

**CARL WATCHER**

**PERSONAL RECORD OF REV.**

Edw  
(First Name)

Edward  
(Middle Name)

Wachter  
(Family Name)

(CONFIDENTIAL)

Father's Name Andrew Wachter

Mother's (Maiden) Name Maria Heilig

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

Present Citizenship U.S.A.

If Naturalized, Date and Place —

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

College—Dates and Places Mt Angel 1931-36

Seminary—Dates and Places St Edwards 1936-39

Post-Graduate Work—Dates and Places —

Degrees—Dates and Places BA

Ordination—Date and Place May 3 1939

Ordaining Prelate Bishop Howard

Ordained for What Archdiocese or Community Portland

If Incardinated in Archdiocese of Portland, Date —

If Not Incardinated, Date of Arrival in Archdiocese —

What Foreign Languages Can You Speak? German

Name and Address of Nearest Relative or Friend Andrew Wachter - Mt Angel Res

List of Ecclesiastical Dignities and Date of Reception —

State Any Special Work or Assignment and Give Dates —

(Over)

**CONFIDENTIAL**



**ACTION TAB**

To: Mary Grant Date 10/28  
From: Berglund

- |  |   |
|--|---|
| <input type="checkbox"/> FOR YOUR COMMENTS       | <input type="checkbox"/> FOR YOUR INFORMATION   |
| <input type="checkbox"/> FOR YOUR APPROVAL       | <input type="checkbox"/> NOTE & RETURN          |
| <input type="checkbox"/> TAKE APPROPRIATE ACTION | <input checked="" type="checkbox"/> NOTE & FILE |
| <input type="checkbox"/> CALL ME                 | <input type="checkbox"/> FOR YOUR SIGNATURE     |
| <input type="checkbox"/> SEE ME                  | <input type="checkbox"/>                        |

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

**RECEIVED**  
1992 OCT 28

ARCHIVED  
ARCHDIOCESE OF PORTLAND  
14-10-1992

**CONFIDENTIAL**



CONFIDENTIAL

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

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

TO PARENTS OR GUARDIANS

1933 - 1934

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

MT. ANGEL COLLEGE & SEMINARY

ST. BENEDICT, OREGON

1st Quarter *E. D. Brown*

2d Quarter *W. H. ...*

3d Quarter *W. J. ...*

*Alvin ...*  
Director of Studies

*Lee ...*  
Seminary Director

Report of

*Walter ...*

*June* Year

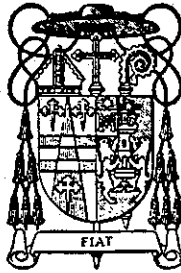
Key to Grades

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

SEMINARY COURSE

Collegiate Department

CONFIDENTIAL



**GERALDUS**  
 GRATIA DEI ET AUCTORITATE APOSTOLICAE SEDIS  
 EPISCOPUS SEATTLENSIS

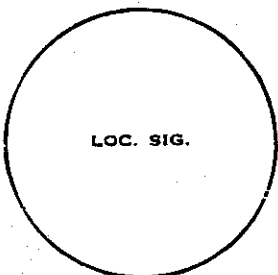
Universis et Singulis, ad quos praesentes litterae  
 pervenerint, testamur Nos die 26 mensis Maii anno 1938,  
 dilectum Nobis in Christo Carolus Eduardus Wachter, Portlanden. in Oregon  
 in Nostra Cathedrali Seattlensi  
 servatis rite servandis iuxta S.R.E. ritum ad  
Subdiaconatum  
 in Domino promovisse et ordinasse.

In quorum fidem has litteras expedire iussimus.

Servatis in reliquo de iure servandis.

Contrariis quibuscumque non obstantibus.

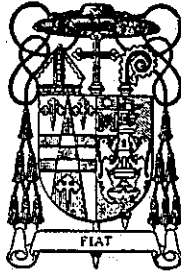
Datum ex aedibus cancellariae Nostrae, sub signo sigilloque Nostris, ac Cancellarii Nostri subscriptione,  
 anno Domini millesimo nongentesimo 38, die vero 14a mensis Martii



*Geraldus Schaughency*  
 EPISCOPUS SEATTLENSIS

*Joseph Dougherty*  
 CANCELLARIUS

DE MANDATO EXCMI AC REVMI EPISCOPI



**GERALDUS**

GRATIA DEI ET AUCTORITATE APOSTOLICAE SEDIS  
**EPISCOPUS SEATTLENSIS**

Universis et Singulis, ad quos praesentes litterae

pervenerint, testamur Nos die 24 mensis Sept. anno 19 38,

dilectum Nobis in Christo Carolus Eduardus Wackter, Portlanden. in Oregon

in Nostra Cathedrali Seattlensi,

servatis rite servandis iuxta S.R.E. ritum ad

Diaconatum

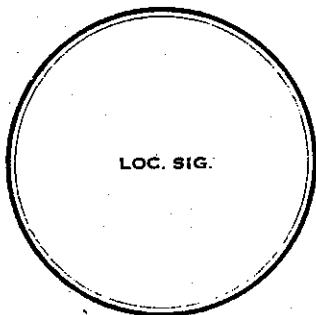
in Domino promovisse et ordinasse.

In quorum fidem has litteras expedire iussimus.

Servatis in reliquo de iure servandis.

Contrariis quibuscumque non obstantibus.

Datum ex aedibus cancellariae Nostrae, sub signo sigilloque Nostris, ac Cancellarii Nostris subscriptione,  
anno Domini millesimo nongentesimo.....38....., die vero.....14a..... mensis Mar' 11



*Geraldus Wackter*  
.....  
EPISCOPUS SEATTLENSIS

*Joseph Dougherty*  
.....  
V-CANCELLARIUS

Testimonium Ordinationis  
16.500.1038

DE MANDATO EXCMI AC REVMI EPISCOPI

**CONFIDENTIAL**

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

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

Very Reverend Rector:

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

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

Carl Edward Wachtel.

CONFIDENTIAL

# CONFIDENTIAL

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

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

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

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

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

and these sacred Gospels which I touch with my hand.

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

Thomas C. O'Sullivan, S.S.  
Rector, St. Edward's Seminary

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

Carl E. Hachter

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

May 2, 1939

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

Reverend and dear Father:

Complying with the requirements of Canon 993 of the Code of Canon Law, that before a young man receive sacred orders his name be published in his parish church or in other churches, as the Ordinary may decide, may I respectfully request you to announce in your church that

CARL EDWARD WACHTER is a candidate to receive PRIESTHOOD.

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

May I also request you to add the customary warning that

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

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

Gratefully yours in Christ,

*Thomas C. Mulligan, S.D.*  
Rector, St. Edward's Seminary  
By order of the Most Reverend Bishop

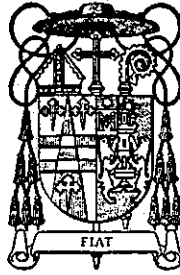
In compliance with the requirements of Canon Law, announcement was made in St. Mary's Church, Mount Angel, Oregon,  
(place)

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

is a candidate to receive Priesthood.

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(signed) Father [Signature]



Litt. Testimoniales  
Saec. - Form 13

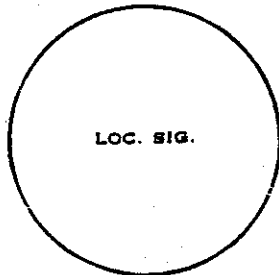
**GERALDUS**  
GRATIA DEI ET AUCTORITATE APOSTOLICAE SEDIS  
**EPISCOPUS SEATTLENSIS**

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

Servatis in reliquo de iure servandis.

Contrariis quibuscumque non obstantibus.

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



*Handwritten signature of Geraldus*

EPISCOPUS SEATTLENSIS

*Handwritten signature of the Cancellarius*

V. CANCELLARIUS

DE MANDATO EXCMI AC REVMI EPISCOPI

**CONFIDENTIAL**

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

LITTERAE TESTIMONIALES  
Rectoris Seminarii

Omnibus has visuris salutem in Domino.

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

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

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

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

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

Report of Carl Edward Waehler

Class First Theology for term ending Jan. 31, 1936

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

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

*William S. Morris S.S.*  
 Registrar

**CONFIDENTIAL**

**ST. EDWARD'S SEMINAR**

KENMORE UNIVERSITY STATION  
SEATTLE, WASHINGTON

Report of Carl E. Wachter

Class First Theology for term ending June, 1936

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

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

William S. Morris S.S.  
Registrar

**CONFIDENTIAL**

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

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

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TO PARENTS OR GUARDIANS

1934-1935

MT. ANGEL COLLEGE & SEMINARY

ST. BENEDICT, OREGON

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

*Edward D. Howard*  
1st Quarter

Report of

Wachter, Carl

Senior Year

SEMINARY COURSE

Collegiate Department

*Vincent Foppert*  
Rector

*James Kessler*  
Registrar

Key to Grades

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

CONFIDENTIAL

St. Benedict's Abbey

MOUNT ANGEL, OREGON

P. O. ST. BENEDICT, OREGON

CONFIDENTIAL

March 11-1933

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

Most Rev. and Dear Archbishop,

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

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

Sincerely in the Holy Spirit,  
L. R.

March 15, 1933.

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

My dear Father Walsh:

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

With all good wishes,

Yours sincerely in Christ,

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

**CONFIDENTIAL**

July 22, 1935.

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

Dear Mr. Wachter:

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

Very truly yours in Christ,

S e c r e t a r y .

CONFIDENTIAL

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

Jan. 2nd 1936

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

Father Alcuin Heibel O.S.B.  
Pastor.

DATE.....

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

REVEREND AND DEAR FATHER:

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

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

In compliance with this instruction I ask you to furnish the required information concerning Mr. Carl Wachter a resident of your parish and a student for this diocese, and to follow in your answers the enclosed questionnaire drawn up by the Sacred Congregation itself.

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

I am, Reverend and dear Father,

Faithfully yours in Our Lord,

+ *Edmund D. Howard*  
*Archiepiscopus Portlandensis*  
*in Oregon*

CONFIDENTIAL

Name of Student Carl Wachter

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

Parish St. Mary's

Place Mount Angel, Ore.

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

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

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

CONFIDENTIAL

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

Date of report *Nov 5 1936*

Signature of pastor *Father Alcuin BB*

(SPECIAL REMARKS MAY BE ADDED ON NEXT PAGE)

Parish Seal.

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

**CONFIDENTIAL**

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

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

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

Signed at St. Edwards' Seminary  
Seattle, Washington, on Jan. 20, 1937.

Carl E. Wachtel.

CONFIDENTIAL

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

April 19, 1937

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

Your Grace:

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

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

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

With all cordial greetings, I beg to remain

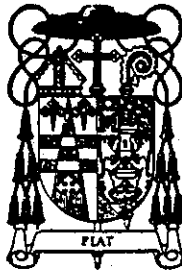
Your devoted servant in Christ,

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

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

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

CONFIDENTIAL



## GERALDUS

GRATIA DEI ET AUCTORITATE APOSTOLICAE SEDIS  
EPISCOPUS SEATTLENSIS

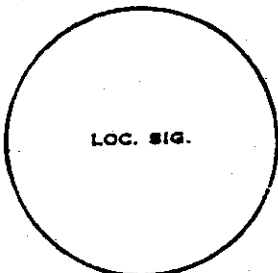
Universis et Singulis, ad quos praesentes litterae  
pervenerint, testatur Nos die 22 mensis Maii anno 1937,  
dilectum Nobis in Christo CAROLUM EDUARDUM WACHTER, clericum  
Archidioecesis Portlandensis in Oregon,  
in Sacello Seminarii S. Eduardi Seattlensis \_\_\_\_\_,  
servatis rite servandis iuxta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

In quorum fidem has litteras expedire iussimus.

Servatis in reliquo de iure servandis.

Contrariis quibuscumque non obstantibus.

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



+ *Geraldus Murray*  
EPISCOPUS SEATTLENSIS

*Joseph Dougherty*  
CANCELLARIUS  
DE MANDATO EXCMI AC REVMI EPISCOPI



**GERALDUS**  
GRATIA DEI ET AUCTORITATE APOSTOLICAE SEDIS  
**EPISCOPUS SEATTLENSIS**

---

Universis et Singulis, ad quos praesentes litterae  
pervenerint, testamur Nos die 21 mensis Maii anno 1937,

dilectum Nobis in Christo CAROLUM EDUARDUM WACHTER, subditum  
Archidioecesis Portlandensis in Oregon,  
in Sacello Seminarii S. Eduardi Seattlensis,

servatis rite servandis iuxta S.R.E. ritum ad

Primam Tonsuram

in Domino promovisse et ordinasse.

In quorum fidem has litteras expedire iussimus.

Servatis in reliquo de iure servandis.

Contrariis quibuscumque non obstantibus.

Datum ex aedibus cancellariae Nostrae, sub signo sigilloque Nostris, ac Cancellarii Nostri subscriptione,  
anno Domini millesimo nongentesimo.....37....., die vero 21a mensis Maii.....

LOC. SIG.

+ *Geraldus Shang*

EPISCOPUS SEATTLENSIS

*Joseph Dougherty*

CANCELLARIUS

DE MANDATO EXCMI AC REVMI EPISCOPI

Testimonium Ordinationis

Form. 16

**CONFIDENTIAL**

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

Report of Wachter, Carl E.

Class II Theology for term ending June, 1937

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

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

William S. Morris S.S.  
 Registrar

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# PROFESSIONIS FIDEI ET IURISIURANDI FORMULA

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

Ego, N.N., *Carolus Eduardus Huchter*

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

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

Item firmiter amplector ac recipio omnia et singula, quae ab inerranti Ecclesiae magisterio definita, adserta ac declarata sunt, praesertim ea doctrinae capita, quae huius temporis erroribus directo adversantur. Ac primum quidem Deum, rerum omnium principium et finem, naturali rationis lumine per ea quae facta sunt, hoc est, per *visibilia* creationis opera, tamquam causam per effectus, certo cognosci, adeoque demonstrari etiam posse, profiteor. Secundo: Externa revelationis argumenta, hoc est, facta divina, in primisque miracula et prophetias admitto et agnosco tamquam signa certissima divinitus 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.

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

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

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

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

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

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

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

Subscribitur Carolus Edwardus Haakster  
Ex loco Seminarium Sancti Edwardi Seattlensis  
Die 19<sup>a</sup> mensis Maii A.D. 1938

Iuramentum rite coram nobis emissum testatur.

N. Thomas C. Mulligan, S.D.  
Episcopus (vel Delegatus <sup>ARCHI-</sup>Episcopi) Portlandensis in Oregon.

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

#### REMARKS

1. The Profession of Faith is made and the Oath taken before the *Ordinary* of the place or his *Delegate* by:
  - a) the Vicar General,
  - b) the Diocesan Consultors,
  - c) the Censor of books,
  - d) Pastors,
  - e) Confessors and Preachers before they receive the faculty to exercise their functions,
  - f) Clerics called to Subdeaconship,
  - g) Superiors and Professors in the Grand Seminary.(Cf. C. 1406 et Motu Prop. Pii PP. X., Sept. 1. 1910.)
2. When several take the Oath at the same time, one may read the formula aloud; at the end each one, placing his hand on the gospels reads the words "Haec omnia spondeo," etc., and signs his name. (S. C. Consist. Oct. 25, 1910.)
3. The document is to be kept in the safe of the diocesan curia.

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

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

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

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

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

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

St. Edward's Seminary, Seattle, Wash.

Sept. 18, 1938.  
Signed to and signed in my presence  
this 18<sup>th</sup> day of September, 1938, in St. Edward's  
Seminary, Seattle. Thomas C. Mulligan, S.J.  
Rector, St. Edward's Seminary, Seattle.

Carl Edward Hachter

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

September 20, 1938

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

Dear Reverend Father:

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

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

Trusting that this letter will satisfy, I am,

Sincerely in Christ,

*Father Alcuin Heibel O.S.B.*

Father Alcuin Heibel, O.S.B.

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

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

Ego, *Carolus Edwardus Kachter*,

habens simplex domicilium, at non originem, in archi-  
dioecesi *Portlandensi in Oregon*  
coram Domino voveo ac juro in eadem <sup>archi-</sup> dioecesi me  
perpetuo manere velle. Sic me Deus adjuvet et  
haec Sancta Dei Evangelia quae manibus tango.

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

*Carolus Edwardus Kachter*

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

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

*Thomas C. Sullivan, S.S.*  
Rector Seminarium Sti. Eduardi

SEMINARIUM SANCTI EDUARDI

Seattle, Washington

JURIS JURANDI FORMULA

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

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

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

In quorum fidem subsigno,

Carolus Edwardus Wachter

Datum Seattle Die 19<sup>a</sup> Maii A.D. 1938

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

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

Die 19<sup>a</sup> Maii, A.D. 1938

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

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

Very Reverend Rector:

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

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

Carl Hachter.

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

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

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

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

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

St. Edward's Seminary, Seattle, Wash. April 23, 1938

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

Thomas C. Mulligan, S.S.

Rector, St. Edward's Seminary, Seattle.

Carl Edward Sta chter

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Name of Student Carl Wächter

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

Parish St, Mary's

Place Mount Angel, Ore.

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

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

1. Has the seminarian been regular and devout in performing his exercises of piety, namely, meditation, assistance at Mass, visits to the Blessed Sacrament, and the recitation of the Rosary?  
Yes
2. Has he gone to Confession and Holy Communion frequently and devoutly?  
Yes
3. Does he assist in the sanctuary at divine services and carry out his functions attentively and religiously?
4. Is he zealous in teaching Christian doctrine during vacation? (If a seminarian has not yet been assigned to the work of catechizing, this should be done before he is promoted to Sacred Orders.)  
He has not had an opportunity
5. Has he shown zeal and interest in promoting divine worship and in working for the good of souls, and has he a liking for the exercise of sacred functions?  
As far as he has had an opportunity
6. To what studies is he especially inclined and does he pursue them diligently?  
-----
7. Does he read irreligious or immoral papers, periodicals or books?  
-----
8. Has he worn the clerical garb during vacation?  
No
9. Was he employed during vacation?  
Yes
10. What was his specific employment?  
Worked on the home farm and for the Benedictine Fathers

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

Date of report Jan. 3. d 1938

Signature of pastor

*Father Alcum OSB*

(SPECIAL REMARKS MAY BE ADDED ON NEXT PAGE)

Parish Seal.

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

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

*Wachter*

April 29, 1938

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

Your Grace:

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

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

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

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

With all cordial good wishes, I remain

Your devoted servant in Christ,

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

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

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

Very Reverend Rector:

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

Signed at St. Edward's Seminary, Seattle, Wash.,  
on June 4, 1938.

Carl Edward Hachter.

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ST. EDWARD'S SEMINARY

KENMORE, UNIVERSITY STATION  
SEATTLE, WASHINGTON

Report of Carl Wacater

Class Fourth Theology for term ending Jan 1939

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

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

William E. Morris S.S.  
Registrar

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# Archidiocesis Portlandensis in Oregon

## PROFESSIONIS FIDEI ET IURISIURANDI FORMULA

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

Ego, N. N., *Carolus Haaketer*

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

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in Sanguinem, quam conversionem Catholica Ecclesia Transsubstantiationem  
allat. Fateor etiam sub altera tantum specie totum atque integrum Christum,  
atque Sacramentum sumi. Constanter teneo Purgatorium esse, animasque ibi  
vivas fidelium suffragiis iuvari. Similiter et Sanctos una cum Christo regnantes  
sanctos atque invocandos esse, eosque orationes Deo pro nobis offerre, atque  
in Reliquias esse venerandas. Firmiter assero imagines Christi, ac Deiparae  
per Virginis, nec non aliorum Sanctorum habendas et retinendas esse, atque eis  
debitum honorem ac venerationem impertiendam. Indulgentiarum etiam potestatem  
Christo in Ecclesia relictam fuisse, illarumque usum Christiano populo maxime  
utilem esse affirmo. Sanctam, Catholicam et Apostolicam Romanam Ec-  
clesiam, omnium ecclesiarum matrem et magistram agnosco, Romanoque Pontifici,  
in Petri Apostolorum Principis successori, ac Iesu Christi Vicario veram oboed-  
ientiam spondeo ac iuro. Caetera item omnia a sacris Canonibus et Oecumenicis  
Conciliis, ac praecipue a sacrosancta Tridentina Synodo, et ab oecumenico Con-  
cilio Vaticano tradita, definita ac declarata, praesertim de Romani Pontificis Pri-  
vilegio et infallibili magisterio, indubitanter recipio atque profiteor; simulque con-  
tra omnia, atque haereses quascumque ab Ecclesia damnatas et reiectas et ana-  
thematizatas, ego pariter damno, reiicio, et anathematizo. Hanc veram Catholicam  
Ecclesiam, extra quam nemo salvus esse potest, quam in praesenti sponte profiteor et  
constanter 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, quan-  
tum in me erit, curaturum, ego idem N. spondeo, voveo ac iuro.

**Item firmiter amplector ac recipio** omnia et singula, quae ab in-  
fallibili Ecclesiae magisterio definita, adserta ac declarata sunt, praesertim ea doc-  
trinae capita, quae huius temporis erroribus directo adversantur. Ac primum qui-  
bus Deus, rerum omnium principium et finem, naturali rationis lumine per ea  
quae facta sunt, hoc est, per *visibilia* creationis opera, tamquam causam per ef-  
fectus, certo cognosci, adeoque demonstrari etiam posse, profiteor. Secundo: Ex-  
tra revelationis argumenta, hoc est, facta divina, in primisque miracula et prophe-  
ciae admitto et agnosco tamquam signa certissima divinitus ortae christianae Re-  
ligionis, eademque teneo aetatum omnium atque hominum, etiam huius temporis,  
intelligentiae esse maxime accommodata. Tertio: Firma pariter fide credo, Eccle-  
siam, verbi revelati custodem et magistram, per ipsum verum atque historicum  
Christum, cum apud nos degeret, proxime ac directo institutam, eandemque super-  
iorum, apostolicae hierarchiae principem eiusque in aevum successores aedifica-  
vit. Quarto: Fidei doctrinam ab Apostolis per orthodoxos Patres eodem sensu  
et sententia semper transmissam, sincere recipio; ideoque  
usus reiicio haereticum commentum evolutionis dogmatum, ab uno in alium sen-  
sum transeuntium, diversum ab eo, quem prius habuit Ecclesia; pariterque damno  
omnem, quo divino deposito, Christi Sponsae tradito ab Eaque fideliter  
stodiendo, sufficitur philosophicum inventum, vel creatio humanae conscientiae,

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

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

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

(Subscribitur) Ex loco Portland in Oregon

Die 19 mensis VI A. D. 1939

Iuramentum rite coram nobis emissum testamur.

N. Geo J. Simaker

Episcopus ~~(et)~~ Delegatus Episcopi Portland in Oregon

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

### REMARKS

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

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

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

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

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

PROMISSIO AB EIS PRAESTANDA QUI TITULO SERVITII

ECCLESIAE ORDINANDI SUNT

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

Die 19 Mensis VI A. D. 1939

N. Carolus Haskett

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August 10, 1939

The Reverend Carl Wachter  
1062 Charnelton Street  
Eugene, Oregon

My dear Father Wachter:

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

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

Yours sincerely in Christ,

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

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

Office Copy ✓

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