't sure he had really done what he was accused of.

WC

File Memo
August 21, 1995
Page Two

At the end of our visit was looking for some time line in this matter. I said I would try to get in touch with our attorney and see if this could not be moved along more quickly. I was thinking of a time frame of a couple of weeks. He indicated that his son might very well file a suit and then this could all become a bigger issue. I made no comment about that and expressed no fear nor approval of such an action.

had been assisted by a visit he made to in upon the recommendation of of the He found to be very helpful and this precipitated his visit with me on Sunday, August 20.

WC

St. Bernard's Parish

Rev. Dr. Richard Thomson, OSC
116 4th Ave SE
Stewartville, MN 55976

Telephone 507 533-8257

September 13, 1995

Fr. William D. Curtis
500 Troendle St. SE
PO Box 404
Mapleton, MN 56065

Dear Bill,

I am in receipt of your note of September 10, including a copy of your letter from I am sorry that the matter continues to go on and I hope and pray it is resolved.

I am very concerned about you and what may be happening with you physically. I am sending you a copy of a letter from I strongly suggest that you show this letter to your personal physician and take whatever appropriate measures are necessary.

I realize this has been an extremely difficult and stressful time. I also admire your continuing care for yourself, especially attending your support group meetings and maintaining contact with myself. Please know that you are in my prayers daily and that I, like yourself, look forward to a settlement as soon as possible.

Fraternally in Christ,

Rev. Dr. Richard Thomson, OSC

RT/pc

enc: 1

cc: Bishop John G. Vlazny

COPY

WC

St. Bernard's Parish

Rev. Dr. Richard Thomson, OSC
116 4th Ave SE
Stewartville, MN 55976

Telephone 507 533-8257

September 13, 1995

Confidential Memo To:

Bishop John Vlazny
Diocese of Winona
55 West Sanborn, Box 588
Winona, MN 55987

RE: Fr. William Curtis

Please find enclosed copy of my letter to Bill, as well as letter from to myself.

Signed,

Rev. Dr. Richard Thomson, OSC

RT/pc

enc: 2

WC

Fr. Curtis

December 6, 1995

Dear Rick --

I heard from the yesterday. The reason I am writing now. I had company from St. Louis. The called me -- they said they'd received the notice from The ultra-sound of my brain proved normal.

the neurologist, ordered me to take two or three Aspirins a day. I take them at breakfast time. He said they prevent a stroke. I presume from that I had a small stroke that affected my speech difficulty. I don't know! The hasn't called me in yet. He was the one who referred me to the neurologist. I went to him about one month ago. referred me to the where I had a brain ultra-sound. had a vascular-sound of my neck. All turned out correct.

I hope the Bishop and the lawyers don't think I'm guilty of the allegations made againt me by I'll have to live with that all the days of my life. The allegations against me are false.

Kindest regards always,

Fraternally,

Bill

WC

(Blind Copy)

February 27, 1996

Dear Rick --

I went to in the early part of November. He referred me to a neurologist -- of the He performed a Vascular ultra-sound on my neck. They proved NORMAL. He presribed two or three Asprins a day to prevent a future stroke. I'm thinking -- I'm not sure of this -- he said I had a small stroke that causes my difficulty with my speech. He referred me to the . I went there about a week later -- (saw you at that time, I went to the 12 Step Meeting of the Priests) They performed a Brain ultra-sound on my head. They proved NORMAL!!! I suppose it is reasonable to say that I had a small stroke that causes my difficulty with my speech. I don't know!!!!

I ask your permission to drop out of the 12 Step Meeting at the Guest House for Priests. I get physically tired after the long drive. I go to and we go out to supper. I return home and I get to bed right away. I go to my office -- where has a bed. He goes to bed in the bedroom -- I am 76 now, and is 75. I'm very tired after the long drive (100 miles) to

I ask your permission to leave the S.A. group in I'm very scary to drive at night -- it happened about six months ago. Ever since my accident (about two years ago) I'm very scared to drive at night. I'm scared as hell to drive at night. I ask your permission!!!

I would go to the Priests' Meeting at the Guest House in March or April (depending on the weather.) We could get in touch by phone.

That's all for now. There isn't much news from Mapleton or the Diocese. I made out a new LAST WILL AND TESTAMENT. I already sent it to John Vitek the new Chancellor. I hope he's received it. It has a notarized witness and seal. It has the two signatures prescibed by law.

Kindest regards always,

Fraternally,

Bill

WC

W. Curtis

St. Bernard's Parish

Rev. Dr. Richard Thomson, O.S.C.
116 4th Ave SE
Stewartville, MN 55976

Telephone 507 533-8257

February 29, 1996

The Most Rev. John G. Vlazny
Diocese of Winona
55 W. Sanborn, Box 588
Winona, MN 55987

Dear Bishop Vlazny,

Please find enclosed a letter from Fr. Curtis. My recommendation is in my letter to him. At this stage of his recovery, and given the minimal insight he has acquired these past seven years, I would recommend he be allowed to attend meetings when it is possible for him to do so. I would not give him permission to completely break with his program. I will be happy to relay your decision regarding this matter.

Sincerely in Christ,

Fr. Richard Thomson, OSC

RT/pc

Enc. 2

cc: file

WC

St. Bernard's Parish

Rev. Dr. Richard Thomson, OSC
116 4th Ave SE
Stewartville, MN 55976

Telephone 507 533-8257

(BLIND COPY)

February 29, 1996

Fr. William Curtis
300 Trodendale St. SE
PO Box 404
Mapleton, MN 56065

Dear Bill,

I am in receipt of your letter of February 27. First, let me say that since your return home from your last visit to Saint Lukes, I have been quite concerned for you regarding your health. I am pleased for you that you took the steps that you did to clarify what has gone on regarding your speech. Secondly, regarding the program that you are involved in for your recovery, you have done a wonderful job of being faithful to the meetings and the program of recovery. I quite understand your desire to cut back on these meetings at this stage of your life.

Bill, it is not my privy to give you permission or to release you from the aftercare program as it was worked out at Saint Lukes. However, fully understanding your situation, I will recommend to the Bishop that at this point in your life, you'll be allowed to attend meetings when you feel up to it and when conditions allow. On a more personal note, I know this has been a great struggle for you and I would hate to see you sever all ties to recovery. Please know that you are always in my prayers and I'll be in touch with you shortly.

Fraternally,

Fr. Richard Thomson, OSC

RT/pc

WC

St. Bernard's Parish

Rev. Dr. Richard Thomson, O.S.C.
116 4th Ave SE
Stewartville, MN 55976

Telephone 507 533-8257

April 2, 1996

Confidential Memo To:
Bishop John Vlazny
Diocese of Winona
55 W. Sanborn, Box 588
Winona, MN 55987

RE: Fr. William Curtis

As per our conversation last week, I recommend that in your correspondence with Bill, you do not give Bill carte blanche to back away from his program. On the other hand, insensitivity to Bill's age as well as his physical condition, we need to recognize these limitations, give Bill credit for what he has done, and encourage him to continue in whatever capacity he feels he is able.

I have two concerns for letting Bill go. The first is his tendency to isolate, which might lead to trouble. The second concern is that even though Bill has never genuinely integrated the program into his life, continuing to go to meetings helps to keep Bill focused.

If I can be of any further assistance regarding this, please let me know.

Signed,

Rev. Dr. Richard Thomson, OSC

RT/pc

cc: file

WC

DIOCESE OF WINONA
55 WEST SANBORN
WINONA, MINNESOTA 55987

Office of the
Bishop

PO Box 588
Tel. 507/454-4643

April 24, 1996

Reverend William D. Curtis
P.O. Box 404
Mapleton, Minnesota 56065-0404

Dear Bill,

Over the past few weeks Father Thomson has been in conversation with me about the letter you wrote to him on February 27 in which you were looking for an opportunity to relax your commitment to the program which you have pursued so faithfully the past six years as a way of staying healthy. I certainly want you to know how grateful I am to you for your perseverance and also how much I admire you for taking all of this on at a time which you had dreamed might be spent otherwise.

Certainly I want to be sensitive to your age and your physical condition. These are limitations that you must deal with each day. But I also want to encourage you to continue in those aspects of the program where you feel capable of doing so.

It certainly will be important for you to stay with Father Thomson and others who have had to deal with health issues over the years. It's never good to try and go it alone. And I know that going to meetings has helped keep you focused on the issue.

God bless you, Bill, during these beautiful Easter days. I wanted to write to you sooner but Holy Week and Easter caught up with me with an intensity that I couldn't quite match. It seems that ever since then I have been under the weather and I am trying to bounce back as best I can, while trying to stay faithful to my commitments on the chrism trail. It's the worst time of the year for a bishop to get sick. And I did it! But that probably does not surprise you, given my track record in the diocese. Happy spring time! Happy Easter season.

Your brother in the Lord,

+ John G. Vlazny

The Most Reverend John G. Vlazny
Bishop of Winona

JGV/jm

bcc: Reverend Richard G. Thomson

WC

May 14, 1996

Bishop John G. Vlazy
(or his successor)
The Diocesan Pastoral Center
55 Sanborn Street
Winona, Minnesota - 55987

Dear Bishop Vlazy --
(or his successor)

I used to lay awake at St. Luke's at night:
Why was I here! doesn't beleive
me -- I told him the story of
I told him that came into the
house -- along with h is father, -- to
carry upstairs the air conditioner. I told him
that he was going downstairs I cautioned him
to keep the stairways -- there was a bump on the
stairways. I cautioned him to not bump his head
on the way downstairs. didn't beleve
me! didn't beleive me where was ghe
evidence that and (both of
them never happened).

has never happened.
came to my house every time he had a time off.
phoned me one time and he phoned
me he had a fight with his parents -- and he
could stay with me. I agreed to this -- I phoned
his mother first and I told her that we were stay-
ing at the house (Rectory before I retired.)
is staying overnight -- we talked about the
fight and we went to bed -- he went to bed in the
sofa which turned into a bed -- I went to my bed-
room. And after that I made breakfast for him.
I drove him home after that. There was nothing
that happened. It is all made up. A lawyer said
after the course of events after I was sued by
will have to live
with his assertion of things that never happened."

He left the Priesthood and he never
married.
I first found about that when I was informed by
one of the Staff . I protested
-- I didn't get anywhere. I don't think he was a
homosexual -- I guess he was. I was informed by
one of the staff. I protested that information --
because it was not true. He claimed that I have
masturbated him and had him drank all the kinds of
alcholic beverages. I have never been "drunk" in

my life! I certainly did not masturbate him. The reason I say this is that record of this happening. I never masturbate him -- that's for sure! I hope that the "record" of this will be destroyed!

My staff in this interview said I had an "irrational thinking!" I had an interview with a nun (before I went to St. Luke's) -- she was very disappointing! She interviewed on the way of images -- I was supposed to tell her what they looked like. I told her that the were used to tell something. I'd make it very pleasant -- the most pleasurable. I'd make it very pleasant. She didn't like that. She gave me an "irrational thinking." I heard from that nun the first time that was why I was there. I didn't to stop her -- I thought is was useless -- the same thing that I didn't know why I was there! had NEVER happened!

While I was there at St. Luke's the case come up -- about two or three weeks I got there. He is now dead. He lied about several things: he said to the lawyer I had abused him sexually on Sundays. That is not true! He told the lawyer that I was sexually abused him several times at his house. I didn't go to the house one time. This is not true! He told the lawyer that I sexually abused him several times in the car. I went to his house one time to express my amazement at the house -- it was an A form house. The only time I was there. That is not true!

I heard that I was "hugging" the younger men when I was still Pastor of St. Teresa's. I never "hugged" younger men in my life! That's all rumor!!!

I have your letter of the April 24, 1996! I had your letter you said "I shouldn't wear my collar." I destroyed that. I have your letter of April 24, 1996. I was surprised at that!

I have prayed that come forward the truth! I didn't expect the answer to my prayers!

I live in a small town and I didn't want to find out I was homosexual. I still don't! I thought you would receive the letter from St. Luke's telling I had a hard time to coming to terms with my "self orientation." I still do -- I hate being a homosexual! I have suffered my life-long. I have suffered at my Priesthood, I have suffered as long as the headlines decry the sexual abuse -- it is so unnecessary! I have suffered being a homosexuual!!! I try to have a

release from it -- but to no avail. I try to accept my "self orientation" but to no avail.

I suffered a lot -- but I don't think it will EVER go away.

You beleive me or not!!

I want to give you a report on things that NEVER happened. You tell Jerry Mahon, and your Executive Secretary, John Broadwater -- tell them that have NEVER happened. Jerry Mahon that I liked him -- I always did. Jerry Mahon I used to visit in the Seminary when he was Rector.

Fraternally,

Bill

WC

Blind Copy

June 24, 1996

Dear Rick --

I had a Meniere's Attack Friday at breakfast time -- I had another attack Sunday afternoon. I had another attack this Monday morning. I don't want to drive anymore. The attack Sunday afternoon was horrible I was driving along when the attack hit me. The room of the car turned upside down! Fortunately, I was able to stop the car. I had an attack this morning -- I had another attack Friday at noon. I was eating my lunch and it hit me. I fell down!

I won't go to the meeting anymore -- I will end up on the last of the month. I hate to drive at night -- and the attacks made me hit me -- I don't want to drive at night. Unexexpectedly something might happen!

The Mayo Clinic provided some medication -- I take it everyday.

The meetings -- I will miss them. I had bonded this group. Will keep in touch with my sponsor -- that's all I can do!

Kindest regards always,

Fraternally,

Bill

WC

Fr. Curtis

St. Bernard's Parish

116 4th Ave SE
Stewartville, MN 55976

Telephone 507 533-8257

CONFIDENTIAL

July 1, 1996

Most Rev. John Vlazny
Diocese of Winona
55 W. Sanborn, Box 588
Winona, MN 55987

Confidential Memo to File

RE: Fr. William Curtis

Fr. Curtis has informed me that as a consequence of his current health problems, he will be unable to attend any further meetings. I recommend that no further correspondence regarding this issue is necessary and that everything that can be done for Fr. Curtis to assist him in the direction of recovery has been done. Obviously, the Diocese should continue suspension of Fr. Curtis's faculties.

Signed,

Rev. Dr. Richard Thomson, OSC

RT/pc

Enc. 1

WC

DIO
PO BOX 588
WINONA, MINNESOTA 55987-0588

Pastoral Center —
55 West Sanborn

Office of the Bishop

Tel: [illegible]
Fax: [illegible]

July 5, 1996

Reverend William D. Curtis
500 Troendle Street, SE
PO Box 404
Mapleton, Minnesota 56065

Dear Bill,

Just this week Father Rick Thomson advised me about all the recent attacks you had been experiencing. I can understand how frightened you were. I assure you of my prayers and support throughout these difficult days.

Bill, if there is anything I can do to be of assistance to you, please do not hesitate to call. I know that Father Thomson has been very faithful in his efforts to guide you through all the aftercare experiences since your time at Saint Luke's. I appreciate the way you have cooperated with him and me and, more importantly, I am grateful for the good priestly service you gave to the people of this diocese. I pray that these days of retirement will remain peaceful and that God will bless your priestly heart.

Sincerely yours in the Lord,

+ John G. Vlazny

The Most Reverend John G. Vlazny
Bishop of Winona

JGV/jm

WC

W. Curtis

January 9, 1997

Dear Bishop Vlazny --

I have to to the PRIESTS' RETIREMENT HOME in Wabasha, Minnesota. I can't live alone anymore.

The room will cost me $46.00 a day. I only have $910.00 from my pension check and $430.00 from my Social Security check. That's all I live on.

My car is being sold. I ask $9,000.00 for it.

I have another adress;

It will be.

Father William D. Curtis
St. Elizebeth Hospital
Wabasha, Minnesota - 55981-1098

This is only secret. I have adress In the COURIER. I have not wanted to publish until the comes.

I have not live alone -- I have not live alone anymore.

I can tell you when the time comes -- especially February 14.

Kindest regards always,

Fraternally,

Bill

WC

January 17, 1997

Bishop John G. Vlazny
Diocesan Pastoral Center
55 West Sanborn
Winona, Minnesota - 55987

Dear Bishop --

You can publish now! The COURIER does not come out for February.

You can publish now. The COURIER has a list of Hospitals. I am leaving on February 7th or 8th.

Kindest regards always,

Fraternally,

Bill

WC

January 20, 1997

Bishop John G. Vlazny
Dicesan Pastoral Center
55 West Sanborn
Winona, Minnesota - 55987

Dear Bishop Vlazny --

I wonder if you can help me out!

The room is costing me $46.00 -- I had a small amount through my carrying account. I don't have it anymore. I think the amount is too small. I need $1,000.00 to pay for the room. The little left over is paying for the little expenses.

I need a $1,000.00 -- it is possibe for the Retirement Fund to pay for it.

Kindest regards always,

Fraternally,

Bill

P.S. I think $46.00 -- that comes to $1380.00 a month -- I'll pay $46.00 -- it comes to $1426.00 a month. I need a little cash for expenses -- I don't live on the hog.

WC

14 February, 1997

The Most Rev. John G. Vlazny, D.D.,
Bishop of Winona,
55 W. Sanborn st., P. O. Box 588,
Winona, WS 55987

Dear John,

Yesterday I tried to phone Fr. Bill Curtis, an old friend of mine, in Mapleton but got a recorded message that his number had been disconnected. So I called the Pastoral Center to find out if he had a new number. After talking to two different people in the office I was informed that his number could not be given out without the clearance of a Msgr. who would not be in the office until later in the morning. Although I left my phone number I did not get a call back, so I wonder what has happened.

Bill and I made our Novitiate together. We graduated from Notre Dame together (Philosophy). While in Theology he joined the Diocese of Winona and celebrates (as we do) his 50th anniversary of ordination this year.

I received a card from him at Christmas, and was hoping to drive to Mapleton and see him next week as I had an opportunity to drive to Rochester, a trip I've now cancelled.

If something has happened to Bill that is of a confidential nature I understand.

At the end of January I was in Chicago and had dinner with I had worked with them at different hospitals over the years. But I didn't get to the St. Aloysius area on that trip.

Sincerely in Our Lord,

WC

April 18, 1997

Reverend William D. Curtis
St. Elizabeth's Health Care Center
1200 West 5th Grant Boulevard
Wabasha, Minnesota 55981

Dear Bill,

Father Jerry Conway was so kind as to invite me to be with you for the celebration of your golden anniversary as a priest on Saturday, May 3. Unfortunately, I have two Confirmations later that day in Fulda and Worthington. At the time you begin this anniversary gathering, I must be on my way to our western deanery. I wish I could have been there for you.

Bill, please do accept my sincere congratulations and prayerful support as you thank God for these fifty years of priestly life and ministry here in the Diocese of Winona. I know that your health has been more questionable in recent months and you are still adjusting to your new surroundings. I trust that the prayers and support of family and friends will lift your spirits and touch your heart with God's favor and peace.

Thanks very much for your kindness to me over the years. Please do give my warmest greetings to and all the staff at St. Elizabeth's. Happy Golden Day! Ad multos annos!

Your brother in the Lord,

+ John G. Vlazny

The Most Reverend John G. Vlazny
Bishop of Winona

MOST REVEREND JOHN G. VLAZNY, D.D.
55 WEST SANBORN STREET
WINONA, MN 55987
(507) 454-1671

WC

No address given.

Dear Bishop Wellers -

On Oct. 31 - Vigil of all Saints
The mass - 515 - Eve.
1. The Church was full of lighted pumkins
2. Adults & Children wore Costumes and masks -
3. The Pastor wore Costumes + mask during the entire mass -

Aren't there any reverence for the mass any more?
The entire mass was one big Hallowen Party -
There is no Renewal in the Church just disintegration of the Catholic faith.
I am from working on a job here - I made this observation - of never witnessed such a mass - It was a disgrace - Really the Mass of the Devil would be

a Correct description.
you should stop this kind of
a mass Cold —
Other wise you may have
many things to answer for
Respectfully,

Dear Bisop Waters,

I wrote to you before about my daughter that Father Curtis wouldn't marry her. You said I should talk to another Priest about marrying her. Father Curtis won't leave any Priest in the diocese or out of the diocese marry anyone he doesn't approve of.

Its a little disappointing. I had baptized Catholics; she went to Catechism when she was little and made her holy Communion. I know she hasn't been going to Church lately but she was going to start again if she could be married in the Church. Her future husband was going to join the Church after they were married. They were also going to raise their

family to be good Catholics.

~~Now~~ Since they couldn't be married Catholic they went to a close town and their going to be married in a Lutheran Church. They seen the Minister just two times and its all set for Sept. 28th.

I hope some day if moves out of town shell rejoin the Catholic Church. They have worn out their patience already but here's hoping!

Bishop Walters
Diocese of Winona
Winona, Minn.

Dear Bishop Walters:
Father Curtis is turning the people away from the church. How can a man like that call himself a man of God?

1. He is constantly kicking people out telling them not to come back.
2. Tells young people they no longer need to stay Catholic.
3. Is constantly telling the teenagers how wonderful the other religions are.

over

4. Made no attempt to keep the school open last year. Told people he couldn't care less.
5. People do not want to give to the church because of him.
6. Its noted for his drinking.

Is this person here in the form of the devil?

Get him out while there is still a parish left.

WC

Dear Bishop Fitzgerald:

Please read this: I am so upset I can hardly write:
Father Curtis called this morning and hung up on me.

Our daughter has caused us much grief and heart break. When we called for him he was out of town and it was urgent so we called [redacted] at [redacted] He was so kind and has helped us tremendously. We were referred to Catholic Charities and [redacted] is in [redacted]. Evidently a letter came to Father Curtis in regard to this situation and he is as mad as a hornet. He wanted us to come in immediately, this isn't always possible on a farm and I asked him to come out here. He said he didn't want to see us in front of the other children, I told him they knew everything and we keep nothing from them and he told me what he had to say to us he didn't want the children to hear.

About a year ago I wrote about his outburst on a Sunday morning about teaching the children during release time and you sent a photostatic copy of this letter to him, for about three months this was the object of his Sunday sermons. He said I was a mental case for writing to the Bishop, no sane person takes problems to a bishop, well, again I am a mental case for no longer can I face this dilema without outside advice. I am a Convert to the Catholic Faith, in my 21 years in another faith our problems could be confidentially taken to our pastor, not once would the Sunday sermon be so pointedly directed to a parishioners problem that the entire congregation could pinpoint the individuals involved. [redacted] was another priest that had these tendicies but two priests in a lifetime of this caliber is too much.

For fourteen years I was our parish reporter and this has been taken from me since Father Curtis arrived. My husband just went in and talked to Father and in the meantime [redacted] contacted him and he had calmed down considerably, he told [redacted] he would not mention anything in regard to this over the pulpit but one can't live in constant fear. I am not going back to mass here, we didn't for some time when this other letter was a repeated controversy and Father Curtis told us he knew we were going to [redacted] to mass and this didn't look good and he wanted us back in [redacted] Well, I am done, religion to me means comfort, faith and hope. Not hearing reflections on others. Our altar society president has resigned, due to his accusations. I do not want this letter sent to him, and am so sorry that the other one was sent to him. Letters are confidential in my estimation and personally I don't feel that people have to worry when they write to you about things that drive them into a frenzy. He told [redacted] this morning he was going to get proof from you that I wrote that other letter and bring it out. I hope this doesn't materialize. We have had one thing after another, each individual can take only so much. I hold a deanery office and if you think I should resign from this I shall do so. I do ask, with great humility, please do not use our name under any circumstances when talking to Father, he is a very intelligent man but a very cruel and nervous person. I feel as if God is testing my faith beyond endurance but with prayers and hope from you that our contacts with you will be personal I should be able to take most anything. I felt at that time when I wrote before that our children were the most important people in the world and felt

their instructions were most important.

I know priests are human, we all make mistakes but to refer to things in front of the entire congregation and make parishioners the object of finger pointing is cruel. Maybe I am wrong, possibly my early training was in error but we were raised to believe one did nothing to hurt individuals, bring them sorrow and cause community gossip. Church was a place you find hope and faith to ease the worldly chaos and to face the coming week with renewed vigor, a place you gladly return the following Sunday with quickened step, not fear and despair, for another LIFT. Maybe I am all wrong but I hate fear and hate to hear people accused publicly.

Again, may I ask, please do not reveal the contents of this letter and keep my name in confidence in all things.

Sincerely,

WC

CHURCH OF SAINT
JOSEPH ✠ ✠ ✠ ✠
JASPER MINNESOTA

Dear.

I have been in favor of the necessity to request settlement on the Cemetery lot perpetual care decided by your father before her illness, and your mother before her death. I urge this be taken care of immediately, since in an emergency situation, the grave could not be opened at the time of your father's death. This is Diocesan Law, as I read from the pulpit during one of the many humble sermons I have given in this parish. The amount due on this matter is $50.00 for a half lot. Please have this check in Sunday's collection — for I don't care to have you come to the Rectory at any time in the future, and go through what I have to put up with the other evening.

Also, I have never received a funeral offering for your mother's funeral. In light of all that I did for her, and all of the family, and for which I received not

WC000337

and WC was 8 than, so in light of the above amount spent on the casket and flowers, I do not think that requesting an offering of $25.00 is out of line. I am organizing this, too, by Sunday.

On Fast Sunday, please call the Rectory and inform one of your Father wishes to receive Holy Communion. I think this would be the best arrangement, for then you would be aware of my coming, and I would not have to stand at the door for ten minutes waiting.

In the future, all parish matters are to be conducted by the telephone.

Father Curtis

WC

St. Bernard's Parish

Rev. Dr. Richard Thomson, OSC
116 4th Ave SE
Stewartville, MN 55976

Telephone 507 533-8257

CONFIDENTIAL

May 8, 1997

Most Rev. Bishop John Vlazny
Diocese of Winona
PO Box 588
Winona, MN 55987

Confidential Memo To File
RE: Fr. William Curtis

It saddens me a great deal that Fr. Curtis was never able to integrate the consequences of his behavior and to understand that there was real potential for him to achieve peace in life.

Fr. Curtis was always compliant with the programs that were being offered even though there were times when he wished to control things according to his perspective. Perhaps I could have exerted more pressure on him and yet I always found him to be so fragile. Even to the last, Bill resisted what could have been an effective approach to the physical maladies he now suffers.

Also, I do not believe that for a number of his brother priests, that they were genuinely honest or caring for Bill. Many of these men were fully aware of Bill's history and behavior and chose to turn their back and then when Bill was finally intervened on, they were no help whatsoever in helping Bill to a more peace-filled reconciliation with his past. Overall, it is a sad commentary on a brother priest whom I believe you cared about a great deal even in the face of Bill's sometimes bitter and inappropriate, angry correspondence

Now that he is residing at St. Elizabeth's, my best hope is that he is in a safe environment.

Signed,

Rev. Dr. Richard Thomson, OSC

RT/pc

cc: file

(Dec. 8, 1997)
2:15
(47yrs)

→ 20 yrs marriage troubles
→ severe depression

→ Fr. William Curtis raped husband as a child repeatedly @

→ remembered 20 yrs ago after fr's death, told his mother at that time.

1/30 called again.

→ counseling @

not cause
possible case lating allegation,

WC

CLIENT CONSENT FORM FOR RELEASE OR EXCHANGE OF INFORMATION

RE: _____ _____
(Name of Client)
BIRTHDATE: _____

This will authorize _____ to release to or exchange with Catholic Diocese, Winona MN pertinent information from my
(Name/Title of Person/Organization)
record maintained while I was a client up to and including 1998
(approx.date).

The information to be disclosed is:
Check those pertaining to individual and add any additions:

__social/psychological/psychiatric eval
__physical examinations or tests
✓summary of treatment contacts
__other _____
__chemical dependency evaluation
__summary of contacts re: chem. dep.
__information re: drug screening

The information is needed for the following purpose(s):

__facilitate significant other involvement in client's treatment
✓obtain corroboration of client's report of history and current behavior
__facilitate legal representation regarding: _____
__coordination of treatment services with the above named provider
__other: _____

I acknowledge that data to be released may include material that is protected by Federal Law applicable to Drug/Alcohol Abuse. My signature authorizes release of all such information (as specified above).

I understand that I may refuse to sign this consent, if I so desire, but that refusal may have consequences which have been explained to me by an agency representative.

I understand that I may revoke this consent at any time. I understand further, that this consent expires upon fulfillment of the above state purpose(s) or one year after signature date, whichever occurs first.

Client Signature _____ Date 2-3-98

PROHIBITION ON REDISCLOSURE: This information has been disclosed to you from records whose confidentiality is protected by federal law. Federal regulations when applicable (42 CFR part 2) prohibit you from making any further disclosure of this information except with the specific written consent of the person to whom it pertains. A general authorization for the release of medical or other information if held by another party is not sufficient for this purpose. The Federal rules restrict any use of the information to criminally investigate or prosecute any alcohol or drug abuse patient. Federal regulations state that any person who violates any provision of this law shall be fined not more than $500 in the case of a first offense, and not more than $5,000 in the case of each subsequent offense.

WC

DIOCESE OF WINONA
PO BOX 588
WINONA, MINNESOTA 55987-0588

Office of the Chancellor

Pastoral Center —
55 West Sanborn

Tel: 507/454-4643
Fax: 507/454-8106

FILE COPY

March 30, 1998

CONFIDENTIAL

Dear

I am writing to acknowledge our telephone conversation this afternoon in which you indicated you have a release from to discuss an allegation of clergy sexual abuse when he was a child in the 1960's or early 70's. I will await receipt of the signed release from I understand also that at this time simply wishes to understand the diocese's process for investigating these matters and that he has not yet offered a formal statement of allegation against a specific priest of the diocese.

Enclosed, please find a copy of the diocese's Sexual Misconduct Policy. You are free to share this policy with as you continue to assist him in therapy. If at some time would desire to make a formal allegation, you may contact either me or Fr. Michael Hoeppner, diocesan administrator, at 507-454-4643.

The diocese takes every allegation seriously. It is our desire to see to it that no personnel of the diocese engage in behaviors that are inappropriate not to mention criminal. Again, thank you for your telephone call. I will await to hear from you or

Sincerely,

John M. Vitek
Chancellor

bcc: Rev. Michael Hoeppner
Rev. Edward McGrath
Mr. George Restovich

encls: Sexual Misconduct Policy

WC

TO: Father John Vitek

CO.: Catholic Diocese, Winona, MN

FAX #: 507-454-8106

FROM:

Phone # Fax #

We are transmitting 2 pages including this cover letter.

CONFIDENTIALITY NOTICE

The information contained in this facsimile is legally privileged and confidential information intended only for the use of the individual or entity named above. If the reader of this message is not the intended recipient, you are notified that any dissemination, distribution, use or copying of this telecopy is strictly prohibited. If you have received this telecopy in error, please notify use by telephone and return the original message to us at the address checked below via U.S. Postal Service.

THANK YOU FOR YOUR COOPERATION

****

If you do not receive all pages, or have any problems with this transmission, please telephone this office.

WC

Diocese of Winona

Report of Suspected Sexual Misconduct
By Diocesan Personnel

Reported by:

(Name/Title)

(Address)

(City, Zip)

(Telephone)

Date of report: April 29, 1988

Person suspected of misconduct:

Fr. Bill Curtis
(Name/Title)

(Address)

(City, Zip)

(Telephone)

Other person(s) involved:

(Name)

(Age) (Sex)

(Address)

(City, Zip)

(Telephone)

WC

Describe incident of suspected sexual misconduct, including date, time and location:

, altar boy, in sanctuary, come up behind and touch genital and at home, fairly involved hands down pants, , happened 4-6 occasions. powerless to react, confused.

Identify eyewitnesses to the incident, including names, addresses, telephone numbers, where available:

told . when first saw behavior as "wrong" till then in back of mind but never dealt with it.

Other information which may be helpful to the investigation:

, counseling assistance. # assistance w/ counseling, counseling ? Work through

WC

re: cut 2 weeks ago
deceased personnel

WC

DIOCESE OF WINONA
PO BOX 588
WINONA, MINNESOTA 55987-0588

Office of the Tribunal

Pastoral Center —
55 West Sanborn

Tel: 507.454-4643
Fax: 507.454-8106

FILE COPY

26 May 1998

Dear

You will find enclosed the letter to which we discussed by telephone. I understand you will deliver it to him. Please explain to him that if more time than six months is needed, we will revisit the time limit.

For the purpose of your billing office, let me restate what I wrote The Diocese of Winona will authorize payment for counseling services for and as necessary for and children, for a period of six months from the date of receipt of this letter, as well as any counseling sessions as of the date of the formal complaint 29 April 1998.

Please let me know if there is any way that I can assist you or your client with further information or clarification of our policies. The telephone number at my rectory, Holy Trinity in Rollingstone, is 507.689-2351 where I can be reached outside of office hours.

With prayerful best wishes for your work with and all your clients, I am

Sincerely yours in Christ,

Reverend Edward F. McGrath
Vicar Judicial and Delegate for the Sexual Misconduct Policy

bcc: The Very Reverend Michael Hoeppner
Mr. George Restovitch
Mr. John Broadwater
Mr. Michael Saffel

WC

DIOCESE OF WINONA
PO BOX 588
WINONA, MINNESOTA 55987-0588

Pastoral Center —
55 West Sanborn

Office of the Tribunal

Tel: 507/454-4643
Fax: 507/454-8106

FILE COPY

26 May 1998

Dear

I am writing to you today to inform you of the conclusion of our preliminary investigation of the allegations against William Curtis, a priest of the Diocese of Winona, as you have brought them forward.

Father Curtis is currently resident in a nursing home and is no longer mentally able to make a response, and his physical health has deteriorated as well. Our review of the file indicates that there is good reason to trust your allegations.

The Diocese of Winona will authorize payment for counseling services for yourself, your wife, and your children for the purpose of dealing with the consequences to you and your family of clerical sexual misconduct. This authorization will extend for six months from the date of the receipt of this letter and is intended to include payment for any counseling received as of the date of the formal report 29 April 1998.

Let me add in closing that I am sorry for the pain that you have had to bear, and for the manner in which this affected your relationship with your wife and your family. I sincerely hope that the counseling relationship you have with will bring you a measure of peace and good.

With prayerful best wishes, I am

Sincerely yours in Christ,

The Reverend Edward F. McGrath
Vicar Judicial and Delegate for the Sexual Misconduct Policy

bcc: The Very Reverend Michael Hoeppner
Mr. George Restovitch
Mr. John Broadwater
Mr. Mike Saffel

WC

October 23,1998

Dear Father McGrath,

I am writing to you to request an extension on our counseling sessions with . at _ Over the years and I have spent somewhere between $3,000.00 and $4,000,00 on counseling. At this time I am not even asking to be reimbursed for these past expenses. Instead I am asking the church to give us more time. The past 6 months are busiest season., Planting, cultivating, baleing, spraying, calving and harvesting. He hasn't had a chance to see for counseling. This isn't fair,

When I talked to you on the phone , I tried to make the point that even after 20 years, being raped is still a crime. You very abruptly stated that after that period of time has no recourse. Sorry, but a crime is still a crime and 20 years doesn't erase that.

You don't, can't even begin to know what this has done to As a child as a young man or as a father and husband.. He has blocked out all emotion. I wish I would have known about this crime 20 years ago. I know it is vindictive but I would have pressed charges against Father Curtis.

Not only should you extend the counseling time frame, but you should pay for the anti-depressants I have to take just to stay alive. The church is not treating us fair. My children were deprived of a father. Because Father Curtis stole self confidence and self worth, the only way he knows how to deal with us was to shut us out of his life.

I know this has to go before a board for approval. I hope and pray you will take responsibility for Father Curtis' actions.

I am requesting a letter explaining your decision and how you came to your conclusion.

Sincerely,

WC

RECEIVED NOV 16 1998

November 12, 1998

Diocese of Winona
% Reverend Edward F. McGrath
P.O. Box 588
Winona, MN 55987-0588

RE:

Dear Father McGrath:

I am forwarding a letter written to you by . dated October 23, 1998 requesting more counseling sessions for this family.

I received a copy of your 5-26-98 letter on 5-28-98 at
In that letter, you preauthorized therapeutic services for and any of their three children for a period of six months from when your 5-26-98 letter was received as well as any counseling sessions from the date of the formal complaint on 4-29-98.

Since 4-29-98, I have met with for seven therapy sessions. During our time together, we have worked on her issues with depression and she has been able to share feelings of frustration, guilt and fear regarding the behavioral patterns in her marriage and family life. Unfortunately, I have not seen or heard from him during that time period.

It's my professional opinion that additional therapy is therapeutically necessary for the is also requesting additional therapy sessions and it is her strong desire that will join her. As you know, is a farmer and the six months of therapy sessions did coincide with his busiest time of the year. The individual sessions for have helped her to decrease the feelings of depression and find some answers for the lack of intimacy between them. Unfortunately, there remains many issues that have not been dealt with.

WC

November 12, 1998
Page Two

As a therapist, I tried to wisely use my time with and not misuse the offer of unlimited sessions during the six months offered. Unfortunately, I do not feel that I was able to help with his issues or deal with the family issues as we had hoped. I respectfully request that you please consider additional sessions.

If you have any questions or need to talk with me, please call me at
Thank you in advance for your time and consideration into this request.

Sincerely,

WC

20 November 1998

Dear

Thank you for your letter of 12 November requesting authorization for payment for additional therapy for yourself and your husband through the offices of

I am pleased to extend authorization until 30 June 1999 for payment of sessions for either private or joint, and to include the children at the discretion of the therapist. I also authorize reembusement up to $500 to this date and to 28 February 1999 of antidepressant medication for not covered or not fully covered by insurance, with appropriate documentation of the expense from the pharmacy, clinic, or insurance company.

Regarding the issue of personal responsibility, I don't happen to think that bringing criminal charges is vindictive. That is the usual way to protect the community. I think what I pointed out in our telephone conversation is that the statute of limitations had run out in regard to the criminal activity in question. Obviously, as you pointed out, that does not change the nature of the crime, but it does affect criminal liability.

You asked for an explanation of my decision and how I come to this conclusion. I trust what follows will give you some insight into this decision.

The initial investigation of the complaint regarding William Curtis was done by Mr. John Vitek, then Chancellor of the Diocese of Winona. It was his determination, approved by Fr. Michael Hoeppner that there was good reason to believe the complaint had grounds and no good reason to contest the facts as reported in the complaint. Given the mental and physical condition of William Curtis, no direct interrogation of him in this matter could be accomplished. On the strength of the determinations of Fr. Hoeppner and Mr. Vitek, I made the initial decision to authorize payment.

The Diocese of Winona does not take responsibility for the criminal action of any employee, cleric, religious or lay person, since any criminal activity is acting outside of the scope of his or her employment. In the case of criminal sexual misconduct perpetrated by those in the employ of the Church, it is our policy and our desire to reach out pastorally to tend to the needs in recovery of persons affected by the conduct of a person employed by the Church. In that pastoral spirit we extend the offer of counseling assistance, subject to reasonable limitations. Even more fundamentally, we beg the Lord Jesus for the grace of the Holy Spirit to bring healing to those hurt by criminal sexual misconduct and affected by scandal.

WC

DIOCESE OF WINONA
PO BOX 588
WINONA, MINNESOTA 55987-0588

Pastoral Center
55 West Sanborn

Office of the Tribunal

Tel: 507/454-4643
Fax: 507/454-8106

Some months ago I had the opportunity to speak with your therapist, not concerning any confidential matters you may have communicated to her, but simply to get a sense of her professional standing and competence. I am confident in her personal and professional competence, and combined with the trust you place in her, I believe that you have found a good therapeutic relationship. That kind of confidence figures in my decision.

Important to my decision was the telephone conversation I had with you. You are correct that I cannot know the full effect of Fr. Curtis' misconduct has , yourself and your family. Yet I do believe I have some knowledge based on nearly 20 years of ministerial work which has included a significant amount of work with survivors of incest, rape (male and female), and persons affected by clerical sexual misconduct. My education and experience and my personality affect my decision and how I relate with people and their requests.

I do understand and appreciate your anger, indeed bitterness. All I ask of you, as I did over the telephone, is what is in your therapist's letter - some documentation that justifies the expense. When the independent auditors come each year, I have to be able to justify the expenditures which I authorized. I know this kind of thing is an imposition. I simply ask your understanding.

In all this I do believe the Diocese of Winona has been quite fair. If you do not believe so, then I respectfully suggest we meet and resolve the issue so you can make progress with a lighter heart. I deeply regret the way in which a priest of this diocese has harmed your husband. You folks have a special place in my prayer.

With prayerful best wishes for the coming season of Advent, I am

Sincerely yours in Christ,

Reverend Edward F. McGrath
Vicar Judicial

cc: Mr. John Broadwater, Director of Finance
Mrs. P. J. Thompson

→ file W. Curtis

W

In memory of our beloved brother
Rev. William Doran Curtis

Rev. William Doran Curtis, age 81, a priest of the Diocese of Winona, died Tuesday, April 10, 2001 at St. Elizabeth Hospital in Wabasha.

William Doran Curtis was born August 31, 1919 in Rockford, Illinois the son of Daniel and Marian (Doran) Curtis. He studied at Notre Dame in South Ben, Indiana from 1938 to 1940. He studied philosophy at Notre Dame University from 1940 to 1943. From 1943 to 1945, he studied theology at Holy Cross College in Washington, DC and from 1945 to 1947 at St. Thomas Seminary, Denver Colorado. He was ordained a priest of the Diocese of Winona on May 3, 1947 at St. Elizabeth's Hospital in Wabasha, Minnesota by Most Rev. Leo Binz, D.D., Bishop of Winona.

Father Curtis served as an assistant at St. Thomas Pro Cathedral in Winona from 1947 to 1950. He was an assistant at St. John's in Rochester from 1950 to 1952 when he was appointed pastor at Fountain and Wykoff. He was pastor at Fountain, Wykoff, Jasper, Hokah, Brewster, Albert Lea, Mapleton, and Good Thunder. He served as an US Air Force Chaplain, spending time in Japan. He had also served as chaplain/moderator at Worthington Jr. College and Newman Club at Winona State Teachers College until 1950. He was selected by the American Legion as its National Chaplain, serving one term in the 1960's. He contributed a regular article in the "Courier", the official paper of the Diocese of Winona, entitled "Our Positive Catholic Faith".

Father Curtis is survived by one sister, Dorothy Kearney, Silver Springs, MD; nieces and nephews and cousins including Henry Doran of Rochester and Most Rev. Thomas Doran, Bishop of Rockford, Illinois. He was preceded in death by one brother, Daniel Curtis and one sister, Jane Anderson.

The Diocese of Winona Funeral Mass will be offered on Monday, April 16, 2001 at 11:00 am st St. Elizabeth's Hospital Chapel in Wabasha with Bishop Bernard Harrington officiating. Visitation will be one hour before the Mass. A Mass will also be offered at St. Teresa's Parish in Mapleton on Monday April 16, 2001 at 4:30 pm with Revs. Gerald Conway and Joseph Mountain officiating. Visitation will be one hour before Mass. Interment will be in Calvary Cemetery at Mapleton. Military rites will be performed by the American Legion Post #475.

WC

Name:
Address:
City/State/Zip:
Work Phone:
D.O.B:
Team Members: Rev. Michael Hoeppner, PJ Thompson
Advocate:
Mtg. Location:

Tuesday, February 15, 2005

Fr. Hoeppner opened the meeting with brief introductions.
We are here on behalf of the church to listen to your story, Anytime we hear that someone suffers from misconduct of any kind, the church is sorry that you have had gone through such a difficult experience in your life. We always want to reach out to people who are hurting and we are sad when we learn that you are hurting today. So, we have come to listen and already spoken to you and is here for you today as well. We are all here to help and to see what it is you want to tell us. So, can you just begin and let us know what it is happened....
Well, I was never gonna do this but my health is, ahh --- I have incurable Hepatitis C you know... I didn't think I'd ever have a family but, I have a daughter and boy and I look at them every day and I have to take care of them any way I can.

Maybe, you can take us to the time when you talked about earlier. I believe you talked to and Mrs. Thompson already about a time you say going back to a time you were around .

I guess I'm going back from age 11. I came from a Catholic family - we lived in mean the whole family. I have two cousins the same as I am and points to self) was the only one that became an alter boy.

This was down in
I lived on a farm just outside of .

And so you were an alter boy?
OK - how I became an alter boy - we were always to church and to catechism on Saturday.
How I learned it was watching all the others...
My grandma thought that was wonderful. Me being an altar boy.
I made mass a few times while we were on the farm...
Then, I think later on. I think I was about we moved into
My dad was a carpenter and he worked in
I would be an alter boy on Sundays and then during the week.
That's - for what I can remember, that's when it started.
After everyone left - I was the last altar boy there with Fr. Curtis.
Still to this day I can 't remember his first name.

WC

You know - we'd be back in the Sacrament place...

The sacristy?
Yeah, the sacristy. It would first start when he would hold me –

You say he would hold you, can you be more specific. How did he hold you,
...uh, well his arms around me, just standing there and he would say I have nice skin.
I go out to deliver my mail and try to think about it and for some reason I can't think about it.
That went on for a month or two - it's hard to know.
As time progressed...he would start holding me and then went to rubbing on my back and then down there...

Can you show us or tell us what you mean?
Well, then down there...my buttocks.

Take your time. We know this is difficult but what you bring out is helpful and healthful.
As far as the year - can you remember what year this would be?
It would have to be around 1960 or 1959
This is when I was

It began then, in your recollection - how long did this go on?
This went on until 1962.
We moved out to finally got away.

Now we have to go back...um...
It kept on like that - I was only in the priest's house one time.
For some reason the housemaid was there.
It always otherwise happened in the church sacristy.
It happened, you know - all kinds of rubbing - all over the front and to my genitals...
Then, I would get aroused.
I would ask the other boys - does father ever hug you or touch you?
They told me that they would just push him away.
For some reason that didn't work for me.
I tried that - it didn't work.
I don't know if they told their parents, which helped them out.
I didn't want to stop being an alter boy - because that was the only thing I had going for myself at that time.

So, no one else in your family was an altar boy or...

Every time I would see grandma and my aunts they thought it was great that I was an alter boy.
They'd come to our church and we'd have family picnics.
I was getting frustrated and so I told my mother - that he was touching me all over.
My mother said, "You're lying - you just don't want to be an alter boy anymore." She said, "If you ever tell anybody what you said, you'll never be able to live in this house again."

Everything pretty much revolved around grandma..she was pretty great - but I couldn't tell her.
I would still do mass during the week -
I started wetting the bed at 12 years old.
It seemed like Fr. Curtis would go to different people's houses for supper - like during the week.
I don't really know what was going on but he would stop over every once in a while just to visit.
My mother thought I had a problem with lying -
and maybe if I spent more time with him I wouldn't say those kinds of things about him.
The counselors said I was some kind of scape goat for my family.
My family would leave me home with Fr. Curtis.
I would be sitting in the chair watching TV and he would sit beside me and he would start rubbing my leg. He never did make me rub him, though.
I don't remember how many times that happened - it happened 3 or 4 times from what I can remember.
Anyway - I started wetting the bed at 12.
I started stealing cigarettes, cigars, candy, pop, money and then I'd share the stuff with my friends. Then I started stealing liquor - I didn't like that so it didn't do me much good.
Then, I'd smoke cigarettes before I went to serve mass.
The other kids would say, "Oh has been smoking again."
There were a few times I'd wet the bed and smell like urine - so I'd smell bad. But that didn't help.
They had to be when I was 12 or 13.

When you say, that didn't help - what do you mean? Did you hope it would keep him away?
It didn't help...he would still hold me and hug me and tell me I didn't have to do things like that.
I was still considered in my immediate family to be the main liar...all the time.
When I was 13 - and all my report cards until then, were excellent work...then, well then in 7th grade it went down to D's and F's and I flunked the 7th grade. I was the only one in 7th grade that flunked – that was just terrible. I think it was right at the same time we moved out to and then I started 7th grade all over again. I was older - it didn't go very well. I got very low grades. I stumbled through 7th, 8th and 9th grades...then it would be we moved to and I only went to only 4 months. I quit school and just couldn't do it anymore. I never did get my high school diploma - I tried. I never got my GED...it has hurt me in getting my promotion at the post office.

I have over 20 years in the Post Office now.
I used to work construction - but got together with my wife in 1985 and went back to the post office.

Then we went to and got away from it and I could tell that I was different.
I felt different, I thought of myself different around the family. But, my mother didn't believe be about nothin', she even told my wife I have now that I was a liar.

My dad had ropes, belts, willow sticks and he beat me around.
It was often...even before all this.
If I got locked in my room or anything.

After I went back to to visit, maybe find a job and see my friends. That was when I was 17.

So – it sounds like you were on your own...
(Nods, yes) I started school at 17 and then turned 18. After that I was on my own and I didn't come back home until that fall. I think I had my draft notice then. I never saw Fr. Curtis after that.

I never heard anything said until my father's funeral.
Dad died before mom - I guess I don't even remember what year it was.
Yeah, I guess about then.

You said you heard something at his funeral?
We were sitting around at my mother's house and my parent's best friends from and were sitting around having a few cocktails...so anyway we're just talking and having a good time. Then one of them said something like, "Did you hear what happened to Fr. Curtis?...they transferred him to cause he was abusing little boys." My mom, well
her jaw dropped and she said to me, "That didn't happen to you."

My mother drank quite a bit before that, but then after that day...It took about 8 months to drink herself to death. When she got up in the morning she'd pour herself a glass of vodka and add a little milk.

So, you say your mother had some drinking issues before your father died?
Oh yeah...it was pretty bad along in there though.

I guess I still run a dysfunctional family because of my moods. My kids are good kids though.
One is on the A honor roll and one is on the B honor roll.
As far as my depression and moods - the language I've taught them...well, it ain't the best.
My 15 year old boy is starting to talk like me.
It's like I'm a split personality.
When I go out in the public, I'm a good guy.

I know I spent a ton of money on co-payments. I was reading in a magazine and was called in for a consultation in about April or May of 2002 and went through all the tests. They grade your liver at levels of 3 and 4. The alcohol does the liver in. There are certain medications you can't take for pain. I did the one treatment for a whole year - the virus went away for a whole year..but then came back. I'm trying to work 8 hours a day - I use to work 10 to 12 hour days six days a week. I'm a real good worker, you know. When I started the second treatment, well, I still can't do overtime.

It sounds like you've had a lot of things to deal with. In terms of the hugging and touching... could you go through that one more time for us?
Well, it was usually rubbing on my penis and then I'd get an erection - and that's how I learned

about ejaculation. He would do that to me - but, there wasn't never any penetration. No oral sex. Nothin' ever like that.

As difficult as this is, we want you to know that we appreciate you doing this. As I said earlier, we heal through telling our hurt to others - through the mouth, talking about this. We're working really hard these days to help the best way we can to give people an opportunity to talk about their hurts and things that have caused them pain in their lives. You spoke a little bit about coming in because you wanted to deal with this and get better. How can we help you heal?
As far as the counseling - it takes a lot of my time. You know, getting time off work and stuff. And I didn't go to get an attorney...I mean I don't need to do I? I mean I just came here...

Have you talked to anyone professionally, like a counselor, on this issue?
No, I haven't told nobody until now. I haven't been counseling on this issue...no, no –

I have had meetings with two psychiatrists –
Well, the way we get through this is to talk to professional counselors because they can share their expertise in helping you get through your feelings and give you ways to cope with the hurt, the anger. Think about that.

Again, our process is to take the time first, today to listen to what you have to tell us. As we explained, Mrs. Thompson has taken down your statement - and that is your statement. She'll send it to you and you can make any corrections or add things you may have forgotten to say and we'll take your statement back to the bishop so that he can hear what has happened in your life. (mentions that she recommended that see a family counselor about this issue to deal with the hurt and pain)...that would be something that would help you and could make a difference in your family.
"The person I recommended would be a family counselor"
Well – my wife doesn't know anything about this and I know or have come to understand what really brought me to do this was that I was in so much pain...it was like a whole new round of narcotics. I wasn't high or anything. I just felt like I said - you better get your life straightened out before you die...ya know.

Our spiritual dimension...is so important - how are you with God.
I don't go to church very often. My wife is Catholic and my children are Lutheran...
I guess we don't go too often, because we always *had* to go.

Well, just know that every time we feel apart from God, God will never leave us or make us go it alone. There's hope in the Spirit too. It's very easy to get OK with the church again. We have the sacrament of reconciliation. That's always available for you - there's help available to take those steps too. Our mouth and ears get going to God again...and we begin talking to God again.
My daughter goes to Catholic School. I'm not a member where goes...

Were you ever married more than once?

WC

Um...I think I talked to a Fr. Mike there.

Well, those are things that can be approached later as well. Right now, is there anything else that you'd like us to know before we close today?
No, I think I told you everything I can. I mean - I just was this to be better.

As I told you – we want that for you as well. We'll carry our process through and send you a copy of your statement. Once you see it offered to review it and go through it as well), just sign it and send it back to us. We will be in touch with you. Again, it is always a positive step when you talk about your hurt and we know that this wasn't easy but you have three people in this room that are here to help you the best way we can.

(Mrs. Thompson clarified that the typed statement may have some paraphrasing and would include as much of the interview questioning as possible. The statement parts were most critical for recording purposes.)

Fr. Hoeppner led the group in prayer.
Meeting ended at 5:06 p.m.

Respectfully submitted,

PJ Thompson, Corrdinator
Pastoral Care Assistance Office

cc:
Rev. Michael Hoeppner

I have read this statement as typed during my interview at the I have made any/all necessary additions and corrections.

_____ _____
Signature Date

Note: Please return in the self-addressed envelope.

From: Gerald Kosse <pastor@triparishmn.org>
Sent: Tuesday, February 18, 2014 2:35 PM
To: Colletti, Msgr. Richard
Subject: Bulletin article on the sexual abuse by priests
Attachments: DOW Child Sexual Abuse Policy Information with the names of the four priests.docx

Dear Msgr. Richard Colletti,

Here is the article that I revised which I will insert in a future bulletin with the names of the four priests that served at St. Joseph, St. Leo, and St. Martin. I did not translate it into Spanish as it did not affect them. Again, a parishioner approached me saying that we should name them as they served in the three parishes. No one has so far come to me and spoke to any abuse by these four priest.

I will wait for your response.

Thanks!

Msgr. Gerald Kosse

Diocese of Winona - Child Sexual Abuse Policy Information

The Diocese of Winona will provide a prompt, appropriate and compassionate response to reporters of sexual abuse of a child by any the following priests, Fr. Sylvester Brown, Fr. Robert Taylor, Fr. William Curtis, and Fr. Richard Hatch, who have been accused of sexual abuse and who served in our three parishes of St. Joseph, St. Leo, and St. Martin, and by any other diocesan agent (employees, volunteers, vendors, religious or clergy). Anyone wishing to make a report of an allegation of sexual abuse should call the Victim Assistance Coordinator at (507)454-2270, Extension 255. A caller will be asked to provide his or her name and telephone number. Individuals are also encouraged to take their reports directly to civil authorities. The Diocese of Winona is committed to protecting children, young people and other vulnerable people in our schools, parishes and ministries. The diocesan policy is available on the diocesan web site at www.dow.org under the Safe Environment Program. If you have any questions about the Diocese of Winona's implementation of the Charter for the Protection of Children and Young People, please contact Peter Martin by calling (507)858-1264 or email pmartin@dow.org.

Procedimientos diocesanos para hacer frente al abuso sexual de menores
La Diócesis de Winona se ha comprometido a proteger a los niños, los jóvenes y otras personas vulnerables en nuestras escuelas, parroquias y actividades apostólicas. Tenemos un cuidado especial y la intención permanente de atender eventuales víctimas de abuso sexual y sus familias. Para informarnos sobre alegaciones actuales de abuso sexual por parte de miembros del clero o empleados laicos o voluntarios en la Diócesis de Winona contacte: (507)454-2270, Extensión 255 Víctimas de abuso sexual, además de contactar a las autoridades civiles, se les pide de dirigirse a la

diócesis para recibir asistencia pastoral. El Coordinado de Asistencia a la Victim le proveerá tal asistencia.

http://www.dow.org/Departments/Life/SafeEnvironmentProgram.aspx

William Doran Curtis

Status: Deceased

DOB: 8/31/1919 in Rockford, Illinois Parents: Daniel & Marian (Doran) Curtis

DOD: 4/10/2001

Education:
1933 -1937 – Attended York Community H.S.
1938 -1943 – Attended Notre Dame Univ.
1943 -1945 – Attended Holy Cross College, Washington DC
1945 -1947 – Attended Saint Thomas Seminary, Denver, Colorado

Ordained 5/3/1947 at Saint Elizabeth Hospital in Wabasha by Most Rev. Leo Binz

Assignments:

9/1/1947 - Parochial Vicar for Saint Thoms Pro Cathedral in Winona

9/1/1947 - Chaplain for Newman Center in Winona

9/1/1950 - Parochial Vicar for Saint John in Rochester

8/5/1952 - 5/15/1953 - Pastor for Saint Lawrence O'Toole in Fountain, Saint Kilian in Wykoff

/1953 - Chaplain United States Air Force (1st Lt.)

4/2/1956 - Pastor for Saint Lawrence O'Toole in Fountain, Saint Kilian in Wykoff

10/30/1958 - Pastor for Saint Joseph in Jasper

7/28/1965 - Pastor for Saint Peter in Hokah

3/15/1966 - Pastor for Sacred Heart in Brewster

3/15/1966 - Chaplain/Moderator Worthington Junior College in Worthington

8/21/1968 - Pastor for Saint Theodore in Albert Lea

1/28/1976 - Pastor for Saint Teresa in Mapleton

7/1978 - Region 9 Ecumenical Commission of Minnesota Council of Churches

6/28/1984 - Pastor for Saint Joseph in Good Thunder - in addition to above

6/30/1989 - Retired - residence in Mapleton

4/10/2001 - Died at Saint Elizabeth Hospital in Wabasha

4/16/2001 - Mass of Christian Burial at St Elizabeth Hospital Chapel with Most Rev. Bernard Harrington officiating.