

Diocese of St. Cloud
CHANCERY OFFICE
ST. CLOUD, MINNESOTA

August 9, 1961

Rt. Rev. Baldwin Dworschak, O.S.B.,
Abbot
St. John's Abbey
Collegeville, Minnesota

Dear Father Abbot:

In reply to your letter of August 3, I hereby approve all of the changes that you have suggested in the various parishes and the chaplaincy at St. Benedict's.

We will put all of the appointments in the paper for the issue of the week of August 13, even those that become effective later in the month. I hereby grant the Faculties to all of the newly appointed priests working in the diocese.

The parish of St. Joseph is, perhaps, in need of someone with a temperament of Father Othmar. I am definitely relying on Father Hubert's going to the State School at Cambridge. That appointment will not be made until the week of August 27 and it will be effective the following week because several other changes are involved with the resignation of Father Funk at Greenwald who will not be leaving until the week of September 3.

I presume that Father Gunther has the Faculties of the diocese. You might tell him to come in to see me during the first few weeks after his appointment to discuss certain matters.

I am sure that Father Bundo will do good work at Cold Spring. Kindly impress Father Aquinas that his work at the high school in Cold Spring is not to be neglected because of his work at Ss. Peter and Paul Parish in Richmond.

I would also like to call to your attention that St. Augustine's Parish in St. Cloud is in need of another assistant and I was in hopes that you would appoint an additional priest there this year.

Rt. Rev. Baldwin Dworschak, O.S.B.
Collegeville, Minnesota

August 9, 1961
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I also would like to have you tell Father John that I will not offer up the Pontifical High Mass facing the people on the day of the Dedication. My reason is this: I have refused this permission to a few priests in the diocese and in one instance I had to stop one of the priests from saying Mass facing the people and, thus, you can readily see that in order to be consistent in this matter it would not be proper for me to offer up Holy Mass facing the people on the day of the Dedication. This, of course, will not inconvenience anyone.

With best wishes and God's blessing, I am

Sincerely yours in Christ,

A handwritten signature in cursive script, appearing to read "H. P. L. Battolone".

Bishop of St. Cloud

PWB:cjc

St. Joseph, Aug. 13, 1961: The Good Samaritan:

12th after Pentecost 1963

"Blessed are the merciful, for they shall obtain mercy."

The meaning of Our Lord's parable should be very clear to any child. We think of neighborliness merely as ~~physical~~ ^{practical} charity; helping someone out in material matters. But the law and example of Christ would have us go much farther and deeper than that,--to the point of deep sympathy and understanding for those who are struck down by sin and error, those of incomplete or false religions who may be groping for the Truth, to the many who have never had the opportunity to know the true Christ, who are not born into the Church, and have never had the opportunity of real Christian training. For all these we must ever keep an open mind and heart so that many the world over may find the way to the true Church-- may find their way back to it.

It has been trained into you constantly to remember the poor souls in your prayers and good works. Very good and meritorious; ~~but~~ ^{yet} it is even more important to pray ~~in season~~ ^{and out of season} for the conversion of sinners and our non-Catholic fellow citizens. This is the message of Fatima, as we well know; namely that countless souls will go lost unless many the world over pray for them and endure for them and ~~for~~ ^{for} them the grace of light and conversion. That is really being a good Samaritan: "Go thou and do likewise."

For many years you have been known to be generous to the constant appeals of your Bishop and pastors and the missionaries who have visited, to help spread the Kingdom of God at home and abroad. (In fact the second collection today is slanted toward that purpose,--to broadcast information of our true Faith. And yet, we individually have a part to play in the increase of Christ's Kingdom. At work and socially we so often mingle with those of other Faiths or of no Faith, (with the widespread communications everywhere. Whether we realize it or not, ~~so many~~ ^{they} expect more of us in our everyday conduct, as Catholics. Our Lord indicates that much more was expected of that Jewish priest and Levite who passed by the wounded fellow lying at the side of the road. An outcast Samaritan took pity on him! "Freely have you received, freely give!" said our Lord.

In the daily mementos that are recommended to the priest before the morning Mass, ~~there~~ ^{there} are such as these: "For all those who are to die today." "For dying sinners" ~~and~~ ^{and} "For all who are to die sudden and unprovided deaths." "For the conversion of sinners, and the fallen-away." Etc. Over against such sad states of soul that might end in eternal death, the sight of that wounded traveller is only a faint symbol. "Who they is my neighbor? ~~Long~~ ^{Long} ~~unfortunate~~ ^{unfortunate} ~~the~~ ^{the} ~~world~~ ^{world} ~~over!~~ ^{over!} ~~It~~ ^{It} ~~is~~ ^{is} ~~not~~ ^{not} ~~possible~~ ^{possible} ~~of~~ ^{of} ~~immoral~~ ^{immoral} ~~actions!~~ ^{actions!}" Example is stronger than precept." How many have been kept from the road to conversion of the true Faith by an unChristian example! E.G: Misusing the holy Name of Jesus Christ in a disrespectful or blasphemous manner for any or no reason at all. Dishonesty. Flagrant violations of the Eighth Commandment,--disregarding all laws of Christian charity or of Christian sportsmanship. We do have a grave responsibility to be true "Christophers,"-- Christ bearers, at all times.

The man sorely wounded by those robbers is a type of the man wounded by sin. One wonders what might have happened to Judas, had he found one sympathetic ear in his agony of soul when he realized his treachery?? Might he have too become a holy penitent? He had sorrow: "I have betrayed innocent blood!" Remember how those temple priests sneered at him: "What is that to us? Look you to it!"

When all is said and done, Charity will cover a multitude of sins. For the unmerciful to their wounded brethren, there shall be too a judgment without mercy. "Blessed are the merciful for they shall obtain mercy." Having become man, Christ is brought close to us by the great compassion He has shown to us. He is the great highpriest who can have compassion on those who err. In this we should imitate Him at all times, remembering that we too can fall, (except for the grace of God). So, why not place into our daily prayers and good works and Masses, a constant petition and atonement "for the conversion of sinners." Surely there can be no dearer prayer to the heart of God.

SUNDAY WITHIN THE OCTAVE OF CHRISTMAS: (St. Joseph Minn. 12/31/61)

for heavenly satisfaction
The world about us hardly observes any Christmas Octave, or a Christmastide. For us these sacred days are ~~to meditate quietly~~ and lovingly gaze at the sacred Crib and silently to let its light shine into our hearts and there bear fruit. "To all that received Him, He gave power to become Sons of God. (Consider today's Epistle.)" *Let the world's truth*

History of the world, really

"Behold this child is set for the fall, and for the resurrection of many in Israel: and for a sign which shall be contradicted."

+ reconstruct
THE CRIB AND THE MASS: Offertory at the cave of Bethlehem. Surely we can easily imagine and understand the feelings and sentiments and reactions of those shepherds, rough, simple souls, toward that poor babe and its mother and fosterfather. ~~For common sense and the flight into Egypt~~ The babe that was born amid the beasts of the field, as had been prophesied by the Psalms. It is easy to understand that for some weeks, the holy family had to remain there, before the flight into Egypt, with very little money if any, *to go on*

what is more,

With those simple shepherds, we know that hospitality to the stranger was a religion! No less than a messenger from Heaven had told them who it was lying there in the rough manger under the humble ordinary appearance of an Infant! And they believed! It does not take much imagination to picture those shepherds and their wives bringing from their own simple and meagre provisions, such things as bread, oil, milk and wine and fruits, -- perhaps a mantle for Mary and Joseph, a homespun woolen coverlet for the Infant, and the like. And we know that in a few days came the Wise Men from the East with their gifts.

"Eucharist to Christ" in our NEIGHBOR!

JHAT
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All these believed! The Infant and Mary and Joseph to them looked little if any different from any other couple wandering in for the census. But shepherds and Wise Men believe the Messengers from Heaven. Why is our Faith not more firm in Christ's words and the voice of His infallible Church??

We are moved by Association with the Mysteries.

For our holy religion is real, every day, intensely practical. We save our souls through the Mysteries of our holy religion, according as we make them part of our lives, at ALL times of the year. Christ IS born. "Whatsoever you do to one of these my little ones, you have done it unto me."

The Holy Mass is a continuation of Bethlehem, daily, intimately, in reality! We offer our presence, wondering and believing as did the shepherds. We offer our gifts in the way of contributions. We offer our penances. We offer our good will and our good intentions. We come to be instructed and to learn. We come to unite ourselves most closely with that same Babe of Bethlehem. So Bethlehem is continued and lives on! With every single Holy Mass. *It is a matter of the SPIRIT!*

Those shepherds came and believed and adored. They put themselves out. They were interested. After such a tremendous revelation from Heaven, we wonder how many of them became, thirty years later, the first disciples and believers?

So did Anna and Simeon in the Temple believe!- We believe in that same real presence. And what do we do about it? Why are not our daily lives more lives of Faith? We live in an age of growing and darkening despair. Why? *no* active Faith. This child IS set for the fall and the resurrection of many in Israel. The final outcome for all eternity DEPENDS ON US! The service of God is bound to be accompanied by penance, self-denial, weariness, forgetfulness of self, heroic charity and everything that Christ and His blessed Mother and fosterfather exemplified for us by their lives and actions.

VARIOUS NOTES FROM YEARS AGO:

(Luke 2, 34)

"This child is set for the fall and for the Resurrection of many in Israel."
A seemingly strange prophecy. With the entrance of Jesus Christ into this world, the judgment of the world began, the separation of all men into two opposite camps. Christ's banner is the one around which we rally, or which we attack. The ~~entire~~ reaction and operation is one of the Spirit. Those capital inborn vices of sensuality and avarice and pride and all the others are the source of all temptation and sin and therefore of all the opposition and contradiction to Christ, and His Way.

Christ was born right amidst privation and suffering in order to partake of our common lot from the start. The world hates self-denial, suffering and mortification. By word and example Christ teaches us that they are not such an evil ~~as~~ the world makes of them; nor a life of care and pleasure such a blessing as the world would make us believe. In the plan of Christ, self-denial and suffering are absolutely necessary and part of it. To so many is Christ and His way a sign which shall be contradicted.

Christ was born in poverty because the world is full of avarice. He proclaimed and exemplified a way of life directly opposed to this. "Blessed are the poor in spirit." As St. Paul says: "You know the grace of our Lord Jesus Christ that being rich he became poor for your sakes: that through his poverty you might be rich." (II Cor. 8, 9) So Christ was born in lowliness to put to shame the pride and avarice of men. So deep is the lowering of God's majesty in Christ Jesus that the world cannot comprehend it. The Jews cannot! Therefore, Christ Jesus crucified is "unto the Jews indeed a stumbling block, and unto the Gentiles foolishness." (I Cor. 1, 23) For by his example he condemns the vainglory of his world and its vanity. "Unless you be converted, and become (humble) as little children" we ~~can~~ ^{STRAK'S} ~~are~~ ^{not} ~~be~~ ^{silent} ~~ly~~ ^{from} ~~the~~ ^{the} ~~crib.~~ ^{crib.}

If we would be true followers of Christ, there is no other choice left us but to keep what we have promised in Baptism; namely, to renounce Satan and all his vices, his pride and vainglory. Citizens of Christ's Kingdom we have been elected to be forever Treitors we may become if we so choose. But

~~baptized~~ ^{CHRISTIANS} ~~we~~ remain nevertheless for all eternity. The true follower of Christ can never accommodate himself to the transitory maxims of this world. Let us not contradict Christ by a worldly materialistic way of life. "Whoever shall fall on this stone, shall be broken; but on whomsoever IT shall fall, it shall grind him to powder." (Matt. 21, 44)

Church of St. Joseph

St. Joseph, Minnesota

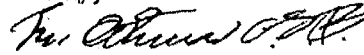
Jan. 22, 1962

Rt. Rev. dear Father Abbot:

Inclosed I am forwarding two checks, (parish serial numbers 6957 and 6958) total \$175.00 to apply on the St. Demetrius Priesthood Scholarship Fund, started by Fr. Hubert. This amount represents donations from various sources, which will be on the printed statement when same comes out this week.

Also my annual personal statement and checks to cover surplus income of \$1100, plus balance of salary for Fr. Alban for five months here, \$263.50. Total of checks, \$1363.50

Respectfully,





SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA
OFFICE OF THE ABBOT

January 23, 1962

Dear Father Othmar,

Thank you for your Personal Account for 1961 together with checks to the amount of \$1,363.50. This is a good amount I think considering the shifting around and the medical expenses that you had to take care of yourself. In general, the amount that the Fathers in the parishes have been sending to the Abbey this year is better.

Fr. Quentin is much better than when I last reported his condition. I was surprised at the rather sudden turn for the better in what looked like a rather hopeless case of phobias. Just what brought on this condition while he was at Bimini no one knows. He had been coming in to Nassau every two weeks, and for the past year there have been Sisters at Bimini. Bishop Hagarty will be getting a priest from the Winona diocese who this past year was working as a deacon in Nassau. The cleric Fr. Alvin will be ordained in June and return to the Bahamas, and thus the clergy down there is building up.

May God continue to bless your work at St. Joseph.

Devotedly yours,

St. Joseph, 4/11/62

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MORTAL SIN. THE EFFECTS OF MORTAL SIN:

"Say not: I have sinned and what hath befallen me? For the Most High is a patient (rewarder." (Eccl. I, 4)

More than 3000 years ago, thus spoke David the prophet: "Sin, crime, who shall ever understand it! Comprehend it! Precisely because we do not comprehend sin, (and it may be, take very little troubles to find out) what sin actually means in the sight of God and His all-wise plan, or in the shadow of a bloody Cross, that is why men will blindly insist on filling up their mortal days, heaping sin upon sin! ^{However,} All such wilful ignorance shall not ~~however~~ change the situation one bit. I speak tonight particularly of mortal sin,--grave serious sin. That is, a knowing and wilful deliberate going against, a twisting, warping, perverting, sabotaging (call it what you will)--of God's all-wise plan in an important matter. ^{that} ~~It~~ means to disobey God's Holy Will by preferring our own sweet will and pleasure to His. I said: "in an important matter." What constitutes an important matter? ^{that} God has clearly told us through the Scriptures, by His prophets, through His own Son, the Apostles. Furthermore in this our day, Christ's infallible Church interprets what is right and wrong ^{before God} of grievously dangerous ~~before God~~ in the light of reason and experience.

What especially distinguishes you from the animal? ^{is} Your reason and free will. That free will is a mysterious and frightful faculty which God will never take away,-- no not even when man with that very will ^{insists on defying} ~~will defy~~ God eternally, and freely chooses to go to Hell! Man sins by thought, desire, word, action and omission,--in other words by wilfully misusing the faculties or powers of mind and body that God has given him. The sinner throws off the sweet yoke of Christ and says in effect the same as Lucifer ~~did~~ aeons ago: "I will not serve!" The sinner actually makes the Redeemer's Blood of no avail, even though it was ^{preciously} ~~was~~ poured out for all sinners. By his rebellion, the sinner would destroy God and God's holy all-wise plan, if he could. St. Paul uses pretty strong language: "They crucify over and over again the Son of God in their hearts and make a mockery of Him." (Heb. VI, 6) Sin, in its essence is an unlawful, a "disordered" turning away from God and turning toward the creature for some transitory satisfaction. Yes, as St. Paul plainly says: sin is a serving of IDOLS. Idols far more shameful and

stupid and insane in nature than the kind we laugh at in the ~~ignorant~~ ^{unlettered} heathen and the savage.

The laws of Nature are also the laws of God. Imagine what would happen if the planets were to foresake their orbits, their Godordained plan and course! If a car or a train runs off the road, you know what happens! Multiply such natural catastrophes in terms of the supernatural and you might get some idea of what mortal sin is! Mortal sin is like a capital crime against the State, deserving of the punishment of death. In comparison, venial sin is like a lesser offense, punishable by fine or shorter imprisonment. You know of course that any and all mortal sin can be forgiven in Confession, and by a sincere Act of Contrition, by whole-hearted sorrow and repentance,--provided you do what is necessary. Our Lord's parable of the prodigal son shows us in very touching manner that God wants to forgive any and all sins even before we ask Him.

"As I live, saith the Lord, I will not the death of the sinner, but that he be converted and live!" Is it not a sad fact, that just because God is so ready to forgive sin and Christ has made it so easy, men will still shamelessly abuse that all-merciful Love? And take so little pains to keep out of mortal sin, or to make amends and reparation for sins committed?

THE EFFECTS OF MORTAL SIN: But, how seldom do men ever think seriously of the disastrous far-reaching after-effects of all mortal sin! You might have little fear or respect for a stick of dynamite, or a reckless driver, until you once witness their frightful effects, ~~of death~~! For, even though mortal sin and the punishment of hellfire be forgiven by sincere repentance in a good Confession, remember that the disastrous after-effects still remain! You know that certain diseases, even though cured, do leave weaknesses and after-effects and predispositions to relapse and to other ailments! These may and often do last for life. About all one can do is make the best of the situation and apply all safeguards he knows of. Take for instance scarlet fever, malaria, rheumatic fever, tuberculosis, polio, a badly injured back, or brain, or heart! Multiply all such ^{natural} after-effects in the light of the spiritual and the supernatural and in the light of Sacred Scripture. Then maybe you might think a little more seriously about committing mortal sin so light-heartedly and thinking ~~with~~ ^{as} the smart-aleck in the ~~most~~ Scrip-

tures of old: "I have sinned, and what hath befallen me?" Or as they would ~~say~~ ^{say} today: "So what!" "I got BY with it, didn't I?"

We are told by the Lanten prophets that mortal sin, with one stroke sweeps away all your good works, and all your merits, as a sharp frost or a hailstorm or a grasshopper plague, may in a few minutes ~~destroy~~ ^{wipe out} the finest bumper crop. You know what may happen if you play with fire by an open gas tank, or play with a loaded gun, or insist on driving recklessly. When the ambulance or the coroner picks up what is left, then ~~it will be~~ ^{it's} just too late to whine and whimper: "I didn't mean it, I didn't think that would happen! That's just too bad! God may forgive, but Nature doesh't! "Tough, isn't it?" Just a little symbol of the effects of mortal sin!

Time spent in mortal sin is hopelessly and forever wasted! ^{and lost!} While living in that state, there is no chance of gaining any merit or reward whatsoever for eternity. The soul in the ~~state~~ of mortal sin is like an eroded desert where nothing can any more grow. Such a soul must first be irrigated by sincere tears of repentance. ^{Can} you ~~now~~ ^{now}, at this point realize a little better what mortal sin leaves behind in the soul! If so, you might understand just a little what is meant by "the mystery of evil" which causes such havoc in the lives of individuals, families, and entire nations. ^{Well} You know that happened to Adam and Eve when they sinned. ^{to} the end of time man must suffer from the effects of that first disobedience! You have learned that man's understanding became darkened, his will weakened, his whole nature inclined to do evil. Oh, what makes of this sad earth such a bloody vale of tears? ^{Keep picturing!} Poverty, injustice, dire need, wars, hunger, pestilence, tears and thousandfold misery, dissensions and strife, lying and treachery, cruelty murder and death! Truly, ^{infects us and} "the wages of sin is death!"

Well listen: Every time you commit a mortal sin, you accentuate all these awful effects of Adam's fall in yourself, and that's where the habitual sinner may one day find it ^{possibly} ~~pretty~~ difficult, if not next to impossible to "make a comeback." ^{For} Through mortal sin the soul becomes blind, ~~for~~ the Holy Spirit the giver of light has been thrown out! Have you any idea of what soul-blindness is? What we understand as the sin against the Holy Ghost? It is a wilful sinning against God's light and grace. That crime is for the most part the result of a wicked life, -- mortal sin recklessly repeated and heaped up beyond number! For it belongs essentially to mortal sin to darken the understanding

and to alienate the ^{will} ~~will~~ ^{still} more and more from God. The more sins a man commits, the more ^{his} will his understanding be darkened. ^{and} The more ^{may} will, already estranged from God, will be hardened until at length he ^{may} find himself in a deplorable state of total blindness and complete impenitence. O yes, by reason of this very blindness, sinners often seem so gay and lighthearted and "enjoying life" in spite of their tragic state. ~~Just as~~ ^{So} living body feels the stab of a needle, not so a corpse. ~~Thus~~ ^{So} it is with the soul, -- as long as it preserves its supernatural life and God's friendship it is sensitive to the least sin. But, ^{one} ~~if~~ the soul be ~~dead~~ ~~once~~ ^{now} spiritually dead, it experiences no longer any stings of conscience. All checks to even the most horrible crimes have ^{now} been removed. The Philistines first blinded Samson the giant. So the devil first blinds sinners to the malice of sin until, as Jeremias says: "they drink down iniquity like water." Holy Scripture expresses the withdrawal of God's help in such awful words as these: "God blinded the eyes or hardened the heart of the sinner." (E.G. Pharaoh) God "delivered him up to a reprobate sense." (Rom. I, 28) "By reason of the multitude of thy iniquities thy sins are hardened." (Jer. XXX, 14) With mortal sin there descends into the soul this awful blindness, ^{darkness} so that the sinner ^{is} ~~may~~ no longer be even able to distinguish good from evil. When man becomes rooted and grounded in mortal sin he becomes incapable of even preferring heaven to hell! In fact, he is not ~~any~~ longer interested in heaven or life everlasting! He may even lose completely all salutary fear of God and His just judgments. Such a one becomes incapable of ~~even~~ understanding what is meant by such expressions as ingratitude to God or contempt for the Cross of Christ. To such repeated sinners, selfishness ^{is} ~~becomes~~ ^{is} second nature and superior to any love of God (or neighbor) when the choice is between God's rights and their own sweet will ^{or whim!} Have you ever thought of this: A Christian who sins brazenly is far worse than those ^{ignorant} ~~foes~~ who, half-crazed with ^{or in their bitterness} ~~ignorance~~ and "propaganda" howled on that first Good Friday: "Away with this man! Release unto us Barabbas! His blood be upon us and our children!" Is it not a fact that every wilful sinner prefers the devil and his idols to Christ?

Beard

Story of...?

I said that by mortal sin the will is terribly weakened. With extreme cold, one's limbs become benumbed and paralyzed. So by repeated mortal sin man may even lose the

very power to do good! He is held captive by sinful habits as the fly is by the tanglefoot, or the unfortunate hunter in the quicksand. "Whoever commits sin is the servant of sin." (John, VIII, 34) By repetition, especially of exterior sins, is contracted the habit of sin or VICE as it is called. The sinner then acquires ~~the habit of~~ ^{then} a certain proficiency, (or "strengthening") in wickedness. He will become permanently inclined to do evil and ^{to spread evil!} Think of all the spoilers and the corrupters who do the devil's work, --rotten fruits that poison all the air around them. Need we say anything further? Look all about you. Does the above analysis ^{throw some light onto} explain the frightening crimes we hear about every day? ^{Smell of the news & scandals!}

Under the gracious influence of the Holy Spirit the reckless sinner only becomes worse. Yes, the Will becomes so to say "set" in evil, more and more hardened against God so that it becomes much like to the will of Satan, ^{who used} once a shining angel! Next, every mortal sin that is not quickly effaced by penance, and every vice brings as its own punishment other sins and vices of a different nature in its train. The very sins which follow upon a sin may therefore be called the chastisement of sin. ^{you know} One deliberate mortal sin makes it so desperately easy to commit others. After the Holy Spirit has departed from the soul and left it spiritually lifeless, there soon sets in a spiritual gangrene, ^{of this} of which the rotting decay of a corpse is but an inadequate symbol. As St. Augustine says: "The man who persists in iniquity adds sin to sin."

Oh?? So you think that this entire picture is overdrawn? Exaggerated? Well then, ^{+ conceited} go ahead and try for once to talk sense to a long-time hardened stubborn proud/hardened sinner! Try to convert him, --if you can. Try to stop an oil fire once ignited. Set off a blockbuster or an atom bomb and ^{then try to stop it!} see what happens. Well now, ^{what should be} if that is the condition of your soul, what can you do about it? Before it is eternally too late? To cast off the yoke of habitual sinning, the chains or slavery, of vice as ^{they are} called, --that may take a desperate and constant and a hard battle! Is it not so much easier to fall into a pit than to get out of it again? Habit becomes more and more strongly embedded with each repetition of sin. The deeper you pound a nail into a block of hardwood, the harder it will be to pull out again. You might jump across the Mississippi ^{up & d} over here at its source. Try to do it a few hundred miles downstream.

There is only one way then to undo the effects of sin, only one road back to God. That is sincere repentance, ^{humble prayer} the Healing medicine of ^{content} upright Penance. Let us say with David: "Heal me O Lord with the medicine of Penance!" Say not: "I have sinned, and what hath befallen me? For the most High is a patient rewarder." (Eccli. V, 4) "Delay not to be converted to the Lord Thy God, and defer it not from day to day, for in the day of His wrath He shall destroy Thee!"

"Today when you shall hear His voice, harden not your hearts!" Let us rather say with the weeping Prodigal Son: "Father I have sinned before Heaven and against Thee! And with David: "I have sinned more than the sands of the sea!" And with the publican: "Lord, be merciful to me a sinner!" "O Passion of Christ, save us!"

Alternate Addenda: (Cite the example of nightfall at the foot of the Grand Tetons) "Give ye glory to the Lord your God, before it be dark, and before your feet stumble upon the dark mountains; you shall look for light, and God will turn it into the shadow of death and into darkness." (Jer. VIII or XIII 16)

"Know and see that it is a bitter and evil thing to have left the Lord Thy God." (Jer) "You shall seek me and not find me."

The temporal penalty to follow most certainly upon mortal sin is interior disquietude, the loss of peace and contentment. Mortal sin destroys the serenity and cheerfulness of soul. "The wicked are like the raging sea that cannot be at rest." (Is. VII, 20) Secret apprehension and terror follow mortal sin like a shadow. "He who lives in mortal sin carries hell about with him." says St. John Chrysostom, and the Psalmist: "They fear where there is no fear."

Those who insist on living in mortal sin to please their own perverse will cannot have true peace. Irordinate passions are their own punishment. Spiritual consolations and sensual gratifications can no more co-exist than fire can mingle with water. Those who delight in worldly vanities are not capable of tasting the joys of the soul. The guardian angel must cease to protect those who give themselves up to sin!

Church of St. Joseph

St. Joseph, Minnesota

May 21, 1962

Rt. Rev. dear Father Abbot:

The enclosed \$5.00 is from a dear soul in the parish here, Last winter in a spell of illness she seemed rather confused mentally and spoke repeatedly about a trunk with contents that was supposed to go to St. John's. As far as I could make out, the contents were of little or no value. Now that she has recovered she tells me that the matter has been taken care of but still says I should send the \$5.00 donation when I write you.

She is over 90 years old and one of the few pioneers left, a very devout soul, and I believe a Saint, who prays much for the priests living and deceased, so I feel rather appreciative toward her. I was wondering whether it would not be a nice little act of charity if you or your secretary would write her a little note of thanks and encouragement. We do need such praying souls in our parochial work. Thanks much.

Respectfully,

Fr. Othmar O.S.B.

James O. Othmar

Telephone 383-7505

Church of St. Joseph

St. Joseph, Minnesota

May 31, 1962

Rt. Rev. dear Father Abbot:

This is a request for your approval for some minor repairs in the school and rectory. All this has the O.K. of trustees and the Bishop. In the school it consists in removing some wardrobe partitions to enlarge four classrooms, and the incidentals of electrical work, carpenter and cabinet work and painting. A guess is that it will not run beyond \$1220 or \$1500.

Permission has also been secured to spend "several hundred" in inspecting the sagging church floor and possibly shoring same up with some timbers and a few piers. Nothing definite has been decided on this as yet.

Respectfully,

Fr. Othmar O.S.B.

Church of St. Joseph

St. Joseph, Minnesota

June 7, 1962

Rt. Rev. dear Father Abbot:

Enclosed find a separate envelope, with a check for the St. Demetrius Fund. Also another envelope with explanation enclosed with a small donation. The rest of this letter was contemplated and begun already for months, but I kept putting it off. You may think it somewhat strange that I write now immediately before retreat, but I can visualize how things will be next week and this may save you a little time.

In the first place, you were quite correct in your quick analysis of this parish last summer. It is a growing community, and it looks as though we shall have as many as ten new families before late next Fall. I have taken a complete census and have been wanting to make up a set of interesting statistics, as to employment, estimated growth, the kind of people etc. etc. I think it would be very interesting. For instance, there are very few rented homes or farms. A fine leaven of new people and younger couples and different nationalities have moved in, including some Protestants and converts. I would say that the community has much improved in the past 20 years or so, and seems to be a growing and up-and coming community. I have been agreeably surprised almost every week at many promising manifestations of community spirit, progressiveness, Catholic action etc. Taking the census was a genuine pleasure and most satisfying.

I would say that the school is one of the finest I have seen,-- a very well-trained and alert group of Sisters and a fine lot of kids. Even in the face of the growing population, there is ample room for three or four more class rooms when the need arises. The 40-year old building is in very good shape and Fr. Werner surely did a very good and far-seeing job in putting it up, and the building seems to have been very well maintained. I would look for a good deal of potential from parish and school kids in years to come. This Fall there will be at least six 8th grade graduates who have ideas and have manifested their interest toward the priesthood.

On the other side of the picture, personally, you know of course my great interest and preference: If I can get out in the afternoon or otherwise and visit at least three families per day,--especially non-Catholics, mixed and invalid marriages and the like, I feel I have really accomplished something. I am quite confident that if an honest appraisal could be made of my record in 30 years, it would bear this out. Such constant efforts are of course not always a path of roses, and one is looking for work and not seldom trouble, but that is after all what we out on the missions are primarily for. The reception from non-Catholics the past five years especially has been all and more than one could expect,-- cordial and respectful. With such efforts the law of averages plus Divine Grace works out, even if one gets only one new one into the Church, or only one back to the Faith. So I have always been all for what some of the Bishops have ordered,--"operation doorbell." I might go on and on, explaining the frustration I am under in this fine parish. Except for this, St. Joseph might be a very fine place to remain for a good long time,--especially since it seems to be such an up-and-coming community. The local St. Benedict High School, I would predict has a great future and potential. I was agreeably surprised at the loyalty of girls from the parish who are attending. This Fall almost all the 8th grade graduates will be there except for a few "minus habentes." Well I could talk on and on on "operation doorbell" and its results. I feel I was doing my best work up in the Crookston and Superior dioceses.

Well, I was not going to say anything or very much about health or even the "frustrations" mentioned above. However I think the Superior should know, much as I dislike adding to your problems: I have been disappointed the past year in that I just have not been able to pick up strength and energy as fast as I would have liked. Of course, the doctors were rather displeased that I went back to work a year ago, two weeks after surgery, missing only

Church of St. Joseph

St. Joseph, Minnesota

one Sunday. With the shortage of priests at the time, there was not much choice, and the priests up there were so very fine to me that I wanted to do what I could. Several times during the past winter I thought that I would have to give up for a while, and ask you to take some weeks off. Dr. Davidson has been very fine at such times. The doctors seem to think that most of the other troubles such as weakness, poor memory and poor concentration and frequent headaches would be greatly alleviated if the nervous disorders could be in some way corrected. As I have mentioned before, it seems that I shall never be quite the same again since that deal at Detroit Lakes, much as I have tried to think otherwise. One must forgive and forgive,--but forgetting seems impossible. Restful and refreshing sleep is still much of a problem, and more than once I wake up rather "shaking inside." It has been such a job the past 20 months to revive any interest in anything, and to keep from being bitter. The drs. of course recommend taking plenty of recreation and getting back to some hobbies. With all the administrative ~~and~~ work and details here, there is of course not much time for hobbies, but I'm trying.

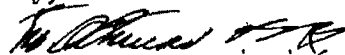
As you may know, this parish now numbers some 430 households at the last count and almost 2000 souls. There will be 375 in the elementary school this Fall. Much as I love and enjoy those fine kids over there, teaching the past year has been a chore and preaching even more so. However, I am not pessimistic, and hope and pray for improvement. Regardless, I want to pull my share of the load. Memory has improved, but concentration is still difficult. I had thought of asking for some time off this summer, but never got around to it, and just did not have the heart to ask. Thus far I have made no "plans" beyond desires just to go out and enjoy God's open air and scenic beauties. Just getting away for part of a day here and there seems to help things a lot.

I have of course been a little irked at a few "loaded questions" that have been asked about me by certain confreres, since I am here. May I ask, with any complaints that may come in the future, that I be given a chance to state my side of a story? It has been an uphill job, really, to regain any kind of faith in human nature, but I keep on trying. (By the way, I have reasons to believe that Bishop Glenn somewhat regrets the precipitate step he took almost two years ago now.) And I have gotten reports, that "there were a number of guilty consciences up at Det. Lakes" about the debacle. Since that time I have seen on other occasions, to what lengths ill-will and resentfulness and vindictiveness will go even with people who consider themselves quite good and righteous. It seems that the 8th Commandment has gotten to mean so little in any of its ramifications. I have tried to see the matter as you once advised,--"as God sees it," but it has not been easy.

I recall last summer that you mentioned that Fr. Alban would be here as assistant only very temporarily. If circumstances and the will of Providence indicate that I should remain here, I trust that is still the case. It is rather awkward when an assistant is so far superior to the pastor in most every way. As you know he is a person who is very versatile and able,--and has been used to having his own way for a good many years, I believe. Sometimes I think his talents are wasted in a place like this. I was not very welcome on coming here and I believe he resented me quite a bit, even though I have treated him like a gentleman from his first year in high school. He seems to resent anything that I ask him to do. Well,--I think you understand.

I hope I do not seem to be griping or complaining when I speak of "frustration" on the previous page. God has been very good, indeed. The apostolic work that can be accomplished right in this U.S.A. by using just some of an every-day salesman's effort and patience is, staggering and overwhelming. One can only hope that the daily mementos for those millions will somehow sometime take effect. Thanks for your patience.

Respectfully,



OSB HOHMANN_00555



SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA
OFFICE OF THE ABBOT

June 18, 1962

Dear Father Othmar,

This is to grant you permission to spend the money necessary to make repairs in the school and rectory, costing about \$1500.00. I am glad that you found the school at St. Joseph large enough to serve your needs for some time.

I have written a note to

thank her for the donation of five dollars.

It was a good idea that you wrote the lengthy letter as a kind of report about the parish at St. Joseph. Some think of the parish as one which has not changed in the past ten years, when it is easy to guess that it has because of the influx of a different class of people. As parishes open up of the kind that I think you are more interested in I will let you know. We have quite a number of rather old priests who are still active. The Lord forbid that they all decide to quit at the same time. Frs. Alphonse and Victor seem to be on the mend, but it is a slow process.

May the good Lord continue to bless your priestly work and zeal!

Devotedly yours,

Church of St. Joseph

St. Joseph, Minnesota

June 21, 1962

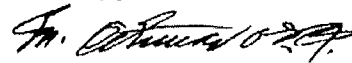
Rt. Rev. dear Father Abbot:

Thank you for your kind letter of some days ago, and also of last January, in acknowledging my statement at the time. As mentioned before, I hope to find time during the summer to make a detailed analysis of this parish that should prove interesting.

Good Fr. Dabruzzo has invited me to come up there where he is now, for next week. I do think the change will be very beneficial, and I presume it will be O.K. with you. This will at the same time give me a change to have some adjusting done on my dentures by Dr. Kuth at Duluth who made them. They have not been too satisfactory. I did not get up there last September as I had asked since I could not very well get away here.

I think it is almost six years now since I have asked to get away. On the occasion of my 25th Jubilee I was gone two Sundays. As I mentioned in my letter of the other week, I may ask you to get away later in the summer in the hopes of refreshing mind and spirit for the heavy Fall schedule. Thanks a lot.

Respectfully,





SAINT JOHN'S ABBEY + COLLEGEVILLE, MINNESOTA

OFFICE OF THE ABBOT

November 15, 1962

Dear Father Othmar,

I have been informed that you are visiting parishoners of our parish in Detroit Lakes. A committee of the parish was about to come to see me to protest, but Father Cyprian, when he heard of this, told them not to do this. Hence they found some other way of letting me know that your visiting is doing no good to religion and is causing much talk and no end of disturbance. I can hardly see how you can expect to gain from this, if you consider the good of the souls of these former parishoners. From everything I have been told more harm than good is resulting. Please discontinue such visits.

It may be that you are motivated by a desire to clear your good name. What you have done is stir up what had quieted down and was being completely forgotten. I gave you a parish and thus indicated that I trusted you, and your one concern now should be to carry out your present assignment in such a way as to silence any suspicion that you are not an exemplary priest. From what I have heard you are doing this. Why not leave to God to judge those who accused you. I am sure your priestly name will be best preserved if you do not try to contact the people of Holy Rosary parish either personally or by mail in the future.

Church of St. Joseph

St. Joseph, Minnesota

Nov. 23, 1962

Rt. Rev. dear Father Abbot:

The directives in your letter of last week shall be strictly observed. I appreciate your continued patience in the matter.

With the first day of Christmas vacation we should resume improvements and alterations in school to anticipate the ever increasing enrollment, to provide more storage room etc. We did not get finished last summer due to a busy schedule of the workmen. Briefly, I want to clean up the balcony-movie booth area to eliminate waste space, provide storage and dressing room for grade school basketball etc. Cost between \$300-400, (estimated) It seems feasible to put the society and meeting rooms in the basement, East side. This will require a wall, some plastering and cleaning up. This will give us at least three extra classrooms on the upper floors all ready to go except for some equipment. I cannot give you the cost of this but my guess would be at least \$2000.

There has been some request to fix up and modernize the present church entry which is getting to look quite disreputable due to falling plaster etc. I would guess this would come to about \$500. The above has already been talked over with the trustees. I am confident there will be no difficulty with the Chantry.

I would rather not bother with these things, but our (laboratory) school is growing and progressing. No doubt we shall have to provide for two extra classrooms next Fall.

Father Arnold's talk here last Tuesday brought out a very fine number of boys and girls interested in vocation. With this I hope a new era is in the making. It seems that the lads are no longer apologetic about revealing their interest in the priesthood.

Enclosed a check for \$105.00 that came in a few days ago toward the Priesthood Fund. So the cause seems still to be alive. I shall mention it during the year on occasions.

I was very thankful for your suggesting to me last summer that I take some time off up in Canada. However, Fr. Prior had no one to fill in for me for a Sunday or two, so I could not take advantage of it. And,--I am very thankful for the fine young assistant you sent here. Very much like Fr. Eugene. He has had no parochial experience but is getting along nicely. The kids and teen-agers love him. I am confident he will do a good deal here to encourage vocations. I have tried to relieve him from the time-consuming weekly chore of moneycounting,--for which we were not ordained. So he should have time to keep up his reading and intellectual life. And I am very thankful for all the work done in repairs and remodeling by my two predecessors, Frs. Marian and Hubert. It has made my stay here easier in many ways, especially their foresight in planning for school expansion.

The comprehensive parish census-analysis, as to employment, house ownership, economic situations, growth, future prospects, in which you seemed quite interested last year, is not complete yet. All I have to do is to tabulate from the cards. Will be ready by Feb.

This may not be too early to put a request to you that I have had in mind for a long long time: Fr. Victor Siegler O.S.B., pastor of Walte Park at the time of my Ordination will be celebrating his Golden Jubilee early this Spring. At the time of my Ordination he was most kind to me with hospitality, taking up a collection for me, and helping to provide a nice celebration in spite of the very hard times. Then, when I was sent to the Bahamas shortly after, he was most kind to my ailing parents and my two brothers who were trying to keep things afloat in those very trying days of unemployment and depression. I know he helped out one of our men financially too. Would you permit me to make a nice donation when his celebration comes off? I have not forgotten his many favors and kindnesses and have waddered through the years how to show some appreciation.

Church of St. Joseph

St. Joseph, Minnesota

It may interest you to hear that the net gain in families and households in 1962 is 22 households. My estimate is that this will continue in 1963.

I am long overdue at the Nicollet Clinic for a post-operative checkup etc. I just received a letter this morning that they had to change my appointment to next Monday. I am too busy right now to delay any longer. I am quite sure same is O.K. with you. They have my records for over 32 years and have really helped me at various times. With going down there I think things will work much more smoothly and I will not have to take up space in a hospital.

A very satisfactory meeting last evening of the Executive Group of the Home and School Association. I presume you know that this is a Laboratory School with an especially fine corps of teachers,--all B.A. and some M.A. or working at an M.A. I am confident that the people are becoming more conscious and appreciative of what a fine school setup they have here.

Since there is no hurry in the matter, you can let me know your reaction toward the Fr. Siegler request at some convenient occasion before next Spring.

Respectfully,



Church of St. Joseph

St. Joseph, Minnrenta

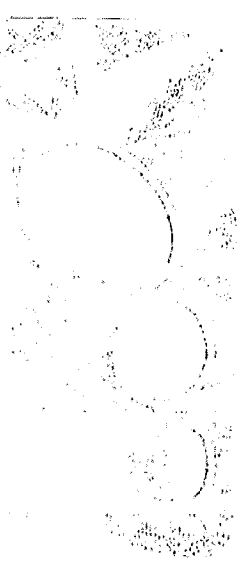
Dec. 31, 1962

Approximate Value:

Inventory of various items on hand for personal use:

1 second-hand typewriter:	\$50.00
1 old auto	200.00
1 old watch	5.00
1 Television Set (gift)	75.00
1 radio-phonograph (gift)	40.00
1 used outboard motor (gift)	40.00
1 binoculars	8.00
Books:	100.00
Clothing:	200.00

Fr. Othmar.



"The Music Master"
A COMEDY - DRAMA IN THREE ACTS

By Charles Klein

First produced by the great David Belasco at the Belasco Theatre,
New York City, and now released for Amateur Production)

Presented by

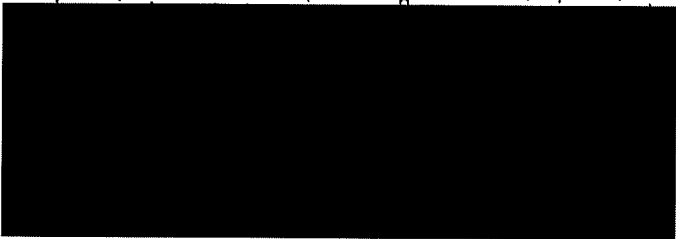
THE PLAYERS' GUILD OF ST. JOSEPH, MINNESOTA
at the St. Joseph School Auditorium

Produced by special arrangement with Samuel French, Inc.
New York City

With much grateful affection, we dedicate this production to those great and noble minds of the past who, often in poverty and obscurity and amid many reverses and lack of appreciation, have carried on their noble work and given us the priceless heritage of their sublime genius and never-fading treasure of Good Music. So, too, to all promoters and patient instructors who are carrying on that heritage. (How easy it might be to read into Anton Von Barwig's story so many reflections from the life of, say, the great Josef Haydn?)

THE CAST OF CHARACTERS IN ORDER OF APPEARANCE

JENNY, niece of Miss Houston
M. LOUIS PINAC of Paris, musician
SIGNOR TAGLIAFICO "Fico" of Milan, musician
HERR AUGUST POONS of Amsterdam, musician
MISS HOUSTON of Houston Street
COSTELLO, owner of a Dime Museum
HERR ANTON Von BARWIG, A Music Maker.
BILL COLLECTOR
SCHWARZ, Secretary of the Amalgamated Musicians' Union
RYAN, Delegate of the Brickmakers' Union
JONES, butler in the Stanton Mansion
HELEN STANTON
DANNY
DITSON, Mr. Stanton's Private Secretary
HENRY A. STANTON, a financier
ANDREW CRUGER Jr.
ANDREW CRUGER Sr., a U.S. Ambassador
MRS. ANDREW CRUGER
CHARLOTTE, niece to Mrs. Cruger
OCTAVIE, niece to Mrs. Cruger
"SKIPPY"



Overture: A Symphony Premiere. Leipzig Germany, about 1903.

ACT I: Von Barwig's Apartment in Houston Street, New York City. The early 1920's. *The New Pupil*

Interlude: "Barwig's Memories" and "The Trio"

ACT II: Scene 1: A Room in the House of Henry Stanton, New York City. Two weeks later. *The Haunting Melody*

Scene 2: Parlor in the Stanton Mansion. A few minutes later. *The Doll that Never Mended*

Interlude: "Barwig's Reverie" (A five minute Intermission)

ACT III: Top Floor at Miss Houston's—December. *"Who Giveth This Woman"*

STORY OF THE PLAY

Some seventeen years before the action of this drama, Herr Anton Von Barwig is an up-and-coming young conductor of a philharmonic in Leipzig, Germany, and composer of a new symphony. On the night of its premiere, his wife Helene stands with their baby daughter, little Elene, with a weepily and dashing young American "friend." They disappear without a trace. Von Barwig's life is shattered. After a prolonged breakdown, he winds up his affairs in Germany and sets out for America on a hopeless quest to find his wife and baby.

In Act 1 we find him in his modest room in Houston St., New York City, eking out a living by giving music lessons, for which he often does not even collect his meager pitance. All his funds have been spent on private detectives, trying to find a trace of the owner of a dime museum at which he plays the piano at night also feels something for his lovable unselfishness and dignified self-respect and quick generosity. . . . and his utter lack of concern for money. Little do his companions dream of the great sorrow that they all feel intuitively that he has a secret, especially little Jenny, in whom he finally confides his sorrow. All feel that here is a man who is keeping to his standards in spite of all sorts of adversity and poverty.

Hope at an end, Von Barwig prepares to return to Germany. Of a sudden there comes into his staid life a lovely girl from another world, the aristocratic upstart, to seek him out as music teacher for a poor protegee, little Denny. Dimly he suspects at once that her father has been seeking all these years for a while he hardly dares trust his senses—or his complete sanity. He gropes and gropes toward the vague tie between them, which the girl too, in some mysterious manner, feels right from the start. Then we learn the purpose—to find his baby—for which he has endured and cherished so much for 17 years.

In Act 2, we find him coming daily to the lovely girl's house to teach her music. She is just twenty. Lonely at the sad loss of her mother a few years before and child-like, she feels an immediate liking and even warm affection for her dear white-haired music teacher. She shows and tells him things that finally confirm every hope in his heart. With a sudden stunning development of circumstances he is at last sure that she is the little girl whom his wife had taken with her when she disappeared seventeen years before. In that man's house they finally meet. Barwig confronts the man in a terrific scene. Then he stops to consider. The girl is near marriage into a distinguished diplomat's family. She will be heir to wealth and position and "everything that life could offer." So he goes out with his organizing secret still kept. He sees her marriage and is sure of her future happiness. . . . she never to know who her real father is! Like Erich Arden he detains, heroically and unselfishly, "never to let her know." He prepares of once to go back to Europe, but events have taken a quick turn. On her wedding day a storm-winded and puzzled and determined girl has wrung the secret of her mother from the man who passes as her father! So she comes to carry off her beloved Music Master, her real "Poppil", to a new life and happiness.

NOTE: We ask that our patrons do not become alarmed at a little odor of smoke that might come from the new lighting equipment for some time. Rest Rooms are in the north end of the basement.

If you like our play, please advertise it far and wide to your friends for the other performances, **Wednesday, May 1, Sunday, May 5, and Wednesday, May 8, at 8 P.M.**

Thank You!

PRODUCTION STAFF

COSTUMES:

PROPERTIES:

MAKEUP CONSULTANTS:

MAKEUP COMMITTEE:

STAGE CREW:

LIGHTS & SWITCHBOARD:

ADVERTISING & PUBLICITY:

POSTERS:

PROMPTERS:

SCENERY PREPARATION & PAINTING:

TELEPHONE:

New Cycloramas and Lighting Equipment by the N. W. Scenic Studios,
Minneapolis. Installations by Granite City Electric, St. Cloud.

ACKNOWLEDGMENTS: The Murphy Music Co., St. Cloud, for the use
of a fine piano. Radio Station KASM. St. Benedict's College,
Members of the Adult Choir for help with the songs, St.
John's Costume Dept. and especially to the Costume and
Properties Committees for a fine job done.

THE SCHOOL CHILDREN AND YOUNG PEOPLE
OF ST. JOSEPH'S PARISH, PRESENT

"HEIDI"

A PLAY IN THREE ACTS, FROM THE WORLD-FAMOUS NOVEL
DRAMATIZED BY MARIE AGNES FOLEY.

SUNDAY, NOVEMBER 3 2:00 AND 8:00 P.M.
THURSDAY NOVEMBER 7 8:00 P.M.
SUNDAY NOVEMBER 10 8:00 P.M.

SYNOPSIS OF SCENES

OVERTURE - EVENING IN THE ALPS. ALPHORNS.

ACT I: SCENE 1 - AN ALPINE "ALM", OR VALLEY PASTURE
LAND HIGH UP IN THE ALPS, SWITZERLAND. THE ALM
UNCLE'S HUT AND BRIGITTE'S COTTAGE. LATE AFTER-
NOON OF A SUMMER DAY.

SCENE 2 - THE SAME, SEVERAL MONTHS LATER. MIDDAY.

ACT II: SCENE 1 - THE HOME OF HER SESEMANN IN FRANKFURT.
AFTERNOON, A SHORT TIME LATER.
DUET BY HEIDI AND SEBASTIAN - "YOU ARE MY SUNSHINE."
SCENE 2 - THE SAME, THREE WEEKS LATER.
SCENE 3 - THE SAME, SIX WEEKS LATER. EVENING.

ACT III: SCENE 1 - BACK ON THE ALM, THE SAME AS ACT I. A
FEW DAYS LATER. TRIO BY HEIDI, KLARA AND PETER-
"I TALK TO THE TREES!"
SCENE 2 - THE SAME, FIVE WEEKS LATER. THE MIRACLE
OF DETERMINATION.
SCENE 3 - THE SAME, A SHORT TIME LATER. "WUNDERBAR"
BY THE CAST. AN ALPINE VILLAGE WELCOME.

(THE MUSICAL EFFECTS DURING THE PLAY ARE THE SOUNDS OF A
ZITHER, THE CHARMING NATIONAL SWISS INSTRUMENT.)

THE CAST OF CHARACTERS
(IN ORDER OF APPEARANCE)

PETER, A YOUNG GOATHERD
BRIGITTE, HIS MOTHER
DETE, HEIDI'S AUNT
HEIDI, A LITTLE ORPHAN

BARBEL, A NEIGHBOR
ROSEMARY, A PEASANT
JEAN, A PEASANT

THE ALM UNCLE, A RECLUSE
RONNA, A PEASANT NEIGHBOR
HERMINE, A PEASANT NEIGHBOR
PETER'S GRANDMOTHER

KLARA SESEMANN (INVALID)
(BLIND)

FRAULEIN ROTTENMEIER
(HOUSEKEEPER AND GOVERNESS)
SEBASTIAN, (BUTLER)
TINETTE, (MAID)
HERR KANDIDAT, (TUTOR)
A STREET BOY
HERR SESEMANN (FATHER)
GRANDMA SESEMANN
DOCTOR CLASSEN

THE DORF KAPELLE (THE VILLAGE MUSIC GROUP) -

VILLAGERS -

"THE THREE FELICES", -

PRODUCTION STAFF

PROPERTIES -

COSTUMING -

SCENE DESIGN -

SCENE CONSTRUCTION -

SOUND EFFECTS -

MUSIC EFFECTS -

SWITCHBOARD -

STAGE CREW -

PROMPTERS -

ADVANCE TICKET SALES - CHAIRMAN, AND
PUPILS OF GRADES 7 AND 8.

USHERING - REGULAR PARISH USHERS.

MAKEUP COMMITTEE -

POSTERS -

ACKNOWLEDGEMENTS

WITH THANKS

TO [REDACTED] FOR HELP IN THE SINGING.

TO MISS [REDACTED] AND MISS [REDACTED] OF ST. BENEDICT'S
FOR HELP IN COACHING THE CHILDREN, AND TO MISS [REDACTED]
AND MRS. [REDACTED].

TO MRS. [REDACTED] OF THE DEUTSCHMEISTERS, FOR PROVIDING
THE "DORFKAPELLE."

TO MR. [REDACTED] FOR HELP WITH THE MAKEUP.

TO ALBANY STATION KASM, THE ST. CLOUD TIMES, THE ST. CLOUD
VISITOR, AND THE PHOTONEWS FOR PUBLICITY.

TO ALL THE GOOD MOTHERS OF THE CAST FOR HELP IN PROVIDING THE
COSTUMES.

WATCH FOR OUR NEXT PRODUCTION, SHORTLY AFTER THE
HOLIDAYS.

"HANSEL AND GRETEL"

A FULL-SCALE OPERETTA TO BE PUT ON BY THE GRADE SCHOOL
CHILDREN.

Church of St. Joseph

St. Joseph, Minnesota

June 8, 1963

Rt. Rev. dear Father Abbot:

Enclosed a check for \$443.00 to apply on the St. Demetrius Scholarship Fund. Also a much overdue check for \$1500.00 surplus income. I suppose I deserve a reprimand for not getting in my financial statement for 1962. I shall have out the detailed statement in a few days. I do not suppose that any "alibi" for the delay would hold water. I have been swamped all winter and Spring and plagued with weak spells etc. I suppose you know that the Chancery Sunday Visitor etc. placed a lot of extra work on us this winter.

I have asked the Bishop to spend according to my guess, at least \$60,000 on the school this summer. We have to do something with the increasing enrollment and this project I think has provided a focal point of interest for the New Horizons Drive. The architect and heating engineer have not submitted any cost figures yet. For this summer the most of it consists in finishing up the basement completely for more room and revamping the almost 40 year old heating system in the basement. All the windows on the East side must be replaced and soon also on the west side of school. Besides this there are a number of other things of which I can give you details when I get cost figures.

Last summer you were kind enough to offer me a trip up into Canada; however Fr. Prior was unable to provide someone in my place. I would like this summer to get away after the middle of July; I honestly feel I am in need of it very much. I mentioned some of this a year ago and have just not been able to pick up my former strength; in fact right now I feel pretty well "shot." Dr. Higdon could give you some details. The way I feel now I can hardly be in shape for next September. I have taken hardly a day off since last summer or rather Fall. I have not asked Fr. Prior for a substitute since I have been at sea with architect and heating engineer as to their time and work schedule.

I had thought of asking you for permission to get a new car. I would rather get a good suitable used one, but feel I would be just the one to get stuck on such a deal. After some repairs my present one may run a while yet. It is over 8 years old but how long it will still run I do not know. I feel sure you will not object to my taking off part of the week after retreat to spend with Fr. Dabruzzi up in Wisconsin? I do feel such is necessary, right now.

This has really gotten to be a very fine parish, as I mentioned before, with a tremendous and growing potential. I hope during the summer to get out for you the extensive analysis of the parish I promised last Fall. Of course, you know my heartache that still persists,-- census work among non-Catholics etc. and convert work with enough time and energy to work at that. Every day I think of the thousands and hundreds of thousands that might be interested by personal contact, sooner or later. The administrative and desk work in parishes of this size takes up so very much of a person's time and proves frustrating; and there is more and more of it piled on year for year it seems!

Fr. Victor Siegler celebrates his 50th Anniversary the 19th. I recall how kind he was to me at the time of Ordination and First Mass with his arrangements and hospitality etc. and his kindness to my folks in those difficult days of depression. I would really like to make him at least a token gift for his Jubilee after all these years for his kindness to me and two other confreres from Waite Park. I don't know what you think of this.

I am writing this to save you time at Retreat; I always talk too much, so I hope this is O.K. Later on I could give you more details on the remodeling program. I undertook this reluctantly since I wanted to take it easier this summer, but felt this was the psychological time to get started. I hope Fr. Prior can provide someone in my place after July 15; meanwhile I shall see what I can do here. And please forgive me once more for missing up on the financial statement.

Respectfully,

Fr. Edmund P.H.

Children of St. Joseph's School present:

" H A N S E L A N D G R E T E L "

An Operetta in Three Acts,

Adapted from the Opera of E. Humperdinck and A. Wetze by Berta Elsmith (and local talent)

St. Joseph's School Auditorium, Feb. 2, 5, and 9,
1964

Dedicated to all out splendid children and their
fine parents!

Presented by Permission of the Publishers, Summy-
Birchard & Co., Evanston, Illinois

Note: The audience is asked not to become alarmed at any of
any of the smoke or sound effects toward the end of
the play. Everything is in good hands.
Rest rooms in the North Basement.
Emergency Exit to left of Stage.

CAST OF CHARACTERS:
(In the Order of Appearance)

HANSEL:

GRETEL:

THE MOTHER:

THE FATHER:

THE WITCH:

THE SANDMEN: (who put little children to sleep)

THE DAWN FAIRIES:

THE ANGELS:

THE COOKIE, OR GINGERBREAD, CHILDREN:

THE CHORUS: (which takes the place of the Orchestra in parts of the play)

SYNOPSIS OF SCENES AND MUSICAL NUMBERS:

OVERTURE:

ACT I: Interior of the humble cottage of the family of Peter the broombinder. Late afternoon.

- "Susie Little Susie"
- "When in deep distress"
- "Grouchy Grouchy"
- "Pudding and Rice"
- "Little Brother dance with me"
- "Mother's Lament"
- "Palalala!" Father's merry song.

(Musical Interlude and a short intermission.)

ACT II: A clearing deep in the Black Forest by the mysterious Ilsenstein. Evening.

- "The Little Man in the Wood"
- "Queen of the Wood"
- "The Cuckoo Song"
- "Children, children"
- "The Little Sandmen's Lullaby"
- "Evening Prayer"
- "The Angels Pantomime"

(Short Intermission)

ACT III: The clearing in the Black Forest, Early morning.

- "The Witch's Cookie House" (the Dawn Fairies)
- "The Morning Symphony" (Dance and Song of

"O Charming Castle!"
 "The Wind, the Wind!"
 "The Witch's Hocus Focus"
 "Hurrah! The Witch is Dead!"
 "Song of the Cookie Children"
 "The Spell is Broken"
 FINALE: "Children See the Wonder Wrought"

THE STORY

ACT I Once upon a time, there lived in the lonely Harz Mountains of Germany, Peter a poor broombinder with his wife Gertrude and their two children, Hansel and Gretel. It was in the days of much unemployment, and little of a living wage, and childish superstitions belief in fairies and witches' charms. Father is away selling his brooms, Mother trying to gather broom straw and a little fuel and otherwise trying to help keep the little family alive. Hansel is supposed to be binding brooms, and Gretel knitting. It is late afternoon, and the work has become irksome for the youngsters, especially since their poor little stomachs are very empty and clamoring for food. Gretel is of a sunny disposition and has learned early in life to lighten its burdens with singing. She tries to teach the complaining Hansel to sing and to dance. At first Hansel is awkward and self-conscious but improves under his lively sister's guidance. Like any normal brother and sister, the two are teasing and quarreling, one moment, the best of friends again the next. At the height of their fun, Mother suddenly comes home, weary and discouraged, and angry to find that the children have not finished their work. She scolds them roundly to the threat of the familiar switch, and in temper sends them off to the woods to gather strawberries for their supper,—for now that the pitcher of precious milk has been spilled, there is simply nothing for supper in the house tonight. Completely tired out, weary of life, and praying and weeping for help somehow, Mother falls into a nap. In the distance is heard the Father's voice, singing

a merry tune. In spite of constant grinding poverty, Father is not to be caught napping. Having had a good day for once, who can blame him too much for taking a little liquid refreshment at the Inn on the way home. He comes into the house, singing, in very jovial spirits and carrying,—Oh wonder!—a large basket of food! But his good humor is soon shattered when he is told where Hansel and Gretel have been sent to at this late hour of the day. With growing horror and much tippy dramatizing, he relates the legend of a cruel witch who lives in the Black Forest by the gloomy Ilsestein. She captures lost children, turns them into gingerbread and then stores them up to eat! Mother at first does not know what to think of Father's tippy fantastic dramatizing. Then, thoroughly frightened she rushes out of the house into the forest to look for the children and Father goes after her.

ACT II Hansel and Gretel wander deeper and deeper into the dark forest, gathering strawberries. They refuse to remain downhearted and at first find much amusement in their adventure. Their little stomachs, of course are more empty than ever and they eat more of the berries than they put into the basket,—for getting all about the fact that evening is fast coming on. Gretel must sing as usual. As she weaves a flower chain she sings a beautiful little folk tune, "Little Man in the Woods." The children continue to clown in childlike fashion, as they hear the evening song of the cuckoo and eat the rest of the berries; All of a sudden they realize it is getting dark, too dark to pick more berries, and to their fright, that they are unable to find the way home! They are lost in the deep forest at night! Gretel becomes terrified. In spite of his fears, Hansel tries to put up a brave front. In the deepening shadows, trees and bushes seem to take on horrid frightening shapes! Both children shake with fear and call for help, to be answered only by the weird echo, and the sound of nightbirds, crickets and frogs. Utterly worn out with hunger and fear they cower on a mossy hillock under a large tree. From nowhere appear little mannikins smiling kindly

at them. They are the SANDMEN who sprinkle sand into their eyes and sing to them a tender lullaby. Hansel is already nodding when Gretel arouses him to sing the accustomed evening prayer to the "fourteen guardian angels." And as she falls asleep,--a fair vision of beautiful angels comes from out of the darkness to protect them from all harm.

ACT III It is dawn in the deep forest by the mysterious Ilsestein, where the two children have fallen asleep last night. From out of the Eastern sky appear the Dew Fairies, or Spirits of Morn, with the morning star, to a beautiful trumpet call melody. They put out the stars, roll back the black shades of night and scatter the mists of morning wake the birds as showers of dewdrops descend. The daylight grows brighter and from behind the mountain the sun rises. With dewdrops softly falling into their sleeping faces, the children awake but at first do not see the enchanting little cottage or Cooke house in the background, all built of marvelous good things to eat! Hansel and Gretel feel greatly refreshed. All of a sudden they see the entrancing cookie house! Speechless with consternation and wonder, they creep closer. Hunger overcomes their fears and they start picking dainties off the strange little house,--where none other than the wicked witch of the Ilsestein lives! A weird cracked voice comes from somewhere out of the little house: "Nibbling cribbling mouseie! Who's nibbling at my houseie!" The children try to laugh off their fears, and continue to munch the dainties picked from the house. Suddenly the old

witch stands behind them holding them in a firm grasp. Hansel and Gretel try to hide their flight. When they attempt to run away, the old witch frees them with a rigid spell so they cannot escape. Muttering magic incantations, she bolts Hansel into a cage "to fatten him up," and sends Gretel into the house for good thing for her and Hansel to eat. Gretel remembers the witch's hocuspocus, grasps the witching stick and frees Hansel from the spell. The old witch in wild joy, rides her broomstick about and sings to her delight at having

enslaved two more children to bake into gingerbread! My broomstick, we'll have a feast!"

The witch tries to lure Gretel to the oven and to get her to crouch down to show Gretel what she must do. In a trice the two children shove the witch herself into the oven and slam the door shut. Together with the chorus they break into a joyous song and dance: "Hurrah! the witch is dead!" as the music continues, all of a sudden, the oven begins to crackle and smoke and rumble. The top blows off. There is a great crash and momentary darkness as the evil spell is broken. Hansel and Gretel fall onto the ground and shriek in terror. As they recover their speech, lo, a group of gingerbread figures about the house has come to life and they see a lot of beautiful sweet little faces. They hear a murmuring: "We were the witch's cookie children! Touch us and release us! The spell is broken!" The cookie children sing this repeatedly in a beautiful plaintive melody. Gretel gets up enough courage to touch and caress the children. Hansel does not like the whole business but suddenly gets a bright idea as he sees the witching stick! He waves it at the children with "Rigfid body loosen whoosh!" The children at once come to life and almost smother Hansel and Gretel with their joyful thanks, all chattering at once as they go ~~fly~~ into a happy dance: "The Spell is Broken!" Gretel thanks their angels for the happy outcome of things. The Father's voice is heard singing out in the woods. It is Father and Mother. The children fly into their arms. Two of the boys pull the cookie witch out of the oven, now baked brown, to the hearty cheer of all. The play closes with a rousing chorus of thanksgiving: "Children see the wonder wrought!" When past bearing is our grief, God the Father surely sends relief!"

PRODUCTION STAFF:

SINGING AND MUSIC: [REDACTED]

DANCES: [REDACTED] (College of St. Benedict dict)

PUBLICITY: Mr. [REDACTED]

SCENERY: By [REDACTED]

MAKEUP COMMITTEE: [REDACTED]

LIGHTS & SWITCHBOARD: [REDACTED]

COSTUMES: [REDACTED]
Mothers of the Cast & Choruses.

STAGE CREW: [REDACTED]

RECORDING: Mr. [REDACTED]

ACKNOWLEDGMENTS: To Radio Station KASW for repeated fine publicity and splendid engineering help in cueing this production, (Mr. [REDACTED]).
To the parish of New Munich for the loan of scenery parts.
To all the members of the costume personnel for a fine job done (for a third time).
To the committee of Room mothers for supervising of children.

Church of St. Joseph

St. Joseph, Minnesota
Feb. 14, 1964

Rt. Rev. dear Father Abbot:

Enclosed my financial statement for 1963 and a check toward the St. Demetrius Scholarship Fund. Various contributions come in on this during the course of the year. I suppose I should tell you that my left eye has become pretty well useless for reading, and has failed fast this winter; the right one is holding up enough to read thus far during the day. I have contacted Dr. Koenig's office but cannot get in until March 4th. I suppose it will mean surgery for cataract,--which I have been telling "to go away" for some years now, but to no avail. I presume it will be O.K. to treat with Dr. Koenig. I did not think that I would have wait so long.

The other matter is that of a new car. My sturdy Plymouth ~~tax~~ will soon be ten years old but is holding up quite well but the body is deteriorating and expenses will mount this summer. During the winter of course I do very little driving. I had a chance some weeks ago of purchasing a used 1963 Plymouth at Pickard's, but after I figured things up there was only \$300.00 difference between that car and a new one. Besides, that used car had gadgets that I do not need. I have not been too fortunate in driving other people's used cars either. Oscar Krebsbach knows I need a new car and for some years I have asked him to look around for a good used one but thus far no overtures. I presume that his deals with Fr. Hubert were more or less on a friendship basis, which I may not have merited as yet. I can hardly expect the parish to pay for a car at this time when I have had to make the debt on the school and there have been repeated crushing assessments from the Chancery. So I shall hang on with the old car until toward late Spring or early summer, and shall await your suggestions. Of course I have driven Plymouth for many years now. My cousin in Chicago who helped to pay for the last two cars now is deceased, and I would not know offhand where to get financial help for same.

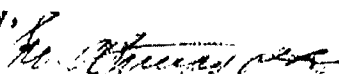
It seems that I just cannot pick up former strength previous to three years ago, and besides the impaired vision, am beset with weak spells. I would ask you for a week or so off but there is just so much to do and deadlines to meet from the good old Chancery that the work would just pile up all the more. This is really a growing parish. Since I am here the equivalent of a small parish has moved in,--almost 75 families, and I look forward to at least 25 more new families during 1964. The number of pre-schoolers stands at 450 now with over 70 Baptisms per year, so you see our school enlargement problems are not at an end, although the recent remodeling etc. will keep us going for another term or two.

Fr. Olaf is doing very good work with the youth and it is a blessing to have a zealous and pious and healthy man to help. Administration in a growing parish is of course a chore and growing right along. In spite of too many "Freeloaders" our New Horizons quota is over 1/3 in, thanks chiefly to the regular giving of wage-earners.

Well I shall try to keep on going in the hopes that Dr. Koenig can do something to improve the vision. I am quite sure it will take cataract surgery of which I was warned by Dr. Haven already some years ago. Maybe with Spring I can pick up some pep and energy again. I had no idea when I came here that this was such a fast changing community and that there was so much to do. I do think that St. Joseph has gotten to be one of the finest parishes we have in Stearns Co. and looking over the army of kids, there should be a great potential in years to come as they scatter far and wide into other parts. There will be several lads again this year trying out for minor seminary, so things are looking up there too.

Well, let me know what you think of the car matter at your convenience.

Respectfully,



OSB HOHMANN_00574

SAINT JOHN'S UNIVERSITY
COLLEGEVILLE, MINNESOTA

February 15, 1964

Dear Father Othmar,

Thank you for your Personal Account for 1963 and for the two checks, *Office of the Chancellor* one of \$1,700 as surplus salary and one of \$68 for the St. Demetrius scholarship fund.

As to the purchase of a car, I think, and so does Fr. Florian, that you should approach [redacted] to see what kind of deal he offers you. We knew that the arrangement with Fr. Hubert was on a personal basis and did not exist before or since. However, if you were to pass him by and purchase your car elsewhere, this might really be misunderstood. It will mean driving a Chevrolet, but I think you can make this adjustment and will do so. So, if you want to begin negotiating with him on a trade-in of your present car, do so at any time you wish.

I am glad that you are going to see Dr. Koenig because he is reported to be a very good doctor. I have been noticing also a rather rapid deterioration of my eyes this past year. New glasses did not help much.

It is really encouraging to know that St. Joseph parish is coming out of the doldrums under your pastorate. It certainly should always have been one of the best, but I know that the bishop of St. Cloud usually made it the butt of uncomplimentary remarks. Fr. Olaf was needed to take an interest in the youngsters there, and I hope his work is blessed.

Church of St. Joseph

St. Joseph, Minnesota

June 4, 1964

Rt. Rev. dear Father Abbot:

In the first place, I would like permission to say the Breviary in English. This request has been thought over for quite a while. Many attempts to read a psalm or two each day in English has not solved the problem. For my remaining years I would like to really pray the Breviary as best I can. I think you understand.

I appreciate your time and graciousness and patience when I was up there some weeks ago, explaining you my condition as best I could. I still feel the same way, although the closed of school and this perfect weather have lifted my spirits somewhat. It seems I just cannot get back to normal after the upset and shakeup of four years ago. As you may remember, I came to St. Joseph reluctantly three years ago, but must say that I have been agreeably surprised time after time with the parish and people. I would of course feel it to leave this splendid laboratory school, its top-notch corps of teachers, and the large flock of lovable children I have gotten to know. It is very pleasant to be so near to God's wonderful out-of-doors with woods and fields to enjoy, and to be near to cultural activities at St. Benedict's, St. John's etc. As I have said often, this has really gotten to be a fine parish with tremendous potential that is growing.

However, as I mentioned to you, my big longing is to get back to a more mixed community where there is lots of house to house visiting and prospective converts, and mixed married and even invalid marriages and the like to work with. Three years ago when I was in the hospital I asked the good Lord to just let me with that work, "going out into the highways and the byways" looking for sheep. (Maybe in that way I can make amends for mistakes and omissions in the years that are gone.) I don't know. As I mentioned, I feel that I just was not doing justice to this fine growing parish with all the activities and administration, and a burgeoning school population etc. that should be taken care of. Fr. Olaf has interested himself in various phases of youth work. For the coming Fall, for instance, we plan to train a corps of lay catechists to handle religious instructions for high school youngsters with small groups.

Apostolic visiting and convert work and handling the "backwash" of such visiting in the past has always been a tonic and a medicine and a charisma, (administration ~~not~~ so.) Were I younger, I would not even mind being an assistant to a pastor who would allow me free scope in such work. As a Paulist told me some years ago, our fellow-citizens outside the Faith are the most to be pitied individuals.

The past two summers I could not take much advantage of your kind offer to take some time off either up in Canada or elsewhere. Two years ago I could not get anyone in my place and last summer this school building and remodeling debacle pretty well prevented my going. Fr. Prior has assured me of a substitute for after July 12th. I hope that after a more relaxing summer I shall feel not so shaky and better able to take on the usual load of work, perhaps in a smaller place. I know you may be beset with many problems of moves this summer, so I do not wish to be inconsiderate. Rumor has of course reached me that you may have been much distressed at that conference referred to in your recent note. My sincere prayers go with you and for him, I assure you, especially at the daily Masses. If it is someone that things of defecating, I wish he could speak heart to heart and at length with some who pulled out in years past,--and perhaps grasp a little of the heartache and agony of soul and confusion and hopelessness they went through by jumping from frying pan into fire!

I just do not know what would be best in my case, a change to a smaller place or what. I can only submit the matter to sincere prayer that God's Will may be done. Of course I have felt for years that we priests are entirely too tied up with work the laity could do better. Our foremost concern should be to get right down to the "grass roots" directly with people, even if that work seems often not too "romantic" or glamorous. So many people need our attention in things that just cannot be delegated to the laity. Maybe I shall see better light at retreat time the 22nd, and if you so wish, we could talk over matters further then. (Yes, there has been a daily "emento in the Masses" for Superiors for years.)

Respectfully, *J. J. O'Sullivan*

OSB HOHMANN_00576

INFORMATION FOR THE ARCHIVES OF SAINT JOHN'S ABBEY, COLLEGEVILLE

NAME: Othmar (LeO) Hohmann, O.S.B.
 (Religious) (Baptismal) (Family)

BIRTH: Richmond Stearns Minnesota January 28, 1900
 (City) (County) (State) (Month) (Day) (Year)

YOUR PATRON SAINT: St. Othmar NAMEDAY: November 16, †

TRIENNIAL VOWS: St/ John's Abbey Sept 22, 1926 Rt. Rev. Alcuin Deutsch O.S.B.
 (Place) (Date) (Before Whom)

FINAL VOWS/OBLATION: St. John's Abbey Sept. 22, 1929 Rt. Rev. Alcuin Deutsch O.S.B.
 (Place) (Date) (Before Whom)

ORDINATION: St. John's Abbey. June 7, 1931 Most Rev. Joseph F. Busch.
 (Place) (Date) (Bishop)

FATHER'S FULL NAME: _____

FATHER'S BIRTHPLACE: St. Cloud Minn.

FATHER'S NATIONAL DESCENT: Bavarian

FATHER'S RELIGION: Catholic DATE OF DEATH: Jan 5, 1939

HIGHEST LEVEL OF FATHER'S EDUCATION: St. Cloud Normal School. Rural School Teacher

FATHER'S OCCUPATION: (deceased) Great Northern Railroad
 (Now) (When You Entered Monastery)

MOTHER'S MAIDEN NAME: _____

MOTHER'S BIRTHPLACE: Fountain City Wisconsin

MOTHER'S NATIONAL DESCENT: Swabian

MOTHER'S RELIGION: Catholic DATE OF DEATH: April 2, 1957

HIGHEST LEVEL OF MOTHER'S EDUCATION: 8th Grade Parochial School

YOUR CAREER BEFORE ENTERING THE MONASTERY: Work at Electrical Business and for the Great Northern Railroad at various jobs.

EDUCATION	SCHOOL	FROM	TO	MAJOR	DEGREE	DATE
Rural Schools		1906		1911		
ELEMENTARY:	St. Joseph's Minneapolis (5 x 6)	1911		1912		
	St. Mary's St. Cloud (7 x 8)	1912		1914		

SECONDARY: 4 years at St. John's Preparatory

UNDERGRADUATE: St. John's University B.A. 1928

THEOLOGY: St. John's ~~xxxx~~ Seminary

GRADUATE: _____

POST-DOCTORAL: _____

OTHER: One Summer at Catholic University Preachers Institute and auditing drama course.

[Over Please]

DATE FILLED OUT: July 1, 1964


(Signature)

LIST CHRONOLOGICALLY ALL THE MAJOR ASSIGNMENTS (lasting six months or more) YOU HAVE RECEIVED SINCE PROFESSION AND ORDINATION. Give (a) the type or nature of the work, e.g., assistant pastor or plumber or math teacher in Prep School, (b) the location, (c) the duration, (d) any special achievements or items of note, e.g., built parish hall in 1948.

Assisted in Speech and Drama Dept. at St. John's from 1927 to 1932 (Mostly high school)
Prefect in St. Gregory Hall, 1927-1929
Taught College German 1931-32
Bahama Island Missions Dec. 11, 1932 to Sept. 1, 1936. Most of this time stationed at St. Francis Xavier church, Nassau Bahamas.
Assistant at St. Joseph's Mandan No. Dakota, Oct. 1, 1936 to April 22, 1942. In addition, engaged in youth work and dramatics and radio drama there.
Assistant at St. Boniface, Hastings Minn. April 24, 1942 to Aug. 14, 1947. "returned to Abbey.
Assisted Fr. Celestine Kapsner on Mission Band Sept. 1947 to Dec. 10, 1947
Assigned to the Utah Missions from Dec. 1947 to Dec. 1948. While there helped to build the church at Vernal Utah and took care of Artesia and Rangely Missions in Denver diocese.
January 22, 1949 to Aug. 18, 1954, pastor of Immaculate Conception Church, New Munich. While there, renovated and decorated the church, renovated school and convent. Organized an adult, young peoples' and childrens dramatic club.
From Aug. 18 1954 to August 1957 pastor at St. Boniface, Cold Spring Minn. While there, enlarged and renovated rectory, renovated convent. Considerable repairs and renovation in grade and high school buildings.
From August 1957 to June 1958 worked in Fargo diocese, mostly at Oakes No. Dakota helping in the parish and chaplain in the hospital there.
Summer 1958 stationed at Mercer Wisc. and attached missions. Sept. 1958 to Sept. 1960 in the Crookston diocese at Mahanomen, Bejou, Island Lake and Detroit Lakes.
GIVE YOUR PARENT'S PRESENT ADDRESS, IF LIVING. (deceased) (See below for additional)

LIST YOUR BROTHERS AND SISTERS IN THE ORDER OF THEIR BIRTH. INCLUDE YOURSELF. For those still living give their present address; for those who have died write "deceased." Put an asterisk before those whom you want contacted immediately and directly by the Abbey when you die.

Othmar L. Hohmann. S.G.S.B.

IN THE REMAINING SPACE AND ON AN ADDITIONAL SHEET IF NECESSARY PUT DOWN ANY OTHER ITEMS OF INFORMATION OR ACCOMPLISHMENTS OF YOURS THAT YOU THINK SHOULD BE PERMANENTLY RECORDED.

(Continued from above) At Detroit Lakes did some remodeling of school and convent. After that one year in the Superior diocese, helping out at Mercer and Boulder Junction Wisc., and missions attached to same.

Since Aug. 11, 1961, pastor of St. Joseph's, St. Joseph Minn. During 1963, remodeled and modernized the school (\$80,000) and started an adult and childrens' theatre.

Telephone 383-7505

Church of St. Joseph

St. Joseph, Minnesota

Oct. 12, 1964

Rt. Rev. dear Father Abbot:

Dr. Higdon has ordered me to the hospital for a few days of checkup and tests, so I suppose the best is to comply. I will let you know of results shortly after I get back.

Respectfully,



Fr. Ockmar O.S.B.

January 30, 1965

Dear Father Othmar,

Just a little note to thank you for your letter of Jan. 28 in which you sent your personal statement and a check of \$600.00 as surplus income to Father Abbot. The Abbot will be back today or one of these first days and your statement will be on his desk. There is little question but that he will find all your affairs in good order. Thanks again for the \$600.00 which has been given to the Procurator to credit to your account.

The Lord bless you and I hope that your health may improve during this year.

Cordially in St. Benedict,

Fr. Berthold OSB, Prior

Church of St. Joseph

St. Joseph, Minnesota
March 5, 1965

Rt. Rev. dear Father Abbot:

This letter has been a long time in coming. When you kindly came down last November, I mentioned that I would come up and talk over health matters. Since then I have been telling things to "go away, go away!" but it has not worked out that way. I had been hoping from day to day that things would improve, and that my troubles might be mostly "in the head." Especially the last year has been tough with constant dizziness, weakness, very low blood pressure, lack of co-ordination, constant distress in the head and frontal headaches and distress in the chest and gastric regions. The nights are mostly very disturbed without sedatives (which I dislike taking) and I generally wake up about 4 A.M. with headache and distress. Reading Mass has been a chore and all but a torture the past year, as has most every other job and ministrations. A year ago in January I had lobar pneumonia, as Dr. Higdon may have told you, and again in July, virus pneumonia. I did not go to the hospital either time, but tried to fight it through at home here with anti-biotics. At about that time the left eye went rapidly bad, so that now it is practically useless, and Dr. Koening does not see fit to do anything at this time. Whether the impaired eyesight has much or anything to do with the general malaise I do not know.

As I may have mentioned before, I have not been the same since being put out of the Crookston diocese four years ago last September. I am beginning to suspect that I may have had a mild stroke at the time, and perchance again a year ago. At least I realize more and more that I "have not been the same" since that time, and especially the past year. I have tried to force myself through from day to day, but feel at times that I have just about reached the limit! It may be hardening of the arteries, but Dr. Higdon does not seem to take that seriously. I never realized years ago in younger years, that reading Mass could be such a chore, (and 4 years ago I was still trinating!) After major surgery four years ago I had only one Sunday off, against doctor's orders, but there was not much else to do up there in Wisconsin and I thought everything would be O.K. shortly. Last Spring I tried to place the matter before you, mentioning that I felt that I was just not doing justice to this rapidly growing parish, with growing problems, and felt the situation could be solved by giving me a smaller parish that was open at the time. I realize of course that you must be hard put to it often, wondering what might be best to do.

I do not know how much Dr. Higdon has mentioned to you, or whether he did not tell me everything the checkup revealed. Unfortunately, good Dr. Kline died shortly after my checkup. Last Fall, both doctors strongly advised that I see you about "quitting,--at least for a time." Well, I have been putting that off in the daily hopes for better days. During the winters I have always felt that I could and should be doing my best and most work, and could not have relaxed with all the heavy load of reports, statements etc. etc. that have to be gotten out with the New Year. I did not know whether you would approve or not, (and frankly, did not want to spoil chances for some time off next summer.) So things have run on. I much doubt the validity of the Masses some mornings, frankly, and have all but "passed out" more than once. One Mass is all I have been able to handle on Sundays. Preaching and teaching have become a muddled up chore,--much as I like those wonderful children, and have always enjoyed the religion periods. I have tried some old hobbies like trimming pines at St. John's and the like but seem too weak to do much of anything, even walking, which I have always enjoyed so much. Due to the eye trouble I cannot do much manual work which has always been a hobby. And reading too with one eye is often a chore in the evening. As I mentioned to you last November, it has been a constant fight with despondency. Dr. Higdon seems quite convinced that most of the trouble is mental and nervous exhaustion and psychosomatic. I just do not know. A good night's sleep with sedatives improves matters for part of the day,--but I just do NOT want to become dependent on such crutches! I recall that back in the summer of 1942 the doctors put Fr. [redacted] to

(2)

Church of St. Joseph

St. Joseph, Minnesota

bed at St. Joseph's, St. Paul for a good part of the summer, for some nervous trouble. Struck me as rather ghastly!

March 11: Well, I had better get this off my mind and into the mail. I don't know whether Dr. Higdon hinted anything to you about "arrested or possible ulcers," or not. I only wish I knew what to do next. You mentioned last November that I should try to hold out until summer. I surely hate being put on the shelf already! I would venture to say that if this would help at this time, it might be worth the money spent to go away for some weeks. Riding on a good train is still great relaxation for me, and I do not care to fly. I have an aversion to being laid up in a hospital, and have always felt "a little guilty" about that, when hospitals are so filled up these days. If you decide to move me out of here, I may have a few suggestions as to future work. I feel sure you will consider them.

O yes, about that "bomb scare" of last Fall,--we narrowed that down to a few old-time St Joers, who have often made trouble. I had to tell the parishioners that very soon we would have to limit the enrolment of our grade school for lack of room and too many poor contributors, and mounting expenses etc. That of course seems to have "struck fire" with some who want everything, are always griping and will not give their share. In the summer of 1961 I dreaded coming here and did so under obedience, remembering the old St. Joe type has changed much for the better, and the potential of these kids should be tremendous! Fair share contribution is of course a vexing problem and I can see why my predecessors "wanted out." I shall never have a school or such a splendid faculty as here; nor a finer lot of kids.

I much appreciate the help on Sundays this winter, and the good assistant I have. A two-week Mission is now in progress and attendance and response has been very good. I do hope that with this letter I shall not be "Sticking my neck out." I have tried to put things sincerely and feel you should know the state of things. Maybe getting away from things far

Rt. Rev. dear Father Abbot:

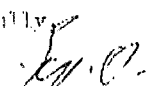
With your permission I would like to attend a First Mass next Sunday at St. Boniface, Hastings of a young man I had in the grades years ago at that parish,--Father [REDACTED]. That is if I feel up to it, since things have not improved much, healthwise. Father Prior suggested that three clerics go with me in our car here, since I cannot safely drive that distance. That will also make it much more convenient for me. I have had to miss so many First Masses of former pupils, and the parents have urged me to come. The Mass is at noon so I can take a Sunday Mass here.

I know I should have come up weeks ago, as I had promised, to explain details of the doctors' findings and opinions. I have been putting it off as an embarrassing and unpleasant job, and telling the dispositions "to go away, go away!" and hoping that would happen. For the time being, Dr. Keening does not want to undertake eye surgery. I intend to see you shortly after the holy days, or write to you in detail. The latter might save time for you. (Frankly, I dread being put to a place such as Fr. Harold or Valerian are at.) Well, Fiat Voluntas, and I shall try to be resigned. The doctors suggested "quitting, at least for a while!" The troubles may be more a complex of neural and emotional troubles of recent years, I just don't know. Well, at any rate, I shall get in touch with you soon. I greatly appreciate the help for one Mass Sundays for the time being.

And thanks so very much for your kind note of sympathy on the recent death of my sister. It was very consoling to me and the relatives. Good Fathers Julig and Jacques gone too,--in their best years. Well, "so it goes". I trust you will have a most happy and peaceful Christmastide. I still recall fondly the Christmastides spent at the Abbey years ago. I shall try to be there for the party next Tuesday.

"Froehlichste! Weinachten!"

Respectfully,


Fr. Climar C.S.B.



SAINT JOHN'S ABBEY + COLLEGEVILLE, MINNESOTA

OFFICE OF THE ABBOT

May 28, 1965

Dear Father Othmar,

Like you, I sometimes find it easier to sit down to write a letter than to drive the four miles between us. However, I expect you to come over to discuss what I am writing to you about because I am not able to give you all the reasons in writing for what I am proposing.

I would like to give you a different assignment. Part of my reason is to relieve you of the burden of being pastor of a parish such as St. Joseph when your health is such that you suffer very much from a real handicap in trying to meet your responsibilities. I do not have an assignment waiting for you, but I wondered if you would be willing to accept for the summer (June 20-Sept. 5) one of the two assistantships at Mercer, Wisconsin. I am quite sure this would afford you an opportunity to get some relaxation and rest, and by the end of the assignment we can probably arrive at a satisfactory arrangement for the future.

I should move right along in the making of the parish assignments, and I would appreciate it if you let me know soon whether this move is acceptable to you. I want to assure you that you have done good work at St. Joseph while you were there. This no one can deny, and if your health were better I would want you to stay on indefinitely. May God bless you for what you have done, and may the good people there be grateful.

Devotedly yours,

June 9, 1965

Most Reverend dear Bishop:

I trust you will excuse the perhaps incoherent and sketch memorandum I am enclosing herewith. No doubt Father Abbot has acquainted you with my condition and that a change is necessary. I have been in impaired health and efficiency for some years now, and a year and a half ago took a turn towards worse. About that time my left eye became useless and the other one is acting up also. I have to wait on the judgment of Dr. Koenig as when it would be best to undergo cataract surgery.

A year ago I put it up to Father Abbot that I felt I just could not do justice to the work and brilliancy in this growing parish. I did not wish to press the matter too hard, still hoping for improvement, I did not want to feel I was running away from problems. Matters did not improve this past year, rather the contrary. Impaired eyesight is becoming more and more of a handicap. I may have had a mild stroke five years ago, besides multiple surgery and several bouts with pneumonia etc. etc. No use in bothering you with details.

While my great love has always been convert work and working among Protestants and mixed and invalid marriages,--I have become deeply attached to this school and its "modus operandi" and the splendid faculty and results. And to this wonderful crowd of children! It will be a heartache to leave this setup and the activities I have started. However I feel more convinced than ever now, that I simply cannot do justice to the parish!

Drs. Higdon and Line diagnosed "mental and nervous exhaustion" last Fall and ordered me away, at least for a time. I just have to abide by their decision, but still am not clear as to "just what has hit me." Whether sclerosis or senility, is playing a part I do not know but must just hope that I can recuperate and can have some good years left yet.

Father Abbot at first suggested that I leave June 20 for an assignment in the Wisconsin resort country. However I told him that I could hardly leave before July 10 with all the matters to wind up. Otherwise it would be inconsiderate to my successor. I shall try to hold out as best I can with the fine assistant I have been blessed with. I know you will understand.

As I may have said before this parish has changed greatly for the better with the constant influx of new blood,--fine splendid families that are moving in. I see a great potential among these school children if the school can be kept at a high standard. Priesthood vocations seem to be coming up too. However, I am sure that you are fully aware of a certain sector here where there seems to be a mysterious subtle "anti-clericalism" should I say? They have had it too easy for many years, I think with a church and school built, not willing to do their share toward progress and expansion, no consent to build, the lowest school mill rate in the state. Unrealistic and in a rut in their thinking. I fear too many do not appreciate or even think of the splendid lab. school setup and summer school program etc. etc. they are enjoying. I do not feel very hopeful about changing them! But I still say,--things have improved vastly over 30-40 years ago!

I shall never have a school or faculty such as I have enjoyed here! I hope the above explains the personal situation, which I wish I could remedy!

Respectfully,

Othmar L. Hohmann C.S.B.

OSB HOHMANN_00587

Church of St. Joseph

St. Joseph, Minnesota

June 13, 1965

Dear Father Abbot:

I much appreciate your kindness and patience in my two recent interviews! It helps a lot after some of the things I have had to contend with here. I have sent a memo to the Bishop last Thursday, acquainting him with my condition. I do not think I have exaggerated. Dr. Kline of course is dead, but when Dr. Higdon comes back next week, he should be able to give some professional opinion on the situation. I believe I told you that Dr. Koening mentioned that the good eye may go bad any time, and rapidly, or may just last for a while. (Yesterday was rough again.)

I would be much interested in Barnesville which you mentioned the other week. I know absolutely nothing about the nature of the place. If I cannot recuperate by the end of the summer, I wonder whether it would be wise to consider it. I much appreciate your letting me take off part of July and August. I would suggest that if after ten days or two weeks things do not improve, I come back. In view of the fact that I did not get much of a Jubilee vacation back in 1956 beyond two Sundays off, would it be unreasonable to ask to go up to Alaska? (I have various friends and relatives up there.) There are few things more relaxing and recuperating to me than a trip on a good train, and revelling in scenery and geological wonders. In that way I would hope also to give the good eye a long rest. Distant vision is still tolerable. I shall try to see you during this week to get your response. I surely fondly hope to get back to some normalcy and comfort by the end of summer, so as to get back to some kind of work. Off hand I would suggest, if I leave St. Joe, to go up with Fr. Ignatius for late summer and early Fall since at that time he is still busy, very busy and priests become scarce. Or some work with Bishop Schenk or the Superior diocese? *MERCEY in Ep'te success?*

As to the Bishop's comment on the problems here, I did not make them. I would say they are

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Telephone 363-7505

Church of St. Joseph

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no worse than when I came here four years ago,--rather I think there is much more light on the situation now than there was then. I certainly want to get all facts and statistics etc. on paper before July 10 so a substitute for the summer or a successor should have something to go ahead on. (At least I think we have found out a few things NOT to do.) I have been going slow on going ahead with property and new building for reasons I mentioned the other day.

What reactions the Bishop will have after my memo of Thursday on my condition, I suppose will show up this week. He has to be realistic too. Fine families are buying or building homes again this summer. Thus far almost 15 children that should be accommodated in addition. A new classroom is all ready except for the furniture and a competent lay teacher. Sr. [redacted] is working on this. I had planned to manage with the school for another year, though we are bound to be still crowded.

Well, that's about all for now, God willing, I surely want some good useful years left yet! With proper steps I hope that will be the case. Toward the end of summer we should be able to see some light.

You of course remember that two years ago I remodelled and modernized the school completely, enlarging classrooms, adding all rooms possible, new lighting, windows, ventilation etc. etc. With this I think we can hold out another year. I would guess that the Bishop would very much oppose eliminating out Grades 7 and 8 and send them to St. Cloud Jr. High. By now I am quite firmly convinced that in a good school such as this, the first six years are all-important, and if no way out, rather eliminate grades 7 and 8. Of course, ~~there~~ there are quite a few parents here who want very much to keep (their girls especially) in these grades here.

Respectfully,

F. J. [Signature]

OSB HOHMANN_00588

Church of St. Joseph

St. Joseph, Minnesota

June 14, 1965

Rt. Rev. dear Father Abbot:

I want to bring you briefly up to date on developments here, which information I am also forwarding to the Bishop today:

1. The Sisters (per Sr. [redacted]) informed me again yesterday that property west of the present school will be made available to us as soon as they can move off the two houses thereon. I am to get the price within a day or so. From "a guess" I asked her to venture, the tentative figure seemed quite reasonable to me. It seems they are also relenting on the corner piece adjoining Main St. and the street going into their property South, "if we need it for playground, they would surely consider it."
2. I have made overtures to the large lot for sale to the West, across this street. I am to receive an appraisal this week on the house and lot and the lot separately. The problem is a large old remodelled house on the lot, ([redacted] is building a home on his land in the country,) and no doubt will want all he can get out of it. All this extra property would keep us going for quite some years. The [redacted] house of course poses a knotty and expensive problem.
3. The Sisters have also mellowed on property across the street and to the S.E. of their old Main Entrance, mentioning that "if necessary for future development, they would keep the door open." This of course would offer large possibilities for playground expansion to the South and East.
4. I have quickly projected in my mind a school addition to the west of our present building to match that and not clash with its or the convent's architecture. (Simple brick neatly done.) I shall suggest a partial basement same as the present school and one story of six classrooms. BUT have comprehensive plan made to include a future story on top of that. That would simply mean a good steel concrete floor slab which would serve as a flat roof until in the future they would decide to add another story, to match present building.
5. Sr. [redacted] and her colleagues have been asked to study without delay the prospect of an "ungraded primary." Discussing the matter with some outstanding parents here has brought a very enthusiastic response, "that it should by all means be tried!"
6. A meeting with the fact finding committee last evening brought out that we are still educating slightly over 75 percent of our children in private schools within the district, in that way we get in on special legislation similar to the Cold Spring setup. Whether we can hold that percentage for another year will be a problem. The number of extra-district children in our parochial school complicates the problem and militates against our legal status.
7. The local school board and fact-finding committee promised me to be on the alert during the summer and keep in contact with the State Department, the County Superintendent and the Diocesan Bureau of Education to obviate all possible the complete abolishing of our district status. In the not too distant future things may just develop in that more Protestants will be moving into the area, and that some kind of public school may be called for. As I mentioned to you, the days of the four rural schools in the parish territory are numbered. What action these people will take is of course anyone's guess.
7. Before leaving about July 10 or before, I shall do all I can to alert the people, the trustees and the Bishop toward tentative plans for a parochial school addition. At worst, we cannot go far wrong on that (unless we get a grasping architect!) The advisory board now existing will also be alerted and a parish meeting called if the Bishop approves of it.

Well, that's about all for now. The rest on a separate sheet.

Respectfully,

OSB HOHMANN_00589

Church of St. Joseph

St. Joseph, Minnesota

July 10, 1965

Rt. Rev. dear Father Abbot:

I have no idea of who might be coming to take Father Olaf's place. I would strongly urge that he come early in August or at least as soon as possible so Father Claf can instruct him in the various fine projects he has been involved with and for which I would just not have had any time. I do hope my new assistant will be able-bodied and willing to work hard; otherwise I will be really "sunk." Things have not improved with me, neither as to eyesight nor the head,--rather the opposite! I presume Dr. Higdon has talked to you, or will do so. If it should be a hardening of arteries, then I will have to make the best of it. As I mentioned to you at retreat time, I shall let you know how things go after a few weeks away. I shall be leaving next Monday. I could not very well leave before due to so many loose ends, the big July 4th Festival etc. I have gotten out a complete financial statement checked by the Secretary, up to July 8th, (in case I cannot resume by the 1st of September.) Advisory Board has been met with and Finance Board organized to deliberate on school expansion and more businesslike parish financing etc. The Secretary should be a big help during the summer so Fr. Olaf will not be burdened too much with administrative details.

I trust you will try to keep someone in mind who might take over, in case I am not able by the end of summer. Would to God I could change things,--I just do not know what has hit me! Your being so cordial about my going away has helped, and will see what that will do. I had fondly hoped that a move to a smaller parish (such as Carnevillle) might help but I see your point in that here I am right close to the Abbey where extra help can be gotten more easily,--(and I suspect that Bishop Glenn might not want me in his diocese.)

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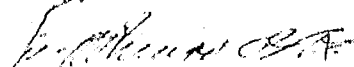
Church of St. Joseph

St. Joseph, Minnesota

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Due to the Bishop's illness I was not able to talk with him before leaving. However, I think I covered everything about the school question per memo some weeks ago, also about impaired health and eyesight. I don't suppose that he has communicated with you. We had a very fine meeting last night of the Advisory and Finance Boards with the architect sitting in profitably. Considerably more light has been thrown on possible solutions of the school problems. It may be that when I return my head will be clearer too. Headaches have been terrible the past weeks. (Yes, I should be more resigned.) Will see what eventuates. Thank you so much for the break you have given me, and am still in hopes that things might improve. Meanwhile I beg a memento in your prayers.

Respectfully,



QUEEN OF ANGELS CHURCH

209 WEST ELEVENTH
 PORT ANGELES, WASHINGTON
 Aug. 19, 1965

Rt. Rev. dear Father Abbot:

Well, I had promised to write you "after a few weeks out" to let you know how things were coming. Frankly, I did not know myself whether I was coming or going and not having a typewriter at hand and having such a very poor handwriting, I just put things off. I returned from Alaska not quite 2 weeks ago and have been spending some delightful days with the good monks at the new monastery at Mission City B.C. and at St. Martin's and with good old [redacted] at Portland whom I had not seen for over 30 years. Yes, I had a delightful visit with [redacted] (as I feel you would want me to do) and with [redacted] the former Johnny, looking over his fabulous collection of scenic photos. The whole picture about [redacted] rather edified me. [redacted] of course took over and showed me scenery for a few days and Abbot Raphael insisted on taking me up here to see the Olympic peninsula and rest up at this fine rectory. Today I leave via Vancouver and am starting slowly home, hoping to visit with a few priests enroute and possibly also [redacted]. For the past ten days I have really "felt like living again", but have to stay with Dr. Higdon's medicines it seems. The eyesight on the good eye is slowly deteriorating; even for distance viewing so I shall just have to do the best until Dr. Koening decides to operate on the bad eye etc. All this vast panorama of scenery in Alaska, B.C. and now herein Washington and Oregon has done much to lift my spirits and clear the head I hope. Also to see the work of these good priests all over and the stupendous mission challenges especially in British Columbia! One meets fine people all over very cordial and respectful and gets profitable ideas from all over. I have tried to make the trip profitable for my dear school kids in gathering all information possible in the geographical, geological, economic, and soil aspects of what I have passed through to make up some interesting lectures for them. Also much scenery and glacier information and the like. Some mountain hiking with good old Fr. Augustine Osgnitach and a younger confrere and with Abbot Raphael has been a little rough but one surely can sleep after a day like that! Such splendid congenial hospitality all over! One does not feel he is imposing.

I called up Fr. Olaf about 10 days ago and he tells me things are going along nicely but I think I had better get home next week so as not to crowd him in his transfer arrangements. Sure sorry to lose him! If you see fit I shall try to resume at St. Joseph for the time being and make the best of handicaps and problems and hope for improvement in physical and mental stamina, hoping that I have not been struck with hardening of arteries! Right now I feel much like getting back to work but will definitely have to take more time off every week. I do think that if at some time I can get back to apostolic work such as one finds all over in these mixed communities I would feel much better too. The splendid converts one meets all over are surely an inspiration!

I do think that the money spent on the trip was not wasted. I would have liked to spend a little more time in the breath-taking mountains of Alaska but decided to see a little of the gorgeous Northwest while I had the opportunity. Was much tempted to take in the Western Catechetical Conference down at Oakland next week but that would inconvenience things at home, and no doubt Oakland hot at this time. I am deeply grateful that you allowed me to take the holiday and only hope the relief will be more or less permanent, God willing.

Imagine meeting two splendid St. John's Seminarians from the Helena Diocese in the interior of Alaska who treated me like a Bishop, and a classmate of Fr. Olaf, Fr. James Miller, stationed at the end of the water trail at Skagway and Haines Alaska. A Stillwater lad, whose folks were visiting him out there. Also a Mt. Angel Benedictine from the Kodiak Is. mission.

Well, that's about all. I feel more like living again, even though there have been occasional rough days at first when I was inclined to start back home. Had a very pleasant visit with the O.M. I's at Whitehorse and dear old Bishop Soudert a former dog-team missioner. That was my first rest stop, so I have been taking occasional days of rest. Alaskan trains are very good and the scenery enough almost too much to absorb at one time. Will see how I can get back to better efficiency when I return. Thanks again for everything! I hope you can take care of yourself too with the added burden of Praeses etc. Cordially & respectfully,
 Fr. Olaf [redacted]

Church of St. Joseph

St. Joseph, Minnesota

Jan. 4, 1966

Rt. Rev. dear Father Abbot:

I thoroughly enjoyed the slide lecture on Rome and the Holy Land a week ago. In fact, I enjoy a slide lecture almost more than a movie. Also the party was "a little like old times."

I am writing this to tell you that I am going down to St. Paul this morning for a few hours to consult Dr. Wm. T. Smith in the Lowry Medical Arts. He is a Catholic proctologist who took very good care of me some years ago when I was closer to St. Paul. He thinks it best if I come right down for diagnosis and examination. For many years now I have been afflicted with recurring rectal irritation, distress and at times pain. Dr. Smith's firm seemed to solve the problem about 15 years ago, but since Fall it has become most distressing so that now it is difficult to get a night's sleep. (I guess I realize now what those Philistines went through after they robbed the temple and were stricken ~~with~~ (in posteriora.) Anyhow, I was told years ago that such conditions can become malignant if not watched. I suppose it will mean surgery for haemorrhoids soon. I will let you know after I see Dr. Smith. Pretty distressing to go on this way. I am seeing a specialist whose firm refused to send me any bills years ago.

Rumor has reached me that good Fr. Olaf might come here for the time being and help out here, and perhaps in the convent?? Maybe just rumor, as they go. But, I would say this: Looks like a very good idea to me while he is waiting to see developments in his health. I feel positive it would be a considerable morale expedient for him at this time. I have an idea that the two convent chaplains are really "boxed in" with ever increasing duties in an expanding institution. I don't know, but it seems to me that way; I know it is none of my affair. Fr. Olaf was always most gracious in helping out there when needed. He was in full charge of all altarboys' arrangements over there besides the parish end of it.

My condition is no better than when I wrote you the details last Spring. Eyesight is worsening and it is becoming increasingly difficult to do much close work at a time. Dr. Koenig does not see fit to operate yet, so I have to abide by his judgment I guess. I am wondering whether my condition is not partly mental-emotional for the last five years? Perhaps I have to blame myself at least somewhat for this. Anyhow, once in a while I have to take a strong sedative for prolonged headaches (under Dr. Higdon's direction) and for a few days after that things seem different and some energy returns. I realize that with all the "cases" he has to contend with at two institutions he cannot do much more often than prescribe pills. His pills have helped me very little.

As it is, I shall be needing help for the time being for a Mass on Sundays; which you assured me last summer I could have. Often I find it very difficult in the morning to read the new Missal, and in general saying Mass has become quite a chore, as also preaching. I realize things "may be mostly in the head" for all I know. I don't like the idea of shirking and am bumbling along one day at a time, as best I can. I feel confident I have your understanding.

Several times you have suggested going down to the Bahamas for a few weeks. Well, that may help. We are having a week's mission renewal from Feb. 6 to 13, so there will be an extra man here for a week. There are several good Sisters out East and in Miami whom I helped get to the convent in early years, who would like to see me once more before I pass on or they pass on. Visiting them briefly would be quite a treat. If all this seems unreasonable, why that's an end of it. I will be up to talk things over in a few days when I get the verdict from good Dr. Smith. Apprehending that examination rather makes me sweat!

The parish is steadily growing with splendid families moving in right along. Immediately after the year-end reports are out I must get at helping to solve the school problems, both for parochial and public. Some other factors have come in since last Spring. Will see you.

Respectfully, Fr. Othmar. *Fr. O.*



SAINT JOHN'S ABBEY + COLLEGEVILLE, MINNESOTA
OFFICE OF THE ABBOT

February 8, 1966

Dear Father Othmar,

Father Abbot is at present conducting the visitation of St. Mary's Abbey in Morristown. He will be here for a couple of days on the 12th, then go to Holy Cross for the election of a coadjutor Abbot on the 15-16th, and then return East to complete the visitations set for this year.

I know that he will be grateful for your personal statement for the past year, for the check of three thousand which you enclosed as surplus income, and for the statement of the parish. I have deposited the check with the Procurator, and your statements will be on Father Abbot's desk when he returns. I am sure that he will find them fully satisfactory, and that he is grateful for the work done and for the sacrifices made by yourself and your assistant.

With every good wish, and the assurance of a memento,

Faternally yours,

sec.

Church of St. Joseph

St. Joseph, Minnesota
May 22, 1966

Rt. Rev. dear Father Abbot:

I must ask you again to consider relieving me of St. Joseph, since matters are not improving. I gave you a detailed Jeremiad of conditions a year ago, and was hoping at the time that I could some way hold my own for the time being. Well, of late the one good eye has steadily deteriorated and it has become well-nigh impossible to do my work properly. I cannot take all of Dr. Higdon's prescriptions,--the side-effects seem as bad as the ailments. It has become quite a chore even to say Mass many a morning, and to distribute many Communion; even to preach and teach classes. Six weeks ago Dr. Koenig decided not to do anything for the present "until I get blinder" I understand. I suppose he knows what he is doing. After submitting the matter to prayerful and long consideration, I have decided to ask removal from here again since I can't see how I can go on. Yes, it will be a heartache to leave such a fine school as this and such a splendid lot of kids and a community of such fine home-life,--and a few other things.

Now, what to suggest if I may? I would very much like to suggest going to Grand Marais, say for a year or so, as some sort of "extra help." I think I could recuperate there,--at least I hope so. If I have some sort of sclerosis to contend with, it should show up this way. I could take a complete census on foot and think I would be still up to taking a Mass most mornings, say two with a good rest-up Saturdays, and thus help out enough to justify my existence. I presume that Father Ignatius is short of help from about September 1 through May 1, when visiting priests do not come up as in the summer. Whether he would care to have a handicapped superannuated part-time assistant around I do not know, of course. Father has (a growing) territory I think from the Canadian Border down to Taconite Harbor, over 80 miles in extent from N.E. to S.W; how far west through the wilderness I don't know. I am confident that I could make myself useful enough instructing converts and smaller Catechism classes and the like. I would try to get someone to read to me evenings since I am several years back in very necessary reading too,--all the details of Council reform, in education and other subjects of importance today.

I don't suppose that any other place would care for a handicapped superannuated assistant who may not be able to do too much for the time being. As I have mentioned before, "I don't just know what has all hit me!" The sort of year's leave that I am suggesting should show whether I have some sort of sclerosis to resign myself to. I do not think it is quite fair to this growing and fast-changing parish for me to hobble along as I have done now for some years. (I am here almost five years) Of course, as I also mentioned, I fear being put into some old folks' home or the like. Grand Marais appeals to me very much, and I feel I could do well there in the capacity mentioned. I can still drive most days in light traffic, but for how much longer I don't know. I can see well enough yet to do some lighter manual labor with tools and the like. Such an avocation would, I am quite confident, help the other troubles too. I don't know whether Dr. Higdon or Dr. Koenig have mentioned my case to you. I can only abide by their recommendations and those of good Dr. Kline, who sadly passed away before his final interview and recommendations.

While the Bishop may think that I made the school problems here, he forgets that I have gone quite a way toward solving them realistically and sanely. The problems vexing as they are, have come about from years of unrealistic thinking, and wishful thinking in the face of growing Sister shortage and growing population and higher standard demands from the State and Diocesan Dept. of Education. I shall write you a memo^x on the school situation in a separate communication soon. (Things are shaping up toward solution.)

I might also suggest going back to the Superior Diocese where I might be of some use somewhere. I feel I would be most welcome with Bishop Schenk, with whom I worked and discussed seven years ago on "Operation Doorbell." I do think the time has come to do

Church of St. Joseph

St. Joseph, Minnesota

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something. According to present indications I will become partially blind any time within the next six months or year. The left eye is useless and went quite rapidly 2½ years ago when I was down with pneumonia. Desk work is the most distressing, and the eye strain from it most distressing. So also most inside work. Time spent outside at more distant vision seems to help matters somewhat. That should go well with parish census and visiting. Complete inactivity would of course be no good, and I have always liked parish visiting; especially among non-Catholics.

I feel that now is a good time to make the above proposals when changes are about to be made. I would like to come out at your convenience to talk things over further. I do appreciate your patience at my repeated complaints. And really,-- for 40 years now there has been an almost daily "emento in my L'phtichs "for Superiors." I appreciate the superhuman job you are faced with!

While I dislike asking for dispensation from at least part of the Office, I may have to do so. In the morning I can manage but later in the day or at night, it is quite a chore. I might substitute something else for the time being?

Some time ago I had a very pleasant too brief visit with Fr. Olaf; he seems quite happy at Hastings. I would be very happy to have him back as an assistant any time. A splendid young man. Well, may the Holy Spirit guide us.

Respectfully,



Fr. Othmar.



SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA
OFFICE OF THE ABBOT

May 24, 1966

Reverend Otmar Hohmann, O.S.B.
Church of St. Joseph
St. Joseph, Minnesota

Dear Father Otmar,

I have your letter of the 22nd and, in view of what you have written, I am willing to relieve you of St. Joseph. I appreciate your writing me at this time, when I am considering appointments for the coming year. I think it will be best, however, if I plan to relieve you of St. Joseph some time in July or August; the exact date we can discuss later.

I am also willing to have you spend a year or so at Grand Marais, doing such work as outlined in your letter and recuperating and regaining your strength. I must, of course, take this up with Father Ignatius, and I have written to him today. I asked him to let me know his reaction as soon as convenient, and I will then write you again, or call you. If the arrangement should not be agreeable to him, we can discuss some other plan for you for a year or so. I have confidence in Doctor Koenig and Doctor Higdon, and I am hopeful that they will be able to help you.

In view of the difficulties which you have in reading, I would gladly grant you a dispensation from such parts of the Office as you think would be helpful, or I would gladly commute the entire Office to some other prayers, such as the rosary or other prayers that you might suggest. If you will let me know your wishes, I will gladly grant the dispensation or the commutation.

All here are quite well and all are eagerly awaiting the end of the school year. Father Walter is making good progress after his heart attack of two weeks ago today, and the doctor is hopeful that he will be able soon to do a little work each day.

With all good wishes and the prayer that God bless you and your work, I
am

Your devoted Abbot,

BD:je

Church of St. Joseph

St. Joseph, Minnesota

June 20, 1966

Rt. Rev. dear Father Abbot:

It was nice of you to give me the choice of leaving here at any time now; but you recall my mentioning that it would be better and more "graceful" to remain until right after July 4th. Furthermore so many little things have turned up that the July 6th or 7th is much more practical. I would like very much to leave then at the latest. I can then tot up most of the details of our big annual July 4th business, and complete all the memos for my successor.

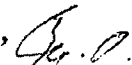
I am told the parish is preparing a Farewell, sort of a "reception" for next Sunday afternoon and also evening (requested by the Sisters, due to their big festival in the p.m.) So the committee has asked me several times for my successor since they nicely want to invite him too if he is decided on. Now, I don't wish to hurry your decision in the least; I appreciate the tangle of appointments you are burdened with. Anyhow, if no one is definitely appointed by the end of the month, I am certain things can carry on for a while with help from St. Johns for Sundays and the 6:30 Mass on weekdays,--as you yourself indicated some weeks ago. It would help me a lot to be able to leave shortly after the 4th, as I say at the latest, Thursday the 7th.

I am to see Dr. Koenig again this Friday. If things continue deteriorating at the present rate, surgery on one eye may not be too far off. It may be that he would just as soon transfer that to some good man in Duluth; will see what he has to say. I know he definitely wants me to keep away from all close work for an indefinite period of time after the surgery, but that should not prevent me from starting the census at Grand Marais for too long.

My conscience is completely at ease at earnestly having asked for a transfer from here, and for a place where I am confident I can be of some good use "in quantum possum" and see a good chance to recover strength and energy, God willing, and with fondly hope, good eyesight again before another year. I just could not carry on here anymore and the past 2½ years have been tough and most frustrating, as I explained. If my condition is due to a progressing sclerosis, that should show up during the coming year, and I may with your approval go through another checkup at Duluth toward Fall after I see how things progress. I deeply appreciate your letting me try Grand Marais, and am much gratified that Father Ignatius is so optimistic about the arrangement! I am sure this arrangement is just what Drs. Higdon and Koenig would recommend. I am confident I shall find plenty to do; and hope and pray that the good Lord will give me some good years yet.

This morning began the summer school sessions,--pre-school, enrichment courses for older ones and even a pre-preschool (Montessori) session. That always is about one of the funniest experiences one can have watching those precious tots trying to get adjustment to some preliminary school life and co-ordination. (Fine place for candid camera.) It is going to be a heartache to leave all these wonderful kids, their stable family life, this splendid school etc., but such is life and I am certain my successor will be able to do full justice to this growing and fast-changing parish. With the school situation, as I mentioned to you, things are pretty well "on the track," and should develop into amicable solutions that will solve a host of problems which looked formidable a year ago. I have optioned from the Sisters enough property for a possible catechetical center in years to come, right adjacent to the public school that is going up soon.

Well, unless you advise me to the contrary, I surely would like to leave right after the 4th, and as I say, things can carry on nicely for a while until the successor takes over. Thanks for everything in my distressing situation of the past few years. By the way, I attended all the talks and discussions of the past two weeks, that I could. I must say, one can be justly proud of our young men with the fine expositions they gave and with the very practical discussions! (No one went to sleep I think.)

Respectfully, 
Fr. Othmar .

DISPATCH

MINNESOTA, FRIDAY, JUNE 24, 1966 VOLUME XIII NUMBER 13

Parish Societies Sponsor Farewell Reception For Father Othmar Sunday

A Farewell Reception for our departing pastor, Father Othmar, is being sponsored by the Christian Mothers and Holy Name Societies of the St. Joseph Parish.

The entire parish and friends are cordially invited to attend the Reception which will be held Sunday, June 26, from 2:00 to 5:00 P.M. in the school dining room.

An appreciation fund is being launched. All donations will be presented to Father to be used in the way he can best fulfill his future priestly work.

Father Othmar (Leo) Hohman, O.S.B., Pastor of St. Joseph Parish, will be leaving for Grand Marais, Minnesota, July 7. He will assist Father Ignatius Candrian, O.S.B., in missions located on Lake Superior (North Shore). Father Othmar will be on "semi-active" duty for a year or so, due to worsening eyesight.

He has been pastor here for almost five years. In addition to his many church duties, he shouldered the responsibility of planning the complete renovation and enlarging of the school, complete ventilating and lighting job, modernizing the power intake and some wiring, and remodeling the stage — in general, remodeling the school facilities.

His love for children and because of the talent he saw, his great ambition was to start a "Children's Theatre." He produced and directed productions such as "Heidi", the operetta "Hansel and Gretel", "Daddy Long Legs", "The Music Man", and the magnificent production of "The Song of Bernadette". Father regrets very much leaving this fine "Children's Theatre" potential in St. Joseph.

Father Othmar was professed September 22, 1926 and was ordained June 7, 1931 at St. John's. After teaching and being assistant in the Dramatic department for a few years, he has been in mission and parochial work for 34 years, beginning with the first years in the Bahama Missions and parochial assignments in North Dakota, Hastings and Cold Spring, Minnesota. He also did Mission work in the Utah Missions and in the Superior and Crookston dioceses.

We in St. Joseph will miss Father Othmar and his love for our children, and ask God to bless his generosity and give him more years of active work which he loves to do.



SAINT JOHN'S ABBEY · COLLEGEVILLE, MINNESOTA
OFFICE OF THE ABBOT

June 25, 1966

Most Reverend Peter W. Bartholomew, D.D.
Diocese of St. Cloud
The Chancery Office
St. Cloud, Minnesota

Most Reverend and Dear Bishop,

In accord with Your Excellency's recommendation in reference to the situation at New Munich, I have discussed the matter both with Father Victor and with Father Engelbert, and it is agreeable to both that Father Engelbert be appointed Administrator of the parish, with Father Victor continuing to reside there. May I, therefore, present Father Engelbert Dufnar, O.S.B., to Your Excellency for the canonical appointment as Administrator of Immaculate Conception Parish in New Munich, the appointment to be effective on Friday, July 8. I am hopeful that Father Engelbert will do well as Administrator.

Because Father Othmar's health has been quite poor throughout this past year, I think it best to accede to his request to be relieved of the pastorate at St. Joseph's Parish in St. Joseph. To replace him, I would like to present for the canonical approval as pastor Father Aloysius Michels, O.S.B., who is at present serving as assistant at St. Joseph's Parish in Minneapolis. Father Aloysius was born in 1913 and was ordained in 1939. He taught here for some years, served as assistant in various parishes and also in our mission in Japan. He has always been a good and zealous priest, and I have full confidence that he will do well as pastor at St. Joseph. If this appointment meets with your approval, I would be grateful if it were made effective for the 8th of July.

I think it would be best also to replace the two chaplains at St. Benedict's Convent in St. Joseph. As replacements for Fathers Gerald Matheson and Mark Schneider, I would like to present Father Gunther Rolfsen, who has been studying biology during the past year, and Father Cosmas Dahlheimer. Both of these would be agreeable to Mother Henrita and the Sisters. I believe that Your Excellency knows Father Gunther and Father Cosmas; the latter was novice master here for many years, prior at St. Maur's Priory in South Union, Kentucky, for a year, and brother master for the past two years. I am confident that the two will work out well as chaplains at St. Benedict's. If these two appointments are agreeable, I would ask that Father Cosmas' be made effective on July 1, and Father Gunther's on August 1, since he will only return from summer school at that time.

Father Harold Fuchs, O.S.B., pastor of the parish here in Collegeville, has not been well during the past year, and recently again spent a couple of weeks in the hospital in Minneapolis. I think it best to remove him as pastor, and I would like to present to Your Excellency for the canonical appointment as pastor of the local parish Father Jordan Stovik, O.S.B. Father Jordan was born in 1914 and was ordained in 1943. During most of the years since then, he has been assistant at St. Benedict's Parish in New York City, and during the past year has assisted Father Arnold as vocation director. He has been a good priest, did very well as assistant, and I believe that he will do well as pastor here. If this appointment is agreeable, I would be grateful if it were made effective on July 8.

During the past few months Father Ansgus Rosen, O.S.B., has been assistant at St. Boniface Parish in Cold Spring and has taught in the high school there. To



SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA

OFFICE OF THE ABBOT

Bishop Peter W. Bartholome, D.D.

page 2 - June 25, 1966

fill the needs more adequately, I believe it would be best if he were assigned to full-time teaching at St. Boniface High School. If this is agreeable, I would like to present Father Olaf Skjolsvik, O.S.B., to Your Excellency for the appointment as assistant at St. Boniface Parish in Cold Spring, to replace Father Auger. Father Olaf was ordained in 1961, spent two years in Puerto Rico, two years as assistant at St. Joseph's Parish in St. Joseph; during the past year he was in Puerto Rico for part of the time and recently has been assisting by taking the place of someone ill or absent; he is at present assistant at St. Boniface Parish in Hastings. I am confident he will do well at Cold Spring, as he did at St. Joseph. If these two appointments are agreeable to Your Excellency, I would appreciate it if they were made effective on June 30.

I am not sure whether Your Excellency wishes us to continue to provide a chaplain for the nursing home in Morris. If you should wish us to do so, I would have Father Basil Stegmann, O.S.B., available. He was born in 1893 and was ordained in 1918. During the past few years he has been chaplain at Holy Trinity Hospital in Graceville. Although he is not too strong, I am confident that he could do the work at the nursing home in Morris. If Your Excellency should wish that we continue for a time to provide a chaplain for the nursing home, Father Basil would be available. If you should wish to appoint him as chaplain, may I beg for him the faculties of the diocese, as well as for Father Gunther and Father Olaf -- the others have the faculties of the diocese, or obtain these faculties through their appointment.

With sentiments of sincere esteem and every good wish, I am

Sincerely and respectfully,

Abbot

BD:je

Diocese of St. Cloud
CHANCERY OFFICE
ST. CLOUD, MINNESOTA 56301

June 29, 1966

Rt. Rev. Baldwin Dworschak, O. S. B.
Abbot
St. John's Abbey
Collegeville, Minnesota

Dear Father Abbot:

Your presentation of priests for appointment at New Munich, St. Joseph, St. Benedict's Convent, Collegeville and Cold Spring, and any others that I might have missed, are acceptable to me. I shall publish the appointments in the paper for this coming week.

Faculties are granted to the priests who need them.

Father Basil's appointment is also acceptable, as chaplain at the nursing home in Morris. I need to have the services of one of your priests at Morris for, at least, this year. Father Renner is not able to take care of it. He was just in to see me and I told him to make up his mind to retire permanently, which he is going to do. I presume the chaplain that you will appoint in Father Basil's place at Graceville will continue to be able to say one Mass on Sunday at Collis. Father Basil has been doing that. Faculties are hereby granted to him. Father Gall Fell has been teaching some Catechism in the parish and I suppose Father Basil would be in a position to do that too. They have considerable catechetical work in the Morris Parish. I wish to thank you for the presentation of these men. I think all of the appointments are very good. I am especially glad to see the new chaplains at St. Benedict's Convent. Both of them, I think, will be a great influence for good amongst the Sisters and students.

Thanking you and with best wishes, I am

Sincerely yours in Christ,


Bishop of St. Cloud

PWB:cjc

OSB HOHMANN_00601

July 11, 1966

Record of Father Othmar L. Hohmann O.S.B.

Simple Profession: September 22, 1926
Solemn Profession: September 22, 1929

Ordination: June 7, 1931

During the Clericcate, prefectured for two years in St. Gregory Hall, for '27-'28 and '28-29

In charge of High School Dramatics from 1929 to 1932 and assisted in the College Dramatics Dept.

Was sent to the Bahama Island Missions from the fall of 1932 until the Fall of 1936. Was mostly stationed at the Cathedral at Nassau during this time but also helped out in the other Nassau Missions.

Appointed assistant at St. Joseph's, Mandan No. Dakota from Oct. 1, 1936 until April 22, 1942, when I was transferred to St. Boniface Church, (Asst.) Hastings Minn. until Aug. 15, 1947. Helped out on Mission Band occasionally.

Returned to the Abbey at this time to prepare for the Mission Band, on which I functioned until Dec. 8, 1947, when I was suddenly sent out to the Utah Missions, headquartering at Vernal Utah.

(The summer of 1938 was spent at the Catholic University, Washington D.C. with the Preachers' Institute, and some work with the ~~ex~~ Blackfriars' Drama Course.)

I stayed in the Utah Missions from Dec. 11 1947 until ~~xxxxixixix~~ Jan. 19, 1949, when I took over Immaculate Conception Church at New Munich Minn. as pastor, until I was transferred to:

St. Boniface, Cold Spring Minn. from August 1954 until August 13, 1957 as pastor.

Helped out in the Fargo Diocese from Aug. 15, 1957, for the greater part of a year at Oakes No. Dakota as chaplain of the hospital there and assistant to Fr. Edward McDonald there.

June July August and part of September 1958, helped out in the Superior diocese Missions, headquartering at Mercer Wisconsin.

Assistant at St. Michael's, Manohmen Minn. and took care of the Bejou and Island Lake Missions in the Crookston diocese from September 1958 until August 1959, when I was transferred to take charge of:

Holy Rosary Church, Detroit Lakes Minn. as pastor until September 1960.

From September 1960 until August 1961, assisted in the Mercer and Boulder Junction Missions in the Superior diocese.

Appointed pastor of St. Joseph Minn. and took over there Aug. 11, 1961 and left there July 7, 1966, due to worsening eyesight and generally impaired health. Assigned to a year or so of "semi-active duty" to help out Fr. Ignatius Candrian O.S.B. in the Grand Marais Missions, in the hopes of successful eye surgery for cataract and general recovery of better health and energy.

Othmar L. Hohmann O.S.B.

OSB HOHMANN 00602

Hohmann, Othmar

ord June 7th, 1931.

1931-1932 Abbey 1931-1932 Simplex. *Moorhead, asst protom. - Aug. 19, 1932 (Nov. 32)*

1932-1936 Bahamas Nov '21, 1932 - left 1936, when he returned to St. John's, *Nov 21, 1932*
Nov 21, 1932 1936 - April 1942 *(about April 20)* at Menden as asst to Fr. Hillbrand Einckhoff *1938*

1936-1942 During July 1937 - he attended a boy scout, or youth guidance course given at St. Thomas College under auspices of the Knights of Columbus - (Fr. Burkard took his place)
Summer 1938 - attended the "Precher" course at Catholic H. - Washington - given by Ignatius Smith, O.P.

1942 - April 1942 *(about April 20th)* , Hastings, Minn - assistant.

Sept. 1947 - Spiritual Director of Seminary; Mission Band.

Mar. 1948 - Roosevelt, Utah - took Fr. Blasius' place.

Dec. 1949 - Administrator of New Munich, Minn.

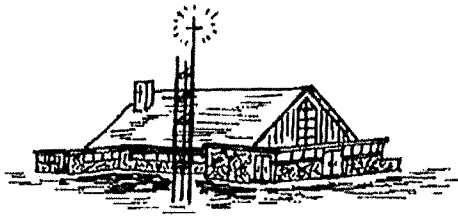
Aug. 1954 - Pastor of St. Boniface, Cold Spring, Minn.

Aug 1957 - 9

Aug. 1959 - Pastor - Detroit Lakes, Minn.

Bahamas: "Arrived in 1932. Was put in charge of St. Francis Xavier in Nassau, which he retained until he left in 1936." - *Dwight, O.P. (1941).*

Father [redacted] + Jan 5, '39
buried in St. John's cemetery on
Jan 9, 1939.



St. John's Church

GRAND MARAIS, MINNESOTA

Box 548 55604

Dear Father Abbot:

No real good excuse for being tardy with enclosed Financial Statement. Since I have been without salary since July 7, there is of course not too much to send in. I have been paying some of the gas for my census trips last Fall, and some of the car expenses. I feel at ease at not earning, since that is beyond my control, and feel it can be charged to "Mission Expense" as well as the car which was paid for from my past earnings and economies, and is being used for Mission transportation at present.

I presume you have heard how I try to spend my time up here, but you may be interested in a quick run-down: Last Fall, beginning Aug. 1 I tried to take a complete house-to-house census of the entire North Shore down to the County Line, and with winter, the entire town of Grand Marais. "Operation Doorbell" which our good Bishop wanted to make mandatory while Bishop of Crookston. In all my 34 years of such canvassing, I have never found a more cordial or friendly reception! No doubt Frs. Lawrence and Ignatius and Bros. Elmer and Paschal have worked up a lot of good will and good feeling in years past in this territory where the Catholic population is sparse. I checked with the pastor here on arriving last summer about this visiting and it seemed O.K. to him at the time. Of course I keep detailed record of my findings, and have tried to bring the census records up to date. Of course, the pastor has a tremendous memory for keeping these details in his head; but I figure that these things should all be recorded in detail for the eventuality that a pastor be moved or becomes ill: I feel confident he understands the matter in that light.

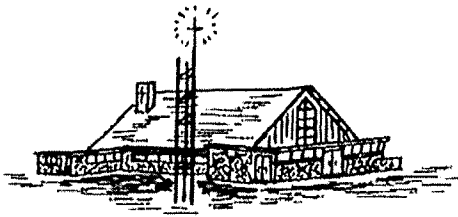
I have netted enough prospective converts, I believe, to keep me busy for a good while; a group of them are down 30 miles at West End and of course, transportation is a problem since I can risk that drive only on some days,--but we'll work out something, maybe commuting by bus if it be agreeable to the pastor. Thus far the Instructions are all individually. In this "fishing" one cannot hurry too much,--some get the grace sooner, others later, and it may take quite a time for gaining good will and confidence before a prospect feels ready for Instructions. But 34 years of this at various times convinces me most deeply that "Grace works if we work!" I have much enjoyed this house-to-house visiting, and am not done yet.

You may feel confident that I am trying to make good use of my time; I have had to neglect so very much reading in recent years, it will take me a long time to get caught up with all the changes and the vast amount of reading on new Catechetics, Ecumenism, Liturgy, Implementation of the Council Decrees etc. etc. It is of course a deep frustration that I can only read for short periods of time, and then try again. The good St. Joe people gave me enough to purchase a tape recorder and before long I shall have to think of that, since many matters from Conventions and Institutes I understand are available on tapes and also from various publishing firms.

Father has worked very hard here and I feel if I can relieve him of one Mass on Sundays or even two during the summer season, it is well worth while being here; I have noticed that the years are telling on him too. I mentioned last summer before coming here that he give me some kind of arrangement for board and room expenses up here, extra heat and light etc., but he told me at the time "to skip it." It may be that I may have to make some kind of arrangement eventually; I don't know the arrangements between the Abbey and these Missions.

My conscience is at ease at leaving St. Joe. There just was nothing else to be done and I could not do justice to the parish or school. I would have never guessed that the Lord would hit me in the eyes though! I would like to be able to tell you that general health has improved, but have to be realistic: For the first months here last summer and Fall things seemed to be on the up and up, but with the coming of winter there is a slump again. I still do not know "what has all hit me" these past years. Another brush with a little pneumonia a few weeks ago has left me quite weak and unable even to take my usual daily

(Page 2)



St. John's Church

GRAND MARAIS, MINNESOTA

walks. No use going into details: I gave you all that last Spring when I asked to be relieved at St. Joe. I hate to think that all this is old age and senility creeping up! The one good eye has worsened in the past few weeks and I am to go down to Dr. Fellows at Duluth this coming week, besides further consultation for other things at the Duluth Clinic. Dr. Koenig recommended Dr. Fellows, and this of course saves tiring and expensive trips to St. Cloud. I do hope that Dr. Fellows will see fit to undertake surgery on the gone eye at this time, during the winter when my work up here is hampered anyhow. I shall let you know the verdict when I am through, end of this week or soon after. As I mentioned last year I have had almost a constant headache or frontal head pressure for over three years now, and I shouldn't wonder if the constant eye strain has a lot to do with that. I don't like to complain and suppose I have all this coming in one way or another, but I do get despondent at times. Parish visiting and instructing of course provide welcome eye rest. Up here there is the advantage that I am not tied to strict schedules; on mornings when I do not feel up to it. I don't have to meet deadlines such as at a parish, assignment. I do not feel at all comfortable at being something of an unprofitable servant for the time being but try to keep on hoping for better days. It may be another two years before both eyes are back to good use again: judging from other people who have gone through the same ordeals. So I would beg you not to consider me for any small hospital or old folks home or like assignment, please. In spite of handicaps, this visiting with people and finding prospects, and instructing seems to be in itself a tonic; and I am still hoping eventually to be of more use up here.

Going out walking daily and enjoying this winter wonderland has been a pleasure, as also the delightful quiet, and more leisure to do back-log reading. I am looking for someone to read to me in the mornings: maybe that will help too. But with the spells of arctic weather since Christmas, it seems I just cannot pick up wind or endurance. Will see what the Duluth Clinic has to say next week. Maybe my days are numbered, but I do want to do all I can in the years that may still be granted me in this all-important work of contacting in some way each and every soul in the territory, and doing what I can in the Apostolate. This personal contact is the constant much-diffused refrain in the things I have been reading. If I can ever be of use to talk to clerics or seminarians on this, and will be up to it at the time, I would be glad to do so. I did so several times in the past six years at the request of Seminary professors.

I would like to propose to you taking in various Catechetical Institutes, Conventions, Liturgical Get-togethers, Ecumenical workshops and the like during the summer. I have not got a list of such locales as yet; being much handicapped for reading I could always listen. Those I attended at St. John's when I could in recent years were surely an inspiration. Of course the summer schedule will very probably be heavy here, so I have to consider that too. I feel I have missed out on so much of these things in the years that are gone, being generally tied up. Provided it is agreeable to the household here, and I am not in the way, I would like to remain here for the time being, even though it's quite isolated in the winter. These people up here are "my kind of people," and I have found the non-Catholics most pleasant to deal with. I am pleasantly surprised that winter employment is so good!

Well, that's about all for now. I may have a little more to write when I get through at Duluth next week. I wish you the best of everything in your arduous position, for the New Year.

Respectfully,

J. O.
Fr. Utmar.

OSB HOHMANN_00605



SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA
OFFICE OF THE ABBOT

February 17, 1967

Reverend Othmar Hohmann, O.S.B.
St. John's Church
Grand Marais, Minnesota 55604

Dear Father Othmar,

Thank you for your letter of the 15th, for your financial statement for the past year, and for the check of \$500 which you enclosed as surplus income. Given the fact that you have not been receiving a salary since the 7th of July, I am grateful, in the name of the community and in my own name, for the work which you have done and for the sacrifices which you have made and which enabled you to send this amount for the work of the community.

I appreciate also the full account you have given in your letter of the work you have been and are doing, and I hope and pray that your health will continue to be such that you will be able to continue this work for the welfare of souls. In particular I hope that Doctor Fellows will be able to do something for the eyes. As you requested, I will not consider you for any small hospital or other chaplaincy for the time being. In reference to financial arrangements, I think it best to leave these as they have been for the past months; perhaps later some more definite arrangement can be made, but for the present I do not think it necessary. We want to continue to help the missions.

Your letter mentioned attending various Catechetical Institutes, Conventions, Ecumenical Workshops, Liturgical Meetings and the like. I do not want to give a blanket permission, but if there is one or the other of these events which will be particularly helpful to you, I will gladly give the permission, if the attendance at the event can be fitted into the schedule of work there during the summer.

All here remain quite well, and Father Odilo is gaining strength quite rapidly now. He is able to come to table, and also to parts of the Office. Brother Stephen is suffering from a torn ligament in his back and recovery is very slow; it happened while he was opening a garage door, something he had been doing every day for months -- but something happened. Brother Joachim c hipped a bone in his foot while skiing last Sunday and will be wearing a cast for a few weeks. We are having another snowstorm today, and apparently February will be another record month for precipitation.

With every good wish, and the prayer that God continue to bless you and the work you are doing, especially during these days of Lent, I am

Your devoted Abbot,

BD:je

OSB HOHMANN_00606

Rt. Rev. dear Father Abbot:

According to latest arrangements, I am due for cataract surgery at St. Mary's Hospital, Duluth Friday morning the 7th. I thought it was no more than proper to let you know. At such a time it is of course some consolation to be remembered among the "fratribus absentibus." I dislike being a patient in a hospital at any time, and in this case, I must admit I'm just a little nervous. Surgery will be only on the left eye which has been useless for over 3 years now. I shall be in the hospital about a week, I am told. By that time I should know results and prospects for restored vision. (The right eye seems to be going slowly too.) I know I am in the community "ementos."

It has been a comfort to read the cheery notes from good Fr. Florian, telling me not to worry about the medical expenses. I am anxious to get back to this work up here and fondly hope that the convalescence will not delay me too long. I appreciate the patience and considerateness of Fr. Ignatius and the Brother toward my handicaps.

I trust this finds all hale and hearty down there.

Respectfully,

F. O.
Fr. Othmar.

*St. John's Church
Grand Marais*

5-5-60



SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA
OFFICE OF THE ABBOT

April 7, 1967

Dear Father Othmar,

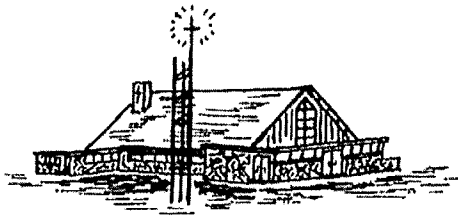
Thank you for your letter of the 5th, which arrived this morning, with the news that you would be having cataract surgery at St. Mary's Hospital in Duluth this morning. By now I presume that the surgery is completed and I pray that it has been most successful. I will also post a note, asking the special remembrance of the community for a speedy and full recovery. I would appreciate your writing me, when possible, to let me know the results.

This morning Brother John collapsed in the tailor shop about eight o'clock; he was faint and taken to the St. Cloud Hospital. A report just before lunch indicated that he had had some type of "seizure," the cause for which was not known. He will be kept for a few days of observation and tests, but he was feeling much better, and so I believe there is no cause for immediate concern. All others remain well, and are joyful again today in the return of spring after the snow of yesterday. The lake is about half open; if we get a breeze, the rest should open within a day or so.

With all good wishes, and the prayer that God bless you and hasten your recovery, I am

Your devoted Abbot,

BD:jg



St. John's Church

GRAND MARAIS, MINNESOTA

Box 548 55604

Rt. Rev. dear Father Abbot:

Thank you for your kind letter of the 7th, the day I had cataract surgery. You ask me to write you of the results, and I am very happy to state, that according to Dr. Slack who operated, (a splendid young ophthalmologist at the Duluth Clinic,) "everything looks fine and promising." I am to go down this Friday to have stitches taken care of, I suppose, and for checking. I will not be getting my corrective lens until about May 15th, and am of course eagerly awaiting the final effect~~ive~~, but am very hopeful and optimistic, since the light reaction as I bathe and medicate the eye mornings, seems very good indeed. I shall surely be thankful to have sight restored to that left eye and will be able to manage until the right one deteriorates enough to also warrant surgery.

Dr. Fellows, whom I first consulted has been laid up, so I went to the Clinic and surely seemed to get in touch with a splendid man, young and friendly. The first few days were of course a little of an ordeal but they treated me very well at St. Mary's and after two days was up and around. I was discharged last Thursday. I can do some reading but not too much at a time. I am greatly enjoying a series of tapes of Institutes and so on which Fr. Ephraim was kind enough to send me. I have also contacted other sources of tapes on like topics with Fr. Fortalez at Duluth, the Paulist Fathers etc. What a blessing, and a chance to get boxed up on a lot of things I have missed.

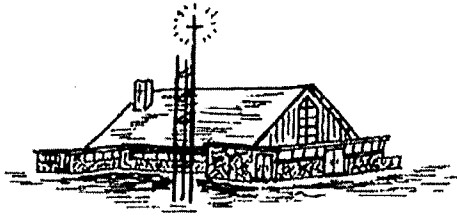
Daily walking is pleasant and I am resuming convert instructions and parochial visiting today, when a 24 hour rain has subsided, and hope in a few weeks to drive enough to take care of several prospective and interested converts down at Tacorite Harbor. I think and hope that general condition is improving, but it seems a slow and at times discouraging process. Will have to see what the summer will bring about. I have just never been able to recover fully from happenings of 6 1/2 years ago but confident that better sight may help things along appreciably. Meanwhile I would like to continue just where I am in the hopes of being of a little more service with time. Fiat Voluntas, (even if it should be hardening of arteries of some kind.) Will see what develops.

Spring is of course a little slower in coming up here. There is still a good bit of snow up in the forests and the upland lakes which are still ice-locked I am told. It is a pleasure to watch the leaping brooks and waterfalls and creeks come back to life. From all indications the tourist season looks very promising and no doubt we shall be busy in another month or so.

I appreciate the Mementos of the Community and am thankful that things have gone as well as they did. I trust that this finds all well down there.

Gratefully,


Fr. Charles O.S.B.



St. John's Church

GRAND MARAIS, MINNESOTA

June 6, 1967

Dear Father Abbot:

I suppose it was hardly the part of courtesy, not to drop in and say hello at least, when I was down the other week. I know you had a long evening at St. Joe that night with the Counsellors, and had nothing special to see you about. Then my time was limited. I was overdue for a post-operative checkup with Dr. Smith at St. Paul, and was expecting my brother in from California, who had not been home for over 20 years, and so on.

Next retreat week will no doubt be a very busy one with second retreat, so I just want to mention a few things: I understand that Fr. Ignatius has asked to be relieved of Grand Marais, and also that Br. Paschal will be transferred. I can well understand Fr. Ignatius' request. He has worked hard here and certainly made a sizeable contribution and I believe has slowed down and is tired after the years here and all the years as Procurator. He was not too well last winter and his hearing is not so good as you well know, and that can be a handicap!

Now, if I am correct in my assumptions, it may well be that the next incumbent up here will not want a "superannuated assistant" like myself around. I can understand that and income in this mission territory is of course limited. So if that should be the case I have a few suggestions to offer, (maybe at retreat the next week) as to my future placement. Under present handicaps I can hardly take over a parish since it will be just a matter of time before I have to have cataract surgery on the right eye, (hopefully by the same surgeon at Duluth.) Dr. Slack says that "everything looks fine!" After being practically blind on that eye for some years it is quite a pleasure to have such good light reaction, but I will not get my corrective lenses until about July 1. How the adjustment of vision will work out remains to be seen. Right now I can read better and at longer periods than last Fall and winter. So it will all take time. I really think that general condition is improving very slowly, but it seems to be uphill work. I am sure Dr. Wigdon acquainted you last year or so with details of what seems to be a "neurasthenic condition."

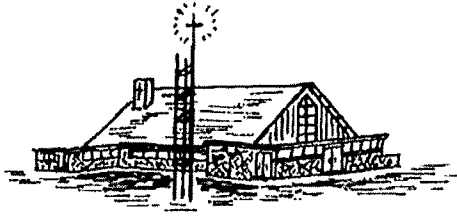
Now,--this calling on people up here and interesting people in convert instructions and giving those I am doing now, in itself seems to be a "tonic" as also the country up here. Rest assured I have tried to make good use of my time up here, since there are stacks and stacks of things to be read and studied which I have had to neglect during past years,--with all the implementations and changes and fast changing outlooks of today etc. Not being able to read for any longer period has been of course a frustration but I try to keep at it. I admit it can feel at times "like a blow in the plexus" to find all the fallen-aways and the lax and the invalid marriages and poorly instructed that have moved in, but "we must carry on." Such conditions seem characteristic of territories as these. One always feels better to have visited a few families each day and to keep on trying, so as I say, "It's been a tonic." Besides, it is also pleasant to have time and quiet to read up on all the things, or at least some of them that must be learned, un-learned and re-learned these days. And as long as I can do so, I would like to keep up work of this kind. With all my limitations, I do think that the Lord has provided me with ability to do this "operation doorbell" and what comes from it. To me this "Grassroots" work is fundamental,--personal contact with each and every soul in a territory. I marvel at Fr. Ignatius' memory for details. I must type down each day's findings, or I soon forget them. At any rate, if it might prove unfeasible for me to stay up here, I may have a few alternate suggestions next week. I do hope and pray the good Lord will give me some good years yet to do this kind of work, in spite of discouragements at times and little or no evident results at once. I have never had such a cordial reception from "operation doorbell" in my 35 years of such, as I have had up here, and that already may be some kind of grace.

Till next week then, My 36th anniversary tomorrow. Where have the years flown to??

Respectfully,

Fr. J. J. Otmar.

OSB HOHMANN_00610



St. John's Church

GRAND MARAIS, MINNESOTA
Box 548. 55604

Dear Father Abbot:

I suppose you may be expecting to hear from me. I am busy, of course, trying to finish up and to bring as far as I can, some converts and marriage validations before I leave, the first week in July. Also to complete the census records I was working at since last summer, with Father Ignatius' approval. And, with packing up and other odds and ends the days are full. I am to see Dr. Slack again next week, at which time I fondly hope that he will be fitting me with a cataract lens, and a stronger lens on the other eye; at which time after a few days of adjustment I hope to be able to drive with greater ease again.

St. Scholastica at Duluth is again conducting a summer course in C.C.D. work, Theology etc. Several phases of it look especially interesting to me, and are highly recommended by Brother Paschal. The course runs through Aug. 4. I would surely like to audit as many of the profitable lectures I can, if possible. I have not made any other arrangements as to summer Institutes of which I spoke early this Spring, but am still looking around for possible practical sessions of that kind somewhere in the mid-west. As the Implementations seem to indicate, we older ones have to be ready to relearn, "un-learn" and learn new things. What I have read thus far has been very interesting, especially regarding the work I have tried to do up here and of which I shall say more below.

I want to ask you again, most earnestly, that I be left at this kind of work ^{like} up here,--somewhere. Really, it seems to be about the best tonic and medicine for my neural condition! I mean, "operation doorbell", (as Bishops Dworschak and Schenk call it,) visiting every single home and person in a territory, finding out what I can discreetly, and committing all these findings to typed records and classifications, and then trying to take care of the "backwash",--prospective converts, mixed marriage partners, invalid marriages, the lax and poorly instructed and the like. As I may have said before, this has been on my mind all the years I had to spend in Stearns Co. parishes, and is almost "a compulsion." (And perhaps, one title for a merciful judgment in the next life!) As I make out an "abstract" of the findings here for Fr. Henry to peruse, I am deeply satisfied with the many visits I have made in the past year. I have never had a more cordial reception anywhere in my 35 years, and the converts I am instructing now are really a pleasure. I am a firm believer in discreet "follow-up" work in all this. So you see why I would so much be left at this kind of fundamental "grass roots" type of work. Since I have great confidence in young Dr. Slack and it will be just a matter of time before I will have to have the other eye operated, it might be well to be situated not too far away from Duluth. I have no particular suggestions to offer you in this letter, but hope to have some within a week or a few days,--something more definite. I trust this meets with your satisfaction. I cannot of course think of taking over a parish in my present situation and would be much more free to do the work mentioned above, as an assistant. I do think that general health is slowly improving, but not fast enough to suit me! With better vision in another two weeks I hope to get back to a little daily manual work again, which has always been a good medicine too. As I have mentioned several times to you, "I don't just know what has all hit me" these recent years, and just have to rely on the opinions of Dr. Wigdon, and Dr. Coventry at the Duluth Clinic, and continue doing the best I can day for day. Again,--this "operation doorbell" deal and all associated with it has always been a sort of hobby, and thus I am confident, I can be of good use, somewhere. I had hoped to spend the summer up here to finish up some of the work I have found, but I understand the situation. So, may I ask for a few days of grace for my suggestions, and I shall keep you informed,--especially how the corrective lenses next week work out, and then too perhaps a summer Institute somewhere I could take in with profit. I am very glad for his sake that Fr. Ignatius is being relieved and can go in for lighter work and responsibilities for some time; he has worked very hard, and with lighter work may perk up nicely. Too bad about his failing hearing! I hope this finds all reasonably well; the Abbot and the community have of course been in the daily Vementos for many years now.

Respectfully,  Fr. Othmar.

OSB HOHMANN_00611

DIOCESE OF SUPERIOR

1201 HUGHITT AVE

SUPERIOR, WISCONSIN, 54880

OFFICE OF THE BISHOP

July 11, 1967

The Rt. Rev. Abbot Baldwin Dworschak, O.S.B.
St. John's Abbey
Collegeville, Minnesota 56321

Dear Father Abbot:

I am deeply grateful for the kindness you extended to me last Saturday when I ordained Father Richard Siebenand, M.H.M., to the priesthood, and I also wish to thank you very much for the hospitality that everyone showed me.

If I had had more time I might have remembered to speak to you about FATHER OTHMAR L. HOHMANN, O.S.B., of your Abbey. You very likely have definite plans for Father's future work, and I would not in any way wish to propose anything that may conflict with your plans regarding him. I am merely writing to inquire if he would be available to serve for some time in the Cathedral Parish here in Superior. Father has been in touch with me and I have known him since the time that he assisted Father Dabruzzo at Mercer during the summer months. He is very interested in census work, validation of marriages, the restoration of fallen-aways, and convert instructions. It is these phases of pastoral work that are being neglected simply because the pastor and the assistants are required to devote so much of their time to religious instruction in the grade school and in the high school and to the CCD program. Monsignor Kress, the Pastor, would be interested in having Father Othmar come to the parish and do the kinds of pastoral work in which he is so much interested and in which he is so effective. My letter is only an inquiry since you know your own needs better than anyone else. All I want to say is that Father would be a great help even on a temporary basis.

With kindest personal regards and best wishes, I remain

Very sincerely in Christ,

+ *George A. Hammes*

Bishop of Superior

GALL:mi

SAINT CLEMENT'S CHURCH

2024 W. THIRD ST. DULUTH, MINN. 55806 TEL. 722-4240
July 15, 1967

Dear Father Abbot:

In regard to your telephone call about Carrington N.D. a week ago, I beg you most earnestly not to consider me for that assignment. As I indicated at retreat time, "that's just not for me." I could think of a dozen reasons for begging off, each of which would be I think quite valid. You may remember I got into a situation like this just ten years ago at Oakes N.D. I was sent out there with the understanding to take over a vacant parish, but ended up at Oakes, (which I know two assistants declined) You appealed to me at the time to help out Father Ed. McDonald, afflicted with a bad heart, and I was ready to help him out, for old time's sake. I had to take all the Confessions, sick calls, and on Sundays had to binate (and sometimes trinate I believe) and take religious Instructions until way after midday. It seems that when one is tied and "boxed in" at a small hospital, even going out for a daily walk or two brings "raised eyebrows" and wondering when one will come back, and "why one does not stick around 24 hours etc." Anyhow, I was glad to help out Father Ed. but was not too happy there and counted the days for release. I was not too welcome about the rectory I guess, since the man wants to be alone. I had to defray all the expenses of my car in the service of the parish from a rather meager income. Anyhow, I was not contented. It seemed Father did not express much interest in my parish visiting and taking census, nor in taking over any converts. I am sure I would not be happy in that Carrington assignment at all! I am not so handicapped as to be "boxed in" at a small hospital or rest home yet,--and look confidently forward toward improving of the handicaps and toward restored good eyesight with another session of eye surgery; very likely this coming winter. I think I made good use of my time at Oakes and caught up on a lot of back-reading, same as I've tried to do the past year at Grand Marais. I don't think there would be much census work at Carrington, really; no doubt the pastor, whom I don't know, has matters in hand pretty well.

I want to impress upon you again that the work I tried to do at Grand Marais is to me the best medicine and tonic for my neural condition! This is what I was trained for during my first 15 years in Nassau, Hastings, Mandan and some time in Utah. I am sure it produced gratifying results. I was able to hand to Father Henry a pretty well complete typed census with details, and a nice group of prospective converts to finish. In spite of bad days and eye surgery and strenuous walking during the winter, I was very happy and contented the past year at Grand Marais, believe me. Not being able to drive for part of the winter much was of course an obstacle. There may be a spell this winter when I will not be able to drive this winter with recuperation from another eye surgery. Dr. Slack is trying to plan things so that I shall have one good eye before the other one goes kaput and is ready for surgery. I was much disappointed a week ago when he did not give me my corrective lenses, but can't argue with a specialist. He says "I'm just not ready yet, and it takes time for tissues and muscles to readjust themselves," so that's that. I shall be seeing him again before too long. I have a lot of confidence in Dr. Slack, and would like to stay with him to finish the job.

Father Prior has asked me to take over Floodwood, about 40 miles west of here, until the end of August. I don't know whether I can stand up to trinating, but will surely give it a trial. I am certain the past year at Grand Marais, trying to visit everybody and rounding up prospective converts and invalid marriages has helped me to feel a good deal better. I feel with this kind of work one is really down to the "grass roots" of the Apostolate, and I love it. "ad I kept statistics through the years, I think I could show that it really pays off eventually! Always. "Grace works if we work," in this fundamental phase of the Apostolate. So many things I have read the past year bear that out. No, it is not entirely a "path of roses"; and some days a little arduous for an older man. Good Fr. Rowan of St. Helena's Minneapolis and Fr. Bonaventure of the Bahamas and others have been my indpiration through the years. (FORWARD - 11/13/67)

OSB HOHMANN_00613

SAINT CLEMENT'S CHURCH

2024 W. THIRD ST. DULUTH, MINN. 55806 TEL. 722-4240

You may recall you approved my taking in several Summer Institutes if possible. I am at present attending the morning sessions at St. Scholastica and find it really stimulating and inspiring to observe and listen to those zealous and dedicated younger souls presenting a lot of things I should know, but have surely missed out on in recent years! It is delightfully cool up there, which makes sitting for almost four hours easier. As you know I am staying at St. Clement's for the time being, (hoping that I am not a burden or annoyance to the pastor.) I shall have to look into the summer residence idea at Floodwood which Fr. Prior mentioned. The summer session at St. Scholastica's lasts until Aug. 4. I have not been able to take in any Institutes in this section of the country thus far, due to retreats, Grand "arais commitments with converts and the like, but am much interested in Detroit, a Pastoral Institute at Sacred Heart Seminary, Aug. 28 to 31. There is one or two others, such as an Institute at St. Vincent's Aug. 7-11, the Liturgical Week at Kansas City, Aug. 21-24 and one at the University of Detroit July 24-Aug. 4. Meanwhile I am finding the sessions at the Villa here interesting and profitable and somewhat "like a breath of fresh air." The Council Implementations, from what I have read, mention again and again that we "old codgers" should be ready to re-learn (and un-learn) and get boned up-to-date, and the like. Fr. Fontaine asked me to give an impromptu talk of "Operation Doorbell" last Thursday and to talk again next Monday on various phases of parish census procedure. I have mentioned before that this "grass roots" work of personal contact and with comes therefrom is with me almost a "compulsion," and really a "nerve tonic." I took 6 years at New Munich, three at Cold Spring and five at St. Joe under obedience and "dug in" trying to meet with the Bishop's and your directives, but always felt I should be out at the work repeatedly mentioned to you. Desk work and administration at St. Joe became impossible of course, as you know. I can read a little better now at 9 in. distance and am contacting a number of tape recordings of Institute lectures over the country, so I shall manage at getting "boned up" in so many things, mentioned in the Implementations. With this "grass roots" work I may be good for a number of years yet, God willing.

I have never asked for a place in my career; I was of course disappointed at not getting a chance at Holy Name or Barnesville some years ago, but realize an Abbot or Bishop can't please everyone. I do beg you this time to count me out on Carrington, and just wait for a few weeks, as you suggested at retreat time. Frankly,--I do not think that Bishop Leo is as short of men as our neighbors, Superior and Duluth dioceses, especially Superior. I was very happy and contented during the year I spent with Fr. Dabruzzi in the Mercer and Boulder Junction Missions. He seemed quite eager to have me again in growing Washburn but the next day after he visited me, was transferred to Rice Lake Wis. with two assistants. What a little man! The status of being pastor does not interest me too much when it hampers "grass roots" work, and right now with handicaps could not very well take over a parish. It hurts a little to pick up snide remarks from confreres now and then, about "not lasting long anywhere" and the like. When Fr. Brennan came with me two years ago, he was told that "that Othmar guy is impossible!" I cannot help for the things that have "hit me" of late years: wish I could. I think I have done pretty well through it all. Six years ago I had one Sunday off with major surgery, and right after had to take over St. Joe. I do want to keep going at work that counts. If we lose our common people in the parishes and missions I wonder at times about all the higher education, really. I am convinced that working the C.C.D. program to the hilt in all its phases will save the day. I am very confident that St. Joe will find that a solution of its problems.

Well, this has gotten too long again. I feel confident that something suitable will turn up during the summer, so kindly bear with me for the time being. All through the years I have tried to rely on the merit of "blind obedience," as my 15 years in Stearns Co. will vouch for, I'm sure. I trust all is well down there.

Respectfully,  Fr. Othmar.

OSB HOHMANN_00614



SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA
OFFICE OF THE ABBOT

Most Reverend George A. Lemaire, B.D.
Diocese of Superior
1201 Superior Avenue
Superior, Wisconsin 54880

Most Reverend and dear Bishop,

We were happy that you could be with us for the ordination of
Father Richard Siebend to the priesthood on July 8, and I know
how much the family appreciated this.

I would be happy to permit Father Othmar Hohmann, O.S.B., to
work for some time at the Cathedral Parish in Superior, in accord
with your letter of the 11th of July, if it were possible for me
to do so. At the present time Father is in Duluth, and the Prior
has given him an assignment at Floodwood, at least for the weekends.
I did call Father Othmar this morning to ascertain just when he would
be ready to take a more or less definite appointment. He told me
that he is not ready to do so yet, and that this will depend upon
the results of the eye operation which he had earlier this year, and
it is uncertain when these results will be known fully.

At the moment, therefore, I cannot plan for any definite assignment
for Father, and I am sorry that I cannot assure you that he would be
available to work at the Cathedral parish in Superior. I will have
to wait to see how he feels later in the summer. Perhaps he will then
be able to be of help on a temporary basis.

With sentiments of sincere esteem and every good wish, I am

Sincerely and respectfully,

Abbot

BD:je

DIOCESE OF SUPERIOR
1201 HUGHITT AVE
SUPERIOR, WISCONSIN, 54880

CHANCERY OFFICE

July 26, 1967

The Right Reverend Baldwin Dworschak, O.S.B.
St. John's Abbey
Collegeville, Minnesota

Re: Father Othmar Hohmann

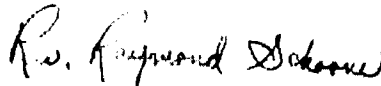
Dear Abbot Baldwin:

Bishop Hammes received your letter of July 18 in which you replied to his inquiry concerning Father Othmar Hohmann, O.S.B. The Bishop asked me to reply in his behalf.

Bishop Hammes understands that at the present time you cannot plan for any indefinite assignment of Father Othmar. If, however, in the future you would feel that you are able to give him an assignment to the Cathedral Parish in Superior, Monsignor Kress will be happy to accept him.

With kindest greetings from Bishop Hammes, and wishing you God's blessings, I remain

Sincerely in Christ,



Rev. Raymond L. Schoone
Chancellor

RLS:fq

OSB HOHMANN_00616



SAINT JOHN'S ABBEY + COLLEGEVILLE, MINNESOTA

OFFICE OF THE ABBOT

August 31, 1967

Dear Father Othmar,

I appreciated your writing the letter of last week letting me know of the situation at Grand Rapids and of the desire of Monsignor Hogan to have you stay on into September. I have let Father Prior read your letter and asked him to determine where you should go when you are free of your work there.

It was good to know that you have been effective in what you have done in the parish thus far. Msgr. Hogan has not yet written to me or to Fr. Prior about his desire to have you stay on for a longer period of time than to replace one of his assistants; perhaps he will write when he knows more about the future situation.

Fr. Columban asked to be relieved of Stillwater, and I am in a quandry how to replace him; it seems that he is not feeling up to handling that parish any longer.

Fr. Odilo is very ill at the St. Cloud Hospital; please remember him in your prayers and Masses.

Devotedly yours,

I leave for Rome on September 15th.

Church of St. Joseph, Box 218
Grand Rapids Minn.

55 744

Dear Father Abbot:

Well, I have spent a very pleasant and satisfying month in residence here. The good pastor put me to work at once taking census. It has been most gratifying, and as usual dug up a lot of work to do with prospective converts, invalid marriages and the lax and fallen-away. Father Prior asked me to help here until Sept. 3 inclusive. Mgr. Hogan has asked that I try to stay through into September; (he may possibly have contacted you to that effect.) Father Azzo of Cass Lake is being buried today; so Cass Lake is empty too. I have heard that Fr. Brennan over in Ireland for the summer has had a bad fall and leg injury; thus far no further particulars. He has multiple sclerosis, and I gather might not be back for some time. Another older assistant here has occasional trouble with the bottle it seems, and so Monsignor remarked the other day that he did not know just how many assistants he could bank on for the coming year, and hinted about my remaining indefinitely since he is much interested in my daily census work and the evident results. I told him of course that the matter would have to be submitted to your consideration and he may have done so by now. Anyhow, I am very contented here in this fine place, and would be much interested in keeping on with this "grass roots" work, same as I tried to do up in Grand Marais, with very gratifying reception and results. I have been binating on Sundays and hope I can carry my share. Being free from the burden of a pastor's responsibility helps a lot.

I am trying to get used to my cataract lens, some each day but it is a patience-trying chore. As the doctor said: "I have to learn to see all over again." There is some improvement but it is an ordeal. I regret that the general condition has not improved too much. All the drugs given me have not helped it seems beyond occasional sedation and constant pain-killers when necessary. I have found a fine young chiropractor over in the next block who gives me a prolonged treatment of neck massage and for the head and manipulation. I do believe there is some improvement. His charges are very reasonable. He thinks that when the vision is once more comfortable together with continued treatments I may look for improvement. Let's hope. He suggests that I see a good neurologist this Fall as soon as I can for checkup and consultation. At any rate these treatments can do no harm and would seem a better bet than the constant taking of drugs! I will just have to try to go along from day to day and hope for the best. On off days here I can rest for a few hours when indisposed and that helps to keep on. This work here of census and eventually taking care of what comes from it is, I am sure a good tonic, and if it could be arranged, I would like to stay here indefinitely. Monsignor is surely a fine pastor and a conscientious priest in this large 900 family parish with the mission of Warba attached. As I mentioned above, Mgr. has asked whether I could stay until "into September" and has hinted that circumstances ~~would~~ might require his asking you for longer help. I presume he is waiting for word from Fr. Brennan and waiting to see what may transpire with one of the other assistants.

I feel I've put in a good profitable summer, as also a good profitable year at Grand Marais. I was not able to take in any proposed summer Institutes since my help was required here. I did attend the morning lectures at St. Scholastica during July and it was really edifying and inspiring and I think worth while. I intend to get tape recordings of some of the summer Institutes to profit by. I am to see Dr. Slack again Sept. 25th. He thinks that the right eye might be ready for surgery some time this winter, but of course cannot tell definitely. Meanwhile I enjoy the work here very much indeed. Prostants have been just as nice and cordial as up in Grand Marais. Well, you can let me know what you think of the matter, at your convenience. In my condition, keeping busy is a whole lot better than "playing the invalid" I'm sure. Every day I meet some handicapped person and come home feeling better, and thankful. I shall remain here next week until I hear from you. I appreciate your patience and consideration.

Respectfully,

L. J. O.
Fr. Othmar.

September 7, 1967

Dear Father Othmar,

Thank you for your letter of September 5th. Yesterday I went to Stillwater and asked Fr. Columban what he would like to do if he did give up the parish, and he told me he would like to return to St. John's for some time. I then called Fr. James at St. Joseph's parish, Minneapolis, and offered him the parish at Stillwater. He accepted, and that is the arrangement at present. I do not know if you would want to repeat your request now that you know of the change of pastors. I am asking Fr. Xavier to go to St. Joseph's to replace Fr. James.

Fr. Prior left on Sunday for Conrad, Montana, to visit Megr. Matt Webber, a fellow novice of yours and his. Fr. Prior will return on Sunday, September 10th,

Fr. Odilo had another slight stroke and this further incapacitated him and curtailed his movements. Please continue to remember him

Devotadly yours,

Box 218. Grand Rapids Minn.
55744

Dear Father Abbot:

In answer to your letter of last Thursday's date: I am indeed surprised to hear about Father Columban's wanting to be relieved of Still water. In the several visits I have had with him, he seemed so satisfied and content down there, but of course ~~like~~ with myself, the years are creeping up on him too. I can understand how you are in a quandary at this time of the year! Msgr. Hogan had to leave for a few days on account of a terminal illness and very probably decease of a relative; he has not returned as yet. As I mentioned in my letter of last week, Cass Lake is open. The Bishop has asked for a coadjutor, and I am told is hard put to fill all vacancies. Several older men are resigning. Monsignor said nothing further in the hurry of sudden leaving, but indicated some days before that he does not know just how much dependable help he will have for the coming year. I suspect that at least one of his present assistants may be leaving, etc.

Meanwhile, I am out every day at the census work mentioned. I have called on about 300 households during August, and it surely has dug up plenty of prospects and marriages to validate and sundry other "backwash." While I get very tired I find the work very interesting and most fulfilling, and would surely not mind remaining here, "for the time being." It is a fine community to all appearances and the reception from all continues very cordial. Very probably Msgr. Hogan will have something to say shortly after he returns.

While I am very contented up here, on my mind is the fact that you are in a quandary as to Stillwater, (and no doubt about a host of other matters.) I gathered the impression that there are vexing problems at Stillwater too, with an old national parish, people moving out to the suburbs, old buildings etc. etc. I understand that the Crancery has not determined the future status of the parish; whether to abolish it and start a new one in the outskirts where people are settling, or what.

Now, would you consider this, (but merely tentatively:) Could Father Columban carry on if he were to get a superannuated assistant like myself?? For me to suggest my taking over the parish would not be realistic, nor quite fair to the parish under my present circumstances. Too many days I am just not much good for much, and must rest a half day here and there, especially when the headaches and vertigo get too bad. It has been very helpful that at Grand Marais and here I can just rest for a half day here and there when work becomes too distressing. I am still hoping for eventual improvement but do become a little discouraged and despondent at times. I cannot of course expect good monocular vision until the other eye is taken care of. The doctor has expressed good hopes that much of the nervous strain may be improved then. Just when, is hard to guess.

While I am enjoying my stay here, I cannot feel entirely indifferent about the added problem at Stillwater, so I wonder whether Father could make a go of it with my help. We have always been good friends, (exchanging good-natured mutual insults for years.) However it may be quite some time before I can assume the responsibility and problems of such a parish. If there is much census work to be done down there and taking care of the "backwash" of same, such as instruction of converts and poorly instructed, I would surely be happy in that. At any rate would you think it over, and if still in a bind, let me know, much as I would like to stay up here. Msgr. is surely a fine pastor in every way, and a good Johnnie.

For many years there has been a daily memento in the diptychs for all sick conferees and for the Superiors. I can understand somewhat what a constant arduous and wearing job must be yours. Would that I were able and in condition to assume Stillwater, at least for the time being. I shall write again just as soon as I get to talk with Monsignor on his return. Rest assured of my poor prayers for your welfare.

Respectfully,

J.O.
Fr. Othmar.

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Hillman
to
to
to
to*

St. Joseph's Church, Box 218
Grand Rapids Minn. 55744
Sept. 9, 1967

Dear Father Abbot:

In brief answer to your letter of the 7th I had of course figured and hoped that to be assistant with Father Columban at Stillwater would help him out and provide me with the kind of work I can do (and do think I have ability for it;) namely parochial visiting, census work and what comes from it,--convert instructions, validations and such like. I was confident I could get along very well with Fr. Columban. I doubt very much whether Fr. James would care to have me around, and do not know whether I could feel welcome and accepted.

Stillwater has appealed to me as being a nice place, though I know very little about it and its growing problems. Perhaps they got to be too much for Fr. Columban; I recall he had major spine surgery some years ago. I don't know how a former musical maestro will adapt himself to the grind of being a pastor but surely wish him success. It was with a rather heavy heart that I could not offer myself to take over the parish at least on a temporary basis, but to do so would not have been quite honest nor realistic I think. As I've mentioned before, I ~~will~~ cannot hope to have good relaxed vision until the other eye cataract is removed and I have gone through a period of adjustment to learning to see anew. I do not know whether the other handicaps will eventually improve or not. With a constant eye strain all day I cannot expect too much. Under normal conditions I think I would have loved to go to Stillwater. I think you will agree that being alone there would have made it quite inconvenient to get help on Sundays when I could not well function, and I will very probably be rather out of commission for some weeks this winter with impending eye surgery and convalescence. Much as I would have liked Stillwater, I am sure you will agree with my looking at the matter realistically.

However, if you think that Fr. James might care to have me there to help and especially to take care of the kind of work mentioned above, and could put up with a superannuated assistant, the matter would still be open with me. I shall try to drop in the middle of this week and you can let me know your reaction. I should go down to St. Paul for a post-operative rectal checkup with good Dr. Smith. Everything is O.K. and comfortable but he mentioned that I might come in some time this Fall. I am enjoying this country and setup here so much and the daily operation doorbell that I just don't want to leave even for a day.

Msgr. Hogan has been burdened with additional tasks with the decrease of the Cass Lake pastor and other matters and seems still uncertain as to how much help he can count on for this next year. Fr. Brennan is to return the end of this week but no one seems to know about his condition (multiple sclerosis.) Msgr. may have contacted St. John's by now.

I don't know where the idea originated that I have been sort of loafing the past year. I honestly think I have made very good use of the time; I've done all the solid reading that circumstances allowed and feel very satisfied with the "grass roots" scouting I have tried to do. The reception here continues most cordial and satisfying; every day I find some clues. I am rather impressed at the friendly attitude of those who have slipped or fallen away from the Church,--or even joined other churches. I would say,--rather a touching humility, It is such work that keeps me going and my spirits up, and sincerely,-- one can often feel the spirit of God working with such calls. About the only recreation I have taken the past year has been such visiting. Along the charming South shore of Lake Pokegama, where there are many families, it really is a pleasure these beautiful Fall days. Well I do hope I can keep up work like this for some years yet. If I am no longer needed here at Gr. Rapids, nor can be of use at Stillwater, I may have a few more suggestions for you to consider before you leave for Rome. I May see you this week.

Respectfully,  Fr. Othmar.

OSB HOHMANN_00621



SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA

OFFICE OF THE ABBOT

October 31, 1967

Dear Father Othmar,

When I got your letter this morning I decided to call Fr. Julius and to talk to him rather than write. I asked him to consider letting you assist him with a Mass on Sunday, with confessions, and with census work, if he thought this necessary, and to let you relieve him by taking the door now and then during the week. He told me that he would prefer not to make this arrangement, and the only reason he gave is that he fears you are not well enough and that this worries him, especially on such days when your eyesight is giving you more than normal trouble. I did not think I should press him to change his mind. He would prefer to take care of the work alone, unless one of the Fathers at the Hospital or Fr. Roland can give him help on Sunday with a third Mass.

Under the circumstances, the only thing that I can recommend is that you arrange to come here to the abbey in the meantime, and with the help of Frs. Prior and Roger, a satisfactory arrangement for future work can be found, I am sure.

I thought you would want to know quite frankly what Fr. Julius said, and I hope that you will not feel any resentment towards him because he prefers to go it alone. I am sure there is nothing personal in all this, and I hope you will feel quite happy to be here at the Abbey for as long as it may be necessary; you are most welcome!

Devotedly yours,



SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA

OFFICE OF THE ABBOT

December 4, 1967

Dear Father Othmar,

After talking with Father Prior about your present situation, I have decided to ask you to come to St. John's this week to take up residence here and to make this your headquarters until some definite assignment can be made.

It isn't necessary for me in this letter to explain the reasons why I am asking this of you, but when you are here I will be glad to do so, you may be sure. Suffice to say that you are most welcome here and I hope that the time you will be at the abbey will give you an opportunity to confer with Father Prior, Father Roger and myself as to your future work. When it is necessary for you to see your doctor we will take care that you are given the transportation necessary.

Please call me when you want the Brothers to come with the truck to help you move your belongings and to assist you to drive your car to St. John's. The roads are good right now, after a brief period of icy roads, and there is no snow to contend with right now.

With kindest personal wishes,
Devotedly yours,

Copy: Father Julius

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Pent
Fr. Othmar
returned to
Wiley Dec. 5*

Defendant
Schedule
of help
appreciated

Means on Handover
Confirmation - Sent
sent - more in Church 8:00
To be done 2 of tomorrow
Census work - if your approval
Benedict Room & Cultures from St. John's

St. Clement's Rectory,
2024, W. 3d. St., Duluth Minn.
5806

Dec 28 - 1967

1967

Dear Father Abbot:

Sorry we could not get together more in detail last Friday and Saturday, but I know you were stressed for time. Since then I have been thinking the situation over and do feel that the best thing might be just to remain here at St. Clement's, for the time being. It was mentioned that week-end help might be provided for Fr. Julius from St. John's? It would seem to me cheaper for him and easier to have someone in residence for the time being. As far as I am concerned I would be willing to help him in any way I could for just board and room (in this big house.) I was without salary for a year in Grand Marais and managed to get by. Right now I think that Fr. Julius may be one of the best men you have, in his "best years," and it might be good for his morale to have someone with him. I feel he finds being alone in this big place evenings and week-ends a little hard to get used to. He would like to get out for some air and a hike occasionally but feels very conscientious about staying close to the house. I know he was quite taken aback when he was told here that he was taking over "a dying parish." (I'm not so sure that this place will be phased out so soon.) The coming co-adjutor bishop may have some different ideas about this too, for all we know.

When talking with Bishop Schenk on another matter last Spring, he mentioned, (maybe off the cuff) that he would like to have someone just canvass and comb crissways and crossways the St. Clement's area to find out just who and what all lives there? Such work I like very much and have had quite a few years at it whenever I could do it,--and the past year and 3 months at Grand Marais and Grand Rapids until a week ago was certainly most consoling and encouraging and the reception most cordial. As I have told you before, that kind of work seems to be a tonic for me, even though one gets quite tired after months of it, at 6 or 7 days a week. In the confusing and turbulent and uncertain times we have come in, I wonder whether we should not work this personal contact angle all out. At least the records I left with Fr. Henry and Sgr. Hogan would seem to bear that out. I would be very willing to make a complete survey of the territory here. To me this kind of work and trying to work at the "backwash" seems to be a great help in my distressing nervous condition etc. Fr. Julius would like to have three Masses again on Sunday and feels that might up the Sunday income somewhat.

Thank you for expressing interest in my being contented. Frankly I do not feel that coming back to the Abbey would work out. (I've been away now 35 years.) Things have changed so much. I feel I can do a good stint of parish work on most days, especially the phases that to me seem to important at this time. I do not think I would feel happy at that proposed situation with the Presentation Sisters in Fargo. The Sisters might not like a man sent there who is handicapped for the time being and who on some mornings occasionally might not be able to say Mass. I have had little or no experience in that kind of work. I do not think that it would work out satisfactorily.

If I can stay at this kind of work I have been doing the past 15 months, and with hoped for better vision in a year or so, I hope, God willing, to be good for some years to come yet. I feel I have made very good use of the time in this period. It is important that we older men do plenty of reading and study to make up for what we've missed in the busy years of administration and get honed up on all the changes and renewal,--especially as they apply to the grass roots, the common people of a parish or mission! I had a nice visit with Fr. Philibert last Sunday when visiting good Fr. Ambrose at Wayzata. Fr. Philibert also bemoaned the fact that he just could not get enough census and contact work done. I'm sure your good self wishes many a time too you could shake off the endless burdens of administration. Anyhow, I feel Fr. Julius is a good man worth saving a little at this time.

You mentioned coming down to the Abbey for a visit; maybe we can settle some things by letter. I am due at the Clinic Thursday and very probably Friday; there is no special reason for coming down except for dropping at the Abbey. I have all my effects stored here for the time being. I can also help out Fr. Julius this week a little with the holyday. I don't know of course how Fr. Julius would feel about having an older man around: I'm sure I would not be troublesome. You did not have time on occasion last Saturday to get his sentiments on that. He has thrown out a few hints,--whether serious or humorously I don't know. And for all I know, it might help his ego to be able to go it alone here. I do think it would help his morale to have someone around,--at least for the time being. I do not know exactly how much of these expositi arrangements you have delegated to Fr. Prior or Fr. Roger. Rest assured that I have tried to make good use of the time the past year or so. (Over please)

-2-

I had written to Fr. Prior on some of these points last week. May write again in a few days. Must hurry to get this off. "Kommt Zeit, kommt Rath." I want to keep busy and useful as best I can. When one sits around and thinks too much of any handicaps, he's through!

I hope I have not been speaking out of turn in any of the above. More later. I hope and pray that all is well with you.

Respectfully,


Fr. Othmar.

Saint Leo Abbey

Saint Leo, Florida April 9, 1968



Dear Father Abbot:

Under date of March 26 I wrote to Fr. Prior about the short-handed situation with our good friend Msgr. Hogan at Grand Rapids. He has lost two of his men and the one left is Fr. B. Grennan afflicted with progressive multiple sclerosis. Not knowing whether you would be home, I asked Father Prior to communicate with you the contents of my letter if he wished. Knowing how busy you all are at this time I am not of course surprised at no answer.

My plans are to leave here right after Easter and come home. The tourist season is tapering off and at Zephyr Hills where I have been helping mostly, one Mass will be discontinued so it is O.K. with Abbot Marion for me to leave. I am coming via train of course because of baggage and it is quite cheap that way, and I find it most relaxing, (being an old railroader myself.)

I ask you most earnestly to let me go back without delay at least for the time being, if you can, to Grand Rapids. I could be of good help there, knowing the place and Msgr. knowing me and being very understanding and considerate toward my handicaps and occasional bad mornings when I cannot do much but must rest a little with medication. I know he would very much like to have me, depending of course on O.K. from St. John's. I put in 7 days a week generally last summer and Fall and really found that about the finest mission field I have ever worked in and most rewarding from all angles. I could just take off from where I left off last Fall since I left detailed records. Msgr. is one man who really appreciates this sort of "grass roots" work. He is a fine priest and a fine St. John's alumnus and I think remunerated me fairly last summer and Fall. As I have mentioned before I find this "grass roots" work and all it entails to be the best tonic for whatever ails me, tiring though it can be at times. I am aware of course that our own pastors may not want me around, so I would be very happy to farm out to such a fine field as Grand Rapids where I am somewhat acquainted now.

I have much enjoyed the work down here. I have been appalled though at the great need of intensive C.C.D. work in such places as Zephyr Hills and a few others. The reception has been very fine. I only wish that I would have been given more scope to do daily census work. (It may be that Abbot Marion was concerned about my health?) I think I have made good use of the time; chiefly in wide reading toward more effective work in "grass roots" work ecumenism and the like. (Hans Kung speaks here today.) I can read quite well with the operated eye and driving is improving too. A pleasure to drive over the secondary roads in this charming hill country of Florida to any of the St. Leo Missions. If I may go back to Grand Rapids for the time being I do hope I can take my car along. I cannot walk the distances any more I used to, and I shall surely be needing it up there!

It may be that part or a good deal of my troubles may be "psychomatic" in nature; I wish I knew and where to take hold of it; but I am sure that the work I have tried to do the past two years in Grand Rapids and Grand Rapids is the best tonic, and I have been very happy and contented at it, believe me. This living at another Abbey for three months does make one appreciate more than one matter we have at St. John's! I am amazed at the number of older brothers that have joined who have come with many skills and training. Each one seems to be a character! How they could build up a college of this size in a decade or so surprises me.

I may need a few days on arrival for a few physical checks, Dr. Phares and a few others but will report as soon as I reach Minnesota.
(Over please)

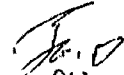
OSB HOHMANN_00626

By the way I hope you will be patient that I have not submitted my personal statement for 1968. I was waiting for two nice donations which have not come through yet and got busy and you know how I procrastinate. There will be nothing to turn in since I have not been on salary. What Msgr. Hogan gave me has been kept for emergencies, travel and sundry medical and other expenses. I shall submit the statement very soon. No valid excuse for the delay. By the way, there is a young chiropractor at Grand Rapids right near the rectory who seems to have helped me a lot last summer in treating the neck, which seems to be the cause of other troubles. He took the condition on as a challenge and really seemed to benefit things.

I do hope that you will consider favorably my proposal to go to Grand Rapids without delay, at least for the time being. In that way I would not have to break into a new situation either. I hope this finds all well. The weather here has become warm, in the mid or high 80's during the day but the evenings are cool and sleep is still pleasant. Quite humid some days of course.

A happy and blessed Easter to you and Community!

Respectfully,


Fr. Othmar.

Church of St. Joseph, Box 218
Grand Rapids Minn. 55744

Dear Ather Abbot:

Well I have put in almost eight months here, practically seven days a week, but am very contented and fulfilled at this "grass roots" missionary work and helping out wherever I can. Living conditions are very pleasant and the reception from the many people I have called on has been most cordial. healthwise there is much to be desired some days but I keep on going, and find the work really a tonic. Before the end of winter I should have a pretty fair census-survey of the entire territory,--a good portion of the S.E. corner of Itasca Co., including the city of Grand Rapids where I am working now. Msgr. Hogan seems very appreciative of the work, and I do think he is worth while making extra efforts for.

There is a fine interrist and heart man here, a prominent member of the parish, who repeatedly has firmly ordered me to a warmer climate for the winter, to work there until the middle of next April. BUT, I honestly would feel not right and uneasy about doing that since help here is short with all that is to be done. Furthermore Fr. Brennan one of the assistants here is deteriorating with his multiple sclerosis and one wonders how and whether he will hold out. I have become so involved in this rearding work that I dislike leaving it for any length of time. However I would like to suggest a compromise:

Would you allow me to take off some weeks right after Christmas, and thus get out of some of the cold weather in the good hopes of escaping pneumonia this winter? It is very satisfactory to Msgr. Hogan; in fact he is encouraging it, so I will be fresh and rested up when he plans to take off a little time in February. (My expenses for the trip are pretty well paid for.) I feel confident you will not take the request as unreasonable. I have become a little tired after 8 months here of daily census and follow-up work and I must admit tempted to become a little depressed at all the laxity and fallens-aways and bad marriages, etc. etc. that one digs up. I feel confident that a few weeks of rest will be worth while. I shall be taking along enough paper work to keep busy.

I dislike to think of being 69 by next month, but do want to keep going all I can as long as I can. So much to be done! During the winter I want to write on "Operation Doorbell" and some of its ramifications. Msgr. suggests my remaining inside during the colder weather and work on the survey and converts etc. I intend to do so. When priests are so short in number, (and not one single man on reserve in this diocese,) I feel much more satisfied if I can help out where I can,--and I repeat I am very contented with this work, which I consider so necessary these days when we may lose too many to the Church. It would be nice to spend the winter in Florida again, where there is also endlessly much to be done in my field but I would rather take a chance on the winter here. Living conditions are very pleasant and comfortable, and I think the remuneration will be fair.

I have been blessed in finding Dr. Coy here and also Dr. Bonner the optalmologist whom Dr. Boenig recommended. Also a chiropractor in the next block who seems to be helping the injured neck. Dr. Bonner suggests that I think of the other eye surgery by Spring and is confident I will have good vision shortly after. He is also a fine Catholic and here my medical attention will be much cheaper, I'm sure.

The prospect of "retiring" is not for me just yet, and I am still hoping for better days ahead. For the present I am very satisfied to be just a "superannuated assistant" with time and opportunity to do this "yeoman work." I do think that a few weeks off in January would be much worth while. From the looks of things next summer will be again very busy. Some of the work I cannot well handle during cold weather. Msgr. is all ready to start building on the new church with next April.

Wishing you and the Community a most blessed and happy Christmastide and good health!

Respectfully,

Fr.  S.S.B.

OSB HOHMANN_00628

Church of St. Joseph Box 218
Grand Rapids Minn. 55744

Dear Father Abbot:

It's about time ^{to} submit my personal statement for 1968, enclosed. I stayed in Florida only a little over two weeks. I felt that I was much more needed up here than down there and became restless after filling in for 10 days at Zephyrhills. I have become so involved in this work here that I was glad to get back. The diocese has lost another man with Fr. Jos. Ryan incapacitated totally with multiple strokes. There is not one single priest on reserve in the diocese.

Retreat time will again be the time to think of appointments I suppose. I would strongly suggest that I remain here indefinitely, continuing in the work I am doing. I feel very contented and fulfilled with this type of work and only wish every day I had more of the energy and endurance of former years! Healthwise there is not much improvement except in vision, and a goodly number of days are rough but I keep on trying to do the best I can. I think the pastor is satisfied, and if he is I would just as soon remain here. "He is one of the best men in the diocese I think and is worth working for. I feel I am not bothering anyone up here and earning my keep, and perhaps it's best just to leave well-enough alone. This parochial visiting and trying to work at all that comes from it is not the easiest light occupation," when one has so many bad marriages, lax and fallen-away and neglected religious instruction to cope with every week, but as I say I feel very content and fulfilled with this type of work that I can do. It would be nice in ways to be settled in a nice small parish but feel I can do much better without the responsibility and grief of a pastorate and constant demands from the Chancery (as was the case in the St. Cloud diocese!) I cannot hurry or become excited without distressing coronary effects, so just have to go at slow speed most of the time. I feel much of the type of work I am doing is not or cannot be done in many places, and I consider it very fundamental. Reception continues to be about all one could wish for. The rough census is pretty well done; now come many callbacks to stray and lost sheep and other sheep interested. There is a nice number under instruction right now and some good prospects in the offing. The amount of direct "grass roots" work to be done, here (as I suppose in many places) is almost without end.

The quarters here and the environment ~~is~~ ^{are} very pleasant. Being away from the noise and hurry of a large city is also good medicine,--up in this charming country. So I intend to keep on in the fond hope the good Lord will give me some good years yet in spite of handicaps. The pastor is most understanding of limitations and times here and there when I cannot function to full efficiency. A new church will be started with the first good weather, so he will have enough to do.

I was glad to get the report of the "personnel committee." As I see it, it pretty well agrees with my ideas on the matter. I was rather shocked to find good Fr. Columban gone on my return. I shall miss his genial and waggish self.

I hope my suggestions above will meet with your approval and that of the personnel committee. I think I am honestly opting for the work I can do best for the time being.

Respectfully,


Fr. Othmar.

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SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA
86321
OFFICE OF THE ABBOT

December 16, 1968

Reverend Othmar Hohmann, O.S.B.
Church of St. Joseph
Box 218
Grand Rapids, Minnesota 55744

Dear Father Othmar,

There has been a slight delay in my replying to your letter but I left here on Thursday evening (I went down the evening before to the Cities because I feared the roads would be bad on Friday morning) for Newark to preside at the election of the new Abbot there -- perhaps you have read that the Holy See granted to the Newark Priory the status of an independent abbey. I returned on Saturday evening.

I appreciate the report given in your letter of your work, and I am happy that you are finding more than enough to keep you busy and that, in general, your health has been good. I am happy also that you have found both a good internist and a good oculist there, and that they have been helpful. If Doctor Bonner recommends the other eye surgery in the spring, you should follow his recommendation.

In view of what you have written, I herewith give you permission to take off for some weeks after Christmas to avoid some of the colder weather in the hopes of being able to avoid any touch of pneumonia during this winter season. I would appreciate your letting me know just when you will be going and returning, and where we could contact you in case of any emergency.

Quite a few of the community have had heavy colds and the flu during the past days, including Father Prior. He had a heavy cold about three weeks ago, was better, had a relapse, was better, and now for the past four days has again been confined to his room. He feels better again today, and we all hope that he will now have fully recovered. Abbot Gregory wrote that at St. Bernard's over night about 70 of the students came down with the HongKong flu and that the school was closed just before their semester exams. Very few of our students, fortunately, have been ill.

With all good wishes for the blessings of these last days of Advent and for a joyful and graceful Christmas, I am

Your devoted Abbot,

BD:je

Grand Rapids, 12/31/68

Dear Father Abbot:

I surely appreciate being able to get away for a few weeks during this arctic weather. I expect to leave this Thursday, since on that day I was able to get reservations. I am going by train, since I find that very relaxing and cheaper too and that will place me within a short distance of Zephyrhills Florida. (That is 11 miles from St. Leo's) I expect to help out there for a few Sundays, since I am somewhat acquainted there and helped out there last winter and Spring. I am enclosing the address and phone No. I shall leave the same here with Monsignor Logan, and remain sort of "foot-loose, so I can come back at once if he runs into any kind of emergency. I expect to be at Zephyrhills or St. Leo's most of the time. I expect to be gone until the week of the 22nd. I feel sure it will be worth while and that I can return rested up and refreshed: and I'm sure will be eager to get back to work. As you may know, due to unexpected deaths and infirmities, there is not one single man on reserve in the diocese. As you know I enjoy the work very much.

Thus far no flu yet even though I called on quite a few homes where they had it. Got a HongKong flu shot in town and I shall try my best to get a shot somewhere in Minneapolis on my way through. I surely hope I shall be spared the recurrent sieges of the past winters! Please God!

The Christmas season has been busy but more leisurely and not hectic as in many years past. The deep snow and arctic weather of late is hampering my "operation doorbell" but I have more than enough to keep busy inside. Remaining inside is Dr. Coy's firm recommendation. The odd ticker just will not take it anymore of recent years! But I am very thankful to be able to be of use in spite of handicaps, and hope the good Lord will give me some good years yet to continue in this rewarding kind of work.

I hope this finds all well and wish you a most blessed and fulfilling '69 to you and Community. Thanks again for the vacation break."

Respectfully,

J.O.
Fr. G. J. O. G. J. O.

Church of St. Joseph. Box 410
Grand Rapids Minn. 55744

Dear Father Abbot:

\$1100.00

Enclosed my 1969 statement and check for surplus income. Meanwhile I am indeed very thankful, that in spite of handicaps, I am able to work and earn my keep. The arctic weather somewhat frustrates the daily parochial visiting but there is more than enough to do indoors. Very commodious and comfortable quarters and pleasant living conditions. This territory may be a small picture of conditions in many places: My census-survey shows about 10 percent of families very lax and inactive or fallen away. The reception from all corners has been about the best I have experienced in my 37 years. This sort of courtesy may be a grace in itself. I hope and pray each day that the good Lord may see fit to give me some good years yet to work at things that count,--with the ever growing shortages of personnel. As you know, the Msgr. here is a very fine pastor, Of course I miss more than one thing at St. Joe,--especially that splendid school and devoted Sisters, and my childrens' theater,--but one cannot have everything, and first things first. All the years in Stearns Co. I was always frustrated--or felt that way,-- at not being able to get back to this sort of "grass roots" work. (Sometimes it is real "scavenging.") But too, it is a tonic to one's own ailments. There is a very fine school building here that should be fairly well filled next September, now that the bus situation is favorable. Swarms of lovable kids all over the territory, and a good percentage of good family life, Catholic and Protestant. I shall do my best to keep on working as long as I can. I trust this finds all well at home base.

Respectfully,


Fr. Othmar.

17 February 1970

The Reverend Othmar Hohmann, O.S.B.
Saint Joseph Parish
Box 218
Grand Rapids, Minnesota 55744

Dear Father Othmar:

It was gratifying to hear you speak of your work and the interest you find in it. It seems to be the answer to your prayers, and I am sure that your "grass roots" pastoral zeal is also the answer to the prayers of pastor and people. I hope that God will give you the strength to be able to continue such work either there or elsewhere. At the moment I do not see any reason to think of a change unless you yourself initiate such a change by requesting it of the personnel director. I am presuming also that Monsignor Hogan wants to continue the present arrangement.

Thank you for the amount of surplus income you were able to send to the abbey for its support; it is a goodly amount from one who receives the salary of an assistant. I have deposited your check of \$1,100.

I am depending that the CONTRERE will keep you posted on abbey news; Father Emmanuel right now is taking his silver jubilee vacation but should be back soon. The passing of Brother Leo was the means of making all of us aware of his contribution in his unique way. I was gratified to notice how many came for the funeral, including Bishop Bartholome.

May God bless your good work always.

Devotedly yours,

Baldwin Dworschak, O.S.B., abbot

BD/ev



State of Wisconsin \ DEPARTMENT OF VETERANS AFFAIRS

Patrick J. Lucey
Governor

G.A.R. MEMORIAL HALL MUSEUM
Room 419 North
State Capitol
MADISON, WISCONSIN

John R. Moses
Secretary

1 WEST WILSON STREET
MADISON, WISCONSIN 53702

February 8, 1971

The Reverend Othmar L. Hohmann, OsB
Box 218
Grand Rapids, Minnesota 55744

Dear Father Hohmann,

Your letter requesting information on your grandfather has been sent to me. Our documentary records are fragmentary and at the moment uncataloged. I am the newly-appointed curator here and anticipate that within the year I shall have examined them. I would not, however, be hopeful that they will yield further information. Nevertheless, I shall keep your request on file and make a further search at that time.

In the meantime I can offer you the following information based upon printed sources:

I find no _____ nor any name in the related German spellings. I do, however, find a

Published by the State, Madison, Wisconsin, 1914, p. 1024) It may interest you also that the immediately preceding listing is of _____ Infantry Regiment. Considering the recruiting practices of the period, it is probable that these two men came from the same family although no further information is given.

The 48th Wisconsin Infantry Regiment was organized at Camp Washburn, Milwaukee, in early 1865. Company K did not leave that city until April when the war was already over. From that time until the end of the year when the 48th was mustered out they appear to have carried out routine duties in Kansas. This information comes from Records and Sketches of Military Organizations, Charles E. Estabrook, ed., Published by the State, Madison, Wisconsin, 1914, p/163.

For further reference you may wish to examine these accounts yourself, search for a printed regimental history of the 48th (if there is one), or write to the State Historical Society of Wisconsin, (816 State Street, Madison, Wisconsin, 53706.)

OSB HOHMANN_00634

DKM: Jmr

One further reference has come to my attention, the roster of Company K, in Roster of Wisconsin Volunteers, War of the Rebellion, 1861-1865, Madison, Wisconsin, 1886, vol. II, pp. 844-845.

It indicates service from March 14, 1865 to March 24, 1866 for both men. The residence of both was "Cross", a town I cannot find. Perhaps it was La Crosse.

one of the pioneers of St. Cloud, township, was born in Bavaria, Germany, in 1815. He was reared in his native land and became a soap-maker. In 1845 he came to America, and found employment in a picture frame establishment in Buffalo, N. Y. He was married in that city. In the middle fifties he came to Stearns county, and obtained 180 acres in the northwest part of section 28, St. Cloud, township. He built a log cabin, broke a small tract of land, and started living a pioneer life. During the Indian uprising he was one of the few people who remained in the township. He did not escape numerous thrilling adventures however. Often there were suspicious indications of the presence of Indians about the place, and more than once did he fire his shotgun in the direction of rustling noises heard in the night time. One day, two Indians approached the hut when [redacted] was alone. They appropriated two hams that were hanging at the rear of the hut, and putting them in the cabin, locked the door, and withstood a siege until her husband returned and the Indians took flight. But the years moved on. Circumstances improved, and the country became thickly settled. In 1876 the Hohmanns erected a frame house to replace the log cabin. [redacted] continued to cultivate his farm until his death in 1892. His wife died the year previous. Mr. and Mrs. Hohmann had four sons: [redacted] was born in 1850, is now dead. [redacted] was born in 1855 and died [redacted]. He married [redacted] and [redacted] and had eight children. [redacted] was born in 1857, and lives in [redacted]. He married [redacted] and they have six children: [redacted] is appropriately mentioned elsewhere.

[redacted] educator, was born on the home farm in St. Cloud township, May 15, 1859. He spent his early days with his parents, and after attending the district schools, entered the St. Cloud State Normal School. He commenced his present profession of teaching in 1879 and has devoted over a quarter of a century to that profession. He now lives in St. Cloud. [redacted] is also an artist of considerable ability, and his work in oils, water colors, crayons and the like has attracted favorable attention and won a ready market. [redacted] married [redacted] who was born in Fountain City, Wis., daughter of [redacted] the former of whom was a veteran of the Civil war, spent his declining years as a farmer near Eau Claire, Wis., and died December 19, 1903. [redacted] have six children:



HEIDI

H E I D I

a play in three acts

presented: Dec. 3, 5, 12, 1971
7:30 p.m.

matinee: Dec. 5, 1971
2:00 p.m.

St. Josephs School Auditorium

Grand Rapids, Minn.

directed by: Rev. Othmar Hohmann O.S.B.

produced by special arrangement with BAKER'S PLAYS • Edition,
Boston, Mass.

"H E I D I"

A play in three acts, by Agnes Marie Foley
(dramatized from the novel by Johanna Spyri).

Presented by school children and high school students
of St. Joseph's Parish, Grand Rapids, Minn.

THE SCENES

ACT I: Scene 1: The Alm-uncle's hut and Brigitte's
cottage on an "Alm" or mountain terrace in
the Swiss Alps. The year, late 19th century.
It is late afternoon. From the distance,
the sound of cattle coming home, to the sound
of "Alphorns" and a village music group down
the mountain in the Alpine village of Dorfli.

Scene 2: Several months later. Morning

INTERMISSION, with Interlude: "Hans and Franz," by
Gary and Chris Francisco. "Today" and "She
Taught Me To Yodel"

ACT II: Scene 1: The Herr Sesemann home in Frankfurt
Scene 2: The same, three weeks later.
Scene 3: The same, six weeks later.

INTERMISSION, Instrumental Duet by Heidi and Kimberly.
Wick: "Rock Candy Mountain" and "Red River
Valley"

ACT III: Scene 1: The Alm-uncle's hut on the mountain-
side. A few days later.
Scene 2: The same. Five weeks later.
Scene 3: The same. An hour later.

(1)

THE CAST OF CHARACTERS
(In order of appearance)

PETER, A YOUNG GOATHERD

BRIGITTE, his mother
HEIDI, a little orphan girl

DETE, her aunt
BARBEL, a kindly villager
THE ALM-UNCLE, a recluse,
Heidi's grandfather
VILLAGERS,

Rosemary
Jean
Ronna
Hermine

PETER'S BLIND GRANDMOTHER,
KIARA SESEMANN, an invalid
girl

FRAULEIN ROTTENMEIER, house-
keeper and governess in the
Sesemann home.

TINETTE, a pert young maid
SEBASTIAN, a butler
HERR KANDIDAT, Kiara's tutor.
A STREET URCHIN

HERR SESEMANN, Kiara's father
GRANDMA SESEMANN
DR. CLASSEN, friend and doctor
to the Sesemanns

CHILDREN OF THE VILLAGE:

VILLAGERS & FOLK-DANCERS:

VILLAGE BARBER
VILLAGE BLACKSMITH
TAVERN KEEPER

(2)

SNOPSIS OF THE PLAY

ACT I: HEIDI, a lovable cheery seven-year old orphan has been cared for by her Aunt DETE and Deté's mother. When Deté's mother dies, Deté decides to palm off Heidi on the paternal grandfather, the "ALM-UNCLE". He lives alone up on the "Alm" or mountain slope. He is a recluse, a "loner", bitter against his fellowman and speaking with no one, except PETER, who tends his goats. Peter lives with his mother BRIGITTE, and grandmother, a little down the mountain side toward the village of Dorfli. When Deté leaves little Heidi at his doorstep for him to look after, the Alm-uncle is angry and confused. However, Heidi's innocent, happy disposition soon begins to "thaw out" the old fellow from his long bitterness as Heidi quickly fits into the poor simple life of her grandfather. She quickly makes warm friends with Peter; however, carefree happiness does not last long. Soon, (Scene 2) Deté returns to take Heidi away to be a companion to KLARA SESEMANN, the 11 year old daughter of a wealthy widower in Frankfurt. Deté does this for some advantage to herself, as the sorrow-stricken villagers at Dorfli soon guess.

ACT II: In the beautiful home of Herr Sesemann, in the large city, Heidi is at once loved by KLARA, but thoroughly disliked by FRAULEIN ROTTENMEIER, the haughty and dominating governess and housekeeper, and also by TIMETTE, the sulky maid. The heart of SEBASTIAN the dignified butler is soon warmed toward the much-puzzled and confused little girl from the mountains. In the luxurious city home of the Sesemanns, Heidi feels like a captive like a bird in a noisy gilded cage.

Klara is thoroughly delighted and happy with the vivacious child's company. Fraulein Rottenmeier becomes more and more irritated with the child as she tries to make a hothouse plant out of a simple mountain flower, and to bend Heidi to her every bidding. HERR KAENDIDAT, Klara's tutor, has little success in teaching Heidi the simple A B C's. Rottenmeier is firmly determined to get rid of the child and writes repeated and woeful letters to the absent Sesemann. At length, Sesemann comes home, accompanied by his lovable mother, GRANDMA SESEMANN. She at once takes a deep liking to Heidi, as also does Herr Sesemann; who firmly informs Rottenmeier, "that Heidi is to stay and to be

(3)

treated always kindly, since Klara finds her company very delightful". But Heidi becomes more and more absorbed with a great heartache: "When can I go back home to Grandfather and Grandmother and Peter, and the goats?" She becomes utterly miserable with homesickness and under the domineering martinet eye of Rottenmeier, Heidi grew paler and thinner and unhappier each day.

(Scene 3) Strange things begin to happen in the Sesemann home. The servants become panic-stricken at a "ghost" who opens the front door each night and then mysteriously disappears. Doctor Classen, a friend to the Sesemanns is called in one evening to discuss the situation. He and Sesemann and Grandma Sesemann sit up to watch for the "ghost". At about midnight the front door is heard to open and the much-feared "ghost" is found to be none other than little Heidi walking in her sleep, from sheer homesickness and restless dreams. Doctor Classen at once takes charge, soon diagnoses the trouble and at once "falls in love" with the child which reminds him so much of the dear one he has lost a short time ago. Dr. Classen gets control of his tender feelings and firmly prescribes that Heidi is to be sent home at once to her beloved Alm, and Grandfather and the blind Grandmother,--and Peter.

ACT III: Peter's grandmother is overjoyed as Heidi comes singing up the mountainside and the Alm-uncle finds it hard to keep back his tears at the joy of having Heidi back again, with him. All is joy and happiness once more to be back again with her simple kindly neighbors in the beautiful mountain country, and with Peter and the goats.

In a few days comes a thrilling surprise. Under the excuse of "taking a vacation" Dr. Classen comes to visit the Alm and the little girl who has captured his heart. With him come the Sesemann family, since Klara was desperately lonely and unhappy after Heidi's leaving Frankfurt. The doctor suggested that the bracing mountain air might profit the crippled Klara,--and so it soon works out, with plenty of healthful goat milk, glorious sunshine and the joyous company of Heidi and the simple villagers. Peter, however, soon grows sulky and ill-tempered now that all of Heidi's time is taken up with her friend, Klara. Unknown to Klara's folks,

(4)

Heidi tries day after day to get Klara to exercise her crippled limbs. After some weeks with the Alm-uncle's kindly encouragement, she succeeds in getting Klara to stand and to use her long unused muscles. And then the "miracle". With Peter's unwilling help on one side and Heidi's on the other, Klara is finally able to take steps. "Look Heidi, one after another!" Klara is overcome with emotion at the apparent miracle.

(Scene 3) All this happens about the time Peter, in a fit of jealous anger and ill-temper, has pushed Klara's wheelchair down the mountainside, and utterly wrecked it. Klara's family and everyone is speechless with consternation and wonder at seeing Klara really walk after so many years! Dr. Classen ventures to say: "The way things look now, she'll soon be running around as well as anyone." Grandma Sesemann joyously gives the Alm-uncle credit for this "miracle." The Alm-uncle humbly answers: "---but without Our Lord's sunshine and mountain air---"

Peter's conscience leaves him no rest. He confesses that it was he who had wrecked the wheelchair. The Alm-uncle's anger is soon quieted by Herr Sesemann and Grandma. "Fortunately things have turned out so marvelously!" "And now, Klara can soon race with the goats and Peter and me,--and even dance!" The joyous news has soon spread down to the villagers. They come on the scene, and in true Alpine fashion, must celebrate with a joyous "Schöplattler," a native South German folkdance, and a mighty cheer as the Alm-uncle coaxes even Klara to try a few dance steps with him. Everyone is most happy as the play ends.

(For further adventures of Heidi, read "Heidi Grows Up", Heidi's Children," and others.)

(5)

PRODUCTION STAFF

SOUND AMPLIFICATION & ENGINEERING: [REDACTED] (the equipment loaned through the courtesy of [REDACTED] of the Grand Rapids "Showboat".

STAGE CARPENTRY & SCENERY SETUP: [REDACTED] and sons,

SOUND EFFECTS: [REDACTED]

MUSICAL EFFECTS OPERATION: [REDACTED]

SKYDROPE CURTAIN AND SCENERY TOUCHUP. [REDACTED]

STAGE HANDS: [REDACTED]

DANCE INSTRUCTOR: [REDACTED] (supervision).

PROPERTIES: [REDACTED]

PROPERTY CUSTODIANS: [REDACTED]

PROMPTERS: [REDACTED]

COSTUMES: [REDACTED], assisted by [REDACTED] and mothers of the cast.

MAKEUP COMMITTEE: [REDACTED]

REHEARSAL ADVISOR: [REDACTED]

HELP IN CUEING MUSIC EFFECTS: [REDACTED] and [REDACTED]

PROGRAM TYPING: [REDACTED] of the Regent Record Shop.

Our heartfelt thanks to station KOZY and the Herald-Review for publicizing our play and to the parents of the cast for all their time and effort and fine co-operation.

If you have enjoyed our play, will you kindly tell others about it for our repeat performances. Many thanks!

(6)



SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA
56321

OFFICE OF THE ABBOT

February 14, 1972

Reverend Othmar Hohmann, O.S.B.
St. Joseph Parish
Box 218
Grand Rapids, Michigan 55744

Dear Father Othmar,

Thank you for your personal statement for the past year, and for the check of \$1500 which you enclosed as surplus income for the support of the community and its work. I am happy to assure you that I find the statement fully satisfactory and that, in the name of the community as well as in my own name, I am grateful to you for the work you are doing and for the sacrifices you are making to enable this amount to be sent to the community.

It seems as though the back of the cold spell has been broken, for we have had above freezing the last two days. I hear that it will be colder again tonight, but I am hopeful that it will not last too much longer. The community here has been quite well, though on the first days of this month over twenty were down with the flu on one day; but it was only a 24-hour stomach flu, and not the asiatic or Hong Kong type.

Yesterday Father Damian returned to the abbey from the hospital; he still needs a long period of rest but he is much improved over what his condition was when he first became ill. Father Alphonse, who spent a bout ten days in the hospital, also came home yesterday; his legs had swollen very much but they are much better now. The two Brothers, Augustine and Bonaventure, who have been hospitalized for some time, remain about the same. Last Tuesday Father Mark, who is one of the hospital chaplains at St. Mary's in Duluth, suffered a severe pain in the head and was put to bed. After various tests, the doctors have concluded that he has an aneurism near the brain, and they will perform a craniotomy tomorrow (Tuesday) morning. I am sure you will remember him in your prayers.

In the hope that the rest of the winter will be good to you, and with all good wishes also for a blessed and joyful Lenten season, I am

Devotedly yours,

Abbot

EASTER April 2, 1972

THE PASCHAL MYSTERY TODAY: In every life, in every nation, in every century history shows us that there must be constantly the joyful, the sorrowful and also the glorious mysteries of the Cross! We today are much concerned at the state of the world, at the shaking changes in the Church itself, and all the alarming tendencies that have taken place, and are taking place right today.

However, all the vast panorama of history shows us so much,--how so often Christ's Church on earth has been threatened with extinction,--or at least to become completely immobilized. There has never been a century when Christ's Kingdom on earth was not in trouble. If it was not one thing it was another! Wave upon wave of killing heresy, persecution, conflicts with passing civil rulers, false prophets, so-called "enlightenment" movements, intransigent and scoffing "intellectuals". The list is long, very long. And what has always been the greatest enemy,--the infidelity and treachery of the Church's own members, enemies right within its own household! Such treacherous and blinded enemies from right within! The story of Judas has been repeated countless times.

Into every detail of the Sacred Passion, everyone can fit in and find his place! So too, the conditions and trials and problems of each generation! Often, in one generation has the Church tasted the joy and glory of a renewed Resurrection, again and again, from what seemed complete failure. Out the promise of Our Lord, "I am with you all days until the consummation of the world!" has been re-enacted and fulfilled again and again. And a few generations after, again the dark and threatening days of another Good Friday! "This War is the Passion!"

"Surrexit Christus" Yes Hea! Christ always and ever MY HOPE, has arisen. So, we should always remember that Christ IS with us, in his Church, in his Chief Shepherd. If we adhere to him through thick and thin, we are not far away from Christ,--and a future Resurrection! So many today have drifted away from the Church, run away as did the panicked Apostles. "They all left Him!" And, all too many have joined those who are rather tearing down than re-building from the ruins, as past generations have always done with the unseen but none the less real ever-present help of God! (Yes, constantly we see so many re-enactings of the tragic story of Judas!) From those who had been called to be LEADERS, and teachers, and rocks of strength. So often in ages past there were conditions far worse and threatening than we witness today. It is each one's responsibility to be positive in his thinking! With our never-ceasing effort plus the help of Christ and his Holy Spirit, there will always be a way out and up to a "second Spring" a renewed Resurrection. That's the 2000 year history of Christ's Church. But each one of us has a definite responsibility in this recurring drama. The Holy Spirit on Pentecost Day transformed the apostles from timid cowardly slow-witted men into fearless Apostles! and a few years later, a Christ-mate into the great Apostle St. Paul! Amid the worst times in the history of the Church God raised up great Saints, great missionaries, great reformers, great intellectual lights explaining the world-wide Paschal Mystery and re-directing man toward a new Resurrection. All we have to do is read some history,--Church history to see the constant hand of God working, if man will co-operate! That's the mystery of life, (the constantly re-curring mystery of the Christ-life.) How often St. Paul exhorts us to this,--that any and all true Reformation must come individually, from within! Unless man will truly catch this fundamental message, and apply it to himself, all criticism, opposition, revolt and revolution shall be in vain! All Nature gives us a perennial sign of this, every year renewing itself unto new fruitfulness, if man will co-operate. So St. Paul speaks about cleaning out the old leaven. And Tennyson about rising on our dead selves to higher things! "No improvements ever occurred in the history of man until society decided once more to come back to Christ and to take the Paschal Mystery seriously and to apply it to every-day life. Society consists of human individuals. What can I do? What am I doing in a positive way? How about strictly living by the Commandments?" "If you love me, keep my Commandments." Fear not! I have overcome the world! "The prince of this world hath nothing in me." Christ has foretold many details of his own Passion. And also pointed very clearly to the Resurrection.

(Over)

OSB HOHMANN_00643

-2-

"Hear my Church and you shall hear Me!" My kingdom is not of this world!
And so he gave us the blue-print as to how we should with man's free will
manage this world. Into the dust and oblivion of the centuries have dropped
all the enemies and persecutors of Christ. By a miracle his Church has sur-
vived them all into a constant Resurrection and renewal, but only when we
begin by reforming ourselves! With Christ untold millions have had to
walk the painful Way of the Cross and untold millions have in the end been
partakers of His Resurrection. We can if we WILL! with the constant helping
grace of God.

Box 218, Grand Rapids Minn. 55744
June 21, 1972

Rev. dear Father Abbot:

A few days after returning from our Retreat I ran across a rollicking play, "Shepherds on the Shelf" which I am sending to you and Father Prior (and perhaps Bro Kevin Barrymore) for perusal. After hearing the very splendid keynote speech to our deliberations on the subject of geriatrics, this unexpected piece of farce really tickled my funny-bone. Now I want to see what others think of it at a time when so much thought is being given by the Community on the subject of getting old. I thought the discussion sessions were very good and profitable. Dr. Braceland's ideas coincided with mine, and I have been trying to put them into use in recent years, after resigning St. Joseph 6 years ago. I find the daily parochial visitations enjoyable and "fulfilling" and very good "therapy" for what ails me, since hardly a day goes by but I do not meet up with affliction and suffering and problems on the part of people, and I often come home, saying to myself: "What in heck am I kicking about?" Since New Years I have already written up 56 new households of various degrees of Catholicity, so you can judge how the parish is growing. For hobbies there just has been very little time except for some "Childrens' Theater" centered about the parochial school, which I hope to resume again in late Fall, D.V., when pounding icy pavements and steps becomes quite a hazard for an older man. During the summer months I scout in the country areas of our large territory and every day one finds something to record and to work on eventually. Of late our prime headache has been too many divorces among Catholics, which is causing the fine pastor here no little worry and concern. Well, we have to try to save what can be saved!

This farce, "Shepherds on the Shelf" might be a riot for the clerics to produce, say for the Christmas party next December.

May this find all well with your good self in your arduous position in these difficult and distressing times. I attended the "Wanderer Forum" last week, and NEVER in my life have heard competent laymen (some converts) give finer and more interesting and finished expositions of Catholic Doctrine. (As good and better than some retreats I've attended.) Quite a lift! Meanwhile I'm carrying on as best I can with a splendid pastor, Msgr. Mike Hogan.

Respectfully, Fr. Othmar.

June 23, 1972

Reverend Othmar Hohmann, O.S.B.
Box 218
Grand Rapids, Minnesota 55744

Dear Father Othmar,

Thank you for your letter of the 21st, which arrived yesterday, and for sending me the copy of "Shepherds on the Shelf", which arrived this morning. I have had time only to glance through the play, but it does seem to be well done and I think that it could be a real asset to our annual Christmas get-together if the Juniors would put it on. I am sure the whole community would enjoy it. After I have had time to read it, I will pass it on to Father Prior, and he could then pass it on to Brother Kevin. Possibly the latter or even Father Dominic would be interested in putting it on for Christmas for the community.

I enjoyed also reading about how you have been putting into practice Doctor Braceland's ideas for the past six years, since leaving St. Joseph. I am sure that the work you have been doing in parochial visitations has been a real help not only to the pastor but more so to the people themselves. I hope that you will be able to carry on this work for a long time yet, along with your work for the Childrens' Theatre during the time of the year when it is not possible to go out for the daily calls.

All is going well here and all of the community at the moment are quite well. Brother Paul, who had spent some time in the hospital, is back at the abbey and able to resume his daily walks up and down the corridor with the aid of a chair. Father Basil has been confined to his room for a couple of weeks, but seems to be improving now, and I am sure he will feel better as soon as the weather warms up a little more.

With greetings also to Monsignor Hogan, and with all good wishes and the prayer that God continue to bless you and your work, I am

Devotedly yours,

Abbot

"HANGEL AND GRETEL"

A SONG-PLAY in Three Acts, adapted by Berta Elsmith, from the Opera of Engelbert Humperdinck (1891) and A. Wetze.

Produced by pupils (and past pupils) of St. Joseph's School - Grand Rapids, at St. Joseph's Auditorium:

Friday January 12, 1973

Sunday January 14, 1973

Friday January 19, 1973

Sunday January 21, 1973

Produced with permission of the publishers, Summy-Birchard

Co., Evanston, Illinois. Orchestration effects from the score of the Metropolitan Opera Co., New York.

"Opera is a forced marriage of all the arts."

The audience is asked not to become alarmed at any of the smoke or sound effects that might be used toward the end of the play. Everything is in good hands.

REST ROOMS in the school corridors.

CAST OF CHARACTERS

(In order of appearance, and in alternate performances.)

HANSEL: [REDACTED]

GRETEL: [REDACTED]

THE FATHER: [REDACTED]

THE MOTHER: [REDACTED]

THE COOKIE WITCH of the mysterious Ilsenstein: [REDACTED] and [REDACTED]

THE LITTLE SANDMEN: (who lull children to sleep) [REDACTED]

THE 14 ANGELS: [REDACTED]

THE DEW FAIRIES (Spirits of morning, who awaken little children) [REDACTED]

THE COOKIE or GINGERBREAD CHILDREN: Tom Spooner, James Virden, Mike Liebel, Peter Rothstein, Todd Cleveland, Tim Ahan, Jack Dick, Sally Johnson, Theresa McFarland, Bill Acheson, Sherrie Flaherty, [REDACTED]

THE CHORUS: (in a way, takes the place of an orchestra in the full opera. Also of neighboring villagers searching for the lost children, and appearing in the FINALE) [REDACTED]

SCENES IN THE PLAY

ACT I: Interior of a poor broom-maker's cottage in the Harz Mountains of Germany. Late afternoon,--"once upon a time."
(about a six-minute intermission)
ACT II: A clearing in the Black Forest, near the mysterious "Ilsenstein", (looking west) Evening.
(a short intermission)
ACT III: Scene 1: The same. (looking east) The next morning.
Scene 2: A few moments later. THE FINALE

CHORUS AND SONGS IN THE PLAY:

THE OVERTURE:

ACT I
"Susie Little Susie" Duet by Hansel and Gretel
"When in Deep Distress I Stand"
"Grouchy Old Grouse"
"Pudding of Rice"
"Little Brother Dance with Me"
"Mother's Lament: "Alas! There My Poor Jug Lies in pieces."
"Oh, the poor have so much sorrow"
"Though of much we are bereaven"
Chorus
Chorus with Hansel and Gretel
Chorus with Hansel and Gretel
Chorus with Hansel and Gretel
Chorus
Chorus

ACT II

"Little Man in the Wood"
"Queen of the Wood"
"The Cuckoo Song"
"Children, Children"
"Song of the Sandmen"
"I shut the children's peepers"
"Evening Prayer"
"The Angel Pantomime"
Solo by Gretel
Duet, Hansel and Gretel
Chorus
Chorus
Sandmen and Chorus
Sandmen and Chorus
Chorus
Chorus

ACT III

"O Charming Castle"
"The Witch's hocus pocus"
"The Witch's Dance"
"Burrah! The Witch is Dead!"
"Song of the Cookie Children: "We're saved, we're free!"
"The Spell is Broken"
"THE FINALE: "Children, see the wonder wrought!" Chorus
Chorus
Chorus
Chorus
Chorus
Chorus

THE STORY OF THE PLAY

ACT I:

Once upon a time, there lived in the lonely Herz Mountains of Germany, Peter a poor broom-maker with his wife Gertrude and their two children, Hansel and Gretel. It was in the days of much unemployment, and lack of a living wage. Father is away selling his brooms; mother to gathering broom straw and otherwise trying to help keep the little family alive. Hansel is supposed to be binding brooms, and Gretel knitting. It is late afternoon, and the work has become irksome for the youngsters, especially since their poor little stomachs are very empty and clamoring for food. Gretel is of a sunny disposition and has learned early in life to lighten its burdens with singing. Gretel tries to teach the complaining Hansel to sing and to dance. At first Hansel is awkward and self-conscious but improves under his lively sister's guidance. Like normal brother and sister, the two are teasing and quarreling, one moment,--the best of friends again the next. At the height of their fun, Mother suddenly comes home, weary and discouraged, and angry to find that the children have not finished their work. She scolds them roundly to the threat of the familiar switch, and in a temper sends them off to the woods to gather strawberries for their supper,--for now that the jug of precious milk has been spilled, there is simply nothing to eat in the house tonight. Completely tired out, and praying and weeping for help somehow, Mother falls into a nap. In the distance is heard the father's voice, singing a merry tune. In spite of constant grinding poverty, Father is not to be caught moping. Having had a good day for once, who can blame him too much for taking a little liquid refreshment at the Inn on the way home. He comes into the house, singing, in very jovial spirits and carrying,--Oh wonder!--a large basket of food! But his good humor is soon shattered when he is told where Hansel and Gretel have been sent to at this late hour of the day. With growing horror and much dramatizing, he relates the legend of a cruel witch who lives in the Black Forest by the gloomy Ilsenstein. She captures the lost children; turns them into gingerbread and then stores them up to eat! Mother at first does not know what to think of Father's fantastic dramatizing. Then, thoroughly frightened she rushes out of the house into the forest to look for the children and Father goes after her.

ACT II:

Hansel and Gretel wander deeper and deeper into the dark forest, gathering strawberries. They refuse to remain downhearted and at first find much amusement in their adventure. Their little stomachs, of course are more empty than ever and they eat more of the berries than they put into the basket,--forgetting all about the fact that evening is fast coming on. Gretel must sing as usual. As she weaves a daisy chain she sings a beautiful little folk tune, "Little Man in the Woods." As the children continue to clean in childlike fashion they hear the song of the cuckoo and eat the rest of the berries. All of a sudden they realize that it is getting dark, too dark to pick more berries and to their fright, that they cannot find the way home. They are lost in the deep forest at night! Gretel becomes terrified. In spite of his fears, Hansel tries to put on a brave front. In the deepening shadows trees and bushes seem to take on horrid frightening shapes! Both children shake with fear and call for help, to be answered only by the echo, the sound of nightbirds, crickets and frogs. Utterly worn out with hunger and fear they cover on a mossy hillock under a large tree. From nowhere appears 3 little mannikins, smiling kindly at them. They are the SANDMEN who sprinkle sand into their eyes and sing to them a tender lullaby. Hansel is already nodding when Gretel arouses him to say their accustomed evening prayer to the "fourteen Guardian angels." And as they fall asleep,--a fair vision of beautiful angels comes from out of the darkness to protect them from all harm.

ACT III:

It is dawn in the deep forest by the mysterious Ilsenstein, where the two children have fallen asleep last night. From out of the eastern sky appear the Dew Fairies, or Spirits of Morn, with the morning star, to a beautiful trumpet call melody. They put out the stars, roll back the dark shades of night and scatter the mists of morning and wake the birds as dewdrops descend. The daylight grows brighter and the sun rises behind the mountains. With dewdrops falling into their sleeping faces, the children awake but at first do not see the enchanting little cottage or cookie house in the background, all built of marvelous good things to eat.

Hansel and Gretel feel greatly refreshed,--and all of a sudden see the entrancing cookie house! Spellless with consternation and wonder, they creep closer. Hunger overcomes their fear and they start

ACT III: (cont.)

greedily picking dainties off the strange little house,--where lives none other than the wicked witch of the Ilsenstein. A wail cracked voice comes from somewhere out of the little house: "Wibbling cribbling mouse! Who's nibbling at my house!" The children try to laugh off their fears, and continue to munch the dainties picked from the house. Suddenly the old witch stands behind them holding them in a firm grasp. Hansel and Gretel try to hide their fright. When they attempt to run away, the old witch freezes them with a rigid spell so they cannot escape. Muttering magic incantations, she bolts Hansel into a cage to fatten him up, and sends Gretel into the house for good things for her and Hansel to eat. Gretel remembers the witch's hocus-mokus, grasps the witching stick and frees Hansel from the spell. The old witch in wild joy, rides her broomstick about and sings of her delight at having ensnared two more children to bake into gingerbread. "My broomstick beast, we'll have a feast!"

The witch tries to lure Gretel to the oven and to get her to crouch down so she can push her in. Gretel pretends to be very stupid and stalls for time as Hansel creeps out of the cage. The angry witch crouches down to show Gretel what she must do. In a trice the two children shove the witch into the oven and slam the door shut. Together with the chorus they break into a joyous song and dance: "O joy, the witch is dead!" As the music continues, Hansel goes in to ransack the house for whatever there may be good to eat and throws the goodies out to Gretel. When all of a sudden, the oven begins to crackle and smoke and rumble. The top blows off! There is a great crash and momentary darkness as the evil spell is broken. Hansel and Gretel fall onto the ground and shriek in terror. As they recover their speech, lo, a group of gingerbread figures about the house has come to life and they see a group of beautiful sweet little faces. They hear a murmuring: "We were the cookie witch's children! Touch us--and release us! The spell is broken!" The cookie children sing this repeatedly in a beautiful plaintive melody. Gretel gets up enough courage to touch and caress the children. Hansel does not like the whole business but suddenly gets a bright idea as he sees the witching stick. He waves it at the children with "rigid body loosen-whooosh!" The children at once come to life and almost smother Hansel and Gretel with their joyful thanks, all chattering at once as they go into a happy dance:

ACT III: (cont.)

"O happy be!" Gretel thanks their angels for the happy outcome of things as the father's voice is heard out in the woods. It is father and mother. The children fly into their arms. Two of the boys pull the cookie witch out of the oven, now baked brown, to the hearty cheer of all. The play closes with a rousing chorus of thanksgiving: "Children see the wonder wrought!" "When past bearing is our grief, God the Father surely sends relief!"

PRODUCTION STAFF AND ACKNOWLEDGMENTS

CEORUS TRAINING & DIRECTING: Mrs. [REDACTED]
TRAINING OF SOLOISTS: Mrs. [REDACTED]
PIANIST: [REDACTED]
GEOGRAPHY & BALLET: Mrs. [REDACTED]
COSTUME COMMITTEE: CH. Mrs. [REDACTED] and the Mothers of the Cast.
MAKEUP COMMITTEE: CH. Mrs. [REDACTED]
PROMPTERS: [REDACTED]
SCENE PAINTING AND POSTERS: [REDACTED]
SCENERY CONSTRUCTION & STAGE CARPENTRY: [REDACTED] & Sons
LIGHTING INSTALLATIONS: [REDACTED]
ELECTRONIC WORK: [REDACTED]
TYPING: [REDACTED]
PROGRAMS: Mrs. [REDACTED]
OPERATION OF LIGHTS: [REDACTED]
OPERATION OF ELECTRONIC EQUIPMENT: [REDACTED]
STAGE HANDS: [REDACTED]
PROPERTIES CUSTODIANS: [REDACTED]
ACKNOWLEDGMENTS: With thanks and appreciation - [REDACTED] and others who by their kind help and encouragement have made this PRODUCTION possible.

1973-74

*Topic, Commentary
of John in the New
Testament
of Acts 1:8
ENDURE!
for all times.*

(Read the first lines of St. Paul's Epistle in the 3d Mass) The entire advent liturgy develops step by step for the great climax of this day. and this is not just an event which once happened in history. The effects thereof are destined by God for all times: "A child IS born unto us!" The first two Christmas Masses give the historical details in the Gospel narratives together with the words of St. Paul. St. Paul re-echoes the earnest words of John the Baptist on true conversion, - *psyching the discrimination to ourselves. Co-operation*

*of God's Plan.
"DISTILLS"
"Without, there was
candle-lighting
that was made."
(WE TOO)
"ineffable"*

however, the climax is reached in the 3d Mass with the tremendous opening paragraphs of St. John's Gospel, written about 90 A.D. in his old age. Here St. John the Evangelist DISTILLS all that had been said before into a brilliant beam or glance of LIGHT into eternity and the plan of God's salvation. With the intense vision of a "spiritual eagle" John sees who and what really is this humble Babe of Bethlehem for all time and eternity, and for us. For that Child is the eternal Word co-equal with God the eternal and with God, aeons and aeons ago at the time of all Creation, -- so also at the very moment of that we came into being. Groping still for want of better expressions of what almost cannot be expressed and is deeply mysterious, St. John uses the expression "Word" and "Light" and "Life." *Why?*

LIGHT OF THE WORLD!

Some thirty years later that infant, now grown-up would astound all by saying: "I am the Light of the World. The man who follows me walks not in darkness, but shall have the light of life... I am the way and the truth and the life" *Why? How? These words have been fulfilled in your mind!*

ISAIAS

About 600 years before, ISAIAS, a mysterious prophet, called "the Evangelist of the Old Testament" had prophesied in inspired vision the events that befall at Bethlehem: "The people that walked in darkness have seen a great LIGHT: to them that sat in the shadow of death, LIGHT IS RISEN! And further on... "A child IS born to us and a Son is given us and his name shall be called wonderful, Counsellor, God the mighty, the Prince of Peace!" In most remarkable prophetic vision Isaiah 9:1-7 centuries beforehand that humble Babe of Bethlehem, and scans his humble life, his preaching, his living radiance, -- and so too, his final sufferings and death in great detail. Surely the most remarkable prophetic message in the entire Salvation history!

"God with us!"

Remarkable!

See how LIGHT that enlightens every man...

... former translation of John's Gospel has it: "The darkness did not comprehend (grasp) it." How often even souls upon whom that eternal Light shone, did or would not understand it, or would not allow it to fill and bear fruit in their souls! and yet, in spite of tremendous obstacles that LIGHT did spread throughout the world, even in impenetrable darkness, down through the centuries to us. All history, the history of our national origins tells us that wonderful story through the centuries. But so often, we come to what is his own and his own do not receive him! Such is the story of every soul, to its eternal happiness and salvation, or to its loss. "Accepting Christ" is not an empty worn-out Sunday school phrase. His words ring down through the ages: "You are the very Light of the World!" "This child is set for the fall or the resurrection of many in Israel", were the prophetic words of the aged Simeon who held the child in his arms and by prophetic insight of the Holy Spirit saw that he held the infant God SAVIOUR

The Point of the Incarnation.

AND WHAT IS ALL THIS TO ME living in the 20th century? The Incarnation means the entry of God into every aspect of our lives. How do I fit into it? And what am I to do about it? Listen as St. John goes on to explain: here comes the startling synthesis (the putting together) of St. John's tremendous insight: "To all who receive him, he gives the power to become the children of God!" and then he specified that this sonship by adoption is even deeper and more real and intimate than one's immutable relation to a human parent, -- "not by the desire of man or desire of the flesh, but born of God!" Let a simple and brilliant exposition of the mystery of friendship with God, of election, all Redemption, Sanctifying Grace, membership in a mystical Body!

And the Word becomes flesh, our flesh, and dwells among us." actually marrying into our human race, to raise our faulty human nature into the Godhead's radiance. *eventually*

JOHN'S EPISTLE

St John continues his sublime theme in almost childlike language in the opening lines of his first epistle: "I write of what was from the beginning what we have heard, what we have seen with our eyes, what we have looked upon, and our hands have landled; of the Word of life. And the life was made known, and we have seen...and now testify and announce to you, the life eternal which was with the Father, and has appeared to us. What we have seen and have heard we announce to you in order that you also may have fellowship with us. And that our fellowship may be with the Father, and with his son Jesus Christ. and these things we write to you that you may rejoice, and our joy may be full."

"Jesus' Message of Christianity"

THE INCARNATION means the entry of God into every aspect of our lives. How DO I fit into it and what is it to me? All this, every man must apply to himself, all the joyous, sorrowful and glorious mysteries. We must ever fit our lives into the events,--the mysteries--of the redemption and accept God on His own terms, and the plan of the world and of Salvation he has planned. *class to read*
He was born among poor common herds of the fields,--who were his first humble Apostles, (and we can readily imagine, 30 years later his first followers.) Why did these "second class citizens" receive the first fruits of the redemption? That a lesson for proud and conceited and status-minded man!

LESSONS FROM THE POOR CRIB

AN EPILOGUE: These first paragraphs of St. John's Gospel were years ago placed into the prayers for the very sick and the dying, to be read to them. At that critical time, what could be more consoling or more comprehensive of the entire plan of our Salvation? Some old-timers, (perhaps with very little education) would know this brilliant Gospel passage by heart, and use it as a devout and consoling prayer.

ST JOHN CONCLUDES

And we have seen his glory, the glory of God the Father, full of grace and truth. And of his fullness we have all received, *the only begotten* Grace For Grace!"

5/15,74

MAY 1974

SOME COMMENTS AND SUGGESTIONS FROM AN "EXPOSITUS":

In expressing my opinions, I hope I will not appear entirely too negativistic. I realize that in these days, you men at home may have some hard nuts to crack; but also, that it is time that we on the outside speak up more than we have in the past:

For the past century, St. John's has been looked on as a "spiritual powerhouse" in its various Apostolates and modus operandi,--often in the face of serious difficulties. In recent years we have had the rare opportunity to be especially effective in such; namely, to "sit tight" as a solid rock of orthodoxy and a healthy conservatism and a true realistic monastic life,--in the face of all the threatening watering down and outright heretical tendencies, that have seriously damaged our dear Church. Question: Have we and are we measuring up to this golden and vast opportunity by entire and whole-hearted (obedience to the Holy See)--and implementing the REAL spirit of Vatican II?

WEARING OF THE RELIGIOUS HABIT,--or at least suitable and dignified clerical dress--at all times whenever feasible. Our good layfolk are much disedified and confused at too many NOT doing so these days!

There seems to have arisen, a great de-emphasizing and down-grading and even a disdain for the ordinary humble and unsung parochial Apostolic work among the every-day "People of God." This is work for which St. John's has been fondly noted for over a century now. There ^{is} a noticeable pressure among the young to get rid of our parishes! History WILL show, that when we lose touch with and interest in the concerns of the common people, we are ON THE WAY DOWN!

What then is to become of those of us who have borne the burdens and the heats of this parish Apostolate for many a year (and at times under wearing obedience), and are NOT willing to be "retired" while we can still be of use? We would be considered unfit of course, and unqualified and "not with it" to think of any work in the College or even in the Prep. School. We in the parishes are trying to "hold the fort" over against so much confusion these days. (We deserve, I would think, some consideration at least!) Furthermore-- in these trying days of growing shortage of priests, and defections, I think we DO have some obligation in charity to the bishops of the Province for helping out where we can in parochial work. We always have in the past, and no doubt have been blessed for it.

The "college apostolate" has been entirely too much over-emphasized to the detriment of less "glamorous" and humbler Apostolates. And, I might add: Has this up-dated College Apostolate been really so effective? It seems there has been entirely too much growth of an "elitist" attitude and too much "striving" for high degrees and acclaim,--and a disdain for humbler Apostolic work. Too many, "doing their own thing!"

SINGULARITY & CONFORMITY: How it was pounded into us, in past years, "not to be singular", to avoid all singularity and to strive for conformity in all things! How about the very singular and eccentric (and even counter-culture) styles of our younger "monks?" Again,--lay people are much confused and disedified! Have we a right to disregard and offend their feelings and sensibilities under the pretext of "updating" and what have you? There has been entirely too much of "doing one's own thing" and disregard of true humble obedience and of the monastic and clerical image.

In misinterpreting Vatican II, have we plunged into the world and are now threatened with eventually drowning in it all?? (History can give us hints in that direction) Have we gone too much overboard with "Ecumenism?" There has been too much emphasis in recent years and consulting materialistic (and too Freudian) psychologists and psychiatrists. Surely, they cannot have the answers for all our spiritual problems! The results from troubled younger monks and sad defections would surely show otherwise.

Yes,-- St. Benedict mentions that we should listen to the young. But,--does that call for an overweening and dominating and disdainful attitude toward those somewhat older and experienced? Does it justify "bulldozer" and microphone-grabbing tactics? Are the monastic community and traditions being gradually "sold out" to an over-powering college setup, becoming more and more secularized? And control being given bit by bit over entirely too

(Over)

such into the hands of lay people, eventually to dictate to us how we are to run our monastic community? (Shades of ages past!) At times we older ones cannot help but think back on the words of Jeremiah: "Haereditas nostra ad alienos!"

TABLE-READING: In my opinion and that of many others, too much is entirely unsuited and even harmful. Why not get back to the former custom of having real fundamental and well-chosen sound matters and subjects for our table reading, (which per involuntary memory often had considerable effectiveness and impact on us of former decades.) Our table reading should NOT be the medium for every modern "know-it-all" would-be philosopher or even way-out theologian and ultra-modernist and semi-heretic. We are exposed to too much of this as it is, in our private reading. Our table reading need not be consistently too heavy but can be varied, but should be solid and sound and edifying.

And,--we do NOT need semiheretics of the stamp of Schillebex or Hans King to confuse and unnerve our community and students. Neither destructive and ridiculous revolutionaries like Dick Gregoroy or complete and know-it-all materialists like Maria Calderone etc. etc. (and at fancy prices no doubt for their erroneous spoutings.)

I have been told that part of the responsibility for present evils lies with us outsiders who have not been present enough in recent years at Chapter meetings, or spoken up enough. But that as it may, we have had a deep trust and confidence in the community at home, to test and try, to be prudent and fore-sighted and courageous, and not to be too hasty "to be the first to embrace the newly-tried, nor to be too hasty to lay the old aside!

5th Sunday in Lent. The Raising of Lazarus. 3/16/75

"I AM THE RESURRECTION AND THE LIFE." Death is certain. It belongs to man's condition. For one who does not believe in God, or in man's call to eternal life, death is the end of everything. For him death is the end of all human hope and love. However, the man who has faith knows that death is not the final end for man. As the Liturgy of the Mass for the dead puts it: Life is changed, not ended. "It is appointed unto man once to die, and after this, the Judgment." Our destiny in eternity hangs in the balance of that judgment! If death finds our soul adorned with sanctifying grace, unending possession of God and the blessedness which will accompany it will be our final and everlasting reward.

We must not tempt God by postponing our repentance. We must use the graces He gives us. We must be determined to renounce sin and its occasions, and follow after Christ, for he alone can safely direct us along the path which leads to life everlasting.

"Let me firmly assure you, he who believes has eternal life." (John 6:47) "I am the Resurrection and the life: whoever believes in me, though he should die, will come to life: and whoever is alive and believes in me will never die. (23-26) Jesus affirms Martha's belief in a resurrection to come, with the significant addition that its power is to be found in Himself. "I am the Resurrection and the Life." Faith in Christ will bring the believer to life again in the Resurrection. "Whoever believes in me, though he should die, will come to life." As St. Paul says: "Death came through a man; hence the resurrection of the dead comes through a man also." (I Cor. 15:21)

IN THE EUCHARIST WE RECEIVE THE SEED OF IMMORTALITY: It is above all at Holy Mass that Jesus makes present his "blessed passion, resurrection from the dead and glorious ascension." We shall be saved according to the loving attention with which we IDENTIFY ourselves with all the sacred Mysteries of the Redemption. "He who feeds on my flesh and drinks my blood has life eternal, and I will raise him up on the last day. For my flesh is real food and my blood is real drink." (John 6:54-55)

But,--Jesus cannot destroy our death and restore our life without our consent. This consent is what we should renew. Do we fully believe that whoever lives and believes in Jesus shall never die? Let us live according to that Faith!



Bishop's Office
215 West Fourth Street
Duluth 6, Minnesota
January 5, 1976

Rev. Othmar L. Hohmann, O.S.B.
St. John's Abbey
Collegeville, MN 56321

Dear Father Othmar,

I guess I was a bit surprised to learn through the Personnel Board that you no longer were residing at the parish at Grand Rapids. I hadn't realized that your health was poor for the last time that I saw you, you seemed to be in reasonable good spirits. Unfortunately the demon of age and aching bones catches up with all of us. As a matter of fact, today I am nursing a sprained back and have to go to the chiropractor to see if he can put me together again. Hopefully he will work his arts and I will be able to carry on again in a few days.

With regard to your seven and one-half years at Grand Rapids, which is approximately the time I have been in the diocese, I want to thank you and voice my sincere appreciation for the great apostolic zeal and work that you did for God's people during that time. The personal presence of the priest in the parish, moving among his people, listening as well as speaking, and witnessing to the presence of God and His love, cannot be surpassed or substituted by any other means. I feel that your going back to Collegeville is a real loss to the people in the Grand Rapids area. However, we will trust that God will bring others to do the great work that you have begun and continue on in the same dedicated and devoted manner.

When I come to Collegeville, I will, most certainly, call upon you and thank you personally for your service to the diocese and its peoples. Be assured that I shall remember you each day in my prayers and I hope that the nagging pains of arthritis will soon be alleviated.

Wishing you all the choicest graces and blessings that God may grant you in 1976, I remain

Your brother in Christ,

+ Paul F. Anderson
Bishop of Duluth

PFA:ps

OSB HOHMANN_00658

IN THE NAME OF OUR LORD JESUS CHRIST

THE PROFESSION OF VOWS WHICH

I, OTHMAR HOHMANN,

OF RICHMOND, MINNESOTA,

DIOCESE OF SAINT CLOUD,

MADE FIFTY YEARS AGO, I NOW RENEW, AND

PROMISE BEFORE GOD AND HIS SAINTS,

IN THE PRESENCE OF OUR FATHER IN CHRIST,

ABBOT JOHN EIDENSCHINK,

AND THE MONKS OF THIS MONASTERY,

STABILITY IN THIS COMMUNITY,

PURSUIT OF PERFECT CHARITY THROUGH A MONASTIC MANNER OF LIFE,

AND OBEDIENCE ACCORDING TO THE RULE OF OUR HOLY FATHER BENEDICT

AND THE LAWS OF OUR FEDERATION.

+ + + + +

IN WITNESS WHEREOF I HAVE PREPARED THIS DOCUMENT AND SIGNED IT HERE AT
ST. JOHN'S ABBEY, COLLEGEVILLE, MINNESOTA, IN THE YEAR OF OUR LORD 1976,
ON THE ELEVENTH DAY OF JULY, A FEAST OF OUR HOLY FATHER BENEDICT.

Othmar Hohmann, OSB
jc.

+ John Eidenschink, OSB

Thursday, July 29, 1976

on Tuesday, July 27. Funeral arrangements are pending. Please remember her in your prayers.

Abbot John

PEACE!

Died on November 29, 1964

Please remember her in your prayers and sacrifices

May she rest in peace

St. John's Abbey
Collegeville, Minnesota
November 30, 1964

+BALDWIN, O.S.B.
ABBOT

PAXI

Die 2 aprilis 1957

Ex hac vita decessit

Eius requies aeterna piis nostris commendatur orationibus
et sacrificiis.

R. I. P.

Ex Abbatis S. Iohannis Baptistae
Collegeville, Minnesota
die 3 aprilis 1957

+ BALDUINUS, O.S.B.
ABBAS



St. John's Abbey
Collegeville, Minn. 56321
Phone (612) 363-2258

Christmastide, 1976

Dear Friends, Relatives, and dear ones all:

Well, this Christmas season finds me still at St. John's, where as you may remember, I had to "retire" a year ago, due to a crippling arthritic condition. I had good hopes of getting back to at least part-time work by now, but around July 1, I had a sort of relapse so that the summer became quite a burden. I spent ten days in the St. Cloud Hospital for tests and observation where, among other things wrong the doctors found a bladder infection and a low blood condition. Both of these seem to have cleared up nicely with medications, so that by early Fall I seemed to be "on the up-and-up" again, and looking forward to getting back to Apostolic work, the good Lord willing. Since then things have fluctuated between good days and others not so good. I have learned to live with aching shoulders, arms and hands with some improvement, but the occasional weak spells still bother me. This and the weak aching knees and legs are what keep me from applying to get back to work. I have been quite at peace during my stay here, realizing that the good Lord saw fit to "retire" me, and that such was not my choice. In fact, this past year has been something like a "long retreat" with plenty of time to think over the past, — and also the future!

I miss very much of course the many fine families and beloved kids up at Grand Rapids in that beautiful Northland, and that school to which I was much devoted. In spite of frustrations, it has been a daily consolation to offer up during the day, my ailments, for the conversion of sinners, and the welfare of my many friends and acquaintances.

I am now living in the fine and comfortable "health center" just remodelled in the old South wing, with whirlpool and other therapy right close at hand. I try to keep very busy all day with various projects and intellectual hobbies. Among them is a collection of "Poems about Children", which I am gathering with the help of the fine library here, — to "compensate" somewhat for the separation from that army of lovable kids I got to know up in Grand Rapids. I cannot write much long-hand but can type fairly well again and drive the car for occasional jaunts through the beautiful surrounding country. Every day I see some of the older Fathers and Brothers here, much worse off than I am, and that makes a person ashamed ever to complain. I am thankful that I can do a lot of reading to make up for much missed during the busy years that are past. So, — keep me in your kind prayers that the good Lord may see fit to let me have a few good years yet, and at least part-time work in the parish Apostolate. Every morning there are mementos for all friends and benefactors, living and deceased. I am able to concelebrate Mass with the Community almost every day, for which too I am most thankful.

The afflictions of the past year have all helped me to appreciate more the life and the sufferings of Our Blessed Lord, and especially the tremendous mystery of the Incarnation, — the Son of God actually becoming man, — one of us, — to be forever our model and brother and consolation and hope and Life, for our Salvation! What would this sad world be without it and our dear Lord's teaching and His Church continuing His work down through the centuries!

May this find all of you well and enjoying a most blessed Christmastide!

Devotedly in the Infant Saviour,

Fr. Othmar L. Hohmann O.S.B. *O.L.H.*

**From "Eight and One Half Centuries of Service," by Daniel Durken, OSB
*Saint John's Magazine, Spring 1977***

Father Othmar Hohmann, 77, a classmate of Fr. Dominic Keller, has had similar interest and involvement in dramatics. Before his ordination he directed Prep School dramatics, assisted in the college dramatics department and perfected. The year after his 1931 ordination, he was sent to Nassau, Bahamas, where he assisted at St. Francis Xavier Cathedral for four years. Fr. Othmar returned to the States to assist at parishes in North Dakota and Minnesota where he directed parish plays. For a year he did pastoral work in Vernal, Utah, helped build the church there and served mission churches in the Denver diocese. Back in Minnesota as pastor of Immaculate Conception Church in New Munich, Fr. Othmar renovated the church, school and convent and organized dramatic clubs for adults, young people and children. Later as pastor of St. Boniface Church in Cold Spring he renovated the rectory, convent and school buildings. After helping in several parishes in the Fargo, Superior and Crookston diocese he served as pastor at St. Joseph, Minnesota, from 1961-66 and extensively remodeled the parish school and began an adult and children's theatre. He then spent ten years as an assistant at St. Joseph's Church in Grand Rapids, Minnesota, where he was particularly involved in a city-wide home visiting program, a "door bell and coffee cup apostolate" (as he called it) that brought him contact with lapsed Catholics. Fr. Othmar is presently collecting children's poetry for the possible publication of such a text, and occasionally he offers a few lines of original rhythm and rhyme for the pages of *Confrere*, the monthly Abbey Newsletter.

Nov. 1975 VARIOUS TOOLS IN MY POSSESSION, PURCHASED OR RECEIVED AS GIFTS: (COPY)

- 10/20/77 M2 "missing"
- ✓ 1 ratchet brace
 - ✓ 1 ordinary brace *missing = M*
 - ✓ 1 23 in. wrecking bar
 - ✓ 1 "Dasco" in snips
 - ✓ 1 "Union" hacksaw frame
 - 1 tinsnips marked "IV" *Paul*
 - ✓ 1 8 in. monkey wrench
 - ✓ 1 soldering iron (old)
 - 1 set "Indestro" socket wrenches *Paul*
 - 1 collapsible draw shave *Paul*
 - ✓ 1 small detachable vise
 - ✓ 1 small ball pie hammer
 - ✓ 1 cross-pien hammer
 - Wood chisels, $\frac{1}{2}$ in. & $\frac{3}{4}$ in.
 - ✓ 1 no. 110 Stanley block plane
 - ✓ 1 No. 4 9 in. Bailey plane.
 - ✓ Wood bits; $\frac{1}{2}$ in. $\frac{3}{8}$ in. $\frac{9}{16}$ in.
 - ✓ " " " $\frac{1}{2}$ in. (Old) $\frac{1}{4}$ in.
 - M 2 rigid socket wrenches
 - ✓ 1 $5\frac{1}{2}$ in. heavy screwdriver
 - ✓ 1 socket wrench bit.
 - ✓ 2 scratch awls
 - ✓ 1 tack hammer
 - ✓ 1 "oakleaf" tackhammer"
 - ✓ 1 small iron mallet *Paul*
 - ✓ 1 bent screw driver
 - 2 drift pins, 6 and 7 in. *Paul*
 - ✓ 5 hacksaw blades
 - ✓ 1 $10 \times \frac{1}{2}$ in wood rasp
 - ✓ 1 $8 \times \frac{3}{4}$ in. file
 - ✓ Cold chisels: 1- $3/4 \times 6\frac{1}{2}$ in. *Sox to head*
 - 1- $3/4 \times 8\frac{1}{2}$ in. $1\frac{1}{2} \times 6$ in. $\frac{1}{4} \times 7\frac{1}{4}$ in.
 - $\frac{3}{8} \times 5\frac{1}{2}$ in.
 - ✓ Wrenches: 11/16x19/32 in.
 - ✓ 3/4x7/8 in. (3 of them) 7/16x $\frac{1}{2}$ in.
 - ✓ 5/8x9/16 in.
 - ✓ 1 $8\frac{1}{2}$ pliers $8\frac{1}{2}$ in.
 - ✓ 1 $7\frac{1}{2}$ in. offset pliers
 - ✓ 2 3-cornered files
 - ✓ 1 $8\frac{1}{2}$ in Stanley screwdriver
 - ✓ 1 $4\frac{1}{4}$ in. monkey wrench
 - 1 8 in nippers *Paul*
 - 1 $6\frac{1}{2}$ in glass pliers *Paul*
 - ✓ 1 Overland tire tool (antique?)
 - ✓ 1 $6\frac{1}{2}$ in pliers
 - ✓ 1 black socket wrench kit.
 - ✓ 1 putty knife
 - ✓ 1 "Ross" 8 in calipers
 - ✓ 1 8 in screw gauge
 - ✓ 1 small inside calipers
 - ✓ 1 small outside calipers
 - 1 "Zenith" expansion bit
 - 1 "Yankee handy man" punch drill and screwdriver and bits (in a wooden handle compt. *Paul*)
 - 1 extension chuck for straight shank drills *Paul*
 - ✓ 1 rivet buckler *Paul*
 - 1 round rivet buckler *Paul*
 - ✓ 1 stub scissors
 - 1 black $6\frac{1}{2}$ in. pliers *Paul*
 - 1 large screw driver (minus a handle) *Paul*
 - ✓ Stock bits: $15/32$ in. $\frac{1}{4}$ in. $\frac{1}{2}$ in.
 - ✓ 1 7 in. screwdriver
 - ✓ 1 taper reamer
 - ✓ 3 3-cornered files
 - ✓ 1 8 in. bastard file
 - ✓ 1 $15/32 \times 17/32$ in. wrench
 - ✓ 1 $8\frac{1}{2}$ in. screwdriver
 - 1 old-fashioned pliers *Paul*
 - ✓ 1 $3/8$ in. screwdriver bit
 - 1 $5\frac{1}{4}$ in "pleat raiser" *Paul*
 - 2 3 in. leather punches *Paul*
 - 2 file handles (wood)
 - Bit stock drills: $3/8$ in. Two $\frac{1}{4}$ in. Two $3/16$ in. $7/32$ in.
 - ✓ 1 $3/8$ in. screwdriver bit. One $\frac{1}{4}$ in. One $5/16$ in
 - ✓ 1 combination small tool set (inside of a wooden handle)
 - ✓ 1 No. 12 Stanley square *Paul*
 - ✓ 1 small tri-square
 - M 1 large square ("winckeleisen")
 - Saws as follows: M 1 No 8 rip saw. + One old ; 8 in.
 - ✓ 1 26 in. crosscut
 - ✓ 1 "Northern King" 26 in fine cut
 - ✓ 1 20 in. fine cut.
 - ✓ 1 keyhole saw. (incomplete)
 - 1 old "Millers Falls set of carving tools" *Paul*
 - M 1 "erstwing" hammer
 - 1 No 51 Draw spoke shave *Paul*
 - ✓ 1 old angle measure.
 - ✓ 1 small 12 in. wrecking bar
 - ✓ 1 tackpuller
 - ✓ 1 mail set
 - ✓ 1 $3/4$ in. ripping chisel
 - M 1 mitrebox (small and cheap)
 - ✓ 1 $\frac{1}{4}$ in ripping chisel
 - ✓ 1 $7/8$ in. wood chisel
 - ✓ 1 "Millers Falls" 6 in ratchet screw driver
 - 1 $6\frac{1}{2}$ in. "Kreuter" wire cutter *Paul*
 - ✓ 1 centerpunch
 - ✓ 1 prick punch
 - ✓ 1 pair pliers
 - ✓ 1 small clawhammer
 - ✓ 1 pocket machinists' rule & depth gauge
 - ✓ 1 steel angle measure
 - ✓ 1 50 ft. metal tape measure
 - ✓ 1 50 ft. Orange tape measure
 - ✓ 1 $\frac{1}{2}$ in. No 8 wood bit

- 1 "snakenose" pliers *Paul*
- ✓ Various small files
- M1 Ward's Master quality hatchet
- ✓ 1 handaxe and sheathe (in car)
- ✓ Various small furniture clamps
- ✓ 1 old level
- ✓ 1 scroll saw
- ✓ 1 double-edge cabinet saw. 12 in.
- M1 very small ball-pen hammer
- ✓ 1 small wood mallet
- M1 iron 10 in. pipe wrench
- M1 floating trowel

- M1 inside measure extension ruler
- ✓ 1 old large carpenter's tool box (defective)
- M1 bright brass oil can
- M1 sandpaper holder
- M2 furniture clamp racks
- M1 offset screw driver
- M1 12 in. monkey wrench
- M1 reel of chalkline (long.)
- M1 square socket wrench $\frac{1}{2}$ in. square bit, $9\frac{1}{2}$ in.
- M1 10 in. monkey wrench (sprung)
- ✓ 1 oil stone 2x8 in.

The following tools in my father's collection loaned to me as per memo ⁱ cannot recall how they got into my possession:

- ✓ 1 Lakside" keyhole saw.
- M1 22 in. fine-cut saw (with ^{11/8" x 1/2"} ~~blade~~ carved in)
- ✓ 1 small twist drill
- ✓ 1 No. 14 hacksaw frame
- M1 octagonal wood mallet
- M1 defective brace
- M1 good claw hammer, (straight claws)
- M1 9 in plane (steel)
- M1 15 in wooden plane
- ✓ 1 small tack hammer
- ✓ 1 5 in clamp
- ✓ 1 old 3-cornered file
- ✓ 1 1x7 cold chisel
- ✓ 1 1x6 cold chisel

- Straight shank drills: 3/8 in. 7/32 in. 3/162
- Star drills 1/2 in. & 1 1/2 in. *Paul*
- ✓ 3 small files 1 half round rasp 3/4 x 11 in.
- ✓ 1 double scratch awl 6 1/2 in.
- M1 cheap Winchester screwdriver 8 in. long.
- 1 set of 7 in. glass cutters. *Paul*
- ✓ 1 reamer bit
- ✓ 1 1/4 s rewdriver bit
- Various carving tools *Paul*
- 2 half-round chisels *Paul*
- M1 varnish scraper with off-set handle.

Defective wood bits 1 in. $\frac{1}{2}$ in. Two $\frac{5}{8}$ in.
 3/8 in. Bit stock drills: 5/16 in. $\frac{1}{4}$ in.
 One No 6 Two 3/16 in. 3/32 in.

19/2/77 M = MISSING

SECOND-HAND TOOLS PURCHASED FROM ST. JOSEPH PARISH, ST. JOSEPH MINN.
 July 5, 1966 and appraised by lumber & hardware man:

✓ 1 3# hammer	1.25	✓
✓ 1 aluminum level	2.00	
✓ 1 keyhole saw	3.75	✓
2 rubber mallets @ 90¢	1.80	✓
2 wooden mallets @ 50¢	1.00	✓
✓ 1 small mitre saw	.75	
✓ 1 hacksaw	.75	
✓ 1 chisel	.75	
✓ 5 coping saw blades @ 5¢	.30	
✓ 1 coping saw	.75	
✓ 1 metal saw	.75	
✓ 1 set of 5 chisels	1.00	
✓ 1 set drift pins	1.00	
✓ 1 extension bit	1.50	
✓ 2 old round wood bits	None	
✓ 2 1# or 1 1/4" wood bits @ 75¢	1.50	
1 9/16 " " "	.50	
✓ 1 small tin snips	1.25	
✓ 1 midget crescent wrench	.25	
✓ 3 nail sets @ 10¢	.30	
✓ 1 chisel	.50	
✓ 2 furniture clamp fixtures @ 1.50	3.00	
✓ 1 extension bit	1.75	
✓ 1 large nail pein hammer	1.25	
✓ 1 combination screddriver	.75	
✓ 1 steel ruler	.25	
✓ 1 3-cornered file	.50	
✓ 1 small anvil	1.50	
✓ 1 small vise	1.75	
✓ 1 dozen file handles, small	.50	
✓ 15 larger files @ 30¢	4.50	
✓ 14 smaller files @ 15¢	2.10	
✓ 1 screw driver set	1.05	
✓ 1 set drift pins	1.00	
✓ 1 breast drill	2.00	
✓ 1 small breast drill	75¢	2.00
✓ 1 used tool box and contents	3.75	
1 small " " " "	3.00	✓
✓ 1 set round wood bits, new?	5.00	
✓ 1 block plane	1.50	
2 drill stands @ 30¢	.60	✓
✓ 1 compass	.50	
✓ 1 try square	.65	
✓ 2 small hand saws @ 2.00	4.00	
✓ 4 nail sets @ 15¢	.60	
✓ 5 long nose pliers @ 40¢	2.00	
✓ 3 wood chisels @ 75¢	2.25	
✓ 1 large bench brush	.50	
✓ 1 chisel	.50	

Total: \$67.00
 Not figuring in a Stanley plane and



St. John's Abbey
Collegeville, MN

Phone (612) 363-2258
Christmastide 1977

WE HAVE SEEN HIS STAR AND
HAVE COME TO WORSHIP HIM.

Dear friends, relatives, and dear ones all:

Another Christmastide rolls around, again reminding us that the years are passing all too swiftly. And how are things with me? "About the same" I should say. Hot sultry summer weather was again hard on my arthritic condition, but it seems that with Fall and Winter things have improved a little. I had so fondly hoped to return to at least part-time work long before this, but as long as the legs and knees and recurrent weak spells bother me so much, that prospect is out, as of now. All the sweet prayers of many children for some kind of recovery don't seem to have worked, but I do believe that they have at least helped me to be resigned and become adjusted to this handicapped life.

Shortly after coming here two years ago I went to work in earnest at putting together an "anthology" or collection of "Poems about Children" (of all makes and models) to be entitled "Of Such is the Kingdom." I have now over 500 entries for the same and have sent out several preliminary copies to friends for their reactions and opinions. All kindly seem to suggest publication, but that would entail a lot of letter-writing to publishers etc. for permissions, and the risk of more cash than I am willing to undertake. So we shall have to wait and see. As I read through the many poems about children the past year or so, so many of their dear young faces come before me. How I wish I were among them again, to teach Catechism in the school and to enjoy them on the playground or in their homes and occasionally in "Children's Theatre!" So I shall have to be content with just fondly remembering them all.

During the past winter I have also completely re-written (for general reading purposes) a long 4-Act Radio Drama pageant on the Mass, entitled "SACRIFICE," I wrote this drama-pageant back in the late 30's and produced the same on a Mutual radio hook-up in 1941. The way it has been re-written it may provide a good source of Spiritual Reading and meditation on the Mass.

If any of you good people would care to peruse a copy, I am having a few duplicates made and can loan you a copy for reading (and of course for your opinions and reactions to the same.) At any rate, the re-writing of this drama-pageant and the research connected with it has again proved a most profitable hobby, and of spiritual benefit.

I do believe that all this browsing around for entries into my "anthology" has also helped to think more deeply again on the tremendous Christmas Mystery of the INCARNATION, the very Son of God becoming a helpless little child for us and forever sanctifying all motherhood and childhood! This stupendous mystery is just more than our limited human minds can fully grasp. The many customs and celebrations that surround the Christmas Season help us to appreciate just a little more deeply the ineffable mystery of the INCARNATION, that is what Christmas is all about. What would our confused and wounded world be without our deep and firm and joyous Faith in the Light of the World, which has appeared to us on this day? May this Divine Light ever cast its tender and meaningful glow onto all your daily concerns, and especially give a true and eternal meaning to all family life and to all that goes with it. So often in the years that are past, when visiting fine Christian families, have I experienced a subtle sense of the divine among them. For, every new baby is unto us a reflection of the divine Infant God-Man, and a breath of the constant and sweet workings of the Almighty in your daily, often strenuous lives! The annual recurring Christmas seasons continues to emphasize so beautifully this phase of our entire Redemption. As the years pass on, may you become ever more aware of this tremendous saving Mystery and what it all means to our faulty human nature for all time and Eternity. This is my prayer for all of you all at this holy Season.

The daily memorials for all benefactors, for all friends and relatives living or deceased continue every morning. This a daily consolation, especially now that I have become too disabled to work in the Apostolate, but must rather work along with "the Church suffering on Earth." May God love you and your dear ones, and the Infant Savior richly bless you.

Devotedly,

Fr. Othmar L. Hohmann, O.S.B.

TRANSCRIPTION Completed April 1980

FATHER OTHMAR HOHMANN INTERVIEW May 3, 1978

INTERVIEW:

Cofell:-----some of that knowledge you may have of the early school teachers around the beginning of the century.

OTHMAR: uh-huh--ummmhuh..

Cofell: your father being one of them and-ah- and people like [REDACTED] and so an and ah--I am more or less kind of interested in getting a perspective on those schools. I notice that when you read my paper you outlined certain things in there that apparently struck you.

OTHMAR: yeah uh- ah--

Cofell: so we could start out by running through that I suppose. You seem to feel that I got the essence of the thing as I gather from you note anyway.

OTHMAR: Yeah, good paper that, you see people living today--dont recall that age naturally, when--ah, that transitional period you know.

Cofell: I wouldn't remember it, I was born in 1919 the year that law went into effect that did so much damage in the county. I wanted to get some information on that as to what your perceptions of that law were?

OTHMAR: I'm looking for the material I wrote up last year for the Historical society, where did I put that now, must be clear at the end. I should have a copy of that made for you.

ah---reminiscence of our early years---. You wanted to know about the school. You wanted especially about school huh-- How would you like to have me do.

Cofell: I would like some information in the first place of how the schools at that time were conducted. You must have gone to one of those country schools your father taught in?--

OTHMAR: up to --fourth, or fifth grade-

Cofell --fifth grade. How were the schools conducted at that--what would have been the daily routine or the daily schedule of studies?

OTHMAR: Well, dad tried to make it bi-lingual as much as possible which made it quite a job. teaching- ah-ah- the high German- see, because dialect for instance in G the Getty Township school there, they had to contend with the Hungarian dialect and the low Dutch, and the Rhinelander, you see, and other places the Bavarian dialect was very strong. I go over here near Coldspring--between Coldspring, Richmond that was they had the Bavarian dialect at home, see, and then at Greenwald they had several dialect there too and to teach the High German was a task. Ah.--Dad, being an artist, why, he did a quite a bit of chalk talking. Chalk talking on the board as he was talking. And,--ah,--I think it was Friday afternoon it was periods for art work. You know to teach.

OSB HOHMANN_00667

OTHMAR: Some were at the blackboard and others worked at their desks and of course they used that old slate, you know, the old black slate was what they used for the lower grades, in the Getty Township. Ah---He had on the list of those who were supposed to go to school as far as I recall 62 on the list but of course some of the older ones stayed home for work. Quite a bit of trouble there---they stayed home this time of the year and in the fall, you see, and , ah--. The attendance was not so good---but you see there was a state law, that time, as far as I recall, that the child to draw state aid had to put a minimum of forty days of the year. You remember anything about that.

Cofell: I think there was something like that, yes.-

OTHMAR: Forty days, now what can you do in forty days with a child, huh, in teaching, uh--well we-he had all eight the eight grades in one room. Reading-writing, all bilingual, arithmetic that was in English and then for the older kids, Civil government, physiology, and hygiene. I remember those e texts yet. Physiology and hygiene and also government and -ah- especially in the Getty township that was southwest of Meier Grove. He trained the older girls as teachers aids to supervise the chart class-learning from the chart and -ah- supervising writing and phonics and when the weather got nice, why, some of those teachers and classes recited outside, under, - out in the sun under a tree, you know. The school term was only, -I think eight months. At least it was in Albany and Avon. I don't remember what it was at Getty Township. And, anyhow, everybody was all Catholic in the Getty Township. So the day opened with morning prayers, ^{and} the reading of the life of the saint of the day which was very profitable. I think educationally, too, reading the lives of the saints of the day--had several volumes of it--of the lives of the saints. And-ah- of course, there was exercises, calisthenics, especially in winter, calisthenics, ah-ah- Christmas party- and a party at the end of school which the teacher had to put on and ah- finance to----

Now dad's salary there was either-either sixty-sixty-five dollars a month. He had that big group, and he trained those teacher aidss. Sometimes they stayed after school, sometimes they stayed at the house, you know, to get special instruction, how to teach the little ones, the beginners, in their phonics, you know, and in their writing in which they had very simple figuring. Ah- so, when the teacher aide program started in Bay City after the War, why it was nothing new to me at all. You see, I started teacher aide in Coldspring because we had such overcrowded rooms there. So I made little anterrooms out of the old wardrobes. It worked out very well. ---Now, ah---letss see---

Cofell: Now what years would this have been. What years at Getty Township?

OTHMAR: --Eight or nine, Nineteen eight and nineteen nine.

Cofell:- You were speaking of Goldspring. The differences of the ethnic mixture and where the people came from. You were speaking of some kind of problems that posed for your father as a teacher?

OTHMAR: Yeah, dialect. You know, See, he insisted we had to speak High German at home.--Dialect of Stearns County mixed up German, you see. And to teach High German where the problem is this ---- ---- ----- I got my lingual feel from the first summer around here. Ah--was pedagogically very nicely arranged. And Bible history was taught and catechism. Now in -ah- the Millwood Township he had a few non-Catholics-- a few Norwegian families, the and there- catechism was taught after the regular school hours, after three or three-thirty and Non-Catholics could either go home or go in one corner there and study for Sunday School. They went to Church in Padua. (The informant might be in error here. He speaks of Millwood township and of the Norwegian people going to Church in Padua. See map of Stearns county regarding these locations.-Cofell) The Lutheran church there--ah there were just two families that were non-Catholic. They were two very fine families. Two were best friends. It was a sort of unwritten law that when threshers came to the farm the children were excused which was very good because they had their mind on the thresh machine all day anyhow. (laughs) An-ah- -those kids, the older children could help along---but the day the threshers came they generally only spent one day on a farm. If the weather was good they'd start at sunrise--and until it got dark---quite an institution the old thresh machine. Well lets see we had singing, of course, singing in two languages. I'd give a lot if I had that songbook, I can't think of the songbooks that they had. Yeah, there was good stuff in there. a And -ah- well, lets see what else could I say.

could be rather than Padua Cofell

Cofell: Your father taught in Millwood Township too, then?

OTHMAR: Yes.

Cofell: What years would that be?

OTHMAR: Six or seven. Nineteen six & nineteen seven.

Cofell: Nineteen six & nineteen seven

OTHMAR: Yes. The school is still standing. I went by there last year and the school is still standing. They made a kind of home out of it. They had singing of course,---no one played an instrument so they had to use a pitch pipe to get the pitch...Ah, - Diekmann was an organist or a musician, course he had a much better set-up. He was in St. Martin a number of years and there they had---the building is still standing, they had, I don't know, how many rooms they had there. I think they had four.

private

Cofell: At least four rooms in the building. I think there might even be six.

- OTHMAR: And he taught two and he was an organist and he could conduct singing a little better. We had drawing and children were encouraged to remember the seasons and in the fall they would bring leaves, oak leaves, you know, and Pussy Willows in the spring and decorate the school somewhat. Ah--and-ah-other things in room leaves and first flowers that came, you know, they'd bring those. This idea of having the older girls help teach the first graders was very good and gave them a lot of satisfaction. --
- Cofell: -Someday, next time I come over I'm going to bring a tape that has something about that, also on it about teachers. I've run into that one before of teachers saying they survived because the kids were turned into teachers and what they did was to set up and supervise that arrangement.
- OTHMAR: -Yeah, the girls were handpicked you know, they--I remember there was very fine work. I remember that they just seemed to fit into it, you see---cause at home they had to take care of little ones at home too, families were mostly large.
- Cofell: -The older ones teach the young ones and was a principle they follow through in the country schools.
- OTHMAR: -See there was quite a bit of reading in the home. I mean the older ones would read their textbooks, their primer or whatever they had- their 2nd reader or third reader. They'd read it to the young ones to explain the pictures in it. The McGuffey's had a lot of good pictures in it. You know, of course, that the McGuffeys is being reprinted again and The Wanderer is advertising them. I have several. I have the fifth and sixth reader. (Points to them) I have those two here. They had a lot of good pictures that yielded themselves to good explanation of older person-McGuffey's Reader. They were of use in English. They----except in the Greenwald School, somebody got the idea of substituting Baldwins which were completely unfit for reading. They were mostly stories of Nordic fairy tales and the Sagas and it was way beyond those kids. But McGuffey's (lights his pipe) had a lot of good points--McGuffey's readers.
- Cofell: -Well, I started reading in the Elson Readers. I don't know whether you remember those or not.
- OTHMAR: -No. I do remember the Stickney. The Stickney's were discontinued and for sometime after we left Millwood I had some ---(unclear on tape)---copies. Those disappeared too. Oh. I loved those. They had the very lively pictures---Stickney. You had the Elson readers. You went to country school in North Dakota, huh.,
- Cofell: -uh.huh.
- Othmsr: -Whereabouts?
- Cofell: -Ah. Montpelier. It was really a town school that I started school in though. There were two schools. The country school and the Town school. I had to go to the town school.
- OTHMAR: -uh-huh.
- Cofell: -And they used the Elson Readers.

OTHMAR: - Ah- My Dad sent me to the Parochial School in Minneapolis ah- part of Grade five and Grade six and there it was a constant surprise---to --ah-- have - to--Father Othmar Ehren the Pastor there----that I was knowledgeable--well, I'd I--didn't tell him. He though I was a bookworm or something, but I picked up in involuntary memory of a lot of things, you know, while--ah--the upper grades were reciting.

Cofell: - uh, hum mmum...

OTHMAR: -For instance, Civil Government or physiology and hygiene and these--that interested me very much. We'd kibitz you know--we-- we'd listen and involuntary memory picked up a lot of stuff that way, see. Oh, yeah, history--we had history too--American history. I think I have the whole curriculum pretty now. American History. Ah--- and of course, there was a lot of translation in the language sections--see from a ---I think it was in German a lot of times, a lot of transmutation. How they got in all of that in one day, I don't know--I --ah --the. The weak-point was mathematics. I'm afraid we didn't get too much, at least, I got very little out of mathematics. I got discouraged with it, you see. So I had to take remedial Math when I started high school here. (At St. John's Prep.) They didn't ah--- then --ah---addition, multiplication and division, of course, they had to learn the tables by heart--heart then--the tables. They hit that--on that--they had to learn the tables---they're simply fundamental anyhow.

Cofell: -How did your father get his job, in other words what was the process of contracting to teach a school--ah what went into that process?

OTHMAR: -Ah--they'd go to the County Superintendent and find out which schools were open or vacant. And then they'd go around to different places, you know. All by horse and buggy, in those days, and look the situation over. Then they'd put in an application to these schools to the school board or the trustees, whatever they call them--trustees. And of--of course, they were pretty tight farmers. They'd they'd they would jew a teacher down to the very minimum, you know. For instance, Albany, outside there he got forty dollars a month for eight months, imagine that! And, of course the horse's s And trying to keep up a horse and buggy and--and- family---and of course, they made money on the side as I mentioned here in this artistic work. But that's starvation wages, I'd say.

Cofell: -Even at that time it was starvation wages?

OTHMAR: -Oh, my, yes! And some of these districts yet simply had to up their wages or else they got nobody or they got a very inferior teacher and that, and that, sure s happened more t than once. I know places where they got quite inferior teachers---- ah---the--ah--at the Millwood district, the school board --the meeting--the school district meeting that--that--was a pretty wild affair. They let out all of their

Othmar: hostilities--and everything else, you know. There were feelings between different farmers. Oh, Boy! that used to be rough time---was really rough sometimes--Get the blows in that was the worst place for it.

Cofell: -And the teacher was kind of caught in the midst of all this?

OTHMAR: -Yeah. Yeah! for internecine strife that was the worst place for it.

Cofell: -What was that?

Othmar: -For -for inte--for internecine strife that ,--for infighting for internecine strife.

Cofell: -What townships did your father teach in then? What were the Townships that you were in, what school?

OTHMAR: -I'll tell you right away--ah--I forgot to mention--once in a while there were field trips. Like in Millwood Township there they had a steamshovel putting in a county ditch there you know. They put a lot of those in draining out swamps--two miles north of Freeport. (I think the tapes says his father H. Cofell)-he sketched the thing in his sketchbook, sketched the thing. I wish I had it. It was one of these steamshovels, you know, that was quite something that moved along on the water that was there and, its kind of steamshovel they had on the Panama Canal, and dig that ditch. County ditch as they called it. And -ah-, lets see, in spring once in while we had an outing. I remember a picnic we had at a nice Oak grove. Oh! the boys brought rakes to rake up the dead leaves there, this picnic. I was a kid, once I remember there were a lot of acorns and us kids really had fun pegging each other with acorns, you know. Really had fun--. ah--- ah---Christmas programs, exhibition programs-that was a beautiful thing at Christmas time-----

Cofell: Lets go back to that County ditch. For a minute. When what was the date on that, You went on a field trip on that...

OTHMAR: Nineteen six--

Cofell: That was nineteen six, ok....

OTHMAR: I notice when I drove by there, last year, the ditch was still there, of course, they are draining a lot of swamps, which was a mistake, you know. They drained too many swamps. Ah---that was the craze at that time, you see.

Cofell: So, Do you remember now, What school districts or what townships id did your dad teach school in?

OTHMAR: -Well, I was born northwest of Richmond. They called it the Englehart School right near the Sauk River. The Englehart School. From there went to Albany. I forget the name of the township. It was northwest of Albany about three or four miles Northwest of Albany.

Cofell: -would that be Krain?

OTHMAR: -No. Krain would be the one North, I think--Dad taught there before he was married--uuh--Krain---North--I haven't got the county map here. (This school must have been in Northwest Albany Township. w/ Cofell)

Cofell: -I think Holding is nor--of na, no--Holding is north of Avon. Your probably right. I'll look it up when I get back.

- OTHMAR: -Maybe Krain, I remember--one of the first things I remember-- is---that's where I woke up----was the name Krain or Kreiner-- see--the Germans---I'll tell you about that right away. Then we moved to Millwood Township which was six miles Northwest of Freeport--1907 to 1908 then to Getty Township which was South west of Meire Grove 1908-1909 and then to Greenwald where the railroad was being built--1910-1911---. Then the Bavarian Settlements that's between Richmond and Coldspring, 1911-1912, then we moved to St. Cloud so we lived there and Dad came home on weekends. He taught in the St. Augusta District and out in the "Eher" school which was called the Half way house an Old-Time Inn. He taught there and I think he taught a year, was a substitute teacher, I think it was in Morrison County and then he quit, and went to work for the railroad. It took him twenty-five years to get out of debt, Imagine that! Twenty five years to get out of debt!
- Cofell: and he went into debt while teaching school?
- OTHMAR: Oh, Yes! He was in debt all the time and it took him twenty-five years to get out----There were some Doctor bills the Doctors didn't have on the books anymore. Yah. It was pretty hard to get mouth existence I'll tell you. If mother hadn't been such a good farmer--and put it all into--(These are found in Father Othmar's written account of his life, Cofell_) I thought I had another copy of this made, I'll tell you. I will have one made for you, how's that?
- Cofell: that--Oh that will be fine father.
- OTHMAR: I was sure I had another one. I think I sent it to my brother. See, mother was a pioneer girl. So she could do most anything. She, she couldn't kill pigs that was beyond her soft heart but as soon as the pig was killed and scalded why, why she'd take over and take it apart. Nothing was wasted. Nothing was wasted, yeah.---
- Cofell: -Ok. And one of the other things I'd be interested in getting your comment on fathercare,-I don't know where you were in 1919 but you must remember some of the repercussions of that law that went into effect in regard to the teaching of the German Language. What are some of the reminiscences, memories you have of that?
- OTHMAR: - Not much, because I was out of school then. I wasn't even here. I was working during that time. But, see, that started in 1917. Bishop Busch issued an order that religion was to be taught in English and also the main branches of the school. That was 1917, he pre-dated that by two years. --some---(draws on his pipe--)
Just how much ill will opposition there was, I don't know-- cause, I wasn't in this scene anymore then--(draws on his pipe)--- still---you see the state had year end examination under Schultz---and the parochial school kids for the most part came out way ahead because we prepared for it. We had specially, in spelling, we had this drilling long before might have asked so they rated very high in. I remember when certificates were given out they rated very high---they---even the lazy ones got a little ambition and the, I went to school in St. Cloud, St. Mary's, in grades seven and grade eight.

OTHMAR: they even---they got ambition and kept on trying you see,----Ah, yes, Penmanship was taught too--of course. Dad was a calligrapher too. He used to make--make ah--name cards for people. Ah name cards. Calligraphy. He had a special pen for it, you know. So we had penmanship too. As a result, why I think the kids for the most part had better penmanship than they have now. I know I get letters from my brother who never finished high school, --never finished one year in high school---and his penmanship is very good. Same as my [redacted], Course she went to Cathedral High School, her penmanship is very good. But [redacted] is very legible--far more legible than mine. So penmanship was taught too, in fact, a lot of emphasis was put on penmanship. See--both on the slate and on the board---ah--the slates made a lot of noise, you know,--some of them had cloth frames around them which---but some of them just took bang on the table;(laughs). You wonder how a fellow could conduct courses for eight grades when there was always ~~the~~ pounding noises and the kids doing other things other than studying.

I still remember the call out the classes--the Civil the civil government classes up front. They had some benches up front where they recited, you see. Religion was taught, well, in general the older ones were encouraged to answer questions. -the little ones they get it by--in their memory--once in a while they were questioned too.

But how a person could carry on and take care of the Janitor work in school, yet get the fire going and have the place warm and an specially in spring sometimes. I tell you the floor had dust and dirt on it that thick for all the activity and boots--muddy boots, you see. And there were no bathrooms at home and the air used to get pretty thick in those schools. At the Getty township they had put in one of those big jacketed heaters which sucked in the cold air from the bottom and circulated the warm air from the top. I don't know what the name was but there was that big big galvanized steel jacket around that--you remember those.

I think kids unless they were too busy with their shenanigans or hobbies they picked up a lot by involuntary memory--a lot of it---that proved itself in later years how much they picked up of branches they didn't even take, you see.

And of course, epidemics raised hob with your school year. I got that all in here--(his written biography) epidemics,--scarletina, diphteria, mumps, pneumonia, scarlet fever was a bad one, diphteria ---I know.

Ah--these Hungarians they opposed my Dad. He wanted to quarantine the whole school--well, it got so he was desperate. Mother had been through diphteria, she knew what it was. So Dad got to a telephone at the Unity Cream Station--that was several miles away and called up Sauk Centre and this Docte--- I think it was either Dubois or Lewis. It may have been both of them. I think it was Dubois. He could swear, like hell you know, you see. Oh, he was mad. He had the sheriff on them. (Father laughs and chuckles) the sheriff with a shotgun. He went around to the farms and examined the kids and then put

- OTHMAR: -up a quarantine sign and said, "If you take this down you are going to be in trouble with the law. Well, then,-but smallpox too, an epidemic of that -that-that- really raised knob with the school year. ---Those epidemics and every winter--You had something hitting, you know, see--and ah--
- Cofell: Before you go on--what was that cream station, unity..
- OTHMAR: Unity---it was near the present the present town of Padua---
Unity Cream Station where the farmers brought their cream and then they hauled it in bulk to Sauk Centre---because sometimes the roads weren't passable.
- Cofell: Ok. I just want to get a place on it. Ok one of the things I noted, Father, Maybe you could continue on this Epidemic thing a little bit. One of the things I noted-that's in the Cemetary at Meiere Grove, I think it is 1893 or 1898 I forget the date, but there are at least 13 graves of children who died between May and Sept during that summer. I know that was some kind of epidemic then but I don't know what kind it was and when I visited there, I think it was in 1969 somebody had been out to the cemetary that morning and put a bouquet of flowers on one of those graves and that was at least, at least seventy years later.
- OTHMAR: Yeah. I remember some had died there and lets see-- let's see ---some of the others---, If you look at the cemetary where the children, --you find three smaller children --or was it four --in one row. Yeah. There was a lot of mortality among the children.---Ah--they didn't call the Doctor often until it was too late, you know, like diphtheria well, ah- best thing a doctor could do was to force a tube through the block here -They didn't have the operation----Yet saves life only be getting the tube through as the kid could breath. I think it was a tube of glass nor fiber or celluloid-something --they got it through there - but it was an awful problem or ordeal. I remember very early that we were---either I think it was Dubois came out with two heavy horses on a bob sled, (chuckles)
- Cofell: [REDACTED], that was father.
- OTHMAR: His Dad. Yeah, we was a character.
- Cofell: I imagine.
- OTHMAR: I don't know. One of his daughters, I found up in Grand Rapids. She told us something about her Dad. She was quite interested, one of the daughters, yeah.--.
- Cofell: In fact one of the there, I think the one really heading the Bank up there, I think he is in his nineties. He is a very old man now, he is still active.
- OTHMAR: I imagine he would be.
- Cofell; He is still active. Well, Ok. Let's see----
- OTHMAR: For some reason or another, I seem to have a good memory all those things going back to my fourth year.
(Interruption on the tape at this moment. Brother Gerard Stopped to check with Father Othmar about something.)

OTHMAR: The sports outside were something else.

Cofell: Maybe that would be a good thing to talk about. What they did during recess and noon hour.

OTHMAR: They played different versions of baseball, see, ah- inter town baseball was kind of starting then. Homemade bats-- upon that way--looked more like a cricket--like and English cricket bat. And then for a ball--They had a solid rubber ball about that big (about size of baseball) and they made their own rules and ah-- well for base they had various stones or a piece of wood but they made their own rules and, of course, when baseball really started like between New Munich and Greenwald or between Greenwald and Albany then they copied more the regular rules of baseball. And then, Dad was down in St. Cloud, one Easter Vacation, and he told of the basketball games they had in the Model school in St. Cloud. So he explained to the kids. So, I remember, I got a scar yet from building that thing. We put up a tamarack pole with a board in back and we made a ring out of a barrel hoop, see, from a nail keg--And somebody, someway got a hold -something- a volley ball. They brought that so we played with that for a while---This was at Greenwald. Yeah, I remember building that because the hoop came down--I got it on my nose. And they made their own games and like boys would play deer hunting and play horse and, of course, tag, hide and seek. And the girls had the tendency to move to the wood pile-- We had really big piles of cord wood, and play house there, you know, there see--- they had their games--girlish games-- and we had to make our own entertainment pretty well. There was no such thing as supervised sports---ah--at the end of the school(year) they had some supervised sports like racing, you know, like sack races and things like that.

Of course, if you found a wood chuck or red squirrel in the woodpile they spent all the time getting it out, you know, and drowning out gophers, too, we used to drown out gophers.

And when the town of Greenwald was being built, they had a project there of building a toy elevator out of box wood. The Bank and things like that they made their own money, you know. That was dangerous for a while. Then at Greenwald we had a sand pit right across the road from the school. We had a lot of fun in that and someone would bring a sled along from home, you know, and we'd do some some sliding down into that pit there. I remember they had a lot of fun in that sand pit there. That's where I got this scar here. I was the enemy. We were play Duck On the Rock and I got a rock right on the head.

Cofell: Duck on the Rock you were playing?

OTHMAR: I remember the baseball. They didn't know much about it. They made their own rules. It was much like Cricket. There was some marble playing. Not too much.

Cofell: Now let's go back to Greenwald, you remember Greenwald being built, apparently, then?

OTHMAR: Yeah.

Cofell: So that started about 1910, huh?

OTHMAR: A little earlier. Let's see, -1909--1909 is the first saloon went up by Saloon, hotel, hardware store, livery barn--ah- that is all- there was, livery barn and the station which is is torn down now. Another saloon called the Farmers Saloon and ah--. They started an elevator--J. Borgerding and Company and P. C. Woodworth Company built another one across the road from that. And then to ease up the competition they- the Borgerding interest built a second elevator so they had three. Two of them are standing yet. The two Borgerding elevators, they are standing yet, of course, the- to see the railroad being built. We were there just when they were laying the track---ah--I never forgot that, that was fascinating. More than once I was late for meals. Of course, when the railroad came through there --that was quite a point of conversation-for the school there, you see-ah?- we learned all about railroading watch the switching and the- the- especially when the rails were laid, you know, and then when the first passenger trains came through that was fascinating.---

Cofell: Now---did they--what kind of gangs did they have, in other words, did they have these laborers like they laid the great railroads out west or was this more or less local people that this---?

OTHMAR: No, they had work trains. A lot of them were foreigners, Italians, Slavs, Montenegrins and Serbians. They had big work trains. See the grading was all done by horse scrapers-- they were--. I remember one with a gang of scrapers and one fellow all--all he did was to supervise the fill and then he helped dump the holder, the the driver took hold the other. They had the wheeled scrapers, two two wheels and some of those big scrapers. But imagine putting up that grade with scrapers. I don't remember see steam derricks or steam shovel except on some of the swamp after the track was in-but when the track was not in all they had was scrapers and Missouri mules. I think they used to rent horses from the farmers but I'm not sure of that. They used a tremendous lot of mules.

Cofell: Well, it seems to me, I looked at one of those (grades) as I was going up to [REDACTED] one day and the distance they must have hauled some of that dirt must have been kind of incredible. So it must have taken some time to put those grades up.

OTHMAR: Yeah. The Soo Line had a higher grade than the Great Northern for some reason or other. Now before they approached the cross over in Albany they had to build the grade way up, you know, see. ---And you find grade down here at Paynesville where they Cross the Great Northern track, gee, a tremendously high grade way, up, you know, see. At Glenwood, you find them, too. Three stories high or more. Imagine doing that with scrapers, Gee Whiz---. Its, --course, they worked long hours.

Cofell: Ok. Another thing, I was kind of interested in, Father, one of the things I remember with a great deal of affection and so on, and I'd like to have you talk about because that more up to date, but back about 1950 when you were conducting those drama sessions and educational sessions in the Parish at New Munich. Could you talk about your kind of career as a director of drama and some of those activities that you carried on---

-End of side of tape--turn tape_-

(BEGIN SIDE TWO OF TAPE)

OTHMAR: -----school in Minneapolis, now at, we were at Greenwald where in the middle of the term Dad decided I wasn't learning anything. So Dad and Mother both sent me down there to live with my Aunts. Anyhow was it at middle--the Getty Township school. He wanted one of the boys and myself to learn dialogue-- And I, I didn't learn mine---I was just too stinking lazy, in a way. I just coasted along, most of the time, just coast along. And we got up for rehearsal, well I didn't know a word of the dialogue. He gave me such a bawling out, you ever heard. I never forgot it you know. He dig hell out of me. He bawled the dickens out of me and that kind of stuck.

So down in St. Joseph's school, the Sisters put on a very extensive variety show at the end of the year. The income from which paid for part of their upkeep, you see, the sisters, They sent tickets to every parishioner and the kids peddled out tickets too, in different districts. And there they had a rather raw-boned- horse-faced Sister there. I suppose she was a farm girl there--and she had a knack for organizing those eight grades. I remember some of the ballets she put on. Where she ever learned anything about it, I don't know. Of course, they had very good local talent among the parishioners. I remember things like the "Princess Dances," put on by the sixth grade girls and another by the eighth grade girls--and everybody was in costume, of course. But she had a knack for organizing. So our grade had a Southern Plantation piece with Minstral songs and -and at a cotton field there. And what, have you. And we, we're all in burnt cork--all in black--, you see. And-ah- the kid she picked out for the chief role, is either, is either to shy or something, I don't know. So she just told me to take over. So I took over. I liked it so just took ~~it~~ over. I'd learned everything letter perfect. That's where I got my start.

Then here we had the literary societies. Father Basil, next door, was the moderator of the first one I was in. We had speech contests and speech contests and St. Bedes society was Father Jerome, who died young. He was quite an actor himself. We had---anyhow the program committee was supposed to assign four or five or six to be in the program by a certain date, give about six weeks notice and we had to recite or have a skit or something, of course, I enjoyed that very much. It was great fun. And Sunday night we had literary society. And so the third year of High School, why I started getting parts in plays here and I was much interested in that and enjoyed that. And then I was out five years, see, in World War I. Then I quit here and went to work. My folks were pretty bad situated in finance and so I thought I'd go and help them awhile and get over the worst and I was gone five years. I didn't expect to be out five years but it was five years, a lot of wasted time, but that was it. Then St. Anthony's Parish in St. Cloud, -- we were charter members of that. For a while we lived in the area there; by ----Father Hinnenkamp, then we moved to Waite Park in 1922. I used to go down there to play tennis. They had a tennis court. And so he asked me---He had some alumni from here in the parish and asked me to come down one one evening. They were preparing a play-(Father draws on his pipe--and (draws on his pipe)---one of the ---guys said: "This is your director."

Cofell: ah---

OTHMAR: So if you don't make a good job of it why he will report to me. He is your director. that's where it got started--just-- gosh--just flooded me. I was only 22 years at the time, it just flooded me. But-but-they were good people, the Parish was poor, The building is still standing, the combined school and church on a Sunday, yeah---that why we built the basement--yeah--the people were very poor. Very poor in those days. So that's where I got a start. Then I was just out of the novitiate-- They gave me two literary societies, nobody wanted them. That was Freshmen, Sophomore, and Junior, Senior. They wanted me to take the ALA too in College, but I couldn't do that, I couldn't-- I couldn't bi-locate. We had no speech education in those years, why, I don't know? --But that dropped out of the program.

So I practiced with each kid before their program--Where they had to put on a recital or poem or an essay or something. I practiced with them for all my spare time for three - four years like that. All my spare time, and that's where I learned to mark up their copy with different diacritical marks and dynamic marks. I just sent it away--I had a whole stack of of selections-that thick-. I just sent them away this winter to a speech teacher in Grand Rapids there and then-a-mm- Lets see, I was about 4th college was it-- --- --I was asked to take High School dramatics here and that is when I left here. Then I was assisting, assisting Father Clarus in the College dramatics. So-a- I had very little schooling, I had to learn by doing it.

Cofell: Learn by doing?

OTHMAR: Of course, going way back, every parish practically had a dramatic club. They put on plays and in Freeport, Albany, and New Munich they put on a play in English and in German. And that fascinated me at the time, I was only four years old.

Cofell: It fascinates me now, that they did that Father. Its fascinating that they did that. Any other parishes that you know put on dramatics. Any other parishes that you know put on dramatic productions.

OTHMAR: Well, St. Joe.. Let's see, St. Joe--The teacher was generally expected to direct. Father Berthold's Father was a good director. I think Father Godfrey's Dad directed. Let's see. St. Martin, Richmond, St. Marys in St. Cloud, St. Joseph, Meire Grove. Yeah-they-a-a that was kind of a tradition, they brought over. Volksbuhne see.

Cofell: How is that spelled.

OTHMAR: Volks buhne v-o-l-k-s-hyphen- b-u-h-n-e-- with an umlaut over the -U-

Cofell: b-u-h-n-e umlaut over u.

OTHMAR: um-um (Working on his pipe.)

OTHMAR: Of course, some of that had experiences of that over there. See, that was quite a going thing in Germany. I'll give you an example of things that happen. Every play some funny things happened. Father Paschal could tell you some of them yet. Anyhow, they put on William Tell and , and the part of Staffhacker, I remember Staffhacker was a big bruising character in William Tell. He had leather shorts on. And his legs were just as hairy, just as a goats, you know, see. And he had a wig on with bangs coming down to here. I remember he had a very sharp eye, you know, see. And then he was supposed to play the Alp Horn. Not one of these long ones but the curved one, you see, to summon the clans, whatever it was and then, then afternoon the performance for the school children and some of the old ladies that wanted to come. So he played the Alp Horn but it was faked by a fellow that had a muted trombone and a muted cornet behind the scene. And it worked perfectly. And, of course, the ladies were all enthused how, oh-how beautiful that sounded, just like the real thing in the Alps, the Bavarian Alps and that was the real thing. He heard that and it kind of went to his head. So he took a few drinks before the evening performance and in the evening you can guess what happened, you know. Oh-he did a marvelous job in the evening, he was such an extrovert, marvelous job--such a beautiful full voice, you know, and he-he was going to play the thing, played it beautifully. He took it away from his mouth, the thing kept on playing, you see, he forgot to keep tune with the cue, you see, and, of course, everybody roared, and- and- he looked a little banged, you know--and he shook the thing and said, "What's the matter with the damn thing to-nite? What's-what's happening with the damn thing--you thing.----" ?----Almost every play the funniest things happened, you see. Yeah, which added to---Albany, I remember, Albany had a very good dramatic club and Freeport, both used to visit each other and put on plays in another parish, you see. And I think St. Martin's had a good one. (draws on his pipe.) I got to New Munich, I'd been doing pioneer work in Utah. Oh! I tell you I was worn out. I said--"let's start that again. I had perfect cooperation. The first thing we put on a drama pageant (The name is not clear on the tape) in four acts both combination of choruses they--adult choir and the children's choir. Four act play and then the pageantry. Going in and out, you see, and we had--we turned people away the first performance. I turned a lot of people away. Couldn't pack the aisles it was against fire regulations. And after we were through with three performances then the trustees came and said we shouldn't let that die. Let's put it on once more. And so I said fine, fine. And so we put on another one the twenty-seventh of December and again a full house, wha---

Cofell: What year was that Father?--

OTHMAR: that was fifty- fifty-one. Ah-the- ah----the-ah-- the admission was sixty-five cents. We grossed over 1800 dollars with the thing.

Cofell: Well, I and my wife attended one of those plays you put on out there. I remember----- played the part of the Virgin Mother. You remember-----?

OTHMAR: Yes. That was Bethlehem. Yes.

Cofell: Yes

OTHMAR: Yes. That's right, Oh! She made a perfect Madonna.

Cofell: She was beautiful.

OTHMAR: Perfect Madonna. Her whole character and everything. Oh. If I had some blown up pictures, I let the photographer take there. I got them all in my Romantic Album there. I have a old album full of pictures.

Cofell: Nice

OTHMAR: Oh, Yeah. She was ummmm. Yeah. That's right, yes, that was Bethlehem. That's the one. Yeah. You most likely saw the repeat performance, the 28th of December, it was. Yeah the Feast of the Holy Innocents, I think. So there -next. We put on Joyous Mysteries and the Imaginary Invalid and Everyman. And about this time of the year we would have and evening of comedy. There was just horsing around, Comic Melodrama and ah-ah- Oh, I put on a good classic, The Lawsuit. That's one of the finest examples of Comedy, modern comedy, I can think of. I translated it from the German, The Lawsuit, Two fighting farmers, fighting over property lines and that struck home, you know. (chuckles.) Gee, it was terrible---And all the ad libs they got out of that you know. They said the people roared. I let them go on ad lib, if they lose their lines why they would find them again. But all that (-----) was tremendous you know. Yeah. ----- was in it too, you know. He(had)the part of the jailor. He looked about as deadpan as he could've. You know ----- do you.

Cofell: Yeah. I think I know him. I know his brother.

OTHMAR: About as deadpan as he could, you know, see. And a -tried to separate these two farmers fighting in the jail, you know. or-oh-gosh that was tremendous, the Lawsuit.. (draws on his pipe)- I put on the Song of Bernadette, Heidi, I---

Cofell: I remember a couple of those. I think it was the Song of Bernadette we saw also--that you put on.

OTHMAR: I was rebuilding a stage---I was a little concerned about the fire exits on the side of the stage and I thought we would get a little more room. So we kind of remodeled a little bit. I was working at that in October--not October, in the summer. I was going to put on Lady of Fatima in October Which Cathedral (high school) put on at Melrose, by the way. I was very much impressed with it. And then the Abbot drives up. He said, the Bishop wants you in Coldspring by Friday. This was Tuesday----that was a shock. Now-- ---

Cofell: You did some of that at Coldspring, too, didn't you?

OTHMAR: I just had time to put on one, that was Hansel and Gretel. I put on Hansel and Gretel at New Munich, too.

OTHMAR: Imputation Hansel and Gretel there but that was all the time I had because, gee, that was a workhouse, you know, -gosh--lot of problems there.----- ----

Cofell: There was one more question I thought of as I--when we were back in the schools, maybe we can go back to that and ah--one of the things that occurs quite frequently in the literature is what happens during storms. Ah-- particularly as it is associated with children say caught in schools or something like that. What do you remember about some of those storms that must have occurred in the area when you were---- --?

OTHMAR: Well, I remember ah--one especially where Dad tried to read to us during the storm, tried to read to us. This was a bad one really. He said if the building starts lifting, I remember him saying, that if it starts lifting you dive under the desks---we had the more modern desks at that time the Hoch desks, the Old Standard, you know. I remember him telling--- in fact--- he practiced that with us, He says if the building will shake but that wont hurt---There was a funnel like looking cloud in the west that looked rather dangerous---oh boy--eh the -ah---there was a tornado hit that time around Paynesville I think it was---anyhow he says now if the building starts lifting you dive under the desks--

Cofell: Desks?

OTHMAR: Desks, Yeah. I think he read to us, I remember there was terrific lightening, He was trying to calm us, the kids-- kind a panicky, you know. At the Getty Township a blizzard came up and Dad dismissed the school early. I guess the farmers weren't expecting it either. He did hitch up the horse and the sleigh and he was rather worried about the kids going north in the Schmiesing district, there ---and --ah. He found a few that were sick, couldn't keep up, by that time, of course--why by that time he met some of the farmers coming with bob sleds and buffalo robes and things like that. Of course, I expect it was one of these fast ones--Like the one we had Armistice Day years later. And, of course, the farmers were asked to watch if it looked like a blizzard coming they should get the kids from school in their horse and buggy-with their horse and sleds, you see.

But I remember that tornado like storm. There were a lot of storms that year and -ah- he tried to calm them. We had a bad one in Getty Township too. Dad would read to the kids trying to strike them--the lightening was very bad at Greenwald= there. Gee, it was a regular display for a long time. Now--

-----Yeah, it was even difficult in those days to get even necessary supplies. The farmers, the trustees, were all pretty closed fist you know.--It was hard to get anything-- --and the school house----I got that all in here. (Points to his paper) often it was a little bit of a doll house we lived in- in Millwood township we lived in the old school---logs--covered with ship lap. Had to put straw around the base and cover it up with snow--to keep the cold out in winter. They had a fair house in the Getty Township--

- OTHMAR: -there.--Bavarian Settlement again the old school--mmm--that was primitive living, I'll tell you.--Almost froze in winter---Gosh. No insulated building. Of course, the log house can be pretty warm but you have to bank up the bottom because there is no foundation, those logs just rest right on the ground.
- Cofell: Water froze in the winter time?---
- OTHMAR: Oh, Yes! you Bet! Yeah----
- Cofell: You must have burned wood then?
- OTHMAR: Yeah-- -- the school got a certain number of cords that the trustees bought from the farmers. They contracted with them ---And they~~see~~in the house, we used to buy wood too.---but then Dad would agree with some farmer to clean up his woods you know---take out the dead timber. The stumps which they had grubbed. They'd pile up the stumps, you know; Dad would take them and trim them off with an ax and a wedge. I never saw any coal or--- until I was nine years old in the Millwood township---no, Getty Township. I still remember him bringing the coal home. That was quite a novelty to us. It was hard coal. Brought home a quarter ton, whatever it was. One of the neighbors brought it for us in his lumber wagon. Then Dad and Mother would get a good base of coal burning and then they'd take a stump and that was trimmed off and put a whole stump in and the coal would act as a catalyzer that was good for twenty four hours. When a stump starts burning, you know, why it goes through a lot of heat. Why, upstairs we had a drum on the stove pipe to heat the upstairs. Otherwise that would have been pretty cold. The houses were not insulated. We--he---In a northwest wind you'd sit by the stove and you were warm and you back was cold, you see, and in the kitchen water in a jar or basin or anything would freeze. Nothing was insulated. All there was in the building, outside was studings, plaster and inside ship lap and siding over that. The warmest houses were log houses. In Millwood township and the Bavarian Settlement, there old log school--but to bank up the ground.
- Cofell: Well, I can remember some of that Father, Even in the nineteen thirties the--most farm houses had not been insulated. At least out in Dakota--
- Othmar: No.
- Cofell: And--so-you they heated pretty much with the radiant heat again and ah--and if the wind was blowing why--and you were on the wrong side of the stove. Why you had one side warm and the other side cold---
- OTHMAR: And we had no screens on the windows--ever--as far as I remember and so mother had to make screens out of Mosquito bar
- Cofell: Yeah--
- OTHMAR: It was spretty hard to get any repairs out of the trustees for the house especially

Cofell: Now, in view of all this---this reluctance to pay teachers and expecting the teacher--but, of course, maybe the farmers lived in much the same kind of situation.

OTHMAR: Well, most of them were past that. And they were getting good crops, getting a dollar a bushel of wheat nineteen--- In Greenwald they were getting a dollar twelve at the peak which was good in those days, a dollar twelve. But they were ever tight--They were thrifty, of course, but-----and it was typical to bring home to some of them, that the kids would need education, you know, they thought that forty days, forty days, that's enough! What can you think of in forty days? What --there---you had a continually--cantelling-- remind and pound and pound, you know, so the kids could come to school as much as they could, that they had to stay home from work no more than necessary then they catch up again. Very often, get one student to sit with another one---and--- ah--- have them review what they had during the time they were absent. It was a constant job--a --really frustrating job as you can imagine--frustrating---to---ah---ah get them caught up, you know, see, of course, sometimes, at least they had the older ones and sometimes another would help them catch up in their reading and their arithmetic and things like that, but it was frustrating.

Cofell: Now, as you recall most of these people when they came over from Germany and so on what was the educational background of many of these people.

OTHMAR: That varied, see, some--ah--not all that came over were poor.

Cofell: -mmmmmmmm--

OTHMAR: Of course, a lot of those were living yet at the time I was a youngster. They had money. see. Some settled first in Illinois an Ohio and then they got the news of free land up here. you see--ah--a lot of them didn't come directly from Germany. They came by way of upper New York State and Ohio, Illinois. I, Mother's folks came from there---and --ah-- some came even from Wisconsin. That was the first generation, but when I was a youngster,--well,--ah---they were going from the log houses into the big brick or frame houses--ah---a quite a few were building--oh-- roomy frame houses or brick houses. Their families were increasing, of course, and the log house was generally put into storage space for grain. It had a floor, you know. And everything--and-- ah--they stored their grain there as far as I recall. Let's see, our neighbors in Albany--there, Yeah they built a big brick house--Millwood Township there was [redacted] built a frame house-- [redacted]'s in Millwood Township---How they got that whole family into that log house, I don't know, I never figured out (laughs----)/

Cofell: Yeah. They were pretty small?

OTHMAR: Yeah---Yeah--ah--now whether some of them slept up in the garret, you know, see, it had maybe a window on each side. Just imagine how cold it must have been. That was the -the era of - of- a -building better houses. And--ah--grain had a good price--ah---I don't remember how the cream situation was--the--ah--every town had a creamery by that time. --where they would haul their cream in and ah--I can still see them drive up the buttermilk spigot outside fill their cans with buttermilk for the pigs. (laughs, chuckles---)

Cofell: -Uh-mmmmm-

OTHMAR: That was free you see (laughs and chuckles some more)-
buttermilk free---yeah---

Cofell: Yeah, that's ah-----

OTHMAR: I have a story in here. This was in the Millwood Township-
We had Hungarians living there. A whole raft of them, they,
I guess they all left. They went to St. Bernards Parish in
St. Paul. Anyhow it was early spring---and--ah--there was
a rap at the door. I'll never forget that picture. I was
about six and half years old--that time---may have been
seven----and Dad opened the door. There stood about five
or six men with lantern and one had a torch. They had a few
shot guns and a few brush scythes and they wanted Dad to go
along.---There was a spook down in the---well--we had a great
big swamp--back -ah-- back of the school property in there---
that's all hayfield now---and ah--they wanted to go out and
get the spook--ghostlike swamp lights, don't you see. So
Dad tried to convince them---No, No, they told stories about
Hungary, you know, about ghost stories over there spooks,
night spooks, you know. And all that. So finally invited
them in. He says well, warm up- He happened to have a full
quart of ah--Dad's Best Whiskey, (Chuckles). I guess
they emptied the bottle. I don't - don't know whether they
went after the spook but the, what they saw were swamp light,
you see. How they got ignited, I don't know, but--ah--swamps
were old enough that the methane gas would in some way
ignite. How, I don't know. and --no--there was a spook--
spooklight--spooklight--yah. Those fellows only seen that
once. I remember that--(chuckles)--they went out but Dad
had such a laugh over it that----

Cofell: He knew what it was---

OTHMAR: Yeah---yeah--Swamp lights-(Laughs) - (chuckles)- They looked
like something out of the French Revolution--those fellows,
rough characters standing there with their brush scythes, you
know, and the shot guns---and clubs---(chuckles) They had a
story, now, whether that's real or apocryphal. They had
a story that the fellow had stayed in the saloon too long---
was driving home, was spring time-- too and he thought sure he
saw a very brilliant spooklight and -ah--and-ah-he had a
blacksmith's -mm--a blacksmith's maul that he bought. He tied
the horses and he went out in that field to see what the thing
was and he knocked hell out of a plow---a farmer had been
plowing and--that caught the moonlight, you see, that the plow--
that's what it was, you see, and, of course, the impression
was that the thing was moving--so went and knocked hell out of
the plow with that new maul. (laughs)---

Cofell: I wonder, what did the farmer say the next morning?

OTHMAR: I wonder. ---Laughter)---Spooklight. There was quite a bit of
superstition among the Hungarians--that they brought over--
and they could tell ghost stories--ah--when they had a party
at a house---a get together for some reason or another they'd

OTHMAR: get some of the old timers talking ghost stories and bear stories you know, see,----It would really draw the long bow sometimes-- We had some of these fellows that, they were born humorists. They could draw the long bow and tell-tell tall stories--- half the night sometimes, you know, see. Yeah---I remember one yet, just a little of it, you know. How he talked about-ah-shooting jackrabbits, you know. and- ah-- he kind-- he says---Yah, I went over to pick up the yackrabbit and the yackrabbit was licking---was licking off the sault--the buckshot--he was licking off the buckshot--(laughs)--- (The preceding was in dialect and sound's much better on tape and gives some idea of Father as a dialect humorist himself)-- I-ah--I'll have to do a lot of reminiscing to think of some of the ghost stories--that they brought over from Hungary but- ah--some of them sounded pretty-real you know---see.

Cofell: To a kid, anyway.

OTHMAR: Yeah. To a Kid, Yeah---

Cofell: Another thing you might, I don't know whether you've ever said anything about it--but--when you were younger. There must have been some other kinds of recreation in the area, too, then. I know there was beer drinking and so on but what were some of the other types of recreation they were engaged in. How did they have fun? How often?

OTHMAR: Well they had square dances--square dances--and square dance on an old floor with six inch boards--mostly of pine wood. You could scrape up scrape up the dust next morning pile it that high, you know. They had one in our small place, one night, and next morning, I had a lot of fun--an old piece of card board and making a pile out of the saw dust. See a lot of them came with hob-nailed boots, you know, see--(chuckles)-- The floor never looked the same after that. Ah--our Bavarian neighbors had a --wedding---and ah-- they had a dance in the granary---Did you ever hear of the German Schuhplattler? Well---my Daddy---he used to laugh so much at it he used to embarrass mother. He thought it was the funniest thing he ever saw. It was a kind of heel and toe dance (demonstrates) I have one. I have one on a record here---Ummm--(██████████)???) Put on a Schuhplattler----- --and had a little dog called trusty and he got out on the dance floor became all confused and one of the women stepped on his front foot---and he bit her in the heel---I can still see that dog, she kicked that dog, she never missed a beat in the music. I can still see that dog---(laughs)---never missed a beat---(chuckles)--- The real Bavarians they used to put on the Schuhplattler-- they'd get--they'd get-ah-feeling well with beer--ah--its a heel and toe,---it --it--its really great, you see, --- --(Father demonstrates the heel & toe again)---It sounds like a whole bunch. You'd tap---unified tap dancing, you know, see, and these weddings, I got that in here generally on the porch they not one eighth of beer but half a barrel and oh they would sing---in four voice the things they brought over from Europe, you know. Sing so two or three would go to have a few dances and someone else would take over and they they would carry that on to the wee hours singing.

OTHMAR: -Oh, some of the most beautiful singing in four voice--Yeah some military songs, some very sentimental--they had a lot of singing.

Cofell: A four voice that means four voices?

OTHMAR: Yes.

Cofell: Bass, Alto--?

OTHMAR: That's right.

Cofell: Soprano--ah-

OTHMAR: Yeah--ah--see--a lot of people had accordions. And, ah--long mouth organs--Generally enough to make enough music that was a lot of home made entertainment. In Greenwald we used to go to the [redacted] and the Winters and the==they generally had somebody playing the Accordion--and we spent the whole evening singing. And-ah- there's beer of course, and in fall there was cider. Whenever, there was a wedding in the neighborhood Dad would--- paint an oil painting, generally of a piece of scenery, spend quite a bit of time on it, give that to the bride, the couple, you know. Some of them were pretty big, by gosh--about that size there. -(points to a about 2x 3 picture on the wall)- Spend weeks and weeks at it, you know. How he found room in a small place like we had at Millwood, I don't know. How we got along, that's where my brother was born. He was the fourth child----

Cofell: Are some of those paintings still around the country?

OTHMAR: Yes. I wouldn't know where--I have a few small ones here. One of them is in the used to be at St. Joseph's Parish, Waite Park. Picture of St. John Almost life size, tall one-ah--once in a while I hear of -ah--They find old painting in an attic somewhere. I had a few small ones. I sent most of them to the kids. I just kept a few. Ah- my sister just died recently she had a big one of Christ and the Rich Young Man- and---

Cofell: That's one your dad painted?

OTHMAR: Yeah---It was a copy,--a copy?

Cofell: I think our time on the tape is just about up Father, And I'll come back another time--but a couple of more notes. What was your Father's name?

OTHMAR:

Cofell: Ok

OTHMAR:

Cofell: Now was he born in Germany?

OTHMAR: No.

Cofell: He wasn't?

OTHMAR: He was one of the first Pioneer Children born in the St. Cloud area, 1859--Just a few miles from here.

Cofell: Born in Stearns County?

OTHMAR: uh-huh---

Cofell: And your mother was??? who was she?

OTHMAR: She was. That's part Swiss. Now where the Swiss come in there I don't know. Its a Swiss name--

Cofell: And she was born in Stearns County too?

OTHMAR: Nono. Fountain City, Wisconsin. See, she was a pioneer girl and a pastry cook by training. So she could help herself. You know with the meagre conditions we had to live under, you know. Yeah, we kept pigs when we could. There was no refrigeration in those days. We had to salt everything down and pork--made everything into sausage, you know. And in the summer --well by mid-summer--the young chicks were old enough to butcher. I remember how tender they were then. One after the other would get the ax you see. She always had chicken and pigs.

*Fountain City
Wisconsin, is
North of Winona
Minn.,
D.A.C.*

Cofell: And raised a garden?

OTHMAR: Oh, Yes, a big garden. Always had a cow----that cow was a regular pet. Ma used to curry it and brush it like a horse. She couldn't see cow dirt on the flanks or anything--so she take everything off with a brush and then curry comb and the cow liked that you know.

We generally had Jerseys--We had one Hereford---and a calf every year and that's quite a heart ache -whenwhen the calf is just so you ^{could} have fun with it, you know and then they would sell it to some farmer, you know--for a vealer or a heifer or raise it----

OTHMAR: I hope that gave you everything.-----

-end-

May 6, 1978

Family Theater Productions
7201 Sunset Blvd.,
Hollywood California 90046

Dear Sirs:

Back in the 40's I wrote a four-act drama-pageant on the Sacrifice of the Mass, entitled "SACRIFICE". It was produced twice over radio, originating at Mandan No. Dak, and spread over stations of the then Mutual network. Comments and reception seemed quite favorable. The play was produced in four half-hour instalments during Holy Week of 1941. I have left over some copies of the radio version, and have recently re-written the play with copious footnotes and references,--for general reading purposes.

I was wondering whether some firm might be interested in producing this drama-pageant say in 16mm. movie by training a dedicated cast for same. Each act is so designed that it could be presented one act at a time. Old age has caught up with me during the busy years and I am now "retired" with arthritic disability, and could hardly think of more than giving advice and suggestions to any firm that might wish to produce it for the market, for instance catechetical project for old and young.

I have a number of copies of the radio version and have salvaged onto reel-to-reel tape Acts I and III from old recordings of the radio production, which have survived the years. I would be willing to loan these mementos to anyone interested. The play lines up as follows:

Act I: Type and prophecy: Scene 1: The Sacrifice of Adam and Eve.
Scene 2: The Sacrifice of Melchisedech
Scene 3: The Sacrifice of Abraham
Scene 4: The Jewish Tabernacle. The Prayer of Moses.
Act II. The Promise and Cry of the Centuries: Scene 1: The longing for the promised Redeemer
Scene 2: The Altar of the Manger (dearer
Scene 3: St. Paul's Letter to the Hebrews. St. John's Gospel.
Scene 4: Christ's Public Life. The Synagogue at Capernaum
Act III: Fulfilment of Type and Prophecy: Scene 1: The Altar of the Last Supper.
Scene 2: The Altar of Gethsemane
Scene 3: The Altar of Calvary.

Act IV: Continuation to End of Time. The Christian Altar.
FINALE

There is much music and singing in the play. Songs are very simple; some of them were composed for the occasion.) I have all the music in hektograph copies. Time of playing (for radio) two hours. Staging, costuming and lighting hints and other production suggestions in preface. At your convenience kindly advise whether you would be interested in procuring a copy of the radio version, and perhaps the accompanying music, to see whether the production has any possibilities. (I would like to think of this "opus" perhaps living after me. Thank you for any reactions and/or suggestions you might have to offer, and for any interest you might have toward possible production in 16 mm film.

Sincerely,

Dr. Otmar L. Hohmann



St. John's Abbey,
Collegeville, Minn, 56321
(Phone: 612-363-2258)
Christmastide 1978

Dear Friends, & Relatives, dear ones all:

Well, the time is here again for an annual "Christmas newsletter." Due to very stiff and arthritic hands, I shall be able to write only very few, if any personal notes this year, -- (and I have no stenographer.) I had at first thought of omitting Christmas letters for this year, but remembered all the fine holiday messages and greetings received during recent years, which call for at least some simple return, so here goes:

As I have mentioned in previous Christmas letters, I had so hoped to be back at least part-time work in the parish Apostolate by now, such does not seem to be in God's plans. The hot and sultry weather of the summer again seemed especially hard on my condition, and for the winter months I shall most probably be again housebound. However I have comfortable quarters here, and can get some needed exercise in the long corridors in these buildings.

This not being able to be at my beloved work in the parish Apostolate (for 43 years) has been quite a constant frustration, but I try to be resigned, and to keep very busy, especially on "off days." Too frequent spells of weakness interfere a lot with these good intentions. A new prescription has just come out for arthritis, so will have to wait and see what relief that might bring. I guess the good Lord wants to show me that I was not indispensable, and that I had better try to endure at least some of my Purgatory here below.

I was able to get up to Grand Rapids, Minn. (my last assignment) for June 4th for a special celebration to honor the Pilgrim Fatima statue. I was surely impressed with the edifying and devout interest shown by so many, -- especially the all-night adoration from Sunday evening to Monday morning: All that has prompted me to read again the latest books and information on the Fatima apparitions, and all that they can mean for all of us!

There are many lovely woodland paths here on monastery property which I hiked so often in younger years, but my present condition of course, prevents all that. When one's legs become disabled, that just can not be ignored, believe me! I now have much leisure time to think over past years, -- which have flown by all too quickly. I would guess that Purgatory might be something like this, --namely looking back to all the mistakes and misdeeds etc. during one's past life, and to make amends. My present situation also gives me time to pray more, and at this time of the year to meditate on the stupendous mystery of the INCARNATION, --which is after all what Christmas is all about. To think-that the eternal Son of God became one of us, to change entirely the history of our sinful humanity, and to help us gradually become more like Him Unto Himself! The more we meditate on all that comes to us with the Incarnation, the more tremendous the mystery becomes to our weak human understandings, --just too much for our limited human mind and soul to grasp in its entirety. In this earthly, life We can only "with Mary gaze" and with the years hope to better understand this divine Light of the world that broke unto us at the first Christmas morning!

-over-

With no definite improvement in my arthritic condition, it looks as though my working days in the Vineyard are over. Three years ago in my farewell talk to my beloved kids I mentioned "if that's the way it is to be, so be it." Now I shall have to live up to that! Every day I recall memories of so many fine splendid youngsters I loved through the years in my various parish appointments. Every day I remember them all in my prayer mementos together with all friends & benefactors, living and deceased. That is a daily consolation and also that I can offer Holy Mass almost everyday. Since some of you have asked about Mass intentions, -yes I can take care of any, since I no longer am obligated by parish requests. I also ask to be included in your kind prayers for me, who now sort of belongs to the "Church Suffering on earth."

May God love you and all your dear ones, and may our Infant Savior richly bless you at this holy season.

Devotedly,

Fr. Othmar Hohmann O.S.B.

Had I been there, a shepherd lad,
Woolen-cloaked and sandal-shod,
One question, Mary, would have been;
(To you it won't seem odd)
What thoughts were yours, Dear Mother, when
You looked into the eyes of God?

Fr. Jos. Gillespie, S.J.

My name: Fr. Othmar (Leo) Hohmann

ADDRESSES OF MY CLOSEST RELATIVES

1)

2)

3)

4)

5) Name: _____
Address: _____
City & State: _____, Zip Code: _____
Telephone Number: _____

6) Name: _____
Address: _____
City & State: _____, Zip Code: _____
Telephone Number: _____

7) Name: _____
Address: _____
City & State: _____, Zip Code: _____
Telephone Number: _____

LENTEN INVENTORY FOR 1979

Fr. Othmar Hohmann

Please list below the more valuable items which have been committed to you for your use. In addition, those serving in parishes and chaplaincies are asked to mark these items so that they may be clearly distinguished from items that are the property of the parish or the institution.

The list is to be returned to the Abbot at the end of Lent. ON THE REVERSE, please give the names, addresses, and phone numbers of your closest relatives. Thank you.

Those living and working in our mission in Puerto Rico or in Japan should give their Inventory and their list of closest relatives to their respective Priors, though each Prior should send me his own Inventory and list of relatives.

One Underwood "Typemaster" machine

One F M "Magnavox" Radio (portable)

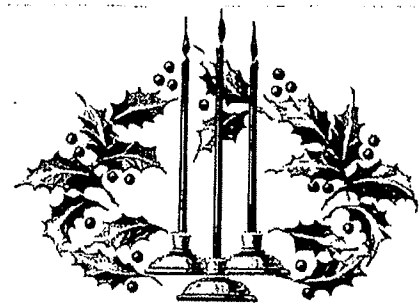
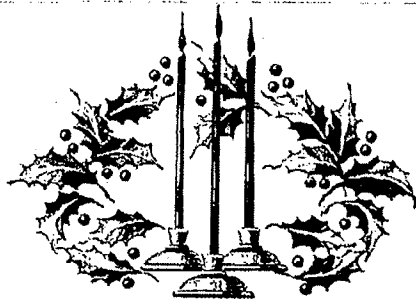
One "Channelmaster F M -A M Radio (to be disposed of)

One "Sony" Tape recorder

Chest of tools

One cheap Record case

A Stock of phonograph records



SOME REFLECTIONS ON THE REAL MEANING OF CHRISTMAS

Christmas-tide, 1979

In this letter St. John the beloved disciple, (who stood at the foot of the Cross to the end) writes most warmly and beautifully: "WHAT WE HAVE SEEN WITH OUR OWN EYES, WHAT WE HAVE LOOKED UPON AND OUR HANDS HAVE HANDLED: OF THE WORD OF LIFE, AND THE LIFE WAS MADE KNOWN AND WE HAVE SEEN, AND NOW TESTIFY AND ANNOUNCE TO YOU THE LIFE ETERNAL WHICH WAS WITH THE FATHER, AND HAS APPEARED TO US...AND THESE THINGS I WRITE TO YOU THAT YOU MAY REJOICE, AND YOUR JOY MAY BE FULL."

It was John the Evangelist who penetrated most deeply into the ineffable mystery of the INCARNATION AND CHRISTMAS and the nature of the God-man Jesus Christ. (The Church reads the beginning of John's Gospel for the third Christmas Mass.) In his groping for some fit expression of this tremendous Mystery, John calls Jesus Incarnate, "THE WORD.") John knew that this form of expression had a very special meaning in Greek culture, and he uses it from all possible angles: "IN THE BEGINNING WAS THE WORD, AND THE WORD WAS WITH GOD, AND THE WORD WAS GOD." For Jesus the WORD was in the beginning with God in timeless ages before, and "in the fulness of time" assumed a human nature in the astounding mystery of Christmas.

Seven centuries before Bethlehem, Isaias "the Evangelist of the Old Testament" has seen in prophetic vision the Babe of Bethlehem: "THE PEOPLE THAT WALKED IN DARKNESS HATH SEEN A GREAT LIGHT: TO THEM THAT DWELT IN THE REGION OF THE SHADOW OF DEATH, LIGHT IS RISEN, ... FOR A CHILD IS BORN TO US, AND A SON IS GIVEN US, AND HIS NAME SHALL BE CALLED WONDERFUL, COUNSELOR, GOD THE MIGHTY, FATHER OF THE WORLD TO COME, THE PRINCE OF PEACE!"

To continue with John's Gospel, "HE WAS IN THE BEGINNING WITH GOD, AND ALL THINGS WERE MADE THROUGH HIM AND WITHOUT HIM NOTHING WAS MADE THAT WAS MADE." HE therefore was present when each one of us was called out of nothing, when for the millionth millionth time the Blessed Trinity spoke: "Let us make man, another human child, to our own image and likeness." "IN HIM WAS LIFE, THAT MYSTERIOUS BEGINNING AND STATE OF BEING ACCORDED TO US AT THE MOMENT OF CONCEPTION,--"AND THAT LIFE WAS THE LIGHT OF MEN," through which alone man can come to a knowledge of God. "THIS WAS THE TRUE LIGHT THAT ENLIGHTENS VERY MAN THAT IS BORN INTO THIS WORLD." This divine light was infused into our priceless souls at the moment of Baptism and made us children of God and heirs of Heaven. What a tremendous and consoling Mystery! "AND THE LIGHT SHINES INTO THE DARKNESS," through the constant flow of Actual Graces into our souls. So, through the Mystery of the Incarnation we receive that heavenly Light from the God-man Himself. "AND THAT LIGHT WAS THE LIGHT OF MEN...AND THE LIGHT SHINES IN THE DARKNESS," but for so many, "THE DARKNESS GRASPED IT NOT. HE CAME INTO HIS OWN AND HIS OWN RECEIVED HIM NOT...HE CAME INTO THE WORLD; AND THE WORLD KNEW HIM NOT!" Not in our days? Every time one neglects or refuses and Actual Grace, one dims that Light!

St. John the Baptizer was to bear witness to that living Light, which appeared publicly, thirty years later and was proclaimed and pointed out by the Baptizer: "BEHOLD THE LAMB OF GOD WHO TAKES AWAY THE SINS OF THE WORLD!" In spite of world-wide neglect,--even "by His own," the tremendous Good News remains with us, with these startling words of the Evangelist: ".BUT TO AS MANY AS RECEIVED HIM HE GAVE POWER OF BECOMING SONS OF GOD, TO THOSE WHO BELIEVE IN HIS NAME, WHO ARE BORN NOT OF BLOOD, NOR OF THE WILL OF THE FLESH, NOR OF THE WILL OF MAN, BUT ARE BORN OF GOD! St. John simply could not use plainer and at the same time more powerful language to explain His Mystery that through the Incarnation, we are "born of God," in a relation, unseen but none-the-less real, and far more intimate and mysterious than are the bonds of human generation! To accomplish all this, "THE WORD WAS MADE FLESH AND DWELT AMONG US,"--Making forever sacred all childbirth and childhood, and to make pleasing to God ALL men of good will, and to show us how to know God and to come to Him!

...HAND WE SAW HIS GLORY" (On Labor and in the Resurrection and Ascension) "THE GLORY AS OF THE ONLY-BEGOTTEN OF THE FATHER, FULL OF GRACE AND TRUTH. FOR GRACE AND TRUTH COME THROUGH JESUS CHRIST. NO ONE AT ANY TIME HAS SEEN GOD. THE ONLY-BEGOTTEN SON (that divine Christmas Babe,) "WHO IS IN THE BOSOM OF THE FATHER, HE HAS SEEN HIM!

"OF HIS FULNESS WE HAVE ALL RECEIVED, GRACE UPON GRACE" (through an entire life-time.)

All this began in "the fulness of time" on that first Christmas night,--to endure forever,--for Christmas is actually forever. In the Church's Liturgy, Christ is born. Shall our Heaven be spent in the full contemplation of the joys of an eternal Christmas and the never-ending celebration of the glorious Mystery of the INCARNATION?

During His public mission that same grown-up Babe of Bethlehem,--the INCARNATE WORD Said: "I AM THE LIGHT OF THE WORLD. HE THAT FOLLOWS ME WALKS NOT IN DARKNESS AND SHALL HAVE THE LIGHT OF LIFE". .."BEFORE ABRAHAM WAS MADE, I AM!"

"Whatever else be lost among the years,
Let us keep Christmas still a shining thing;
Whatever doubts assail us, or what fears,
Let us hold close one day, remembering,
Its poignant meaning for the hearts of men.
Let us get back our childlike faith again."

In the pure soul, although it sing or pray,
The Christ is born anew from day to day;
The life that knoweth Him shall bide apart
And keep eternal Christmas in the heart.

--Elizabeth Stuart Phelps

--Grace Noll Crowell

A CHRISTMAS SONG

And Christmas is a solemn time	But not alone at Christmas time
Because beneath the star	Comes holiday and cheer.
The first great Christmas Gift was given	<u>For one who loves a little child</u>
To all men, near and far.	Hath Christmas all the year.

--Florence Evelyn Dratt

Could every time-worn heart but see Thee once again,
A happy child, among the homes of men,
The age of doubt would pass,--the vision of Thy face
Would silently restore the childhood of the race.

--Henry Van Dyke.

Lines for the Feast of the Annunciation, March 25.

Lord, when at Gabriel's stunning message
At once in Mary Your human soul divine came living,--
Perfect God-man Redeemer,--to INFORM
A sacred body unto day of glorious Virgin-birth;
So to, when of human love conceived,
Surely then, my living spirit new, immortal
At once from all-creating Godhead came!
When, through all the realms of time,
For millionthmillionth time was echoed:
"Let US make man to our image and likeness own,"
By holy plan to grow into full-time,--unto Salvation;
Forever sacred made by God-man's Incarnation."

"@ think, good Jesus my Salvation
Wrought Thy wondrous Incarnation!"

--Fr. Othmar Hohmann O.S.B. March 1976

ON THURSDAY, 8:30 P.M., JANUARY 24, 1980

Father Othmar Leo Hohmann, O.S.B.

BORN IN RICHMOND, MINNESOTA, JANUARY 28, 1900;
PROFESSED SEPTEMBER 22, 1926; ORDAINED JUNE 7, 1931;
DIED PEACEFULLY IN THE LORD.

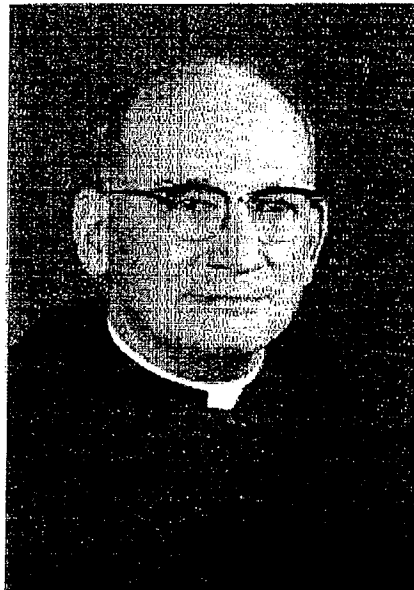


Father Othmar was born into a pioneer Central Minnesota family at the turn of the century. After finishing high school at St. John's in 1918, he was an office worker for five years, being employed at one time by the Great Northern Railway Company. He never lost his interest in railroads and remained a "buff" throughout the rest of his life. In 1924 he resumed his duties and starred as the leading actor in *The Silver King*, one of the most memorable plays ever presented on the local stage. As a young monk he taught German and moderated literary societies and dramatics. His subsequent career was spent in pastoral activity. He served first as a missionary in the Bahamas, then later in Utah and among the Chippewa Indians in Northern Minnesota. He was also a member of the St. John's Mission Band and held pastorates in New Munich, Cold Spring, and St. Joseph in the diocese of St. Cloud. Other parish appointments were in Mandan, North Dakota, and in Hastings, Detroit Lakes, and Grand Rapids in Minnesota. Wherever he was stationed, he made house-to-house visitations which he jovially referred to as his "door-bell and coffee-cup" apostolate. His zealous efforts encouraged many to renew or recover their Faith. Many parishioners still recall the morality and children's plays, such as *Everyman* and *Heidi*, which he found time to stage. He also composed a radio drama, *Sacrifice*, a treatment of the Mass, which had its premier presentation over the Mandan station in 1938. While in retirement since 1975, he prepared a notable collection of children's poems. Older confreres will long remember how he regaled them with Stearns County German folk tales. Father Othmar died quietly three days before his eightieth birthday, ready to greet the Savior Whom he heralded so well in speech and song while in our midst.

FOR THE REPOSE OF HIS SOUL WE ASK EACH NOVICE AND PROFESSED MONK OF OUR ABBEY TO OFFER TWO MASSES IN THE MANNER ALLOWED BY HIS PARTICIPATION IN THE PRIESTHOOD OF CHRIST. WE ALSO RECOMMEND OUR CONFRERE TO THE USUAL PRAYERS AND MASSES IN OTHER HOUSES OF OUR FEDERATION. THE CONCELEBRATED MASS OF RESURRECTION WAS OFFERED ON MONDAY, JANUARY 28, 1980, AT 3:00 P.M., IN THE ABBEY CHURCH, FOLLOWED BY BURIAL IN THE ABBEY CEMETERY.

ST. JOHN'S ABBEY
COLLEGEVILLE, MINNESOTA

Jerome P. Theisen, O.S.B.
ABBOT



OTHMAR LEO HOHMANN, O.S.B.

Born in Richmond, Minnesota
January 28, 1900
Professed September 22, 1926
Ordained June 7, 1931
Died January 24, 1980

I know that my Redeemer lives,
and on the last day
I shall rise again.
In my body I shall look on God,
my Savior.
I myself shall see him,
my own eyes will gaze on him.
This is the hope I cherish
in my heart.

St. John's Abbey
Collegeville, Minnesota

Hohmann *ST. CLOUD DAILY TIMES*

COLLEGEVILLE — The Rev. Othmar Leo Hohmann, OSB, 79, died Thursday at St. Cloud Hospital.

Funeral services will be 3 p.m. Monday at St. John's University Abbey Church. Burial will be in the abbey cemetery.

Friends may call after 7 p.m. Sunday at the abbey church.

Fr. Hohmann was born Jan. 28, 1900 in Richmond to the late

entered the Benedictine community in 1926 and was ordained in 1931. He was a teacher and moderator of literary societies and dramatics at St. John's University prior to his pastoral ministry duties in the Bahama Islands and the state of Utah. He served as pastor for parishes in New Munich, Cold Spring, St. Joseph in the Diocese of St. Cloud and retired to St. John's Health Center in 1975.

Survivors include sister and brothers.

He was preceded in death by two sisters. *1-25-80, p. 27*

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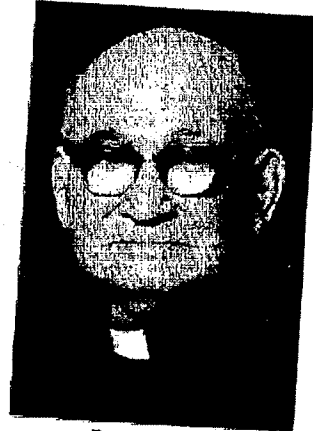
Benedictine dies at 79

COLLEGEVILLE — Father Othmar Leo Hohmann OSB, 79, a monk and priest of St. John Abbey, died Thursday, Jan. 24, at the St. Cloud Hospital.

Father Othmar was born in Richmond on January 28, 1900.

He came from a pioneer Stearns County family. His father taught in various district schools in Central Minnesota and later was a Great Northern railroad employee.

Father Othmar entered the Benedictine Community in 1926 and was ordained a priest in 1931. He first held an appointment as a teacher and moderator of literary societies and dramatics at St. John's. He spent most of his later career in the pastoral ministry, serving in the Bahamas, and Utah, and as pastor of



FATHER OTHMAR

parishes in New Munich, Cold Spring and St. Joseph in the diocese of St. Cloud.

He also held appointments in Detroit Lakes and Grand Rapids. In 1975 he retired to the Health Center at St. John's.

ST. CLOUD VISITOR, 1/31/80, p. 5

FEB - 5-80

THE REV. OTHMAR LEO HOHMANN,
OSB

520
The Rev. Othmar Leo Hohmann, OSB, 79, a monk and priest of St. John's Abbey, died Thursday evening, Jan. 24, at the St. Cloud Hospital.

Funeral services were Monday, Jan. 28, in the Abbey Church. Burial was in the Abbey Cemetery.

Father Othmar was born in Richmond Jan. 28, 1900, to

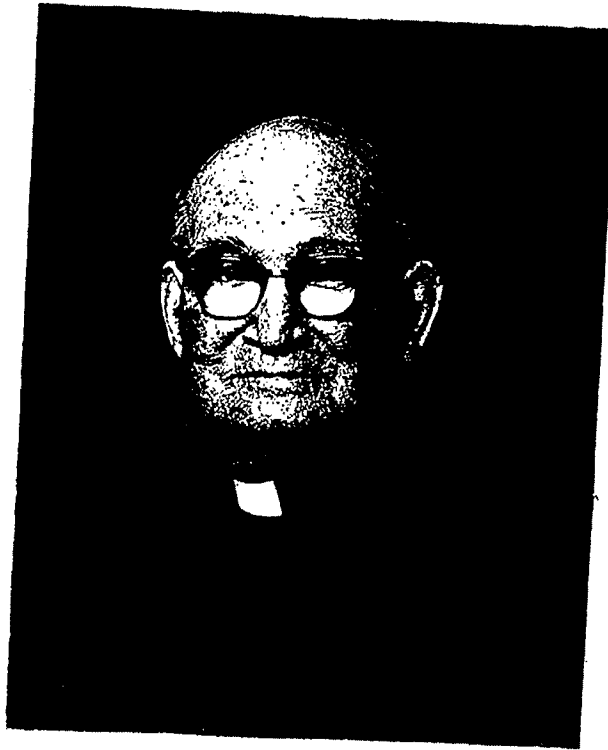
pioneer Stearns County family. He was taught in various district schools in central Minnesota and later was a Great Northern railroad employee. Father Othmar entered the Benedictine Community in 1926 and was ordained a priest in 1931. He first held an appointment as a teacher and moderator of literary societies and dramatics at Saint John's. He spent most of his later career in the pastoral ministry, serving in the Bahamas and Utah; and as pastor of parishes in New Munich, Cold Spring and St. Joseph in the diocese of St. Cloud. He also held appointments in Detroit Lakes and Grand Rapids. In 1975 he retired to the Health Center at St. John's. In parish work he was particularly interested in staging adult and children's plays and in census-taking.

Bahama Missionary Assigned to Dakota

St. Cl. F. Sept. 16, '36
Rev. Othmar Hohmann, O.S.B.,

to the United States and arrived here Sunday, after four years of missionary service in the Bahama Islands.

Rev. Othmar has been assigned to duty in the Catholic parish at Mandan, North Dakota, where Rev. Hildebrand Elckhoff, O.S.B., a former St. Cloud priest, and former Bahama missionary, is the pastor.



FATHER OTHMAR HOHMANN
BORN: Richmond, Minnesota 1-28-1900
PROFESSED: September 22, 1926
ORDAINED: June 7, 1931
DIED: January 24, 1980 age 79

After graduating from high school at St. John's, Leo Hohmann was an office worker for five years, being employed at one time by the Great Northern Railway Company. In 1924, Leo resumed his studies and a year later, entered the novitiate.

As a young monk, Father Othmar taught German and moderated literary societies and dramatics. Subsequently, Father Othmar began a long period of pastoral ministry. He first served as a missionary in the Bahama Islands, then later in Utah and among the Chippewa Indians in northern Minnesota.

Father Othmar held pastorates in New Munich, Cold Spring and St. Joseph in the diocese of St. Cloud and Mandan, North Dakota; Hastings, Detroit Lakes and Grand Rapids, Minnesota.

Wherever Father Othmar was stationed, he made house-to-house visitations which he jovially referred to as his "door-bell and coffee-cup" apostolate. His zealous efforts encouraged many to renew or recover their Faith.

Many parishioners still recall the morality and children's plays he found time to stage. Father Othmar also composed a radio drama, "Sacrifice", a treatment of the Mass, which had its premier presentation over the Mandan radio station in 1938.

Father Othmar returned to the abbey in 1975, and in retirement prepared a notable collection of children's poems.

MAY HE REST IN PEACE

Hohmann, Othmar Leo, O.S.B., 1900-1980.

Papers, 1917-1979.

SJA Manuscript Collection 14

Location: 2/G/3/6

1.8 cubic ft. (2 archival boxes and one record storage box)

Update: 16 May 2000

ABSTRACT: Collection includes three photograph albums (1918-1975, two from the Bahamas Mission); plays written by Father Othmar; correspondence and Christmas letters (1933-1979); a journal account of a hurricane in the Bahamas (1926); journals (diaries) of Father Othmar's experience in the Bahamas Mission (1926-1936); an interview by Bill Cofell (1978) (audio cassette and transcript) and reel-to-reel tapes of a performance of *Heidi* at Sacred Heart School, New Munich, Minnesota (1952).

ARRANGEMENT: The files are organized alphabetically by name.

ACCESS RESTRICTIONS: There are no access restrictions on the materials, and the collection is open to all members of the public.

BIOGRAPHICAL NOTES: Father Othmar was born on January 28, 1900, in Richmond, Minnesota. After finishing high school at St. John's Preparatory School, Collegeville, Minnesota in 1918, he was an office worker for five years, being employed at one time by the Great Northern Railway Company. He professed as a Benedictine monk on September 22, 1926 and was ordained a priest on June 7, 1931. As a young monk he taught German and moderated literary societies and dramatics.

His subsequent career was spent in pastoral activity. He served first as a missionary in the Bahamas (1932-1936), then later in Utah and among the Chippewa Indians in Northern Minnesota. He was also a member of the St. John's Mission Band and held pastorates in New Munich, Cold Spring, and St. Joseph, Minnesota. Other parish appointments were in Mandan, North Dakota, and in Hastings, Detroit Lakes, and Grand Rapids, Minnesota. Many parishioners recall the morality and children's plays, such as *Everyman* and *Heidi*, which he found time to stage. He also composed a radio drama, *Sacrifice*, a treatment of

the Mass, which had its premier over the Mandan station in 1938. Father Othmar died on January 24, 1980 and was buried in the Saint John's Abbey cemetery.

COLLECTION CITATION: This collection should be cited as:

Hohmann, Othmar Leo, 1900-1980. Papers, 1917-1979. SJA Manuscript Collection 14. St. John's Abbey (Collegeville, Minn.).

RELATED COLLECTIONS:

- St. John's Abbey—Office of the Abbot, 1932-1980.
 - St. John's Abbey Archives—Photograph Collection.
 - St. John's Abbey Archives—Reference File Collection.
-

ACQUISITION: This collection was accessioned in 1980. The accession number is 98.

PROCESSING: David Klingeman, O.S.B., re-appraised and processed this collection in May 2000.

SUBJECT TERMS:

- St. John's Abbey (Collegeville, Minn.)—History.
 - Plays—Production and Direction.
-

SJA MANUSCRIPT COLLECTION 14	BOX	FOLDER
Album and Scrapbook of Play Productions – 1918-1975	3	
Album of the Bahamas – Photographs, c.1935	3	
Album of the Bahamas – Photographs, c.1939	3	
Bahamas Journal, 1926-1936	1	1
<i>Bethlehem</i> , c.1931	2	
<i>Bethlehem: A Radio Drama of the Nativity in Three Acts</i> , c.1935	2	
Christmas Letters, 1976-1979	1	2

SJA MANUSCRIPT COLLECTION 14	BOX	FOLDER
Correspondence with Bishops, 1956-1976	1	4
Correspondence, 1933-1978	1	3
<i>Cyprianus: A Christian Tragedy</i> , 1937	2	
<i>Everyman</i> - Notes on the Play, c.1940	2	
<i>Everyman</i> , c.1938	2	
Family History, 1971	1	5
<i>Forty-three Years of Grass-roots Apostolate</i> , 1966	1	6
<i>Hansel-and Gretel</i> , c.1955	2	
<i>Heidi</i> – Performed at Sacred Heart School, New Munich, Minnesota. c.1952 [three reel-to-reel audio tapes]	3	
Interview by Bill Cofell, 1978	1	7
Interview by Bill Cofell, 1978 [audiocassette tape]	1	
Journals, 1926-1936	1	8
<i>Joyous Mysteries</i> , c.1950	2	
<i>Lawsuit, The – A Comedy in Two Acts</i> , c.1938	2	
Play Programs, 1931-1973	1	9
Poems, 1917-1976	1	10
Radio Talk, Mandan, North Dakota, 1936	1	11
<i>Sacrifice – Choral Numbers</i> , 1948	2	
<i>Sacrifice</i> , 1948 [three copies]	2	
Sermons, 1936-1975	1	12
<i>Theatre of the World</i> by Clarus John Graves, 1937	2	
<i>Three Rings, The: A Tragedy in Three Acts</i> , c.1939	2	
<i>Tips on Good Dramatic Speech and Diction</i> , 1971	1	13
<i>Translation of Obituary of Father Francis Weninger, S.J.</i> , 1979	1	14
<i>When Came the Prince of Peace: A Playlet</i> , c.1948	2	

> -- ask for one of these individuals specifically -- calling as a
> victim of a monk of Saint John's Abbey phone 612 870-0565 or 24 voice
> mail service 612 573-5026. These individuals are skilled advocates for victims and will be
> help them get to a skilled therapist. Saint John's Abbey pays for their work with these
> skilled professionals, as well as with the therapists. Please get these individuals to the
> help they need.

>
> Sincerely, Abbot John

>
> -----Original Message-----

> From: Patrick Marker [mailto:]
> Sent: Wednesday, July 28, 2010 1:26 PM
> To: Abbot John Klassen's private account
> Subject: Fr. Othmar Hohmann... 2nd Victim Comes Forward

>
> Abbot John,

>
> I have now spoken to both victims.

>
> Victim #2 has been devastated by the abuse. Any details will identify
> her or her family. She is scared and alone because of the abuse and
> your coverup.

>
> pat

>
> *****

>
> Victim #1: According to one victim of abuse in the 1960's, "Othmar was
> a beast. He preyed on young girls. I did not witness anything with the
> male gender. What I do remember is being grabbed by him with his huge,
> stubby, fat fingers, pulled closely to him where he would put his
> hands all over my body, underneath my skirt, rub against me, kiss me,
> and tear my clothes off in the church office at St. Joseph. I saw him
> put his hands under the skirts of other young girls, rub them against
> himself and kiss them. As he visited family homes on Sunday
> afternoons, he would gravitate to the young females and do his thing.
> Also, he produced theatrical performances in the St. Joseph Parish
> where I saw him many times doing his thing during rehearsals. His
> victims probably number in the thousands if he did this in other
> parishes. I have encouraged other women I know to come forward with
> their stories. Some might, and I know others will not, as they have
> not dealt with it themselves. A number of years ago, I contacted St.
> John's Abbey about this... [they] told me that the abbot was not
> available for communication. Once again, I was a victim... not heard,
> dismissed and feeling alone."

>
> Victim #2: On July 28, 2010, another victim of Fr. Hohmann contacted
> this web site. The woman identified herself, asked that her name not
> be made public on the web site, and told her story of abuse by Fr.
> Hohmann at St. Joseph Parish and at her family's home. She called to
> corroborate the first account of abuse provided by another parishioner
> at St. Joseph Parish.

>

Ford, Michael J.

From: Abbot John Klassen's private account
Sent: 08/3/2010 07:50:32 AM
To: 'Patrick Marker'
CC:
BCC:

Attachments:

Priority: Normal
Request: None
Security: Normal
Deliver After: 0 days(s)
Subject: RE: Fr. Othmar Hohmann... 2nd Victim Comes Forward

Please contact each of these women and have their respective therapist give me a call at 320 363-2546 and we will work it out.

The criteria for making someone's name public is a matter guided by our policy. I would need a written statement from each of the victims, there needs to be some kind of investigative follow-up, presentation to the Review Board for its assessment, and if the allegation is established, the name is made public.

Abbot John

-----Original Message-----

From: Patrick Marker [mailto:████████████████████]
Sent: Wednesday, July 28, 2010 2:36 PM
To: Abbot John Klassen's private account
Subject: Re: Fr. Othmar Hohmann... 2nd Victim Comes Forward

Both women are in counseling. How do they get reimbursed?

When will you publicly name Fr. Hohmann and reach out to potential victims?

On Wed, Jul 28, 2010 at 12:29 PM, Abbot John Klassen's private account
████████████████████ wrote:

> Dear Pat:
>
> Please have these victims to our board-approved persons Mr. Gary Schoener or Dr. James Ayers at the Walk-In Counseling Center
> -- ask for one of these individuals specifically -- calling as a
> victim of a monk of Saint John's Abbey phone 612 870-0565 or 24 voice
> mail service 612 573-5026. These individuals are skilled advocates for victims and will be to help them get to a skilled therapist. Saint John's Abbey pays for their work with these skilled professionals, as well as with the therapists. Please get these individuals to the help they need.

>
> Sincerely, Abbot John

> -----Original Message-----

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> **Sent:** Wednesday, July 28, 2010 1:26 PM
> **To:** Abbot John Klassen's private account
> **Subject:** Fr. Othmar Hohmann... 2nd Victim Comes Forward
>
> Abbot John,

OSB HOHMANN_00710

>
> I have now spoken to both victims.
>
> Victim #2 has been devastated by the abuse. Any details will identify
> her or her family. She is scared and alone because of the abuse and
> your coverup.
>
> pat
>
> *****
>
> Victim #1: According to one victim of abuse in the 1960's, "Othmar was
> a beast. He preyed on young girls. I did not witness anything with the
> male gender. What I do remember is being grabbed by him with his huge,
> stubby, fat fingers, pulled closely to him where he would put his
> hands all over my body, underneath my skirt, rub against me, kiss me,
> and tear my clothes off in the church office at St. Joseph. I saw him
> put his hands under the skirts of other young girls, rub them against
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> this web site. The woman identified herself, asked that her name not
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> Hohmann at St. Joseph Parish and at her family's home. She called to
> corroborate the first account of abuse provided by another parishioner
> at St. Joseph Parish.
>

Abbot John Klassen's private account

From: Ryan, Kelly
Sent: Monday, December 12, 2011 12:49 PM
To: Abbot John Klassen's private account
Subject: Roxann

Here's what I have on file for Roxann.



I'll follow up if I find another telephone number.

Kelly

Br. Kelly Ryan, OSB
Secretary, Office of the Abbot
Saint John's Abbey
Collegeville MN 56321-2015
320 363-2546

New! Give Us This Day - Daily Prayer for Today's Catholic:

<http://www.giveusthisday.org/>

Saint John's Abbey Volunteer Program:

<http://www.saintjohnsabbey.org/abbeyvolunteers/index.html>

(M201112)

Abbot John Klassen's private account

From: Klingeman, David
Sent: Wednesday, December 05, 2012 11:23 AM
To: Abbot John Klassen's private account
Subject: RE: who was with Othmar at Saint Joseph from 1961-1966 as associate

Parishes - Missions - Chaplains

CITY	CODE	ASSIGNMENT NAME	NAME	POSITION	DATES	NOTES
ST. JOSEPH (STEARNS)	MN	ST. JOSEPH	ALBAN FRUTH	A	1961 - 1962	
ST. JOSEPH (STEARNS)	MN	ST. JOSEPH	OTHMAR HOHMANN	P	1961 - 1966	AUGUST 11, 1961-JULY 7, 1966
ST. JOSEPH (STEARNS)	MN	ST. JOSEPH	OLAF SKJOLSVIK	A	1962 - 1965	
ST. JOSEPH (STEARNS)	MN	ST. JOSEPH	BRENNAN MAIERS	A	1965 - 1968	

From: Abbot John Klassen's private account
Sent: Wednesday, December 05, 2012 10:33 AM
To: Klingeman, David
Subject: who was with Othmar at Saint Joseph from 1961-1966 as associate

David, do you know who was associate with Othmar at Saint Joe from 1961-1966? +John

City	Code	Assignment Name	Name	Position	Dates	Notes
NASSAU	BA	ST. AUGUSTINE'S	OTHMAR HOHMANN	M	1932 - 1936	
MANDAN	ND	ST. JOSEPH	OTHMAR HOHMANN	A	1936 (OCT. - APR.) 1942	
HASTINGS	MN	ST. BONIFACE	OTHMAR HOHMANN	A	1942 - 1947	
ARTESIA	UT	STATION	OTHMAR HOHMANN	M	1947	
LAPPOINT	UT	STATION	OTHMAR HOHMANN	M	1947	
MYTON	UT	STATION	OTHMAR HOHMANN	M	1947	
OGDEN	UT	ST. BENEDICT'S HOSPITAL	OTHMAR HOHMANN	C	1947	
OURAY	UT	STATION	OTHMAR HOHMANN	M	1947	
RANDLETT	UT	STATION	OTHMAR HOHMANN	M	1947	
RANGELY	CO	STATION	OTHMAR HOHMANN	M	1947	
DUCHESNE	UT	STATION	OTHMAR HOHMANN	M	1947 - 1949	
FORT DUCHESNE	UT	STATION	OTHMAR HOHMANN	M	1947 - 1949	
HANNA	UT	STATION	OTHMAR HOHMANN	M	1947 - 1949	
JENSEN	UT	STATION	OTHMAR HOHMANN	M	1947 - 1949	
ROOSEVELT	UT	ST. HELEN'S	OTHMAR HOHMANN	M	1947 - 1949	PASTOR OF ROOSEVELT, UTAH MAR., 1948 - DEC., 1949

*St. Paul
MPLS*

CITY		PARISHES		MISSIONS		CHAPLAINS		DATES		NOTES	
CODE	ASSIGNMENT NAME	NAME	POSITION	DATE	DATE						
UT	ST. HELEN'S	OTHMAR HOHMANN	M	1947 - 1949							PASTOR OF ROOSEVELT, UTAH MAR., 1948 - DEC., 1949
UT	ST. JAMES	OTHMAR HOHMANN	P	1947 - 1949							CARED FOR MISSIONS AT VERNAL, BONANZA AND IN COLORADO ARTESIA AND RANGELY
UT	STATION	OTHMAR HOHMANN	M	1947 - 1949							
UT	STATION	OTHMAR HOHMANN	M	1948 - 1949							
MN	IMMACULATE CONCEPTION	OTHMAR HOHMANN	P	1949 - 1954 (JAN. - AUG.)							
MN	ST. BONIFACE	OTHMAR HOHMANN	P	1954 - 1957							BEGAN PLANS FOR AN ADDITION TO SAINT BONIFACE HIGH SCHOOL FOR NEW GYM, CAFETERIA, BOWLING LANES ETC
ND	HOSPITAL CHAPLAIN AND ASSISTING	OTHMAR HOHMANN	C	1957 - 1958							FROM MAHNOMEN
MN	IMMACULATE CONCEPTION	OTHMAR HOHMANN	P	1958							FROM MAHNOMEN
MN	ST. AGNES	OTHMAR HOHMANN	P	1958							FROM MAHNOMEN
MN	ST. MICHAEL	OTHMAR HOHMANN	A	1958 (SEPT. - AUG.)							
MN	HOLY ROSARY	OTHMAR HOHMANN	P	1958 - 1960 (OCT. - SEPT.)							FR. OSWALD JOHANNES WAS FIRST RESIDENT CHAPLAIN OF ST. MARY'S HOSPITAL FORMERLY CARED BY PARISH.
WI	ST. ISAAC JOQUES AND COMPANIONS	OTHMAR HOHMANN	A	1958 (SUMMER)							HELPED OUT AT MERCER, WISCONSIN AND ITS MISSIONS.
WI	ST. ISAAC JOQUES AND COMPANIONS	OTHMAR HOHMANN	A	1960 - 1961 (SEPT. - AUG.)							HELPED OUT AT MERCER, WISCONSIN AND ITS MISSIONS.
MN	ST. JOSEPH (STEARNS)	OTHMAR HOHMANN	P	1961 - 1966							AUGUST 11, 1961-JULY 7, 1966

SC

SC

Crookston

Crookston

Crookston

Crookston

Crookston

SC

		Parishes		Missions		Chaplains			
CITY	CODE	ASSIGNMENT NAME	NAME	POSITION	DATES	NOTES			
GRAND MARAIS	MN	ST. JOHN THE BAPTIST	OTHMAR HOHMANN	A	1966 - 1967 (AUG.-AUG.)	ST. FRANCIS XAVIER WAS NAME OF A MISSION OUTSIDE OF GRAND MARAIS AND SERVED BY ST. JOHN THE BAPTIST.			
GRAND RAPIDS	MN	ST. JOSEPH	OTHMAR HOHMANN	A	1967 - 1975 (AUG.-AUG.)	"ON LOAN" AND BECAME CENSUS TAKER OF THE ENTIRE TERRITORY OF 500 SQUARE MILES.			
					Nov. 1975	Retired to Saint John's			

Qualifications

Assignment

CITY	CODE	ASSIGNMENT NAME	NAME	POSITION	DATES
DETROIT LAKES	MN	HOLY ROSARY	ADOLPH AYD	A	1955 - 1959 (JUNE - JULY)
DETROIT LAKES	MN	HOLY ROSARY	OTHMAR HOHMANN	P	1958 - 1960 (OCT. - SEPT.)
DETROIT LAKES	MN	HOLY ROSARY	MALACHY MURPHY	A	1959 - 1960 (JULY - AUG.)
DETROIT LAKES	MN	HOLY ROSARY	EGBERT GOEB	P	1960 - 1962 (OCT. - SEPT.)
DETROIT LAKES	MN	HOLY ROSARY	EUGENE MCGLOTHLIN	A	1960 - 1963 (AUG. - JULY)
DETROIT LAKES	MN	HOLY ROSARY	CYPRIAN SEITZ	P	1962 - 1973 (SEPT. - JUNE)

Abbot John Klassen's private account

From: Abbot John Klassen's private account
Sent: Wednesday, December 12, 2012 9:50 AM
To: [REDACTED]
Cc: [REDACTED]
Subject: need your assistance...
Attachments:

Hello Gary,

Greetings in this Advent season! I need your assistance in a complicated situation created by PMarker. sent the enclosed letter to Bishop Kinney, references me in the letter as someone she does not wish to be involved with, and because the alleged perpetrator is a monk, the diocese and Bishop Kinney are putting full responsibility in the abbey's hands. I did ask Roxanne Storms, a trained advocated for SC Diocese, to make contact with [REDACTED] but their legal counsel advised against it, not wanting the diocese to have even the appearance of responsibility for Fr. Hohmann's alleged actions. My concern is to make a human connection to [REDACTED] re you willing to call her and extend assistance from Saint John's? Note that she has a well developed list of desired outcomes at the close of her letter.

My cell phone is [REDACTED] +John

Cover Page

NOV 28 2012

November 26, 2012

h

(1a)

November 26, 2012

Bishop John Kinney
PO Box 1248 / 214 3rd Ave South
Diocese of St. Cloud
St. Cloud, MN 56302

I am writing to bring to your attention my experience with my past sexual abuse at the hands of Father Othmar Hohmann, a priest who, although from St. John's Abbey, served in a Diocesan-supervised church (as I understand it). Although I attempted to follow through on this once before, I regretfully didn't have the courage to come forward as I am now, over 50 years later. I want to bring facts into the light of day, out of the dark recesses of the past. I know that Father Othmar died in 1980, and the Statute of Limitations prevents me from bringing charges. Yet I still want it to be known what happened to me, so that I may bring closure to this topic and to bring forward my story forward so others who may have been victims can come forth and find healing also. The issue of clergy sexual abuse is a sad but huge part of the history of humanity on this planet, one in which I have participated as a victim. By coming forward I hope for healing and growth for all parties concerned.

The priest who I knew as Father Othmar Hohmann of the Benedictan Order visited our home in St. Joseph, MN one summer when I was about 5-6 years old in 1960-61. (Don't recall exactly which year...) Father Othmar would come to visit and sit in the kitchen, talking for a long time to my mother. My father was working. My mother was a busy lady and so eventually she would leave the room to fold laundry, attend to my little brother in the other room, clean something, etc. The priest seemed to overextend his stay, much to my mother's irritation. Fr. Othmar would always tell me how sweet I was and how much he liked to hold me and he would ask mom if he could hold me. She said this was fine. In her mind it was likely an honor when the parish priest would visit as well as show appreciation for her daughter. While she was gone in the other parts of the house, Father Othmar would set me on his lap, press my body against his, force me to kiss him on the lips and cheeks, and quietly rape me. As a young girl, I didn't understand why he was breathing so heavy, sweating, and seemed so excited. After going through this for 10-15 minutes, my mother would return into the room. He would quickly then excuse himself and leave. This occurred maybe 4-5 times. After the last incident, I felt so upset, strange, and frightened that I told my mom after he left what he did. When Father Othmar came to visit again, my mother would not let me get close to him. So he stopped visiting.

But nothing was ever said about what happened and our family continued to treat Father Othmar with the respect due the parish priest. Every Sunday I had to sit in the pew with my family and honor him as the powerful representative of God elevated before us on the altar. And I had to go to the Confessional as a young girl and be alone with him in the dark closet and tell him the sins of a young child! Could mine ever come close to his?! And sometimes, over the next 5-6 years, he would grab me, hug me, and kiss me in an overly affectionate manner (that I detested), even when there were other people around. He acted as if he was the jolly parish priest who loved children. Since he put on such well-loved community plays using so

many children, the parish folk thought he was just a wonderful guy who loved children so much. For example, I was in the play "Hansel and Gretel" which he directed and produced. I stayed away from him as much as I could, but never talked of what Fr. Othmar did to me until I was in my 30's. Then I saw a counselor about this to begin release the secrecy, denial, and confusion I had lived with.

This experience with Fr. Othmar was very disturbing to me and affected my life in my ways, as did many other aspects of my Catholic experience. I developed a lot of mistrust of people with authority. I stopped going to church when I was 18. I experienced a lot of inner turmoil. I was diagnosed with bulimia, an eating disorder linked to high internal anxiety.

There were some positives in my Catholic upbringing, such as the emphasis on service, love of God and family, education, and community involvement. And there were many clergy (priests and nuns) who were kind, helpful, and respectful. I am very appreciative of these people who touched my life. However, the Father Othmar experience triggered a sense of mistrust, anger, and skepticism in the Catholic Church. It began the start of my education in "the inner workings" of the Church. Something seemed really murky below the illusion of ritual, hierarchy, sincerity, and material splendor. I began to question and research the Church in high school and began to learn that there was much deceit, corruption and hypocrisy that I had been raised with in the Catholic Church. When I moved away to another state, I realized I could still experience community, caring, and honor God without needing to be a Catholic. And I learned I could live with a much greater sense of honesty, integrity, and freedom of expression. But there was a great harm and injustice that was done to me by a priest as a young girl that has never been accounted for. I also am aware of several other women who have been abused by Father Othmar in a similar manner. Thus this letter.

In light of what happened to me as a young girl, I request the following minimum actions from you as a representative of the St. Cloud Diocese and possibly from Abbot John Klassen of St. John's Abbey, Collegeville who was also responsible for placing Fr. Othmar in St. Joseph parish.

1. Provide a written apology to me for the stress and turmoil this sexual abuse caused me.
2. Post Father Othmar Hohmann's name on any online "Credible Allegations List", including the list of names that St. John's Abbey is supposed to have posted at their website. And keep it posted!
3. Post a press release in all communities where he worked (including in the Bahamas) to alert others who may have been abused by Fr. Othmar aware of his history. This will enable them to recognize and heal from what occurred to them.
4. Respect the privacy of myself, my husband, and my family and do not reveal my name to the press or any public forum without my permission.
5. Provide me with modest financial compensation for the money I have spent on counseling as well as for the stress and turmoil I went through as a result of this abuse.

You may also send a copy of this to Abbot John Klassen and discuss this with him, but as St. Joseph parish is under the supervision of the Diocese of St. Cloud, I would like a response from you or jointly from both of you to address this matter. Please do not redirect me to Abbot Klassen of St. John's Abbey. My impression from talking to others who have sent letters to the Abbey is that they do not sometimes provide an appropriate response and sometimes there is no response at all. I am hoping you will be more responsive. I appreciate any assistance you can provide on this matter.

Sincerely,

"I swear, under the pains and penalties of perjury, that the information I have provided on these three pages is true, and to the best of my knowledge and belief."

ACKNOWLEDGEMENT BY NOTARY:

STATE OF [REDACTED] COUNTY

Personally appeared before me, a Notary Public, in and for said county and state, on this

26th day of November, 2012, the within named

Known to me, or satisfactorily proven, to be the person whose name is subscribed to the within

Instrument and who acknowledges that they executed the same for the purposes therein contained

[REDACTED] NOTARY PUBLIC

Print

Commission Expires: May 3, 2015



The Walk-In Counseling Center in Minneapolis, MN, which has been engaged by Saint John's Abbey to offer assistance to anyone who may have experienced abuse by a monk of the Abbey. Contact Mr. Gary Schoener or Dr. James Ayers, Ph.D., Clinic Director. Telephone (612) 870-0565 or 870-0574, James Ayers can also be contacted by email at jayers@walkin.org

8

107 for Gary Schoener



Abbot John Klassen's private account

From: [REDACTED]
Sent: Wednesday, December 12, 2012 10:21 AM
To: Abbot John Klassen's private account; [REDACTED]
Cc: [REDACTED]
Subject: Re: need your assistance...

I have reviewed the documents.

As always, I am glad to help.

However, [REDACTED] is apparently in [REDACTED] so although we can talk on the phone, I cannot obviously meet with her or assist directly.

To be honest, given her demands and admonition about privacy, I wonder if a direct call from me out of the blue makes any sense. It could well serve to antagonize her, regardless of my ability to relate. Secondly, she may not understand or trust the fact that Walk-In is separate from both the Diocese & St. John's and has a record of victim-advocacy.

Additionally, it appears that she feels strongly that this should not be "dumped" on the Abbey and that the diocese needs to respond. I think it is a major mistake for the Diocese to *not respond*. Is the advocate for the SC diocese going to contact her? If so she could pass on my contact information and offer to have me phone her. She can give her my private cell phone number [REDACTED] and invite a call at her convenience, and also volunteer that I would be willing to phone her or to take her call and then call right back so she would not incur any expense.

I assume that there is some sort of mechanism to evaluate the compensation for counseling request. Most of my contacts are in New Mexico, but I certainly can often help evaluate a practitioner from another state. Many times the therapy is paid for by insurance and you are talking about co-pays.

Is she in touch with the other victim? Is the other victim from Minnesota or nearby?

You are welcome to phone me on my cell phone also to discuss this.

Gary Schoener, M.Eq., Licensed Psychologist
Director of Consultation & Training

-----Original Message-----

From: [REDACTED]
To: [REDACTED]
Cc: [REDACTED]
Sent: Wed, Dec 12, 2012 9:49 am
Subject: need your assistance...

Hello Gary,

Abbot John Klassen's private account

From: Roxann Stoms
Sent: Wednesday, December 12, 2012 12:28 PM
To: Abbot John Klassen's private account
Subject: Re: Thanks...

Hi Abbot John,

Just a thought:

In reviewing the letter again, the wording does allow for a response from you (as she states she requests actions "possibly from Abbot John Klassen and later said she wanted a "response.. or jointly from both of you,") and I think that if you yourself would write a response letter or even in calling her, you could address your dilemma at the beginning of your response by stating that although her letter was addressed to Bishop Kinney, it was shared with you per her request and you wanted to reach out to her even though she did not contact you directly. You could then say something like "In responding back to you, my intent is meant to be supportive, not to cause distress." You could then extend your apologies for her experiences if that is appropriate, so that she would have that much. Then you could acknowledge that her other requests would need further dialogue and you could encourage her to contact you directly, your advocacy services of Walk-In Counseling Center, or another professional advocate such as the Victim Assistance Coordinator in her diocese, available even if she does not belong to a Catholic parish, or at a community sexual assault center.

It appears that her concern with not contacting you is that either your response won't be adequate or there will be no response, so if you yourself would respond and would offer support to her in whatever your basic protocol is, at least it cannot be said that you are non-responsive.

I will hold all in my prayers.

Take Care,
Roxann

>>> Abbot John Klassen's private account 12/12/12 11:18 AM >>>
Hello Roxanne,

Thanks for your phone message - I was in a meeting and could not pick up - and we are cross scheduled the rest of the day. Thanks for your help in this complicated situation. I am in touch with Gary Schoener at Walk-In counseling center - he has emailed me back. He is hesitant about cold calling the alleged victim but I think that is the only thing we can do at this point. In any case, I am grateful for your message - pray that we find the right way to respond to this person. +John

DRAFT - 12-14-12

Sunday ~~PM~~ after
week day evening

Members to go to for listening sessions

where

* MN St. Boniface 1942-1947, 1954-1957
Illinois St. Augustine's - 1952-1956

~~St. Joseph~~

* New Mexico Assumption Conception 1949-1954

Detroit Lakes Holy Family 1958-1960

* St. Joseph St. Joseph 1961-1966

Grand Rapids, MN St. Joseph 1967-1975

could send letter to the other places

What kind of text would we use -
put in parish bulletin - let
do in January

Phone call to
December 21, 2012
What you need to be there to help?

(1)

45 min phone call
I remember her of the fact that I was 12 years old
in 1961 -

Therapist in 2010s 2 times counseling
Private counselor - first time - not sure about
credentials - background
Assessed her with the first time -

Costa → 4-5 times 1st time \$40/visit
early mid 1990s

Professional Psychology
1/2 year every 2 weeks
\$50/visit

Excellent worker -
Gives plus individual

- Definitely a ~~certified~~ ~~licensed~~ ~~therapist~~ ~~licensed~~ ~~therapist~~
religion, relationship to family
significant - get to
make people able to help
- for people, helping to make people
I would have done
unimpaired & happy
who so help - what to say -

Process a few things -

②

Use alcohol, temporary issues; probably -

Family through a lot -

• There was a tragedy - her younger brother
witness to support Vit - no proof
younger brother - cabin children - cabin children
w/ close to P. Schuster

Always wondered if there was so
Dustin was a homosexual - 16 years old
killed himself - ^{shot} in the head

He was homosexual -

• Presently at the center - lawsuits
settled - always wondered about that
"A lot of misuse of sexual energy by
non-priests" - very therapeutic phrase

great deal of pain -

very presence of him / deep hurt

lot of effort to repair -

appreciate the call -

* I am wondering policy on website -

dealing - policy - promises to meet
safety plans -

Puzzled that you put the names of all the people ③

Who have credit to allegations -

help others - were we the only ones? -

sense of validation -

not happy about this -

* concern about the purchase of more offenders on campus -

quality campus - seen here many times -

prisons are able to walk around the campus to meet

many children there -

not aware of which priests are offenders -

* written apology talked about situational & preferred offenders

* Important to make it public -

and other means - recognize -

* Believers - people there as well

report of closet - let's address but this
happen again -

Dec 27 or 28 10.00

Advocate

Investigation by independent person

Oversee / Funds need to fall Do not solely.

Advocate

Distill this -

Redwood

the need of contact information
Duluth, Cleveland, St Cloud
Information to see if they have
any information that would
support to

But what we have the report person
- Can we do an investigation
who permission of victim -
- Can we do an investigation
who permission?

We are sorry for your pain

We need to verify your statements & make
sure that the right person is identified

Does she

• she told her mother

to report and will check to see that this occurred
& how about brother?

Talks about his hands

fairly affectionate person

was that his persona - was he known for that?

Did he drink / get advice / lay?

How a counselor? who? till talked about

what had happened? verify - what was the name

Someone of several others - who - relative, friendly

she is asking for
have to contact -
investigation - need to



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TELEPHONE CONVERSATION

9 January 2013

I had the opportunity to have a telephone conversation with [REDACTED] at 2:30 PM on 8 January 2013. I introduced myself and indicated that I was calling on behalf of Abbot John who was unable to make the phone call today.

I indicated I was familiar with the history that [REDACTED] gave to Abbot John about Father Othmar. I made no further reference with regard to allegations or accusations.

I did indicate to [REDACTED] that I had been in contact with Father Robert Rolfes, Vicar General for the Diocese of St. Cloud. I indicated to Father Rolfes that [REDACTED] was perplexed that the diocese did not get back to her.

We then talked briefly about why she chose not to speak to our independent investigator [REDACTED]. [REDACTED] indicated that when she was first presented with this opportunity she had agreed to speak to [REDACTED]. After giving it some thought she felt uncomfortable in some sense of mistrust because [REDACTED] is an attorney and she [REDACTED] does not have an attorney. I try to explain briefly that [REDACTED] is skilled as an investigator.

As we spoke further [REDACTED] indicated she might have preferred a female social worker rather than a lawyer. But further in the conversation [REDACTED] indicated she would have been more comfortable if the investigator were not being paid for through St. John's. At this time [REDACTED] is not interested in speaking to an investigator that St. John's would be paying for.

I indicated to [REDACTED] that the offer Abbot John gave her with regard to counseling is still in place [REDACTED] indicated that at this time she is not interested in picking up on this offer.

As the conversation progressed [redacted] indicated that her letter to the Bishop and the one that Abbot John has contains all that she wishes to say at this time. She is not sure that talking with an investigator would add more information.


As the conversation drew to a close [redacted] indicated quite politely that she has nothing more to add to which it has already put in her letter.

I said that I would pass this information to Abbot John.

[Personal observations] I tried to indicate diplomatically that we could go no further at this point. I'm not sure [redacted] understood that but I did not want to press the issue. I believe at this point Abbot John may have to contact [redacted] but I'm not sure what this would add to the conversation. As it is for the moment there would be nothing more we could do and I'm not sure that this is a satisfactory way to end the conversation [redacted] was honest and candid on the telephone and seemed just a bit frustrated for the moment.

Conversation lasted for about 18 minutes.

③ Pursue therapy or litigation
Use will fund to -12 sessions - Stewart
- Attol Students ASK

④ Use do work to do an investigation
with a professional - ~~not an~~ independent
person - none 
Respect your legal rights for privacy
yourself consent, basic facts -

✓ received a copy of your letter to Bishop
Kuney
It has shared with me -
I'm responding I am trying to be supportive +
not to cause distress

I am deeply sorry for the pain + suffering
you have gone thru because of your experience
of Father ~~OT~~ Holmann

called at 1:32 PM CST
I can thank you for coming forward
letter of apology

Call her - human contact

Follow up phone

Class for someone who's thru with

Call with Gary
Schoenes

as a way to get done -

Proquits come from non-verbal
concrete link - from to done
more direct - helpful

Apologize for intruding in her life
I need it

for what she has experienced
directness - better
helps me - closure - love
Whitney

Not your business I have unfurled
potential to get back to the house

I really want to read from them -

Co-pay - almost reading off lawson

KOPON  AIRDO
ATTORNEYS AT LAW

RECEIVED

JAN 22 2013

January 17, 2013

VIA REGULAR MAIL

Rev. James B. Bissonette
Vicar General
Diocese of Duluth
2830 E. 4th Street
Duluth, MN 55812

PERSONAL AND CONFIDENTIAL

Re: *Fr. Othmar Hohmann, OSB*

Dear Father Bissonette:

I represent Saint John's Abbey in Collegeville, Minnesota, and I am writing to you on behalf of Abbot John Klassen, O.S.B. I write to ask if you will share any information you possess with respect to Father Othmar Hohmann, a monk of Saint John's Abbey, who passed away in 1980.

Late last year, allegations of sexual abuse by Father Othmar were brought to our attention by two women. Both women allege that they were abused by Father Othmar in the 1960s. As part of our commitment to victims of such abuse, we are in the process of conducting an investigation into Father Othmar's past work sites. From our records, we believe that, from 1966 to 1975, Father Othmar was assigned to two parishes within the Diocese of Duluth, St. John the Baptist and St. Joseph. Thus, we would like to know if the Diocese is in possession of any records pertaining to Father Othmar. If so, we would greatly appreciate the opportunity to examine those materials. If you are able, please copy the personnel file of Father Othmar or any other related materials, and forward it to my attention. We would, of course, be willing to reimburse you for copying and postage expenses.

Your assistance is greatly appreciated. Should you have any questions, please contact me.

Very truly yours,


Michael A. Airdo

MAA/BDF

cc: Abbot John Klassen, O.S.B.

KOPON AIRDO
ATTORNEYS AT LAW

RECEIVED

JAN 22 2013

Michael A. Airdo

January 17, 2013

VIA REGULAR MAIL

Rev. Robert Rolfes
Vicar General
Diocese of Saint Cloud
PO Box 1248
St. Cloud, MN 56302

PERSONAL AND CONFIDENTIAL

Re: *Fr. Othmar Hohmann, OSB*

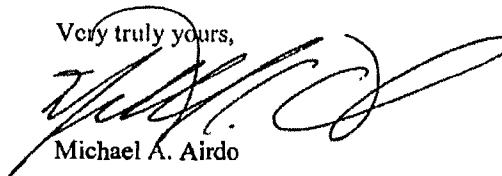
Dear Father Rolfes:

I represent Saint John's Abbey in Collegeville, Minnesota, and I am writing to you on behalf of Abbot John Klassen, O.S.B. I write to ask if you will share any information you possess with respect to Father Othmar Hohmann, a monk of Saint John's Abbey, who passed away in 1980.

Late last year, allegations of sexual abuse by Father Othmar were brought to our attention by two women. Both women allege that they were abused by Father Othmar in the 1960s. As part of our commitment to victims of such abuse, we are in the process of conducting an investigation into Father Othmar's past work sites. From our records, we believe that, from 1949 to 1957, Father Othmar was assigned to two parishes within the Diocese of Saint Cloud, Immaculate Conception and St. Boniface. Thus, we would like to know if the Diocese is in possession of any records pertaining to Father Othmar. If so, we would greatly appreciate the opportunity to examine those materials. If you are able, please copy the personnel file of Father Othmar or any other related materials, and forward it to my attention. We would, of course, be willing to reimburse you for copying and postage expenses.

Your assistance is greatly appreciated. Should you have any questions, please contact me.

Very truly yours,



Michael A. Airdo

MAA/BDF

cc: Abbot John Klassen, O.S.B.

KOPON  AIRDO
ATTORNEYS AT LAW

RECEIVED

JAN 22 2013

Michael A. Airdo

January 17, 2013

VIA REGULAR MAIL

Msgr. David Baumgartner, JCL
Vicar General
Diocese of Crookston
PO Box 610
Crookton, MN 56716

PERSONAL AND CONFIDENTIAL

Re: *Fr. Othmar Hohmann, OSB*

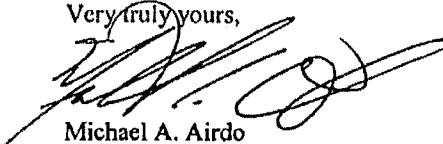
Dear Monsignor Baumgartner:

I represent Saint John's Abbey in Collegeville, Minnesota, and I am writing to you on behalf of Abbot John Klassen, O.S.B. I write to ask if you will share any information you possess with respect to Father Othmar Hohmann, a monk of Saint John's Abbey, who passed away in 1980.

Late last year, allegations of sexual abuse by Father Othmar were brought to our attention by two women. Both women allege that they were abused by Father Othmar in the 1960s. As part of our commitment to victims of such abuse, we are in the process of conducting an investigation into Father Othmar's past work sites. From our records, we believe that, from 1957 to 1960, Father Othmar was assigned to several parishes within the Diocese of Crookston, including Immaculate Conception, St. Agnes, St. Michael, and Holy Rosary. Thus, we would like to know if the Diocese is in possession of any records pertaining to Father Othmar. If so, we would greatly appreciate the opportunity to examine those materials. If you are able, please copy the personnel file of Father Othmar or any other related materials, and forward it to my attention. We would, of course, be willing to reimburse you for copying and postage expenses.

Your assistance is greatly appreciated. Should you have any questions, please contact me.

Very truly yours,



Michael A. Airdo

MAA/BDF

cc: Abbot John Klassen, O.S.B.

- / -

I attended a most inspiring and satisfying Liturgical Week at St. John's Abbey the past week. People from all walks of life, lay and religious made it a most inspiring occasion. From all over U.S. and Canada and foreign countries. Nothing new, merely a relearning, what we could ~~learn~~ of the ancient prayer life of the Church, called Liturgy, the official worship of the Church.

I want to make just one little point this morning; namely our prayer life, the living out of our Lord's injunction "We should pray always and never grow faint"

Often we may notice that our non-Catholic friends get ahead of us in cultivating this day for day prayer life with what little they may have inherited, and we who have received multiplied talents let these treasures for all time and eternity go unused.

Too many of us remain with the simple prayers taught in Catechism days, (Illustrate) These are surely the principle prayers but may get monotonous due to their fewness. Let us take at random just a few of the choice and old inspired prayers of Holy Mother Church, which many people, I daresay memorize to their joy and consolation for this life and the next:

The Gloria: Say it often after Holy Communion, as a choise prayer of Thanksgiving. It was started by the Angels at Bethlehem. The Gloria gives us in a quick joyous flash all the infinite mysteries of our religion.

The Preliminary Prayers of Mass: (Illustrate some of them.

What a deep consolation quietly and leisurely to recite and dwell on the words of the Credo.

The Preface: Official prayer of Praise and Thanksgiving where we join with all humanity and the angels in heaven, beginning what we hope to do for all eternity! Memorize especially the preface of the Cross.

The Sanctus: A perfect inspired prayer of Praise.

"Through Him, and with Him, and in Him, be unto Thee, O God the Father Almighty, in the unity of the Holy Spirit, all honor and glory."

The Agnus Dei: Can any prayer contain so infinitely much in a few words?

And by the way, have you ever read in the Missal the three prayers right before Communion? With these we pray with the entire church.

And then, the Last Gospel: Which the church reads at the bedside of the sick and the dying. Many, I daresay, have memorized this in years gone by, the old timers who had very little education accorded them, and still became educated and cultured in the best sense of the term, and became Saints.

All the above is just an inkling of the vast treasures of true spiritual joy and consolation we may mine from the infinite treasures of God's love together with the Praying Church. Truly we live in an age when the ancient prophecy of Isaias has come true: (690 B.C.)

"You shall draw waters with joy from the Saviour's fountains."

This is "Meditation", mental prayer, contemplative prayer, contemplation, the prayer of the Saints, and angels

FORTH-THREE YEARS OF "GRASS-ROOTS" APOSTOLATE. ("Oration Bonbell". "Shoelather Apostle"
(A discursive treatment of what may be quite obvious.)

"Give me souls!" (St. Francis Xavier)

BACKGROUND OF THE WRITER: Back in 1925 I joined St. John's Abbey, Collegeville Minn, with idealistic ideas of "community living" in mind. Our saintly novice master of the time used to say: "Monasteries are there for some people who need them." Especially during the last few years at St. John's I felt quite "fulfilled" and happy. Yet, deep down there seemed to be always something nudging and gnawing at me,--that perhaps more of us religious in line with American Benedictine tradition, should be doing more of the direct, "grass-roots" "nitty-gritty" (and often sweaty) mission type of work,--the scope of which is of course, world-wide and without limit! Well, (to my chagrin at first,) being involved in various projects I loved, a year after Ordination I was sent to the Bahamas West Indies Missions. There I was to begin Mission work pretty well "from lowest terms" among the poorest of the poor, largely illiterate, plagued by disease and many hardships. Besides, it was in the depth of the depression of the '30s. At once the good Bishop there requested me to take up a complete census of every household and shack and hovel. With much shifting and moving around of population this proved to be a steady job, among winding stony streets and alleys, backyard shanties and tumble-down "rooms" (often not very far away from the homes of the better-situated and more affluent) Quite a study in variety and contrasts! However, I think that it was good "boot training." By and by, as one sees some results of such daily visiting and direct personal contacts, such work sort of "gets into one's system,"--and may even become somewhat of a sense-of-duty "compulsion," regardless of immediate results.

After four years of this, off to the Great Plains of North Dakota, to a city of some 7000 population plus a large rural area. There too, after a few days I was asked by the pastor to take up and keep up a complete house-to-house census. This was also in the midst of Depression, drought, unemployment and much real poverty. Also here in North Dakota I soon began to see apparent results of such house-to-house visiting, recording the findings and making callbacks to the lax and drifting, and hoping at least, ^{TO PROMOTE} more general good will.

As is always the case, as one becomes acquainted with an army of lovable children of all ages and "of all makes and models" this makes a job often very pleasant. ~~Even~~

From North Dakota after six years, to a small city near the Twin Cities with about the same population and a rural area, for five years during World War II. Here I met with much the same results,--especially in contacting and encouraging prospective converts, the same for a short spell in the Utah missions, (a real challenge!) And three ^{years} helping out in a northern Minnesota and Wisconsin diocese. After 14 years in mostly all-Catholic communities, and with growing handicaps of oncoming old age, I felt again the old urge to get back more to a mixed community with a lot of "strayed and other sheep." to see what might be accomplished. And so, in July 1966 up here to the Duluth diocese as a "superannuated" assistant." In all my years I have never found a more constant cordial and friendly reception than up there in that charming far-flung Northland,--

SIMPLE
BE
DOUBLE
SPACE

even from those drifted and fallen away, may invalid marriages and the like.
SOME YOUTHFUL IMPRESSIONS: I recall an observation as a young man when taking orders and delivering groceries to homes. Yes, already in those young callow years, I got some early "boot training" in house-to-house work! I would often see in all kinds of weather, a somewhat shy-looking priest starting a new parish in a more remote section of the city, going from house to house, knocking at doors to find out who all should or ought to be Catholic in the area. More than once I thought to myself: "There must be a better way and one more ^{easy} and more "dignified" of doing things than that! That's about the last job I would want to do,--even as a priest!" going from house to house, risking in hospitable receptions or even unopened doors, bigotry and prejudice and the like."

By the way, this good man walked. In those distant days maybe he could not even afford a car,--and his clerical suit did look a bit worn! Never did I dream that such work would take up a good part of my life,--often in poorer sections than the territory of that sidewalk-pounding priest. Well, he began operations in an empty storefront but soon had a temporary church hall and the beginnings of a school, and before very long, a flourishing parish!

I likewise recall another zealous priest starting a parish back in the early 1900's

in a new district in South Minneapolis, consisting mostly of former farmland, being settled by a scattering of simple workingmen's houses and temporary shacks here and there. Easy as he was with many matters, he would go out every afternoon possible, knocking at doors to find out who might all be his potential sheep. I was told that he kept this up until way into old age. "The results in a remarkably short time? A large flourishing parish and school! He practically knew each and every soul in his area, and much of their history and circumstances. Before leaving for the Bahamas missions in 1932 I had a few pleasant visits with him, talking over with him some of his experiences with parochial visitation. He knew all his sheep,--and they certainly knew him! He did remark on one occasion that it was difficult to get his assistants to take census! I was told that even after retiring as pastor-emeritus, he would preach regularly on Sundays! What an example! (No time for an "identity crisis" there.) All these years his example has remained with me as an inspiring model to follow.

I quote from "Letters to Readers" in the homiletic Review of Fall 1971: "I believe the bishops should insist on pastoral visitation. For the most part, the people like it, and at such a time will speak frankly with the priest and get some satisfaction (if only to air a grievance.) I think many of us priests are showing a loss of priestly dedication and a sense of sacrifice. We are also losing respect for ourselves and our office. This, allied to a lack of real communication with people through visitation, means that our people inevitably must lack proper respect as well."

Another quotation from the same source: "It is difficult to stimulate discussion on this subject since some of us have guilt feelings about it. Parish visitation is a tradition, affected by personalities, times and circumstances. There is no rule of thumb or canonical mandate to control it. It is often not easy, successful, or fruitful--and it can be time consuming. The various demands made on a priest's time in a changing Church leave little of it for a visitation plan. Eventually, its priority is lost and it becomes a less important "must" in the week's work."

In at least two dioceses I have worked, the bishops, who were rather gentle and outgoing men, made "operation doorbell" mandatory. In the one diocese there were several 3x5 cards of different color, for active Catholics, inactive,--and also a card for each non-Catholic family,--if such information could be ^{procured} secured. Here all is pain and

done, the fact remains that about the most practical and quickest way of ~~finding~~ out just who are actually in a parish area, and where, all the "used-to-be" and the "ought-to-be", the lax and the drifting, the fallenaway, etc., the ~~ideal~~ ^{IDEAL} would seem, to my thinking, to try eventually to spend a leisurely ten minutes or so at every household. Even ~~with~~ a brief five-minute visit in a home, with eyes and ears open, will reveal more pertinent information and establish more good rapport than going through a lot of cold statistics and out-of-date census cards. When coming to a new parish, either as assistant or pastor, I have always felt that one did not have hands on things until one knew each and every household in the territory; no matter how hopeless any particular family situation might seem,--such as loss of faith, a bad marriage situation, etc. We cannot influence those we do ~~not~~ not know, or who do not know us! Great numbers of people will not come to us on their own initiative. We must go out to them. Constant ~~census work~~ visiting is the backbone of systematic and effective work in any parish.

TELLING IT AS IT IS: True,--once such a detailed parish census-survey is placed before a pastor's eyes, it may not look too pretty or inspiring,--or encouraging. It may be quite an eye-opener and a shock to a pastor, but will be a realistic glance at "things as they are." To a physician the ravages of any disease may not look very bright or promising either, but his job is always to save and help what can be saved. Certainly, it would seem much the same in our working for souls for the Divine Physician!

FR. A. CHURCH HISTORY OF THE PAST: If we read deeply into Church History, we may too often find situations where the priests got out of touch with the common people and with the lost and strayed, and the "other sheep" entirely. We can read the "fine print" details of Church history ~~right~~ in our own land for examples. I have heard of such expressions as "sacristy clergy" in Europe, or "rectory clergy" in our land. I have even heard one pastor remark: "They know where the parish house is/~~let them~~ come in if they have any business!" This would hardly square with "going after the lost and the strayed into the highways and the byways." It seems that the good old custom of coming to the parish house on their own initiative and registering when moving into a parish, has largely disappeared. No, if they do not come to us, we must go out to find them. I do think that only a few might resent such calls,--once they realize that "we are not after the money!"

As I have travelled through the various parts of the country side either in the U.S. or Canada by train, bus, or car, or through small communities or suburbs, the thought has constantly recurred to me: "If at some time an experienced priest could make a cordial friendly visit in each and every one of these innumerable homes, especially new move-ins, and keep a detailed record of such visits and keep a methodical follow-up,--what might the end-product and eventual results not be through the years,-- with the co-operating grace of God? Truly, there are "highways and byways" right at our doorsteps! We need not go to foreign Mission fields for challenges!

MOBILITY AND TURNOVER OF POPULATION: A census of a number of parishes indicates that as high as one-third of families move each year, especially in city parishes, apartment dwellings and rent houses. "It is therefore extremely important not only that the census be taken annually but that a constant watch be maintained on the flux of families in and out of a parish territory." Furthermore a live and up-to-date census is important due to changes of parish personnel, changes in school grades each year, graduations, children entering new phases of life,--college, marriage, military service and the like. And as to colleges, would it not seem practical that we send in every fall an up-to-date list of students to the chaplain or Newman Club of any non-Catholic college? (It is for these constant changes that the large 8x11 census sheet becomes very practical on account of enough space for details, and greater ease for typing.)

NEW FAMILIES: Some of us may be acquainted with the fine work done by the "Welcome wagon" or similar community projects in promptly calling on and welcoming into the community any new families. How about us in our spiritual role? Prompt registration into a parish seems to be rather the exception nowadays than the rule. At best it is too often indefinitely postponed, and then they may be embarrassed about coming. One cannot escape the thought of how many might have been saved for the Faith,-- for instance lax or indifferent or only nominal Catholics, had some priest paid them a cordial visit soon after their arrival. I do know of too many cases where a friendly call might have done much good and saved the day,--at the very least gotten the children to attend religious instructions; and for encouraging the lax, new in a new community, "to turn over a new leaf." How often through the years have I heard the plaint: "In all our years, not once has a priest been to our house!" One must realize, of

of course, that in a large parish the priests simply cannot do it alone. We need dedicated lay "block watchers" to keep us informed as to new arrivals or move-aways. By the way, many of our separated brethren seem to be right on the job in this matter of contacting new families. Likewise, it would seem wise to visit newly married couples as soon as they get settled.

HOUSE TO HOUSE: It is of course obvious and important on the first time around that one visit every home and apartment, every rented quarters,--yes every shack. One never knows what may be found behind any door for one's concern and zeal. Ethnic names often may not mean much in this day of intermarriages between nationalities. Too often have I passed up a house, feeling that there would not be any point in calling on a name like that,--only to find out later that there lived either an active or fallen-away Catholic, or even a prospective convert! It may be at the very end of some lonely country lane or trail. I could mention a number of such cases. One should keep a record of those not at home, and make it a point to call at another time, say Saturdays or after working hours.

"SALESMEN FOR GOD" Does it not seem at times that we Catholics have been the poorest "salesmen" and "public relations people" in the world? True, it is often a chore, and to some may seem "menial" and "second or third-rate" work to be pounding sidewalks and apartment steps and pushing door bells day after day or year after year! Well,--how about an insurance agent or any other salesman selling to homes, who has to go out constantly after prospects. How far would he get by just sitting in his office, and waiting for prospects to come to him? And how about those "lay missionaries" who are unceasingly doing "house-to-house" work, even to the point of becoming at times annoying and obnoxious? We must admit that eventually they do get results; otherwise they might not stay at it year after year. Just what might be the inner meaning of the Scriptural directive to "go out into the highways and the byways?" Just how did the Faith spread so rapidly over against such tremendous obstacles in the days of the Apostles and in the early Christian centuries, or in our own times in new mission fields? Read for instance some accounts of missionaries working in the un-Catholic areas of the South, in "priestless counties"!

WALK-UPS AND OF THE ESSENCE: It is obvious of course that exact and especially

legible records must be kept up-to-date ^{FOR} every day's findings. Otherwise time and effort will be largely lost with the man who retains the information. To rely on keeping "everything in one's head" is presumption. Few of us have been blessed with "computer minds." We do owe some thoughtful consideration to our possible successors. Without a parish census that is accurate and up-to-date, how can there be good "continuity" with changes of pastors or assistants? Yes, granted that some of us may not like paper work. Who does? There is too much of it in these days of endless "reports", surveys, meetings etc. etc. But I do believe that this census paper work IS important, worth-while and eventually effective. I have known of good pastors who seemed to have something of "computer minds" and had loads of information about families of the parish pretty well in their heads, but eventually died or left, leaving no complete up-to-date census, and--much of the information gathered died with them. Again, it is a matter of Christian consideration and thoughtfulness for our successors and continuity of ministry. Whether a successor will try to capitalize on such information gathered,--well that remains an unknown ^{OR} factor. At least we will have done our part.

"PLAYING WITH" THE CENSUS SHEETS: I find it can become interesting, as one plots constant changes, for Baptisms, 1st Communion, Confirmations, and marriages, changes in family status etc. This shuffling through the census sheets can be a great refresher as one is thus constantly reminded of various matters which should have attention. It might even become just a little bit as interesting as long sessions of solitude! One's "indirect" or "involuntary" memory can become a great asset.

BY "IMPLEMENTATION": Even an exact census, either by priests or lay workers may be worth little more than the paper it is written on, if it is put into some obscure file and interminably postponed or even forgotten or left to a vague and indefinite "Some-one or some time" to implement the same. Constant callbacks and "implementation,"--that can be the real "itty-gritty-sweaty" work, but so necessary ^{of} job. I quote again from the Homiletic Review letters for Fall of 1971: "A regimen of visitations, either by priest or Sisters or lay folk may show a series of frustrations on assigned calls, but with a fresh flock of "supposed-to-be" Catholic newcomers in the parish who needed the priest's attention. The net result will be a greater demand on the priest's ^{SINE} attention ever. Without a follow-up, a visit is sterile."

CONVICTION CRIMINAL, from the same Homiletic Review: "For all these reasons (or
oversees) I find parish visiting largely ineffective. Other methods are becoming
more common and are just as beneficial. (?) The Sunday welcome at the church door is
one. My conclusion is that parish visiting in a changing Church must be updated, with
modern means of communication and ways of participation kept in mind."

WANT TO TOUCH? How many non-Catholics really appreciate an informal friendly visit
and a brief chat (even if just "small talk") as we go around knocking at doors? Often
they will tell one with some pride about their fine convert relatives,--often their
own married children, and even volunteer information about some neighbor who "should be
Catholic" or "once was." I have experienced this more than once. Furthermore,--when
our non-Catholic brethren receive the priest in a cordial and neighborly manner,--
might that not be just a special grace of some kind with the Almighty? In my years
up in this Northland I have experienced several such cases ending in fine conversions!
There might be a special "charisma" to a friendly reception. Let's think it over.
"He that receives you, receives Me!"

WHO SHOULD TAKE THE CENSUS? The best census will be by priests, dedicated trained and
experienced to meeting people. How gain this experience? From mere theory in seminary
texts? We can learn to swim only by trying to swim. We can only learn good census
technique by making mistakes and then profiting from our mistakes. One must realize
of course that the pastor, or even the assistants may just not have the time to do
much of this grass-roots work, as they might wish to do; especially in larger and city
parishes. As next best we must then organize dedicated lay people for this vital job,
the Legion of Mary or such like organizations; maybe a businesslike census committee
like one set up by Fr. Shea in the North St. Paul parish with fine results. We must
delegate "block watchers" to keep us informed about new and moved-out families. It is
inspiring to read the pamphlet "Winning the Churchless Millions" by Rev. John A. O'Brien
about the San Diego diocesan program with lay census workers.

Yet, in the final analysis, is there any substitute for a cordial leisurely informal
visit by the priest? If one should net just one or two converts per year, or one or two
families returned to the practice of their Faith, or just a few precious youngsters en-
rolled in religious instruction,--who shall say that it has not "paid off?" We have

heard so much about lay activity and involvement, and "Catholic action." What better **SUCH** action as "witness" than "Operation doorbell"!

PHILIP: We may find them in every parish and mission. Let's never be disheartened at such. If they can talk themselves out to a good sympathetic listener, (with a saving sense of humor) that already can be a good therapy toward better relations between priests and parishioners. I recall two recent cases of such, where we ended up in a good laugh together. Both households are active ~~parishioners~~ ^{parishioners} now and,--children in a parochial school! One just never knows both sides of a story, or what mistakes in policy, or understanding technique might have been made in the past. I think we will ~~admit~~ ^{admit} that we may have been guilty of such "~~blunders~~" ^{"boogers"} in the past,--due it may be even to misjudgment or even prejudice. The Divine Teacher was at all times a model of patience and understanding. To quote again from the Homiletic Review: "You must cultivate the friendly, make friends of the indifferent, and try to win or at least neutralize the hostile." An apostolic priest will try to spend three afternoons and evenings in each week following up the leads which the census has provided or showed up.

AS TO CALLS, that real nitty-gritty part of census work, I find it a good therapy to do the following: After a frustrating afternoon of visiting lax and non-active Catholics, and when one is apt to feel that "he has had it", how about ending up the day visiting some fine family or two, preferably with lovable kids,--as a shot anew to one's morale? Try it some time! Or, visiting some dear old shoul, maybe a shut-in and ailing but with real faith! Again, excellent therapy. Calls to those not at home must not be omitted. It would seem good procedure, besides visiting more pleasant cases, to mark down on the day's agenda a call only one or two special "hard-core" cases. He can always "recover" by a call or two on more agreeable routine households.

Always we have before us the tender image of the Good Shepherd, leaving the 99 and hunting for the one lost. Again, only Judgment Day will reveal what might have all eventuated from following up even the most unpromising clues. Certain it is that a realistic pastor will at least want to know where his unknown and strayed sheep might be. "Quaerens me sedisti lassus" ("Aunt and weary Thou hast sought me.") (From the old Dies Irae.

A DAILY QUOTA: If one could set himself a quota of visiting, say an average of just

three families per day, it could easily total to a thousand families in a year! Some days of course we just cannot get out into the field. On other days when the spirit moves, one might cover an entire block, but the average could result in three calls per day. There is no exercise like walking,--even when one gets old like the venerable Monsignor in the city parish mentioned in my introduction. He reached a ripe old age of over 90! To an extent one might combine a daily "constitutional" with visiting homes, climbing in or out of a car, then walking around or along the block for the rest. (This three family per day bit does sound a little like the installment buying plan, "just a few cents per day" of the Savings account incentive, "just a little lease cash per day or week.") This yeoman service may seem too prosaic and unglamorous,--even "humdrum",--and entirely too time-consuming. Furthermore it may not be much appreciated by the unsympathetic,--due in part to few spectacular or immediate "results." This down-to-earth type of work may not meet with much acclaim or publicity, and others may get the credit eventually for our spade work. The Divine Teacher mentioned the same to the Apostles that "others may reap where you have sown." Flattering publicity may rather go to the one who writes a book or articles. One must wonder just who will read them and how many might be reached by such writings! The written work surely has its place in the Apostolate, but in these days one must always ask himself: Who eventually reads it??

THE "BRACED-CUT" ALMOST NAUSEATING FEELING: In making constant census calls, who has not experienced it? What? Not again! What's the use or results? "Cur' bono?" and now for a time or two of "preachments." Can one think of a better penitential exercise than "learning to do the things we don't like to do at the time we don't want to do them?" As with instructing a dull or seemingly unreceptive convert,--we may not too seldom find a very special "charisma" resulting from unappetizing census calls,--when and where one least expects!

THE INNER CITY: And what shall one say about the frustrating "inner city" the seemingly homeless situation in an understaffed large city parish? I have known of such parishes where the territory was divided up among the assistants who were then responsible for keeping a live census going, and for looking after the souls in their respective area.

to take care of the old people and shut-ins etc. I have heard edifying accounts of such zealous souls as the "African Visitor Sisters" who years ago specialized in inner city work in the jungles of New York City. I have heard of dedicated lay apostles bound together through the Legion of Mary, doing very effective work in city parishes. In fact, whichever system promises to work out in large city parishes, should obviously be given a good try. In such parishes, priests just can not do it alone. What room and scope for real apostolic Catholic action!

MOVING PARISHIONERS: Would it be asking too much to have a secretary to write names of parishioners who move away, with their new addresses, if we can get them, and send them to the pastor of their new area? We have to send many marriage notices to other parishes, which are very seldom if ever looked at once they are recorded. True, such notices of move-outs again entail extra work, but might bring results if the recipient pastor hunts them up and at least lets them know that the Church is interested. I am sure it would indeed be a shock to find out if we could, how many move to different localities and never get in contact with the priests there! I suspect that many bit-by-bit defections from the Faith have thus taken place among those who were not too strong in their Faith at the start! This is of special importance in these days of such mobility of population. It would be a shock to find out how many of our young people, looking for greener pastures in a large city, drift by the way, living for years in the nooks and crannies of apartments etc., where no one, not even their next door neighbors know that they are supposed to be Catholic. (Or, have they fled the small community, perhaps to be anonymous?) Having spent two years as a boy and almost four years in large cities as a young man, I can remember too many such cases of people becoming entirely alienated from the Church! Again, what a golden opportunity for dedicated and alert Catholic Action of the finest kind, in the way of zealous "black" shepherds!

NO PATH OF ROSES: No, all the above "fine talk" will not always be a path of roses! Who has not experienced the inner reluctance of setting out on an afternoon of parochial visiting, - tempted rather just to loaf, or doing what we like to do best: or just putting off such matters "to another day, warmer or cooler," or to pass the buck to some vague "lay committee" to do the job! Which say people, by the way, may have less spare time at their disposal than we have, and be much more tied up with employment commitments

or family responsibilities. And who has not become somewhat panicky and embarrassed at waiting for an answer to a doorbell, wondering just what kind of reception one might meet, especially with known "hard core" cases, and expecting some kind of ogre to open the door?

And about that draggy "don't feel like it" mood? Surely every salesman has had it and often. However, as with all virtue, learning to do the things we don't want to do, but should be doing, can become a sturdy habit, and good will training in these permissive and lackadaisical days! And who can tell or who can deny that such a self-denying sense of duty and sense of "first things first" might not bring unexpected results, perhaps even with "hopeless cases"? Providence will work in mysterious and unexpected ways if we work and keep "hitting the ball." I am sure that every missionary can recall remarkable results at times when and where least expected.

"INITIAL AND PROFESSIONAL" BELONG TO EVERYONE? How about a politician running for office, he and his campaign workers ringing doorbells, shaking hands and interminably at contacting people of all kinds? Just what does St. Paul mean with being "all things to all men?" And what does LaCordaire mean about "the priest being a member of every family, yet belonging to none?" How about that venerable pioneer Indian missionary Bishop Frederic Baraga amid such colossal odds, or St. Francis Xavier, or St. Charles Borromeo and so many others who have preceded us? "That's not for me?"

LEARNING TO GO BEYOND REALITY AND FINDING OUR FEET ON THE GROUND: "The greatest study of man is man." With the ending of our seminary days, our work and learning actually begins! What can one all learn (and re-learn and unlearn) from the constant visiting of families of all kinds, from their problems, how they have to shift amid many difficulties and worries. How many afflicted and suffering and handicapped and unfortunate one can all find in the daily rounds? I would say that all this could be a great therapy and "balancer" for oneself. How often ^{one} comes home and has to say to himself: "So what in the world am I kicking about?" In so many ways one gets glimpses into the rough and seamy sides of family life. And, what good might all come from just a little word of encouragement or two and sympathy and understanding, even in seemingly hopeless situations? Kind words never die,--and they cost nothing! In this type of apostolate it is often a distinct asset if a priest comes from simple and ordinary background, from

working people, perhaps from a poor and struggling home. How quickly people seem to sense that we are "one of them," not "cream puffs" but one who in younger years may have tasted the trials and tribulations of daily monotonous labor and seen at first hand the worries and problems of one's own family life. There are crosses aplenty in every life,--E even among the more gifted and affluent.

AS TO RESULTS: More likely rather frustrating., so let's put it squarely in the line and realistically: Often as one goes over the census sheets or calls at the end of a day or a week, there just seems not too much to show for. However, who can accurately gauge that over the course of time, or against the background of the mysterious workings of God's grace? Perhaps we can sense more immediately at least the good will and public relations generated. It may be only after a period of years. How often, a long while after, have I gotten favorable remarks from non-Catholics to this effect. No,--with this "operation doorbell" or "shoelather" ^{APPOINTMENT} we can not realistically look for immediate "results." It may take years! Keeping accurate up-to-date records will help much, as also systematic callbacks. One who makes the original contacts might NOT be around to reap the results or fruit. Is it not seldom true that "You have planted another shall reap?"

If, for instance, we only establish a good friendly rapport with the youngsters, how will they be disposed if say in later years they should get "serious" with a Catholic party and will not have to combat the (all-too-frequent) fear or apprehension or complex toward the priest,--or maybe a forbidding looking rectory? What can be more normal than making friends and being genuinely ^{INTERESTED} in lovable youngsters? Generally speaking, it does seem they just have a natural affection for us if we show interest and love and reverence for them. Who can tell what might all eventuate in years to come? So often, in God's good time, "Grace will work if we work." (Gratia supponat naturam.) Sometimes, after admiring their children, I ask non-Catholics whether they are baptized. If not, I try to suggest that they have this done (by their minister) without undue delay. And if they do, who shall say that the visit has not been worthwhile? Obviously, this must of course always be done with discretion and tact.

Frankly, I cannot vouch for too many spectacular or immediate results. Each shepherd will have to conjecture on these and analyze them for himself. Circumstances of place

may alter matters. I shall say more ^{about} this under the heading of "The lax, inactive and fallen-away." However, at the very least, we can hardly think of a better way of becoming better acquainted with each and every parishioner and to get down to earth and reality with "things as they are" than the personal census. Thus we can knock down any over-idealistic wishful thinking.

"SALVIFIC" (CONVERSIONS, RE-CONVERSIONS) We look back with admiration, and even a little envy to the remarkable results of missionaries of old, and even in more recent times, the miracles of grace wrought by ~~them~~ ^{THEM}, for instance by St. John Vianney in a parish "out in the boondocks", which hardly anyone would have wanted. True, many may have been led ~~back~~ into the Church, or back to the Church through excellent writings, especially in the days when men's sensibilities were not so dulled and calloused and exhausted by endless deluges of visual and auditory stimuli of today. But one cannot help but ask: "Who reads even the finest expositions on matters of the Faith today? or reads any of the fine Catholic pamphlets put out? Watch sometime at the pamphlet rack of any church. This is the age of mass communications, slanted news reports, "human engineering" and in-depth advertising and propaganda,--and getting one's theology from the daily paper!(sic)

The point is that in our ordinary grass roots parochial work we can hardly hope too much for any great results or appreciable results in conversions and re-conversions to speak of. We can only hope to keep on plugging along with individuals by person-to-person-contacts. How else can we hope to make contact through all the whirlpools of print and "thought" that deluge people every hour of the day,--and night? Too often all this entirely blunts and dulls the mind and heart to all perception and sense of the supernatural and the transcendent. How can we hope to cope? There does the old directive come from: "Don't just stand there! Do something!" We can only hope patiently to pick up the pieces and to keep on working. If we do that, we can fondly hope that eventually "God will give the increase." It ~~may~~ ^{BE} in ways that we had hardly anticipated. Here our prayer life is of course of prime importance,--but just sitting in our rectories and conveniently "leaving everything to the grace of God" would seem presumptuous.

It's a matter of "Pray and Work,"--working as though all depended on our feeble efforts but knowing full well that in the end God must give the increase." Thus spoke St. Augustine.

As to waves of re-conversions in "Counter-Reformation days," we must remember the circumstances of those times, when the poor and ordinary folk had hardly a chance with religious ignorance and civil turmoil being the order of the day. They hardly sided against the light, so it may have been a comparatively easy matter to win such back to the active practice of their Faith. I faintly recall the work of the "Bonifacius Verein" in Austria after the devastation of World War I, (sparked by the 16 emperorists was it?) These good zealous men went around among the populace of Vienna, establishing neighborhood chapels and trying to win a once Catholic populace back to the practice of their ancient Faith. In our present day we have untold numbers who have lost the Faith through their own negligence and indifference, and the complete unconcern for the religious education of themselves and their children. How can we stem this tide of defections by those once Catholic, often from a thousand year ^{HERITAGE} ancestry of Catholicism? It bears thinking over.

SOME SPECIAL "CHARISMA." When all is said and done, have you ever experienced some special such "charisma" attendant on the "nitty-gritty-sweaty" work we are talking about? For instance, something like trying to instruct a seemingly dull convert on a tired and hot evening? I have, years ago in the Bahamas Missions, with convert classes going the year around, three evenings per week, in the constant humid heat of Spring-summer-early Fall, often tired and dull after an afternoon of parochial visiting. I do believe that the same "charisma" may not seldom accompany an afternoon of scouting in the big ways and the byways. And, speaking of "Charisma", the daily contact with God's common people (of whom He has made so many), can be a great means for "keeping one's feet on the ground." Not seldom one can sort of sense the mystery that surrounds a good marriage and a good home,--and perhaps sense a little more of the point of the Incarnation and the hidden life of Nazareth! Often we can sense something of that mystery in the simple dwellings of working folk,--sometimes in contrast to the rather artificial atmosphere in the homes of the more affluent (and "over-educated.") True the well-to-do also have immortal souls to be saved. It would seem especially important for us to lovingly encourage and try to "pep up" those less fortunate and to help them in every

may we can. I recall so many simple homes, in good times and in bad, built and enlarged and improved ~~rapidly~~ by the patient spare-time handiwork of a versatile and industrious father and a resourceful mother, trying to make do with little. Not a scrap of anything wasted; whether lumber or clothing or food. These common every-day working folk must be the special ones loved by the Divine Father Himself. As priests, we should be completely at home among the humble and the poor. To be snobbish of a degraded "elitist" is definitely NOT our vocation. Judgment Day alone will reveal how many fine vocations came from exactly such humble homes. "Blessed are the poor in spirit." Not seldom we might detect opportunities to help such "proletariat" in some special indirect way, say with access to good used clothing or building materials or used household appliances, spectacles, turning them off to rummage sales, perhaps to clues for jobs for parent or teenagers, extra employment and the like.

People will invariably sense whether we are interested in them or not. For the most part, our parishioners will be made up of the common every-day folk. I think we can all recall many instances where it is often these simpler folk who give best in proportion to limited means. Too often these "better fixed" who seem to have money for everything else are mighty slack in their Church support. Let's always keep close to these "common" people: to help them if we can to "raise their standard of living," as has been done by countless immigrants to our country, who once started with little more than a shoestring." This has been the great American saga, but we as priests, might have done a whole lot more! Just how can we possibly become intimately acquainted with the circumstances and situations surrounding each and every home unless we visit there, and keep eyes and ears open?

FALLING AWAY AND APOSTATERS: About apostates, St. Paul has this to say: ¶ in Heb. VII, 1-4) "It is impossible for them to be renewed again to penance." Sarah words these! At the very least, it would seem to mean that very few ever come back. And those of us who have tried to reclaim and rehabilitate a fallenaway, know only too well that it is a mighty frustrating and discouraging job. How many can we hope to win back? Just one percent? I hope and pray that this estimate be dead wrong. Any comments? There may of course be a host of circumstances,--homes without religion, mixed marriages, early environment etc. However, we must always see people as they are, and try to do

our best: but trying to reclaim those fallen away for a long time--well, we cannot hope for too much. I think you will agree that it is much easier to start afresh with a prospective convert, and thus hope bit by bit to make up for too many defections from the Faith. How much time and effort should one spend on the fallenaway, the apostate and the renegades? The least we can do is try to keep their good will all possible and to let them know that the door to God's house is always open. I once heard an old missionary in the West Indies missions saying to me, a young priest at the time: "Why waste too much time on those fellers the Lord does not want?" This might be a reflection of the words of St. Paul quoted above. The results of patient efforts toward reclaiming those fallen away would indicate that these words are quite realistic. Often, "Faith lost, all is lost!" It may be that we have not the remarkable charisma and heroic prayer-life and ^{practical life} severe penances of St. John Vianney or many other powerful missionaries of the past, but we must keep on trying,-- an praying and offering up vicarious sufferings too. Does this sound old-fashioned and quasi-medieval? Results may take years; perhaps not realized until right up to terminal illness! One can hardly perform a more meritorious prayer or give Confessional Penances to that effect than "for the conversion of sinners and fallenaways." My way of discussion in contrast,--during a dangerous illness while near home, groping toward the Faith of the fathers, John Henry Newman said: "I have never sinned against the light!"

MIND RECLAIMED: Would it not seem a good policy to keep some kind of special card file or alphabetical list of non-Catholic partners to mixed marriages, the sort of "cultivate" them with visits from time to time, and find out whether at any time there be any interest in learning more about the Faith of the Catholic partner, (and we sincerely hope) the Faith of the children. Once more,--so often Grace will work in God's good time, if HE WISE and are on the job. It may take years before the grace of the Light of Faith, that special "nudge" of Grace will work, for the Spirit breathes when and where it will. I feel confident that, with our coOperation, many priest can trace a good convert, the beginning of the process, to friendly visits to such homes. Our friend, the insurance salesman, for instance, or any one else selling to homes in any way, may have to cultivate a prospect for years before any results come therefrom.

And, while on the subject of mixed marriages,--how many non-Catholic partners might be in the Church today, if the Catholic partner would be a model Catholic and lead the way through kindly encouragement and sterling example? real and stirring "witness?" Ah, there's the rub that's most painful! What can we possible say to such Catholic partners to "stir up the fire," toward regular Mass and Sacraments attendance and making their mixed-marriage home a real home of prayer? I can recall cases where even there seem'd to be no apparent interest in the Catholic Faith, a prayerful home did eventually work a miracle of *grace*. What might be our part toward such a happy consummation?

INVALID AND "BAP" MARRIAGES: This growing headache and heartache in the Church! "Living in sin" we might glibly say. Yet, they too have immortal souls to be saved. Would the good Lord write them off the books completely, once and for all! How about Christ's treatment of the "much-married" Samaritan woman at the well? At any rate and again, we can try at least to keep and cultivate their good will, and let them know that the door to God's house is still open, and that they really have not been "kicked out of the Church," as so many have thrown up to me. We may at least keep them on an accurate card file record,--classified into those that could be rectified and those that can not,--at least not for the time being. If in the latter case we can at least try to get the Catholic partner to come to Sunday Mass and to renew a daily prayer life. Like the Cross, the Mass is even for the greatest sinners. If we can keep their good will we shall already have made a point and can keep on hoping for a solution in God's good time. And a big objective,--i. we can succeed in getting a Catholic upbringing for the children, who are the ^{(unfortunate} victims of circumstances. Like any good physician, we always have to try to save what can be saved. Without condoning the wrong, we may also find that in many such cases the parties to such invalid marriages may have been "more sinned against than sinning." One never knows what *grace* might work sometime in the future, or when sickness or misfortune may strike. In spite of the arduous and frustrating time and labor involved, a possibility might even show up of a Pauline or a Petrine "privilege of the ~~Kirk~~ Faith," so let's at least try to keep them on record, and their good will as best we may.

As to validations, this must of course be done with caution and prudence, and not begun seriously until at least the Catholic party shows some real interest, and that

we can be quite sure that the marriage will hold together. This is especially important today, with so many teen-age and "shotgun" marriages that threaten to go on the rocks. So, let's watch and wait and try to gauge the appropriate time and occasion for suggesting a validation.

THE FRATRICIDE OF AN APOSTASY: Yes, these must pain the heart of any Shepherd of Souls. However, I have a theory, that the grace of Faith which these blind unfortunates may have spurned and thrust aside,--that grace of light may be accorded by the Holy Spirit to someone else, at some time, perhaps in ~~max~~ one's own territory,--if we are awake and alert and on the job. The ~~life~~ of the Lord has not been shortened. Again, "Grace works if we work." Sometimes to our surprise such prospects may come to the rectory, interested in instructions; much like an unexpected prospect to the office of an insurance agent. (Don Marquis has called poetry "the unexpected chinking of a few unexpected coins in the shabby pocket of life.")

With our hospital calls it may be a great help if we have on hand in our "problem file" up-to-date cards of those who ought to be or were once Catholic, even if alienated from the Church for a long while. By the way, I have noticed very few cases where father-awards actually denied their Faith on entrance to a hospital, or to a priest, or that "there was a Catholic background in their family."

MODUS OPERANDI: On a door being opened we can come to the point at once. It is best to be always informal: "I'm just doing a little parish census work in the neighborhood to find out who our members are, and correct ~~addresses~~, and also find those who "should or ought to be Catholic." This may not seldom get an amused smile. At the slightest hint to "come in", take it! Always presume that they will invite you in. One just never knows what clues one might run into. With being alert, one's entire lifetime experiences can think of a lot of remarks to put people at ease and establish informal contact,--or to put it this way,--"to get them to relax." Space will allow only the enumeration of a few hints: What for instance would be out of place to wish a housewife with washing on the line, "a happy washday?" Or to comment with evident pleasure about a beautiful day, or the aroma of fresh bread baking, or good coffee brewing, or the appearance of a nice neat little home, or what is especially important, on charming and beautiful children? So often a mother will apologize "for the looks of things" and

when kids are around, we may assure them goodnatureedly: "I visit homes, not museums!" Compliment them, for instance, about nice flowerbeds, or attractive artistic pictures that catch your eye, or do-it-yourself activities or hobbies that you may notice about the house, especially with older retired folk. Or, say a neat flagstone walk or other touches of artistry on the premises, or a charming homesite view, etc. One can draw on so many life experiences and impressions to establish familiar points of contact. Most anything can be utilized for this. Folks will like to talk about things which interest them; and if they want to talk,--don't hurry away! So often one gets valuable clues as to what may be working in the depths of a soul. Are they not all intended to be God's children? There are, of course, innumerable points of contact for putting people at ease. It is related in the life of Cardinal Wiseman that he was always genuinely interested in many and all things of the common people. He would, for instance, in going through some plant or factory, ask many interested questions of the workmen, about their craft, their machines, technique and the like.

If you should enter by a back or a side door, the kitchen of a home is such a homey place to visit and open up. Tell them that you like to be in a kitchen and feel at home there; ~~xxx~~ A cup of coffee shared is such a good "ice-breaker" and if it is the third or fourth cup offered during the course of an afternoon at different homes, make room for it! You'll survive. And what a great asset to be conversant in more than one language; or even just a smattering of some, especially with the elderly from different ethnic groups, which we may still meet today. Many a good "plug" one might also get in for a sane and healthy "ecumenism" of today. It is a good policy to have on hand in the car suitable pamphlets of various kinds for those who seem interested,--(in the hope that someone will read them eventually.) I have a practice of carrying in my pocket a supply of Sacred Heart plaques (5¢ ea.) to leave at each Catholic home with the consoling promises on the back of the plaque, "as a little house blessing to hang up." Obviously, the priest's blessing can be given to the old and shut-ins, and maybe to infants. At times Catholics will ask us to bless the house, so it is a good idea to carry a small ritual along, or at least the form for blessing a home on a card. Quite often too, there will be occasion to give the special blessing to those dear souls, expectant mothers. It will be generally be much welcomed, yes even at times by non*

non-Catholic marriage partners. In this direct visitation of homes, one sometimes gets into problem situations where there are early signs of mental or emotional disturbance, people with weighty problems, where a stitch in time may often save nine. At the very least we can put them in touch with referrals to proper agencies or organizations. To bring religion into your conversation, no special tact is needed. You are a priest and people to whom you talk expect you to talk about religion. In fact, they will be rather surprised if you fail to do so. Consequently, after a few words of greeting, an generalities, get right to the point of your visit. Let us keep in mind that there is no room for a shyness or hesitancy or an inferiority complex in a person whose duty is to spread the word of God and bring salvation to the souls in his charge.

Much of this technique can hardly be learned out of books. We learn to swim only by swimming, from daily experience, ready to admit mistakes and then to profit by one's "boners." Again, think of a salesman, what he may all have to "take on the chin" in ~~not~~ earning his livelihood. With us, the clerical collar and a genial informal "down-to-earth" manner can so often, I would say generally, get a pleasant entrée, for at least a few words of pleasantries, maybe just small talk, and with it often too, valuable bits of information. There may be cases where we might ^{suggest} job opportunities, or by indirect help in providing clothing and shoes for needy and large families, or put special cases in touch with such as the St. Vincent de Paul Society or like organizations. In visitation of any kind it is of course obvious not to ask questions too bluntly, but rather to work them into an informal conversation as prudence and discretion and alertness would dictate. Experience will eventually guide us on what tactics to use. At times we may break into an afternoon coffee party where a Catholic is entertaining non-Catholic friends. A great opportunity! If they could be playing cards, if they seem in the mood, one might suggest doing a few clever card tricks with them. (if you know any.) If after school hours the kids will surely enjoy this! Anything to "break the ice."

At times we may spend a good part of an afternoon and find only a few people at home; or with no evident results of any kind to compensate for the time and energy expended. Does not every salesman experience such frustrating days, "knocking his head against a stone wall",--as one told me once? He however must keep right on going

with the salesman's slogan I once heard: "Making calls is eventually making money."
How about us, working to influence souls?

As to the many fallenaways, those that "used-to-be" or "ought-to-be", we find in our rounds, let us remember that most of them did not get that way just of late,--certainly not since Vatican II,--but very probably a long time before. In most cases it was a slow process of erosion which may have begun a generation or two ago! So, let's not become ^{DISHEARTENED} at the chilling prospect. WE did not make them that way. Rather, it may have been careless and uninterested parents,--defective homes, being swallowed up in large cities, long distances from church, adverse working or economic ^{CONDITIONS} ~~conditions~~ and the like. So, let's keep on plugging at trying to save and rehabilitate what can be saved.

KEEPING DETAILED RECORDS: Many a time I have fumed over those dinky 4x6 census cards or even smaller ones! I think these cards should be at least 5x7, which can be more easily typed. Better yet, and I have found these the best format: Full 8 1/2 x 11 standard sheets of good paper, with ample room for birthdays, school grades, schools attended, First Communion and Confirmation dates, marriages, leaving for college or military service, status of religious education,--in fact just a whole lot of room for pertinent data. If the birth dates are not marked down, nor First Communion and Confirmation dates kept up to date, the census record will soon be out of date and incomplete.

Besides the above standard size 8 1/2 x 11 sheet, it would seem a good idea to have a special 4x6 file on hand under the following headings: "Convert prospects" with details, "Inactive, drifted and fallen away," ^{or} "Joined other churches" ^{to}. One could at least try to visit the latter when sick or in the hospital. Such cards can be easily carried in a pocket wallet on an afternoon of "haunting" or parochial "hedgehopping" on special cases. The ideal would be to visit one such case per day. I do think it is also very handy to have an "area file" on 4x6 cards kept up-to-date according to streets, highways and byways. (A great advantage for your successor.) It would seem wise, not to make any notes while we may be visiting any but good active Catholics, lest they might resent such. Once back in the car we can quickly scribble down necessary details in the hopes of typing same in the evening.

True, all this may present a lot of piddling time-consuming work, does it not? Well, let's imagine ourselves in many lay occupations nowadays, for instance as a detective

with such a "romantic" job as daily working at dossiers and making daily reports. Or an M.D. who has to keep up very exact up-to-date records of his patient contacts. Or anyone in the military! Reports to fill out, paper shuffling without end.--whether one likes it or not! Who are we to complain? Our daily putting in of some time to keep detailed parish records up-to-date is after all a small cry from the interminable

paper work required in so many jobs today,--and if in such occupations it is not done, or just "postponed," one would soon be out of a job. There is one kind of paper work which is "live" and I do believe eventually valuable and not wasted time.

OBJECTIONS, MISSED ELEMENTS AND MISGIVINGS: Do we think we have no time for the above, or that it is "menial" or "second or third rate work" for a priest? In parochial work, what really IS important? Obviously, a good efficient and prudent secretary in a larger parish is of course a great asset. It seems that a lot of organizations and activities and endless, often feckless meetings and "workshops" are too often not implemented. Theory is all very fine, but that alone is still not getting down to "grass roots" contacts. We all know that the very ones who should be hearing our "Sunday instructions" are generally NOT in church, or only seldom.

CONTINUITY OF MINISTRY: Many of us realize and have experienced that with changes of pastors or assistants, that "continuity" may be often impaired. That is where active lay committees such as an advisory board and the like can really prove their worth. That an asset and convenience to a new priest on arriving in a parish to find an accurate, up-to-date census on hand, and a map of the parish territory with names of parishioners marked at their places of residence! In three places I happened to succeed a certain fine assistant, (who was also a draftsman.) He had made an excellent map of the entire parish with names of parishioners in neat fine print. So also it should be another asset to have an area census as mentioned before on 4x6 cards, arranged according to streets of blocks in the city and roads in rural territory, with house and route and box and fire numbers. Short symbols on these cards for Invalid Carriages, Lax, Inactive and the like obviously would be very helpful. Such welcome data however, will not substitute for a new priest making a personal call when time allows, to each household to get acquainted, and to resume the good work by making necessary corrections and adding pertinent data to the census sheets.

na: "PAROCHIAL MISSIONS, "RENEWALS", "REVIVALS" What has happened ^{to} the veritable and time-
tried old institution of Parochial Missions which ~~seem~~ to bring such excellent results
in times past? We read about them from way back in the period of the "Counter-reforma-
tion" in combatting the overwhelming heresies and religious ignorance of the day. How
much good did this institution accomplish to stir up and revive the faith among ethnic
~~groups~~ and pioneer groups, scattered all over this new land? Was all this also been re-
legated to the past as "out-of-date" and "irrelevant"? Has a vague, much over-touted
so-called "renewal" taken its place? Personally I do NOT think so. The facts are all
to claim! This in spite of some critics in the past who have called such mission renew-
als, ^{merely} "ivory tower straw fires."

In the first place, say that one should be fortunate enough to engage one or two
such able "missionaries" to conduct a parochial mission. How can one ever hope to con-
tact those who may desperately need it most, the drifting or fallen way, the less, the
"ought-to-be's and used-to-be's" we have mentioned before. Unless we have an accurate
up-to-date and detailed census of the entire territory it is obvious that we shall
simply be more or less at sea and in the dark. Without such invaluable data, much of
the potential benefit of a mission will be lost. There was a time when friends, neigh-
bors or relatives did have the courage and heroic charity of bringing in a prudent man-
ner to the mission exercises and sermons those who should have been Catholic, (and others
interested too.) It seems that there was a time when even the lax and "on the fringe"
Catholics somehow sensed that a Mission was something very special, an extraordinary, --
maybe a final call of Grace which might not be neglected with impunity. Is that the
case today? Have persons such dedicated men like Billy Graham stolen our thunder? In
this age of indifference and over-stimulated senses, how much effect for a parochial
Mission can we expect from newspaper publicity?

At the very least, we can give detailed lists (if we have them) of mission "hot spots"
to such dedicated groups as the Legion of Mary or the like. Without an accurate, up-
to-date census this would hardly ^{be} possible. Otherwise, the mission sermons will be
largely for those who need them least, maybe for some "99 who need not be saved." I sus-
pose it might be asking too much for old-time missionaries, who might still be willing

to visit personally special and hard-core cases. Miracles of grace have resulted and abounded from such. I could vouch for some myself. I fondly recall Fr. Celestine Parsner (of happy memory) of St. John's Abbey, who during his years at parochial missions, was indefatigable at hunting up "lost sheep." I recall instances of folks in their declining years, who still recalled how at one time or another in their past lives they had been genuinely renewed and changed for the better from the salutary effects of "mission sermons." Was it perhaps something of the "fire and brimstone" kind, or just a stirring exposition of the eternal verities? Who knows? The point is this,--that at such a time of special graces it is of the essence that we know each and every immortal soul in our area would ought to be or once was Catholic; and also,-- interested non-Catholics.

"IDENTITY CRISIS:" There has been so much talk in these troubled and confused days about too many priests having an "identity crisis." Well,-- after all, just to what have we been called, and trained and ordained, and commissioned? I believe it was St. Augustine who said: "If at any time you feel that you have not been called, make yourself called!" ("fac te vocatum!) If the Church would ~~lose~~ once lose its "identity" as a divinely commissioned mission-minded Church, anywhere, then we would indeed be on shifting sands. The entire panorama of Church history would show that even to a cursory reader! Likewise the periodic revivals of the Faith through dynamic and self-sacrificing preaching! I often wonder, just how much is actually being accomplished or gained from writing fancy and flatulent articles in the comfort of a padded office chair, or by fancy "specializing" or travelling far and wide to some "workshops", "Institutes" and ~~xxx~~ what have you? How much of all this fine theory is actually "implemented?" Our Lord the Divine Teacher was constantly about His Father's business, preaching the Kingdom wherever and whenever there was opportunity; not only in the synagogues for the Temple Court as a travelling rabbi, but at the Samaritan well, at night with Nicodemus, in the houses of Pharisees, at home with Martha and Mary,--anywhere and everywhere the Divine Teacher.

The point I am trying to make is this: I have known of several priests facing an "identity crisis",--maybe "going to seed" in some stolid all-Catholic community, or tied down to monotonous office jobs and "administration." Suddenly, by reason of transfer or assignment by a prudent and far-seeing Superior, they were sent to "where more of the action was." I have noticed that once they got down to "grass roots" by way of

day-to-day parochial visiting and keeping the necessary records and making call-backs in the highways and byways, it became like a "second Spring" in their priestly lives. They became enthusiastic and interested in the challenge, feeling much younger and "fulfilled." Let's hope that before long they forgot all about an "identity crisis." It would be worth trying, would it not? One thing is sure,--one's good and heroic intentions, forgetful of self, to engage in down-to-earth nitty-gritty real mission work, can hardly go wrong.

"FREELY HAVE YOU RECEIVED. FREELY GIVE!" Years ago one of our homiletic professors called attention to some words of St. Jerome: (Words to this effect:) "The priest is to be like a cow grazing daily on the greener pastures of the Word of God, and then converting that into nourishing food for the simple." Have we a right to our higher education,--perhaps at someone else's expense,--and then maybe just to "sit on a degree or two" without adapting this knowledge of God,--or any other learning--unto those who have not had the opportunities for any such "higher education?" I mean especially the common everyday folk, earning their living as the "proletariat." St. Paul tells us to do this "in season and out of season." St. Paul was, after all, one of the most brilliant scholars of his day, well versed in Jewish Scripture and lore, in Greek and Latin and Hebrew. Truly a "vessel of election" which ^{role} he "played to the hilt." In his 14 Epistles, how hard he tries to convey and to bring down to the level of his hearers the sublime ineffable Truths of the Word of God, of the "divine teacher, of the "Paschal Mystery." All the while he wrote, (even when in prison,) he was the great parochial visitor and travelling missionary. He made it his life's mission to explain the good News to all the poor and ignorant. So did ^{the} the Apostles, and an army of zealous missionaries ever since. Let us remember those heroic ones right in our own land, many the products of the finest schools of philosophy and theology in Europe, going to foreign pagan tribes to work among the aborigines and then later among the uneducated millions of immigrants. Yes, to do all this took real down-to-earth grass roots humility and forgetfulness of self and constant Sacrifice!

All of this may of course be quite obvious,--and just a little different for any youthful and sanguine ambitions toward "status" in teaching advanced disciples or glamorous appearing "office jobs", or considering oneself "too elite", too "blue-ribbon"

or too "enlightened" to be an ordinary "workhorse of God," laboring away to bring the Good news to the poor and ignorant,--to all who need it,--per direct contact. Furthermore, is there not some medium of danger in too much "higher echelon" studies? As Abbot Delatte has put it: "studying God and never learning to know Him?" Not seldom we may find manifestations of God in His simplest and humblest creatures, God can and does use the humblest means and situations and persons to reveal occasional quick subtle glances of Himself. Take for instance, intimate glances at some good Christian family life. So again, even for an "elite" professorial class, regular contact with the simple every-day common folk should be a good "balance wheel" toward's "keeping one's feet on the ground",--and thoroughly practical and orthodox. So let us read the lives of some of our great missionaries and pastors right in our own time and our own land.

"HYPERNATOS AND "PART-TIME PRIESTHOOD:" One would think that we are trained and ordained for higher things than to be priest-athletic directors, priest-bookkeepers, priest-construction men, priest-administrators, or what have you? Archbishop Sheen has said: "For God's sake,-- try not to be administrators, but apostles!" True, to be versatile and conversant with many things, to have absorbing avocations and hobbies can all be a tremendous asset to our state of life, but making such avocations a ruling passion to the neglect or detriment of Apostolic work,--no! No matter into what un-priestly work or occupation obedience of circumstances may have placed us, would it not seem to be an ideal "balancer" if every one in such a situation could often put in some time, say a few times a week at some grass-roots Apostolate? I recall some saintly religious Superiors, who in spite of the burdens and endless detail of their office, were always interested and ready to take a turn at services or hearing Confessions of parishioners and to keep personal contact with "the people." I remember of some busy pastoral-minded bishops who still could find time to take a hand at parochial work whenever possible. I believe that the great St. Charles Borromeo is a brilliant example of this. In that way one can often see and realize at the grass-roots level just how the other half of the world is living. Theory is all very fine in its place and scope, but direct contact with our people may balance, (and even disprove) or at least mitigate some of our pet and unrealistic theories. I do think that it has been

A very distinct advantage for priests of religious and/or teaching communities to go out to assist on week-ends or to substitute ~~it~~ for vacationers. As one such wonderful deceased confreys, and others, have said: "I come back tired out, but feeling again like a priest!"

PERIODIC DECLINE AND RESURGENCE OF THE CHURCH, as related to the Missionary Spirit:

As I see it, we don't have to read much Church history to detect a definite relation between a vigorous spiritual life in the Church, contrasted with too often a decline and deplorable conditions, AND zealous sturdy missionary attempts, beginning right from the grass-roots, and from there growing like the leaven in the Gospels. A case in point might be France in the 18th and 19th centuries and part of the 20th. Often it looked as though the Church was doomed. "Grosse l'infame!" ~~Voltaire~~ ~~frapped~~. Too often it ~~seem~~^{seem}ed too many of the leaders were unworthy and certainly most short-sighted! And still, by a mysterious grace of God, in those trying times France for instance surprisingly produced a whole army of missionaries, for both at home and for foreign fields abroad! As soon as such heroic self forgetful work prospered, things soon became ~~in~~ⁱⁿ the providence of God. The same could be said for Germany and Holland and elsewhere. One might also mention Ireland during centuries of oppression and persecution, or even our own United States. But, we have early models of such eras right from the "impossible" times of the Apostles and the early Church.

The point is simply this: When the missionary spirit lags,--and this may mean a daily self-sacrificing spirit to get to know our sheep and to really work among them,--when that spiritually aggressive initiative lags and becomes effete, Faith will soon also lag and become weak and the divine mission of the Church will suffer badly. All the vast panorama of Church history tells us this only too poignantly! We have been founded by Christ as an Apostolic Mission Church! The labors of Apostles and missionaries and preachers of the past can be our examples today. Despite the many setbacks in the history of the Church, the hand of the Lord has not been shortened. However, we are called to be His instruments of grace. Again, "Grace will eventually work if we work."
CHRIST'S CONSTANT SELF-IDENTIFICATION WITH THE LEVY: If we lose the common every-day folk, the working-people, "the proletariat", the Church will indeed be in a bad way. I am sure we all know well the prophecy of Isaiah quoted by Jesus, about His solemn com-

commission "to preach the Gospel to the poor." It surely included the poor in spirit, the poorly educated. Too often those less educated have proven to be the bone and sinew of a nation. In France and Germany, for instance, during eras of sophisticated "enlightenment" and "Kulturkampf", at such times who wrecked the bark of Peter? And where was the Faith preserved and revived better than among the peasantry, the humble craftsmen and the simple common folk in general? Again, if we, as more intellectual, lose the common people in these ^{times} ~~times~~, we shall be indeed "finished." Christ has solemnly indicated that the Father would reveal to the poor and the "little ones" of the Kingdom, which realization would be withheld from the proud and self-opinionated,--and these persons "super-educated" beyond their mental and intellectual stance. Can it be that we can learn at times more real practical down-to-earth "theology" from simple folk who live their Faith and take it seriously, than we can gather from certain "learned" theologians who seem to try to have a new answer for everything about the hidden mysteries of the Kingdom? Too many of these elitists seem to have caused entirely too much confusion and doubt and loss of faith in the Church today. So, our chief concern would seem to be the simple every-day folk we have in all our parishes and missions. We can not know them and their situations and concerns unless we become acquainted well with them and VISIT them regularly and "cultivate" them.

LEAVE YOUR RECTORY: From a quotation of Pius XII to the pastors of Rome in 1946:

"Concerned over the conditions of Christian life in Rome, we exhort you again that, as pastors of souls, you do not restrict your zeal to those who already take part in the life of the Church, but go in search, with no less zeal, of the wanderers who live far from her. These are, as you know, exposed to grave dangers but not irretrievably lost. Many, perhaps most, can still be won to and brought back to the right path. Everything depends on getting in touch with them. What they look for in the priest is unselfishness and a sense of justice. Neither of one or the other should be lacking in you, beloved sons, who every morning touch them in the heart itself of the Redeemer. Make therefore, the meeting with those who have left the Church, the living-together with the weary and the oppressed, the predominant purpose of your thoughts, the secret and, as it were, the soul of your priestly and apostolic endeavor."

(The above quotation from "The Apostolic Parish", a splendid work by James J. Savage. The under-scoring above are ours.)

Note the sentences and phrases above from the Holy Father's words ... "but not irretrievably lost." "Everything depends on getting in touch with them." ... "The living together with the weary and the oppressed, the predominant purpose of your thoughts."

The words quoted above remind one of an impressive "flashback" from the Italian movie of the 60's, entitled "The Secret Conclave." This was a scene of Pius X at that time simply Giuseppe Barto, just a pastor (which he always wanted to be) visiting the poor and afflicted and even the antagonistic and bitter in his territory. In our day he has become Saint Pius X!

REFERENCES: I would strongly recommend reading James J. Navagh's excellent book, "The Apostolic Pardon" (D.D. Kennedy & Co. New York) 1957, with a foreword by Most Rev. John F. O'Hara, Bishop of Buffalo.

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Opening of Act I of "Bethlehem"

As the curtain rises on the scene (Audience chamber in the palace) three slaves, Gallus, Mero, and Zeno may be singing a comic song, or shaking dice as a little rest from their work.

SLAVES: A trey! A duece! ~~xxxx~~ Snake eyes! Pay me! (or like expressions. The game ends and they seat themselves on the throne platform.

GALLUS: Well Mero, hwo did you amuse yourself after your last encounter with the Master's wine?

MERO: (slightly tipsy) I was treated in the most vile manner. Friends, think of it! Just because I emptied a flask of wine, to my Master's health, if you please, I was cast into a foul dungeion full of empty casks! Think of it! Not a breath of spirits in them! Maccenas shall pay for this insult. I shall get even! (All laugh)

GALLUS: Ho Ho Ho! Reminds me of that song Zeno there broght down from Germany. Sing it for us Zeno, will you!

Mero: Thash right! Hic! Sing it! No we'll all sing it, eh what? Come on!

MERO AND GALLUS: Sure! Let's all sing it. (Each tries to sound the tune to begin. After one or two futile attempts they may launch into the following:

"Im tiefen Keller sitz Ich
Auf ein grosses Fass voll Reben!
La la la la la la lalla!
Und trinke trinke trink---- (They break off suddenly and react foolishly as Claudius and Arno enter)

CLAUDIUS: Here you, what's the meaning of this idleness and tomfoolery!

Mero: Well now, noble Claudius, tomorrow is the feast of Fools you know, ~~and~~ when the slaves act as masters. We were just rehearsing for the sport.

ARNO: Hold your fool's tongue, slave! To work or the lash shall bring you to your senses. Zeno! Are the decorations carried out according to our orders? Ten sesterces each if they meet the approval of Augustus. (Applause) If not, ten lashes each!

ZENO: All is done Master, but---

CLAUDIUS: Be ~~f~~off with you! Noble Augustus will be here in a short while and all must be in readiness.

(As they don't move fast enough, Arno threatens the one who scoots off as though expecting a kick.)

ARNO: Bah! A Roman soldier, overseeing slaves etc.----

ACT I

Scene 1: An audience chamber in the imperial palace of Caesar Augustus at Rome.

ARNO: Bah! A Roman soldier, overseeing slaves of the palace like a common Greek freedman! By Jupiter, Claudius, this life at Court oppresses me more each day!

CLAUDIUS: And yet, the people consider us in the class to be envied.

ARNO: Yes, I know: (*imitated*)

CLAUDIUS: We are, unfortunately, the sons of influential fathers. That accounts for this advancement to our rank in the palace.

ARNO: Yes, and what a rank! (*bitter*)

CLAUDIUS: Especially considering the ambitions we both had, and still have,--now more than ever.

ARNO: How I longed to go with the legions to the battlefield. Into the hills of Spain, the swamps of Illyria, the forests of Germany, anywhere for all I care. That's where I belong. I was born a soldier, and by Hercules, this soft life in Rome will yet kill in me all energy and ambitions. (*Sings*)

CLAUDIUS: Exactly! I am of the very same mind. I too object to wasting my young life here on the Palatine in useless--doing nothing when I could really be serving the empire with the legions, winning new glory! Arno, should ~~Im~~ ever get there, I shall not rest until you receive an appointment too.

ARNO: They seem to know full well at the court where I belong. Time and again have I made my wishes known to Maccenas, that fawning scheming shadow of Caesar! But you know how he hated my father. Well, this hatred he ~~is~~ is taking out on me!

CLAUDIUS: I believe that.

ARNO: Our gracious Caesar would listen today to my petition. The reason he does not, in precisely at this toady in whom he confides and whose advice he generally follows. (*Starts to sing*)

CLAUDIUS: Very true! How well I know it!

ARNO: Here we have the marvellous distinction of decorating the gardens and halls of the palace to honor the conqueror of Spain!--To honor the conqueror! But especially to honor the emperor / who is suddenly looking for new glories. (*laughs*)
consequently

CLAUDIUS: Hush! Don't give away to your feelings like that! It's very dangerous around here you know!

ARNO: O, I am not angry with Caesar. After all, he is a noble character and tries to reign with tact and prudence. It's the thought of Maccenas that makes my blood boil. Why will he constantly refuse to send me, and other brave young Romans, to the battlefronts so we can win new glory for the Roman eagles! He fears I suppose that someone else besides himself might-----

CLAUDIUS: Sh! Arno, not so loud! Listen!----

ARNO: (low sound) Claudius, let me tell you,--we may yet live to see the day when these German barbarians from the North will defeat Varus, destroy our legions and even overrun our great Empire.

CLAUDIUS: O come now, you are too pessimistic. Let us wait!

ARNO: Yes, wait, wait!--until the storm breaks, I suppose. What else can the Rome of today expect, rotten at the core as it is? I am a true Roman, Claudius, but may this empire go to rock and ruin, if it cannot boast of better things than we see about us every day in this corrupt atmosphere?

CLAUDIUS: Sh! Arno, I say!---

ARNO: To Hell with all her vice and crime, with all her riches / unjustly piled up through robbery and innocent blood! To Hell for all I care with her false gods and their two-faced worshipers!---

CLAUDIUS: ARNO, Arno, do be more cautious-----

ARNO: I must get this off my mind, come what may! I've kept all these rebellious feelings / so long pent up; I must have an outlet.--- (pleading) Claudius, in whom can I confide if not in you? But I know, I can trust you,--for I feel you feel the same way--am I right?

CLAUDIUS: (laughs with amusement) Exactly! It is a great comfort to know that I have one good friend who is of the same mind with me. And I want to add this. For a long time I too have had some strong presentiment, some strange feeling that bloody ruin must some day come for Rome. Tell me, how else can it all end?

ARNO: Then / you too believe in all seriousness that Rome shall one day come to ruin and - - -

CLAUDIUS: In all seriousness yes,--our Rome / Rome the immortal! ! Degeneracy and immorality are the destructive causes that are swiftly undermining it. But Arno, can you think of nothing that might prevent such impending collapse? Now with me, there is a feeling that there must be something--something better than all this stuff we see about us, something that can bring real peace and happiness, for which ~~xxxxx~~ I think, every intelligent being longs.

ARNO: I don't know what could that be?

CLAUDIUS: Could it be the gods whom you sent to Hell a while ago? (laughs) When I was a boy I did believe in the gods of Rome. But no more! The revelations of manhood have torn that faith from my heart. When I became acquainted with the nothingness and the childish

nonsense of those gods and the intrigues of their priests---

ARNO: You men to say? - - -

CLAUDIUS: Yes, I mean to say that I am through with them. But where turn? What shall be a substitute? Where find some internal peace and hope, some small share of comfort for which the human heart longs? What gives our existence its value. Why are we here on earth? Where are we going? What comes after death? Will there not be some compensation for the ills and injustices of life? I have almost come to the conclusion that after one has become filled up with all pleasures possible, the simplest solution is--suicide.

ARNO: By Pluto, I too consider that the simplest solution! But have you thought of the philosophers. Perhaps they have some answer.

CLAUDIUS: Oh, those long winded fellows. They failed to show us any sort of true light, that we long to see, something to give us some certainly, to give some meaning to life! There is something--indefinable lacking. Oh, how shall I make myself clear? Everywhere there is confusion, and this will last until that certain undefineable something shall come to clear matters up. What could it possibly be?

ARNO: (slow) Yes, what could it be? I too feel there should be something like that / in the plan of things.

SETTING:...(ISAIAH-CHANT OR-MELODY)-

CLAUDIUS: Arno, some presentiment within me tells me that there is something better in store for the world. Where have we heard it? From ~~the~~ these Jews over whom we had charge some years ago? I feel there must be something that will at least sustain a hope of immortality, something that can bring some happiness, some peace and quiet. But what could it be? How, and where to find it? Arno, this feeling that it does exist I would follow almost against my will. I would live for it and be somewhere willing to give all for it!

ARNO: Hah! And, I suppose in the end find---nothing!

CLAUDIUS: Yes, perhaps, find nothing!

ARNO: Therefore we must continue to live as we are?

CLAUDIUS: Until we find it. But let's rather say: Until something or someone appears that will come up to our expectations.

ARNO: For example!

CLAUDIUS: Example! I am at a loss for an example! Only of this do I feel sure: It will not come at the present time, nor will this corrupt empire bring it, nor will it come through Caesar or the gods! I have an idea that all these must first be swept away to make way for new ideas to replace the old.

ARNO: (slowly) Say! That does sound like the folklore of those Jews we knew. (playfully) But perhaps / you have had dreams about all this?

CLAUDIUS: By Jupiter--Yes! I did have dream not long ago! I thought I was standing on the banks of amighty river. Beyond it I saw a beautiful land, in the East--out of which this indefinable something was to come. (SETTING OF ISAIAS CHANT)

ARNO: (a little irony or sarcasm) And what did this / something/ look like?

CLAUDIUS: It was a person. From his external appearance he did not seem to be the dangerous rival to anyone's throne that he was in reality and for this reason Caesar tolerated him. And yet he was PRINCE, A leader, teacher,--and he was poor!

ARNO: Poor! A poor prince?

CLAUDIUS: True! In the beginning there were but few who adopted his new ideas, but in my dream I saw his triumphant march through all lands of the earth, sowing the seeds of everlasting TRUTH!

ARNO: A very beautiful dream indeed! But / just a dream!

CLAUDIUS: But a dream that gave me for a time at least some tast of happiness. I felt that I would gladly be the first follower of such a prince of Truth and Peace!

ARNO: Well, that sounds all very pretty, but the sad fact remains that there are scarcely any prospects for such a leader at this time, especially since you say that he is to come from the East. I have no faith in the East. But / let us dismiss the subject. Caesar is on his way hither.

FANFARE: (Flourish of trumpets and fanfare, approaching from distance)

SHOUTS FROM CROWD: Hail Caesar! Hail Augustus! (trumpet blast: Sound of many steps) Hail the conqueror! Hail mighty Emperor! Hail Caesar!

AUGUSTUS: Our recent victories in Sp^{ain} fill us with ^{much} pleasure. They bring us a step nearer to the goal of our ambition: that Rome shall be the ruler of the whole world. What think you Maecenas?

MAECENAS: A goal, your Excellency that you shall certainly reach within the years of your glorious reign.

AUGUSTUS: Have Lucius and his army been assured of our imperial recognition?

MAECENAS: He has, Excellency.

AUGUSTUS: The only concern yet remaining then comes from those German barbarians. By Mars, we must strengthen those troops on the Rhine, at once.

MAECENAS: Your command shall be carried out at once.

AUGUSTUS. We have another command. For some time we have thought of finding out more accurately the full extent of our empire.

MAECENAS: Your wish is law, noble Caesar.

AUGUSTUS: At present the empire is in a great stage of development and progress. We consider this the most opportune time to take a complete census.

Therefore we send out a decree that the whole Empire shall go at once to be enrolled, everyone to his own city.

MAECENAS: My Lord, your ^{speech} command shall be carried out with the utmost despatch. It is a ~~capital~~ idea and the results will show the vastness of your glorious reign.

AUGUSTUS: It is our wish that competent men from Rome shall be appointed to all parts of the empire to number the people. By the way, who rules in Palestine?

MAECENAS: Herod is in charge there and Quirinus is governor of Syria.

AUGUSTUS: Yes,--Herod!

MAECENAS: --the Edomite prince who during our war with the Parthians so cleverly turned Judea over to Rome.

AUGUSTUS: And we despise him! Send him strict instructions regarding the enrollment. It must be carried out with special accuracy in Palestine. Think you he may need our assistance?

MAECENAS: I think not, your Majesty. There are sounds of murmurings from Judea, yet the enrollment will meet with little or no difficulty. It just occurs to me that the centurion Allibard is present to report on conditions in Palestine.

AUGUSTUS: Let the centurion report.

VOICE: Allibard! The centurion Allibard! (Steps)

ALLIBARD: HAIL CAESAR the immortal!

AUGUSTUS: You have just come from Palestine?

ALLIBARD: Yes, noble Lord.

AUGUSTUS: What reports from Herod? What about the Jewish people? Do they murmur or are they content with our rule?

ALLIBARD: There is no dissatisfaction with their rule, for thou dost rule with mildness and wisdom. Many there are who acknowledge this with grateful hearts. However---

AUGUSTUS: Not all are satisfied. We know the truth. The persistent rumor comes to us that some rival ruler shall soon appear in that country. At least that is the confirmed opinion of the Jews. Who gave this report?

MAECENAS: I, noble Caesar. It comes from Quirinus in Syria. He places little faith in it and gives it but little attention. Merely a wild dream of the Jews, I would say.

AUGUSTUS: We are convinced of that. Let this rival appear. We are amused with the childish fantasies of this people.

MAECENAS: Your words, O Caesar, are proof of your great wisdom.

AUGUSTUS: Is Lydias Sapiens present?

LYDIAS SAPIENS: At your service, mighty emperor.

AUGUSTUS: You have spent considerable time in Palestine. You are acquainted not only with the habits and customs of the land but you have also made special study of their history and religion. You have more exact information about this wild folklore in reference to a new king of the Jews ~~that~~ ^{who} is to free them from our yoke?

LYDIAS: Yes, noble Caesar. This is their firm belief in a coming Redeemer. I found their ancient traditions a most interesting study.

AUGUSTUS: And this so-called Redeemer?

LYDIAS: Is expected to come by the whole nation. They call him MESSIAH. Equipped with immense power, he is to free the people of Israel from their slavery and elevate them to the greatest happiness. Prophets who arose among them in various centuries actually agree even as to the time when this great unknown liberator shall come.

AUGUSTUS: Interesting indeed! And the time?

LYDIAS: Is supposed to be the present. When we consider our victories and triumphs all over the world, the absurdity of the idea becomes apparent, for a stronger ruler to bring the world peace and happiness cannot be imagined than you, O Caesar!

AUGUSTUS: Who are those prophets and what do they foretell!

LYDIAS: Daniel is the name of one. He lived 600 years ago. According to his computation, the present time answers to the fulfillment of the prophecy. Prior to Daniel about 700 years ago lived a certain Isaiah. In clear and distinct terms he refers to this Messiah on page after page of prophecy. At the same time lived one Micah who spoke of his coming and even mentioned the name of the village of his birth. I could mention others---

AUGUSTUS: Enough! We shall permit the promised one to come undisturbed. We place so little faith in him that we demand no action be taken in any way to molest him. However our curiosity is aroused. The study of their folklore should give us a better insight into the character of this unruly nation! Therefore we command that a competent man be dispatched to the land of Palestine to gather what new information he can.

MAECENAS: That is characteristic of your great wisdom and foresight, noble Caesar.

AUGUSTUS: WE CANNOT ENTRUST THIS MISSION TO YOU, Lydias, on account of your age, although you would be the most fit to carry out the order.

LYDIAS: I am at your command.

AUGUSTUS: No, ^{find} some younger man must receive this commission. Maecenas, we have great pleasure and satisfaction at the decorations in the palace and halls.

AUGUSTUS: Are you satisfied, Claudius?

CLAUDIUS: Nay, gracious lord.

AUGUSTUS: Your proposals meet with but scant approval, Maecenas.

MAECENAS: (spitefully) It is a well known fact that those most favored reject the advice of wiser heads.

AUGUSTUS: Be that as it may, a favor it shall be. He shall choose for himself. Therefore Tribune?

CLAUDIUS: You will make me happy, Gerene Highness, if you yourself shall assign my task. I shall be pleased with your choice.

AUGUSTUS: Tribune, you do take my fancy. We have a most important commission, a sign of our special favor and trust. You shall go to Palestine, to take the place of Lydias Sapiens and gather more information concerning Jewish history and folklore.

CLAUDIUS: My deepest thanks!---

MAECENAS: Wise prince, your choice could not have fallen on a worthier man. The young tribune stands foremost in the empire in wisdom and righteousness.

AUGUSTUS: You, Sir Claudius, shall go into conference with Lydias Sapiens and Centurion Allibard and learn the nature and purpose of your new mission. Set out as soon as possible.

CLAUDIUS: Thanks, worthy sire.

AUGUSTUS: And acquaint the governor ^{of Palestine} with our command in reference to the enrollment that is to be taken up at once in all his provinces.

MAECENAS: Mighty Emperor, your wishes shall be carried out with the greatest dispatch. ^{Exit}

CLAUDIUS: Hail Caesar and immortal! Arno, to these be Honor and Thanks.

ALLIBARD: Hail, Caesar Augustus!

OTHER VOICES: Hail Caesar! Hail Caesar Augustus!

(Flourish trumpets and fanfare, which fade into distance. Sounds of stirring and footsteps.

SCENE 2: (In front of blue curtain)

NARRATOR: Scene the Second. An ante-chamber in Caesar's palace where Claudius and Arno are conversing with Allibard the centurion:

CLAUDIUS: So you really came from Palestine?

ALLIBARD: ~~xxx~~ I come from the division of Denius. Are you acquainted there?

*Ready
to project*

*Exit
Arno
Curtain*

*Flourish, one
Set from scene
Work light*

Scene

CLAUDIUS: I have never seen the land, except to hear and read about it, and--see it in a dream. But to me it seems so beautiful and hopeful.-----

ALLIBARD: Then curb your enthusiasm, friend. The reality might prove a great disappointment.

ARNO: There, Claudius, haven't I told you repeatedly / not to place too much confidence in a dream.

CLAUDIUS: O, do not destroy the beautiful picture I have of this land. Let me cling to it for the present least.

Allibard: And the people, those fickle Jews! 'Tis true they are quiet now,--but I do not trust them. Openly they express their hatred for Herod. They are looking for a new ruler. They firmly believe that in the near future a new ruler will appear, a new king of the Jews. They sigh and long for a promised leader, whom they call Messiah.

CLAUDIUS: Messiah? Arno, where did we hear that before?

ALLIBARD: This Messiah shall be a Savior, a Deliverer, who shall come to free Israel from its slavery and humiliation. He is to lead the nation to new dignity, new happiness and new glory.

ARNO: Just like your dream, Claudius, your very dream!

CLAUDIUS: A promised Messiah!

ALLIBARD: And strange to say, their Seers of Centuries ago actually agree in their prophecies as to the coming of this Messiah. He is to be the bearer of new ideas and is to bring salvation to all mankind, according to prophecy.

CLAUDIUS: When shall he come?

ALLIBARD: That I do not know. The Jews themselves do not know; but this they maintain steadfastly, that he will come, and that in the near future.

CLAUDIUS: A Messiah!--the great unknown, a world ruler, the bearer of new ideas, of truth, justice, light, certainty, hope, as--Arno, how strangely all this coincides with my dream. A FRINGE OF PEACE:

ARNO: O come, leave those dreams, Claudius! Rejoice with me that I am at last going to the wars / where I most want to be!

CLAUDIUS: You know that I rejoice with you.

ARNO: And to think that I can now go in spite of Maecenas' opposition and trickery, gives me double satisfaction!

CLAUDIUS: Hush! I believe he's coming here!

MAECENAS: Tribune Claudius, prepare yourself at once to depart for Palestine!

CLAUDIUS: Many thanks noble sir. Your command makes me glad!

MAECENAS: It would seem so. And you, friend Arno, who can always play the role of a stubborn boy better than that of a brave soldier, you had better give up all thought of going to Germany and---

ARNO: (flies into a passion) But the emperor has given me his word. I shall go and speak to him/ at once----

MAECENAS: Silence! You are not going---

ARNO: I shall go to the emperor at once and ask him---

MAECENAS: Young man, you dare to cross my plans? Another word and it's the dungeon for you. Please understand that you are to leave at once and that before that it will be quite impossible to see the emperor.

ARNO: Nevertheless, I shall----

CLAUDIUS: Arno, Arno, be reasonable please. Let me speak for you. Permit me---

MAECENAS: I shall permit nothing. With all your stubbornness you are not going to Germany but shall leave at once, also for Palestine!

Handwritten note: I shall permit nothing

ARNO: What! To Palestine?

CLAUDIUS: Yes, Arno, to Palestine; Calm yourself! Come with me--- to Palestine, the land of my dreams and my hope!

Handwritten notes: (Musical Setting); Toward; Narrator; For seven hundred years the words of of Isaias the Prophet have comforted the people with the glorious promise of the coming Redeemer;

NARRATOR: For seven hundred years the words of of Isaias the Prophet have comforted the people with the glorious promise of the coming Redeemer:

Handwritten notes: [Redeemer] [Isaias] [the words] [of of] [Isaias] [the Prophet] [have] [comforted] [the] [people] [with] [the] [glorious] [promise] [of] [the] [coming] [Redeemer];

Handwritten notes: [Handwritten] [ACT II] [Handwritten]

SCENE: 1 (Either interior or exterior) In front of cyclorama. The inn of Bethaniel in Bethlehem of Judea. Bethaniel and Senoch his friends are discussing the old prophecies; Some old on the table.

SENOCH: Ah, Bethaniel we shall never live to see that day.

BETHANIEL: And I still insist that we may according to the Sacred Writings. The time cannot be far off.

Senoch: let us not be deceived. How could this possibly be the time for the Redeemer to come when we, the chosen people languish under the Roman yoke? How can the Promised One at this time hope to acquire power to found his kingdom and to free Israel?

BETHANIAL: Ah Senoch, you still cling to the idea that he shall come as a prince that has need of earthly power. Here Isaias plainly calls him the PRINCE OF PEACE. I believe that he shall free his people through the power of the spirit and of God's own truth!

SENOCH: My friend, that I cannot understand. A prince without earthly power is simply an impossibility. Our Messiah to come must be a mighty ruler who is prepared to withstand the whole world, and especially Rome.

BETHANIAL: But, you forget the spiritual need! The spiritual need today is greater than it has ever been at any other time. The Messiah is to lead us out of the bondage of darkness and sin rather than from bondage of earthly power. Don't you understand?

SENOCH: It does sound reasonable. Here is something else difficult to understand, that our own insignificant little village of Bethlehem should be the birthplace of our prince.

BETHANIEL: (with warmth) True! "And thou Bethlehem Ephrata, art a little one among the thousands of Juda---

Senoch:-----out of thee shall come forth unto me, ^{He} that is to be the ruler in Israel!

BETHANIEL: The prophecy of Mjchaeas to our forefathers, and in the fullness of time He will come, No time has ever needed a heavenly sent Saviour more than the present.

Senoch: You mean---

BETHANIEL: Look out into the world. When were virtue and morality at a lower ebb than at present? Was there ever greater indifference toward God's revealed truths than now when the chosen people languish in slavery and shame?

SENOCH: Yes, that's true!

BETHANIEL: Vice and immorality not only run rampant among those who hold us in bondage, but have spread even over the people of Israel.

SENOCH: Yet, there are exceptions. There are still many who trust in revelation of the Scriptures and remain steadfast in hope for the coming Messiah. We may consider ourselves blessed to belong to that class.

BETHANIEL: O Senoch, something within me assures me that the Messiah will come and that in the near future. (with warmth) And to think of our village of Bethlehem, not the least among the villages of Juda, plainly chosen by Heaven to harbor the Savior!

SENOCH: To harbor the Saviour!

BETHANIEL: But Senoch, we must to work. This enrollment has much burdened us all.

SENOCH: There is no one with whom I love to speak of these things more than with you. Your words fill my soul with sweet and comforting thoughts. But you were speaking about the enrollment.

BETHANIEL: What do you think of this odious enrollment.

SENOCH: Just this; that intoxicated with power, Augustus forces also this burdensome and distasteful enrollment upon the people. Out of the most distant lands people of all classes must make difficult journeys to the places of their birth.

BETHANIEL: Yes, I know full well. Look out there into the streets!
(Sound of crowd)

SENOCH: Weak women and old men, the sick and decrepit are arriving daily and cannot find lodging. A constant stream of humanity is pouring through the gates of the city. All the inns are filled to overflowing. The same in private homes and still they come. Friend Bethaniel, is this not a gross injustice and hardship. Surely the enrollment could have been simplified.

BETHANIEL: By all means!

SENOCH: Quirinus, the governor of Syria first began this enrollment. It is said that he is acting of his own authority.

BETHANIEL: No, I do not think so. The command was really issued by Caesar Augustus. I overheard that two Romans who have taken lodging with me discuss the matter.

SENOCH: True, your distinguished Roman guests. Tell me, how do they conduct themselves? I presume they are proud and haughty like all Romans.

BETHANIEL: No, to my surprise I must admit they are modest and really polite!

SENOCH: A pleasing exception indeed! Rome does not send us many like that.

BETHANIEL: Indeed not!

SENOCH: I hear they are here on account of the enrollment.

BETHANIEL: I do not think so. It seems to me they are here to study our nation. The one named Claudius shows a great interest in our history and religion, and the Scriptures.

SENOCH: He does?

BETHANIEL: And what seems most peculiar is that he makes constant and diligent inquiries into the prophecies concerning the Messiah.

SENOCH: Ah, be on your guard!

BETHANIEL: You are suspicious?

SENOCH: I am suspicious. Have a care Bethaniel! Caesar has sent him to spy on us. Their mission here may be to find out the time when and the place where the Expected Prince is to come and when he appears, to dispatch the news at once to Rome.

BETHANIEL: I cannot agree with you. Really, both these men seem to show little interest in the Emperor and less in the gods of Rome.

SENOCH: All deception!

BETHANIEL: The prophecies and revelations of Holy Scripture have filled the heart and mind of Claudius to such an extent that he appears rather a believing Jew than a pagan.

SENOCH: So you really think him sincere?

BETHANIEL: Yes, I do. I really think he believes in the God of Abraham Isaac and Jacob. He thirsts for knowledge and nothing gives him greater pleasure than to exchange opinions with me on religion. Believe me, Senoch, he is a man of excellent character, and exceptional virtue. And I am convinced that he despises the pagan world with its false gods.

SENOCH: I marvel at your words, Bethaniel. I am right anxious to meet these two Romans. Would it be possible for me to take part in your discussions?

BETHANIEL: I believe it can be arranged. They will probably remain here for some time. If you wish you may meet them this very day.

SENOCH: No tomorrow would be better. I am short of men for the night watches with the flocks. Elcher is the only one at home. Mareh and the ~~others~~ have gone out to the fields. Farewell until tomorrow. Your words always comfort me.

*1 Mon.
9 p.m.*

BETHANIEL: Till tomorrow then. The God of our Fathers keep you!
(both exit)

Clara

Senoch

Handwritten notes

ACT II --- Scene 2:

Scene 2 of Act II

~~A lone in Bethiel's Inn~~ near Bethaniel's Inn:

CLAUDIUS: Now tell me Arno, do you not experience a touch of new happiness since you have come in contact with the simple faith of this people?

ARNO: Well, at any rate, that certainly may be said of you.

CLAUDIUS: And also of you; now do not deny it! I know you too well. We both are seeking something better than the disgusting gods,--and goddesses, of Rome. We seek some light, some hope in our darkness and uncertainty of soul.

ARNO: (Jumps) Darnkness!! By Jupiter, I believe that this infernal darnkness could best be dispelled on the battlefield. And except for Maecenas!---that fawning hypocrite!----

CLAUDIUS: Come Arno, have you ever thought that perhaps some unknown unseen force,--call it Fate if you like--may have guided you hither to Palestine, the land of my dream? This separation from Rome has left you with too heavy a heart!

ARNO: Nay, I laugh at it! And I laugh at Caesar who has not enough power to carry out his commands. Let this great unknown come! Let the Messiah the Poor Prince appear, and I shall be the first to lay my sword at his feet!

CLAUDIUS: Well said! But then, will he have need of the sword? As far as I can gather from the Scriptures, he will not conquer the world by power of the sword but by the power of his words, and his,--supernatural parson.----

ARNO: Supernatural? What do you mean? / You represent this Messiah as a god?

CLAUDIUS: So it would seem; according to the Scriptures and the fast belief of these Jews He shall be the Son of God!

ARNO: I do not understand. How could that be?

CLAUDIUS: ---the Son of God, but a god infinitely above any gods of Rome! They call him the Saviour, the Redeemer of the world. They look forward to his coming with much longing and anxiety and hope the He will come in the fullness of time.

ARNO: ~~The~~ fullness of time! When? Where? Impressive words to be sure! But still a mystery to me!

CLAUDIUS: All signs and prophecies agree in pointing this village of Bethlehem!

ARNO: And yet, I can not understand.

CLAUDIUS: Recall the prophecy of Michaeas which we discussed the other evening: "And thou Bethlehem Ephrata art a little one among the thousands of Juda; out of thee shall he come forth unto me that is to be the ruler in Israel."

ARNO: But that's all so strange, Claudius, so--how shall I say it? So fantastic. And yet, --well at any rate, let him come, this Messiah, and if he brings with him new hope and new ideas of happiness, I shall believe in him and become his disciple, and then, for all I care, may our Rome perish from the face of the earth.

CLAUDIUS: Hush! I hear Bethaniel.

ARNO: No, it is Assar his son.

ASSAR: Father, hear how they have treated me again. O pardon Sirs!

CLAUDIUS: Did someone dare molest you?

ASSAR: Me? So Sir!

ARNO: If so, take me along. By Jupiter, I long to try my sword a little.

CLAUDIUS: Calm yourself Arno. Come hither boy! You are not afraid?

ASSAR: Nay, I know you are not bad men like the other Romans,---and Herod. That's why my father loves you. I hear the people speak only good things about you.

ARNO: (amused) Oh, do they Boy?

ASSAR: But tell me please, what are you doing in our country? Why are you here if it is not to oppress us?

CLAUDIUS: O we are here to study the customs and habits of the land.

ASSAR: Not then to count the people?

CLAUDIUS: No, why do you ask?

ASSAR: Because the shepherds ~~fixx~~ in the field want to know. They asked me yesterday and this morning again, and because I did not know they chased me home to find out. If I don't know tomorrow, they will chase me home again.

CLAUDIUS: So that's it. You like to be with the flocks?

ASSAR: O yes, I do!

CLAUDIUS: Don't be sad that they sent you home. It will be a chilly night.

ASSAR: ~~We~~ don't mind that. We have a tent out there and build a big fire. Then all the shepherds sit around the fire and then they tell such beautiful stories,---about the Messiah that is to come.

CLAUDIUS: The Messiah?

ASSAR: Yes sir! My father told you all about it didn't he?

CLAUDIUS: And what all do the shepherds say?

ASSAR: Oh, always the same. That he will come and erect his throne here in Bethlehem, and free us from the yoke of these old--
(stops suddenly)

ARNO: (pat on back) Romans! Say it lad. The Romans deserve it and I hope someone will come to free your nation.

ASSAR: You do? You are so different,---and kind!

CLAUDIUS: (Slowly) My boy, you say "to erect his throne." That is the wrong impression. Your holy books seem to indicate that this prince will ~~xxxxx~~ not come with earthly power, but---

ASSAR: Don't you believe it! He must come as a rich and powerful prince. He will have a big army of soldiers and horsemen. This army he will lead in triumph through the world and make every nation subject to our nation. ^{only a rich and powerful prince can do} Only a rich and powerful prince can do such a thing. Here comes my father.

BETHANIEL: (enters) Assar, how enthusiastic!

CLAUDIUS: He is just telling us how the shepherds represent the Messiah.

BETHANIEL: Ah, that is the imagination of the younger class. They cannot grasp the idea of his spiritual power and mission.

ARNO: I have the same difficulty.

BETHANIEL: Such ideas are the propogands of the Pharisees and Sadducees. They live to satisfy their passions and evil inclinations and they can only think of the Messiah as aliberator from the earthly yoke,--- but we await him as a Redeemer from the spiritual bondage. But Assar, I thought you were with the flocks.

ASSAR: That's why I was complaining father. They could spare one (crying) and do they sent me home again.

BETHANIEL: Did not Senoch's son volunteer to come home?

ASSAR: No one volunteers. All wish to remain with the flocks these nights. You can hear them say such interesting things about the coming Redeemer, and tell such beautiful stories, and I may not be there. I want to be with them. Especially tonight I wanted to stay so very much, but they sent me home.

ARNO: This an injustice, Bethaniel. Let the boy go back to the field!

BETHANIEL: I can solve the difficulty, sir. Neighbor Senoch was here and wants his boy home tonight. You may go out and tell his and take his place.

ASSAR: (jubilant) Thanks father. I'll get Manreb home and then I can spend the night with the shepherds! Good night!

CLAUDIUS: What a joy ~~knack~~ that brings to his little heart! See how happy he is to go back to the flocks, and hear more about the Messiah?

Bethaniel: The whole nation is happy in its expectation of the Promised One. So you will also be whenever the great event comes to pass, and I do believe it will be soon. Can I do anything for you?

CLAUDIUS: We would ~~like~~ like to take a ride into the hills. Centurion Allibard has my mule and has not returned yet.

ARNO: And it is getting late. Would you allow us to have of your animals for a short ride?

CLAUDIUS: Just for an hour?

BETHANIEL: Friends, I am not accustomed to be asked for favors by Herodians or Romans. They command. But I know you are not like them and I am glad to be of any service. Come, I will take you to the stables.

ARNO: No, no, you are an old man and must not go. Ismael will be there to help us.

CLAUDIUS: Many thanks, friend Bethaniel! Till evening then. (both exit)

BETHANIEL: Now strangely different these two are from other Romans. I really love these men. May he in whom we hope, also come for them. May he make their young lives happy, happier than they now seem to be.

BETHANIEL: What crowds of pilgrims! And still they come, looking for shelter. What an injustice! They have good cause to complain. And yet, who knows? Has the all-seeing Lord God who directs

the Universe also directed the hand of Caesar Augustus in this matter for a definite purpose? Praised be the all-knowing God Who reigns above the stars from whence He shall end Him Who is the Expected of Nations. Oh, praised and blessed be He who cometh in the name of the Lord, (weeps) (Tableau: sits, head on folded arms on table).

1771
1772

JOSEPH: (Joseph, & Mary enter) God keep you, brother! I am Joseph of Nazareth. I come to beg lodging for the night. For me and Mary, my spouse.

BETHANIEL: Gladly would I give it brother, but forgive me, I have been obliged to refuse many!

JOSEPH: (sadly) Another disappointment! O Lord, whither direct my weary steps?

BETHANIEL: Go to my friends O chub at the northern gate of the town. Surely, there should still be place there.

JOSEPH: Many thanks for your kindness.

BETHANIEL: You look tired. Without a doubt you have come a far way.

JOSEPH: I come from Nazareth.

BETHANIEL: That is a great distance!

JOSEPH: It is, and I am not accustomed to travel. My calling does not take me away from home much. I am a carpenter. I have journeyed hither to Bethlehem with MARY, my spouse for the Enrollment. We are of the tribe of David. But I must go, so that we may still find some kind of lodging. God keep you and many thanks for your counsel.

Call: "Hill..."
Armed: "Step..."
Marched

BETHANIEL: God keep you. (Pause) How gladly would I have sheltered them. What noble bearing, and honest features! He looked so tired. And the young woman, her face,---I should not have sent them away. Good God of Israel, forgive me! Guide them to some shelter! (exits)

OFF STAGE: Childrens-Chorus, Second Stanza of ("Lo, how a Rose")

See: Anna Bellare w. 1st Act Copy
SCENE 3

NARRATOR: Blue-bustard, A lane in Bethlehem.

SOUND of trotting mules, etc.

GLAUDIUS: These crowds! Arno, see that tired looking couple over there by the roadside. Their beast of burden is exhausted it seems.

ARNO: Oh, just some more poor travellers here for the enrollment.

GLAUDIUS: But look, that woman, her face! Let us stop.

ARNO: Come Claudius, do not be foolish. Why bother about a poor lowly Hebrew couple.

CLAUDIUS: All the same, Arno, let us stop. Good evening stranger!
You are lost or in distress?

JOSEPH: Thank you noble sir. We have come for the enrollment. Our ~~xxx~~
beast is much spent from the journey and we must stop to rest.
We come from Nazareth.

CLAUDIUS: From Nazareth? You must be well-nigh exhausted. Here,
do take my mule to carry the lady for the rest of your journey.
You may return it if you wish any time to Bethaniel's inn up
at the end of this lane.

JOSEPH: Thank you kind sir, but is really not necessary any more.
We are almost the end of the journey. After a brief ~~halt~~ we
shall be quite there. You are too kind. May God bless you
~~xxx~~ and keep you! *Exit*

ARNO: Come come, Claudius, we must be going!
(SOUND OF TROTTERING) Claudius, why let a poor Nazarene couple
interfere with our jaunt. You are actually beginning to act
queer.

CLAUDIUS: Those heavenly eyes, lighting up a face such as I never
before have seen, so sweet, impressive! Purity, freshness,
motherly pity,--how shall I say it! Ah Arno, at times life
can be sweet, with faint hints of something better,---somewhere!

ARNO: (interrupt) Yes, yes, you ever vivid imagination ^{is} running away
with you again. Come let us be going. *Exit*

CLAUDIUS: But why should the face of a poor Jewish woman make me
feel so strangely happy,--and hopeful? Arno, the way she
looked at me when she thanked me. I felt so insignificant,
and what shall I say,--so unworthy!

~~NOISE~~

ARNO: Well, at any rate, here we are at the inn and Bethaniel is
already waiting to take the beasts.

BETHANIEL: Ah, I see you ended your trip rather early.

ARNO: (Irony & amused) And our good friend Claudius offers your
fine mule to a poor woman and her husband from Nazareth!

BETHANIEL: A noble act! What did you say,--from Nazareth? A Joseph
of Nazareth stopped here a short while ago and asked for
shelter for himself and spouse. Yes, both made an exceptional
impression on me, especially the woman.

CLAUDIUS: The very ones! You say they were here and---

BETHANIEL: Like many others, I had to refuse them.

CLAUDIUS: Refused them! Bethaniel, they came from a long distance!
If they cannot find lodging, she will have to spend the night
under the open sky!

ARNO: Surely, they will find some friendly roof. Let's dismiss the subject, and get some supper.

CLAUDIUS: Gladly would I give my quarters for them.

ARNO: Claudius, have you completely lost your sense of dignity?

CLAUDIUS: I care not! I am going after them. Bethaniel, where might I find them now?

BETHANIEL: A useless quest sir. It is growing dark and all the city is crowded. *(Exit)*

ARNO: That's right! It is too late today at any rate. Come let's our evening meal. Tomorrow your mind will be clearer again!

INGERSBODEN: "O Little Town of Bethlehem"
"To Whom is Born Emmanuel"

CLAUDIUS: And they must probably spend a chilly night out in the open, with perhaps little of any evening repast! How can I eat, or sleep! That face, that look! That strange spell!

SHEPHERDS SING stanzas from Advent ~~shades~~ with gestures.

ACT III

Clack curtain over cyclorama--- night

NARRATOR: The third Act: It is night on the open fields near Bethlehem. A group of shepherds is sitting around a fire as they watch their flocks. A short distance away their comrades have gone to rest for the night. Closer to the fire we see Assar, Zorestes, a venerable old man, Simon an Amien. The boy Assar is speaking:

ASSAR: Zorestes, speak to us again of the prophecies, won't you?

ZORESTES: I know nothing new, my boy. I have often related these things to you.

ASSAR: Not often enough! Last night you spoke of the prophecy of Michaelas where he speaks of our own little Bethlehem. How could our Bethlehem possibly be the home of the Messiah!

ZORESTES: Why not?

ASSAR: How can a prince come out of here? There is not even a royal family left in Bethlehem.

ZORESTES: No, there is no royal family left in Bethlehem at present, but the Messiah is called the Son of David and David, according to the Holy Book, is of the house of Bethlehem.

ASSAR: Well, at any rate, I believe as many others do; namely, that if he wishes to free our nation he must come as a rich and mighty prince. Such a one out of poor Bethlehem? How can that be?

ZORESTES: I still maintain that he need not be a mighty prince in the sense of earthly power. Many of the descendants of Juda live in humble circumstances and nevertheless they are of royal ~~ix~~ lineage.

ASSAR: Yes, that is true.

ZORESTES: He may wish to come as the Prophecies do seem to indicate,-- as a poor prince to accomplish the work of Redemption by spiritual and supernatural power, from Heaven. For SUCH a Redeemer we sigh, Him Whom Isaias calls: "Wonderful, Counselor, God the Mighty, Father of the World to come, the Prince of Peace.

SIMON: "And thou Bethlehem Ephrata, art the little one among the thousands of Juda: Out of thee shall He come forth unto me that is to be Ruler in Israel."

ZORESTES: ^{And} "And his going forth is from the beginning, from the days of Eternity." Therefore he must be like unto God, and needs not royal power.

ASSAR: Going forth---from the days---of eternity!

SIMON: And if the prophecy of Daniel is true, only seventy years shall ~~elapse~~ ^{pass} from the restoration of Jerusalem to the time of his coming.

ASSAR: Then this joyous time should be very near indeed!

AWIAN: ^{Na} So it seems.

ASSAR: Oh, to think that might come true! To think of the Messiah coming down from the Heavens itself,---from the days of Eternity! That he is finally to dwell amongst us---Emmanuel! Oh Zorestes, it is such a joy just to think of it.

ZORESTES: Rain down ye clouds the Just One. Send Him down ye heavens from on high. May they promise O Lord, be fulfilled and may Thy old and faithful servant yet live to see this day of grace!"

ANOTHER stanza of Advent Chant: "O Be Comforted" - Soprano *18. 1. 16*

ZORESTES: What Manreb, you here? It is close to midnight! Is anything wrong at home?

Manreb: No! No! Brr! This fire feels good. Well, now I can be with the flocks too.

ZORESTES: You probably wish to relieve Assar, as he relieved you. Well, that will not be so easy.

MANREB: Then I shall remain also. I don't want to stay home. I'm restless at home.

ZORESTES: What news from the village? Assar told us that it is filled to overflowing with strangers. Many have to camp in the open.

MANREB: Every place in the village is taken.

ZORESTES: The poor people have a perfect right to complain about the command of Caesar.

(~~SOUND of footsteps stirring~~)

ASSAR: Well ~~well~~, Manreb! I shall not go back to town.

MANREB: No fear Assar. I could not rest at home and had to come back here.

ASSAR: Didn't your father need you?

MANREB: Only until late at night. Besides, I did a good ^{deed} work.

SIMON: What was that?

MANREB: I gave my bed to a poor tired stranger. Many can find no lodging tonight.

ZORESTES: That ~~was~~ was noble, Manreb.

MANREB: Just think; even many women are among those who cannot find lodging. When I think of such added injustice to our nation, it makes my blood boil!

ZORESTES: The time of Redemption should not be far off. Where could we speak about the Messiah better than out here in this beautiful stillness of night, under God's friendly stars.

MANREB: That's just why I wanted to come back. Here I can forget all that injustice of the emperor and his soldiers sent to oppress us!

ASSAR: All of them but the two Romans who are staying at my father's inn.

ZORESTES: We heard of them.

AMIAN: Tell us about them, Assar.

ASSAR: Believe me, they are not like the other Roman Gentiles. They act more like Jews.

AMIAN: You really mean it?

ASSAR: Truly? They are better acquainted with our religion than with their own. And would you believe it? They are as interested in the coming of the Messiah as we are!

MANREB: They are splendid fellows. One them, Claudius--

ASSAR: Oh, I like him best.

MANREB: ---while riding out in the town this evening he actually offered his mule to a poor tired woman from Nazareth.

AMIAN: Surely most noble on the part of a Roman.

MANREB: And when he and Arno returned to your father's inn, they heard that the woman and her husband asked for shelter and had to be refused---

SIMON: What then?

MANREB: ---this Roman felt very unhappy. Think of it! He wanted to set out at once and offer then his own room!

ASSAR: That seems like Claudius!

ZORESTES: May our good God reward him for his kindness, and show him the true light ~~some~~ day! But it must be near midnight. Assar, you watch one hour while we take a little rest.

~~XX~~

ASSAR: I shall watch the rest of the night if you wish. I can't sleep anyhow.

(SOUND OF STIRRING)

MANREB: Let me share the watch with you, Assar. *Sp... 1/4*

ASSAR: ~~Exp...~~ If you like. But it is not necessary.

MANREB: I want to stay awake with you. It will only be for an hour.

ASSAR: I am so glad you are here Manreb, so we can talk some more about what Zorestes has been telling us. Tell me Manreb don't you think the same about the Messiah that I do? Zorestes holds that he will come poor and helpless, without any earthly power.

MANREB: That is one way the prophecies are interpreted.

P 11

ASSAR: But it cannot be, Manreb! He who is to deliver us from our misery and oppression, must he not be stronger than any prince the world has ever seen? Must he not be rich and powerful if he is to accomplish what God has promised? ~~Must he not be like~~ God Himself, strong and mighty? How often have we heard that prophecy~~xxx~~ of Daniel: "I beheld therefore in the vision of the night, and lo, one like the son of man came with the clouds of heaven and he came even to the Ancient of days; and they presented him before him. And he gave him power, and glory and a kingdom; and all peoples tribes and tongues shall serve him; his power is an everlasting power that shall not be taken away; and his kingdom that shall not be destroyed."

Just

MANREB: You may picture him thus in your mind, but I---(Yawns)

ASSAR: Not only I. There are many who think the same, just wait, you'll see! But Manreb, you are nodding. Lie down and sleep. you are tired. Come!

MANREB: (sleepily) What I? O n! I want to watch with you. Go on with your story. I love to hear you!

ASSAR: I was not telling a story. I was trying to tell you how the Messiah would not come into the world poor and powerless. Once I had a beautiful dream Manreb. It was so sweet, so wonderful---shall I tell it to you?

OLD!

MANREB: (drowsily) Yes, yes, tell it to me! *(Dies down)*

John...

ASSAR: I dreamed that at midnight the gates of our village suddenly sprang open and in the stillness of night a noble figure in shining armor, on a fiery steed, rode into the village, followed by a host of angels, bearing fiery swords. All the people fell on their knees before him and hailed him as their king and deliverer. Think of it Manreb, their king and deliverer; for it was he, the Messiah, the Anointed, the Expected Saviour of the world.

Car...

ASSAR: O Manreb! (drowsily) Don't you hear,--something-now? Don't you hear? (He falls asleep) (cyclorama is quietly pulled aside in darkness and brilliant burst of all spotlights thrown on angel chorus on raised stage.)

Angels...

"GLORY CHORUS"

ANGEL: "Fear not; for behold I bring you good tidings of great joy, that shall be to all the people; For this day is born to you a Saviour who is Christ the Lord, in the city of David. And this shall be a sign to you. You shall find the Infant wrapped in swaddling clothes, and laid in a manger."

PART II of Glory Chorus.

ZORESTES: A messenger, from Heaven!

AMIAN: Is it a dream?

ASSAR: No dream! It is real! An angel from Heaven! Haven't you heard? This day is born to you a Saviour in the City of David! Come, let us hurry!

AMIAN: (loudly) Look! Over there! Over Bethlehem! A star!

ALL: A star! A flaming star! Let us go! Let us go at once.

ANOTHER: And see this thing that has come to pass---

ANOTHER: Which the Lord has made known to us!

ALL: To Bethlehem! To Bethlehem!

"Angels we have heard on High!"

(ALMOST march time Exit)

INTERLUDE: Shepherds etc. with torches coming together in front of curtain.

Step 1: 1. 1. 1.

Step 2: 1. 1. 1.

Step 3: 1. 1. 1. Start of experiment

Step 4: 1. 1. 1. (at point of interest)

Step 5: 1. 1. 1. (at point of interest)

Step 6: 1. 1. 1. (at point of interest)

Step 7: 1. 1. 1. (at point of interest)

Set Middle on front of feet by and and and | Control

Spot 1
Spot 2
22 Dec 2
St...
...

ACT III Scene II

NARRATOR: As the shepherds hurry joyously into the night over to Bethlehem, we return to the inn of Bethaniel, where Claudius and Arno are excitedly talking together:

IN FRONT of blue curtain: Spot on players.

CLAUDIUS: Arno! Arno! What do you suppose ~~was~~ happened?

BETHANIEL: Friends, what has happened?

CLAUDIUS: Did you not see that brilliant flood of lights that filled our room just now?

BETHANIEL: Brilliant flood of light? You must have been dreaming.

ARNO: By Jupiter, it was no dream, Bethaniel! It ~~saw~~ real! We both saw it. We were awake exchanging thoughts, when---

CLAUDIUS: Suddenly a brilliant flood of light, wonderful, as though all the heavens were opened and poured out myriads of stars onto the earth. Bethaniel, it was not a dream! It was real!

BETHANIEL: The bustle and noise woke me---

CLAUDIUS: There was mighty rustling and singing,--^{*out there*}sounds of thousands of voices, indescribably beautiful! Bethaniel, how can I describe it?

ARNO: Look! Over there! That star!

CLAUDIUS: Come, we set out at once for the fields over there from from where we heard, and saw!

ALL: By all means, at once!
(SOUND Of bustle and retreating footsteps)

~~TRANSITION MUSIC;~~

~~TRUMPETS;~~

~~SHOFING;~~

SENOCH: Manreb, Assar, you here on the road, this time of night?

ASSAR: We saw him! Tye Saviour of the world!

MANREB: The Messiah! We saw him! An Infant from Heaven!

ASSAR: This night was born to us the Saviour, So said an angel from heaven!

BETHANIEL: The Saviour?

ALL: The Saviour? What are you saying?

BETHANIEL: Come Assar, awaken from your ~~trance~~, speak sensibly!

MANREB: No ~~trance~~, Bethaniel. We saw the Divins Infant and have adored it,--with the other shepherds.

ALL: Speak, speak! Tell us more!

ASSAR: Didn't you see the brilliant flood of light at midnight that flooded over all the fields here?

BETHANIEL AND REST: A brilliant flood of light?

MANREB: Did you not hear the voices of ^{who said} innumerable angels, singing from the high heavens? ~~Go~~ believe us! The Saviour has come this very night. He has come down from heaven as a poor child into a stable out in the field. Come and see! An angel from heaven told us.

BETHANIEL: Speak son, who told you all this?

ASSAR: ^{Who said} I ~~am~~ telling you, an angel from heaven, and we saw him and all the ~~xxx~~ other angels. He told all the shepherds: "Fear not, for behold, I bring you good tidings of great joy, that shall be to all the people. For this day is born to you a Saviour who is Christ the Lord, in the city of David! He said so!"

BETHANIEL: Messengers of Heaven!

CLAUDIUS: The Saviour! Arno, the Saviour!---

ASSAR: And then the angel said that we would find the child in a stable out there in the field.

SENOCH: ~~The~~ divine Infant?

BETHANIEL: In a stable!

ASSAR: Poor and helpless, just as you said he might come, Father! And then the air was filled with millions of angels singing; "Glory to God in the highest and on earth peace to men of good will." And then we hurried over to where the angel told us, and we found everything just as the angel told us!

MANREB: --the Infant wrapped in swaddling clothes and laid in a manger!

ASSAR: And then with great joy, the shepherds all believed and fell down on their knees, and adored the Infant.

BETHANIEL: I cannot understand!

SENOCH: You say the Saviour, the Messiah, the Expected of Nations, born out there, in the fields?

MANREB: True, true! Come quickly and you shall see too!

ASSAR: Come, you will find all just as we told you and as the angel told us!

CLAUDIUS: Come, we must hurry at once. Is it true? Can it be true? Come, let us hurry to see the Infant!

^{What Whom} ARNO: Look at all those shepherds hurrying this way. How excited they are! And what singing!

"ANGELS WE HAVE HEARD ON HIGH" Stanzas 2 & 3

Interim ... 5' ...
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Mon 7:30
Tue 8:10

THE TALENTED MR. RAY

A Radio Drama of the Mystery, in three acts
Adapted from an old play.

by

WALTER C. BRIDGES

ACT I:

*Claudius - the idealist
Arno - the realist, but*

Our play opens in

RK
NARRATOR: ~~Scene 1:~~ Audience chamber in the imperial palace of Caesar Augustus at Rome, where we find two young tribunes ~~at the~~ ^{at the court,} imperial court, Claudius and Arno, close friends, ^{super-}vising the festal decorations at the palace: Arno is speaking:

ARNO: Bah! A Roman soldier, overseeing slaves of the palace like a common Greek freedman! By Jupiter, Claudius, this life at ~~Caesar's~~ court oppresses me more each day!

CLAUDIUS: And yet, the people consider us in the class to be ^{(envied.}

ARNO: Yes, I know!

CLAUDIUS: Unfortunately ~~We are~~ the sons of influential fathers. That accounts for the advancement to our rank in the palace.

ARNO: And what a rank!

CLAUDIUS: Especially considering the ambitions we both had, and still have, ^{more} than ever.

ARNO: How I wished to go with the legions to the battlefield. In the hills of Spain, the swamps of Illyria, or the forests of Germany, anywhere for all I care. That's where I belong. ~~I am a~~ soldier, ^{and} by Hercules, this ~~effeminate~~ life in Rome will kill in me all energy and ambition.

CLAUDIUS: Exactly! I am of the very same mind. I too object to wasting my young life on the Palatine here in useless inactivity when I could be ~~with our legions~~, really ^{winning} serving the empire, ^{winning} glory! Arno, should I ever get there, I shall not rest until you too receive ~~a post there~~ ^{an appointment}.

ARNO: They know full well at the court where I belong. Time and again have I made my wishes known to Maecenas, that ~~fading~~ shadow of Caesar! ~~Time and again he has refused my wishes~~ But you know how he hated my father, and this hatred he has transferred to me.

CLAUDIUS: I believe that.

ARNO: Our gracious Caesar would listen to my petition. The reason he does not, is precisely ~~this sycophant~~ in whom he confides and whose advice he generally follows.

CLAUDIUS: Very true!

ARNO: Here we have the marvellous distinction of decorating the gardens and halls of the palace, to honor the conqueror of Spain! -- To honor the conqueror! But especially to honor the emperor, who is ~~ceaselessly~~ looking for new laurels (Laughs)

CLAUDIUS: Hush! Don't give away to expressions like that! That's very dangerous you know!

ARNO: O, I am not angry with Caesar. After all, he is a noble character and reigns with tact and prudence. It's the thought of Maecenas that makes my blood boil. Why will he constantly

refuse to send me, and other brave young Romans, say to the wilds beyond the Rhine so that we may win new glory for the Roman eagles! He fears I suppose that someone else besides himself might-----

CLAUDIUS: Sh! Arno, not so loud! Listen!----- ?

ARNO: Claudius, we may yet live to see the day when these barbarian hordes from the North will defeat Varus, destroy our legions and even overrun our great Empire!

CLAUDIUS: O come now, you are too pessimistic. Let us wait!

ARNO: Yes, wait,--until the storm breaks. What else can the Rome of today expect, rotten at the core as it is? I am a true Roman, Claudius, but may this empire go to rack and ruin, if it cannot boast of better things than we see daily about us in this pestilential atmosphere!

CLAUDIUS: Arno, I say!-----

ARNO: To Hades with all her vice and crime, with all her riches, unjustly heaped up through innocent blood and robbery! To Hades for all I care with her false gods and their hypocritical worshippers!

CLAUDIUS: Arno Arno, do be more cautious in what you say-----

ARNO: I must get this off my mind, come what may! All these rebellious feelings so long pent up must have an outlet. (Pleading) Claudius, in whom shall I confide if not in you? But I know, I can trust you,--for I feel you share my opinions. now don't you?

CLAUDIUS: (laughs with amusement) Exactly! It is a great comfort to know that I have a good friend who is of one mind on this with me. And I wish to add that for a long time I too have had some strong presentiment, some strange conviction that dire catastrophe for Rome must some day come. Tell me, how else can it all end?

ARNO: Then you too believe in all seriousness that Rome shall ~~day~~ day come to ruin and-----

CLAUDIUS: In all seriousness,--our Rome, the immortal! ~~Decadence~~ ^{vice} Degeneracy and immorality are the destructive elements that are swiftly undermining it. But Arno, can you think of nothing that might prevent such impending collapse? Within me there is a feeling that there must be something--something better than all this/about us, something that can bring ^{real} peace and happiness, for which every intelligent being strives.

ARNO: What could that be?

CLAUDIUS: Could it be the gods whom you so generously sent to Hades? In childhood I did believe in the gods of Rome. But the revelations of manhood have plucked that faith from

*Terrific
Reading*

my heart. When I became acquainted with the nothingness of ~~these~~ gods and the intrigues of their priests---

ARNO: You mean to say?-----

CLAUDIUS: Yes, I mean to say that I am through with them. But whither turn? What shall be a substitute? Where find some internal peace and hope, some small share of comfort for which the heart longs? What gives our existence its value? Will there not be some compensation for the ills and injustices of life? I have almost come to the conclusion that after one has become ~~sufficed~~ with the pleasures of the world the simplest solution is suicide.

Wang Kang

ARNO: By Pluto, I too consider that the simplest solution to the problem ^{of life}. But have you thought of the Stoics? Perhaps they have some ~~solution~~ ^{philosophy}.

CLAUDIUS: They show us nothing. With them wisdom is the end of all and in the final analysis they are satisfied with that kind of wisdom which is not worthy of the name.

ARNO: We have Socrates and Cato.

CLAUDIUS: They died with the knowledge that they did their duty as best they saw it. But they have found neither real truth, nor happiness.

ARNO: Cicero sought after truth and in his endeavor escaped many shortcomings and imperfections. And there are others.

CLAUDIUS: Nevertheless--Arno, They failed to show us some sort of true light, that we long to see, something to give us some certainty, to give some meaning to life! There is something indefinable lacking. How shall I make myself clear? Everywhere there is chaos, and this confusion will endure until that certain indefinable something shall come to disperse it. What could it possibly be?

ARNO: ^{yes!} What could it be? I too feel there should be something ~~such~~ like that in the scheme of things.

*Selling, Daniels
or number 14B #2*

~~ARNO~~ CLAUDIUS: Arno, some presentiment within me tells me that there is something better in store for the world. Where have we heard it? From those Jews over whom we had charge some years ago? I feel there must be something that will at least sustain a hope of immortality, something that can bring some happiness, some peace and tranquillity. But what could it be? How, and where to find it? Arno, this feeling that it does exist I would follow almost against my will. I would live for it! ^{in the end I would be willing to give all for it}

ARNO: And find--nothing!

CLAUDIUS: Yes, and perhaps, find nothing!

ARNO: Therefore we must continue to live as we are?

CLAUDIUS: Until we find it. But let us rather say: Until

Ready to go

Ready to go something appears that will come up to our expectations.

ARNOF For example?

CLAUDIUS: Example! I am at a loss for an example! Only of this do I feel sure: It will not come at the present time. Nor will this corrupt empire bring it, nor will it come through Caesar or the gods! I would rather think that these must first be swept away to make ~~room~~ ^{room} way for new ideas to replace the old.

Say!
✓ ARNO: That sounds like the folklore of those Jews we knew. But perhaps you have had dreams about all this?

CLAUDIUS: By Jupiter, (whom I despise) I did have ^{had} dream not long ago! I thought I was standing on the banks of a ~~mighty~~ ^{mighty} river. Beyond it I saw a beautiful land, in the East-- out of which this indefinable something was to come!

✓ ARNO: And ^{what!} how did this something ^{look like?} appear?

1413 C. 412

CLAUDIUS: ^{It was a person.} From his external appearance he did not seem to be the dangerous rival to anyone's throne that he was in reality and for this reason Caesar tolerated him. And yet he was a PRINCE, a leader, teacher,--and he was poor!

ARNO: Poor! A poor prince?

CLAUDIUS: ^{True!} In the beginning there were but few who adopted his new ideas, nevertheless in my dream I saw his triumphant march through all lands of the earth, disseminating his eternal TRUTH.

Ready STEPS + CHEERS

✓ ARNO: ~~A~~ very beautiful dream indeed! But ^{just} ~~only~~ a dream!

CLAUDIUS: But a dream that at least gave me for a time ~~some~~ ^{some} taste of happiness. I felt that I would gladly be the first follower of this poor prince.

FR. 11. 11. 11

✓ ARNO: That sounds all very pretty, but the sad fact remains that there are scarcely any prospects for such a leader, ^{at this time} especially since you say that ~~he~~ he is to come from the East. I have no faith in the East. But let us dismiss the subject. Caesar is ~~on his way without~~ ^{approaching}.

STEPS + CHEERS

(Flourish of trumpets and fanfare, approaching from distance)

SHOUTS FROM CROWD: Hail Caesar! Hail Augustus! Hail mighty emperor! The favor of the stars and the blessing of the gods upon thee! To thee the glory of victory! (Trumpet blast) Sound of many steps)

AUGUSTUS: Our recent victories in Spain fill us with pleasure. They bring us a step nearer to the goal of our ambition: that Rome shall be the ruler of ~~the ruler~~ of the whole world. What think you Maecenas?

MAECENAS: A goal, your Excellency that you shall certainly reach within the years of your glorious reign.

AUGUSTUS: Have Lucius and his army been assured of our imperial recognition?

MAECENAS: He has, Excellency.

AUGUSTUS: The only concern yet remaining comes from those German barbarians. By Maas, we must strengthen our troops on the Rhine, *at once.*

MAECENAS: Your command shall be carried out ^{immediately} ~~at once.~~

AUGUSTUS: We have another command. For some time we have entertained the desire to ascertain more accurately the full extent of our empire.

MAECENAS: Your wish is law, noble Caesar.

AUGUSTUS: At present the empire is in a great stage of development and progress. We consider this the most opportune time to take a complete census. Therefore we send out a ~~decreed~~ that the whole world shall go at once to be enrolled, everyone to his own city.

MAECENAS: My Lord, your command shall be carried out with the utmost dispatch. It is a capital idea and the results will show the vastness of your glorious empire.

AUGUSTUS: It is our wish that competent men from Rome shall be appointed to all parts of the empire to number the people. By the way, who rules in Palestine?

MAECENAS: Herod is in charge there and Quirinus is governor of Syria.

AUGUSTUS: Yes, --Herod!

MAECENAS: --the Edomite prince who during our war with the Parthians cleverly turned Judea over to Rome.

AUGUSTUS: And we despise him! Send him strict instructions regarding the enrollment. It must be carried out with special accuracy in Palestine. Think you he may need our assistance?

MAECENAS: I think not, your Majesty. There are sounds of ~~rumorings~~ murmurings from Judea, yet the enrollment will meet with little or no difficulty. It just occurs to me that the centurion Allibard is present to report on conditions in Palestine.

AUGUSTUS: Let the centurion report.

VOICE: Allibard! The centurion Allibard! *(Steps)*

ALLIBARD: Hail Caesar the immortal!

AUGUSTUS: You have just come from Palestine?

ALLIBARD: Yes, noble Lord.

AUGUSTUS: What reports from Herod? What about the Jewish people?

Ready steps for Allibard

STEPS approach

Do they murmur or are they content with our rule?

ALLIBARD: There is no dissatisfaction with thy rule, for thou dost rule with mildness and wisdom. Many there are who acknowledge this with grateful hearts. However---

AUGUSTUS: Not all are satisfied. We know the truth. The persistent rumor comes to us that some rival ruler shall soon appear in that country. At least that is the confirmed opinion of the Jews. Who gave this report?

MAECENAS: I, noble Caesar. It comes from Quirinus in Syria. He places little faith in it and gives it but little attention. Merely a wild dream of the Jews, I would say.

AUGUSTUS: We are convinced of that. Let this rival appear. ~~But~~ We are amused with the childish fantasies of this people.

MAECENAS: Your words, O Caesar, are proof of your great (wisdom.)

AUGUSTUS: Is Lydia^{Sapeens} ~~Sapeens~~ present?

LYDIAS SAPEENS: At your service, mighty emperor.

AUGUSTUS: You have spent considerable time in Palestine. You are acquainted not only with the habits and customs of the land but you have also made special study of their history and religion. You have more exact information about this wild folklore in reference ~~of~~ to a new king of the Jews that is to free them from our yoke?

LYDIAS: Yes, noble Caesar. This is their firm belief in a coming Redeemer. I found their ancient traditions a most interesting study.

AUGUSTUS: And this so-called Redeemer?

LYDIAS: Is expected to come by the whole nation. They call him MESSIAH. Equipped with immense power, he is to free the people of Israel from their slavery and elevate them to the greatest happiness. Prophets who arose among them in various centuries actually agree even as to the time when this great unknown liberator shall come.

AUGUSTUS: Interesting indeed! And the time?

LYDIAS: Is ^{supposed to be} the present. When we consider our victories and triumphs all over the world, the absurdity of the idea becomes apparent, for a stronger ruler to bring the world peace and happiness cannot be imagined than you, O Caesar!

AUGUSTUS: Who are those prophets and what do they foretell?

LYDIAS: Daniel is the name of one. He lived 600 years ago. According to his computation, the present time answers to the fulfilment of the prophecy. Prior to Daniel, about 700 years ago live a certain Isaias. In clear and distinct terms he refers to this Messiah ~~on~~ page after page. ^{At the} same time lived one Michaelas who spoke of his coming and even mentioned the name of the village of his birth. I could mention others--

AUGUSTUS: Enough! We shall permit the promised one to

come undisturbed. We place so little faith in him that we demand no action be taken in any way to molest him. However our curiosity is aroused. The study of their folklore should give us a better insight into the character of this unruly nation. Therefore we command that a competent man be dispatched to the land of Palestine to gather what new information he can.

MAECENAS: That is characteristic of your great wisdom and foresight, O noble Caesar.

AUGUSTUS: We cannot entrust this mission to you, Lydias, on account of your age, although you would be the ~~fittest~~ fittest to carry out the order.

Ready steps

LYDIAS: I am at your command.

AUGUSTUS: ^{No,} Some younger man must receive this commission. Maecenas, we have great pleasure and satisfaction at the decorations in the palace and halls.

MAECENAS: Thanks, many and deep, noble Caesar. Your look of satisfaction is ample reward for all our efforts. Our late victories should be an occasion for fitting celebration.

AUGUSTUS: Who was in charge of the decorations?

MAECENAS: Gracious emperor, the tribunes Claudius and Arno executed our orders.

STEPS approach

AUGUSTUS: Let the tribunes come forward. We desire their presence. (*Steps*)

CLAUDIUS: Hail noble Caesar!

ARNO: Hail, Augustus, the immortal!

AUGUSTUS: It has been your duty to attend to the festive decorations. It appears you have performed your task with credit.

✓ ARNO: Noble Caesar, the thought of participating in your triumph has made this task a pleasure.

AUGUSTUS: You have our recognition. You may choose a favor for yourself.

ARNO: It was----

MAECENAS: A vacancy at the court, my Lord. Even now I am at a loss for a more capable man for the post.

AUGUSTUS: You choose to remain in the palace?

ARNO: No, noble Augustus!

AUGUSTUS: Your wish must then be granted. Whither shall we send him?

MAECENAS: To the coast of Africa.

ARNO: (impulsively) Send me to Varus in Germany, noble Caesar. Our brave legions are outnumbered there by the barbarians. Let me go there! I long for action!

AUGUSTUS: Very well, you go to Varus, to ~~Castra Vetera~~.

ARNO: Thanks, a thousand thanks, noble Caesar. May the gods be-----

AUGUSTUS: (interrupts) And you, Sir Claudius?

CLAUDIUS: My place shall be where you appoint, noble Caesar.

AUGUSTUS: Unpretentious and worthy of praise. You are a follower of the Stoics, are you/not?

CLAUDIUS: No, noble Caesar.

AUGUSTUS: Whither shall we send him, Maecenas?

MAECENAS: Send him likewise to one of the armies; I would say to the coast of Africa.

AUGUSTUS: Are you satisfied, Claudius?

CLAUDIUS: No, gracious lord.

AUGUSTUS: Your proposals meet with but scant approval, Maecenas

MAECENAS: (spitefully) It is a well known fact that those most favored reject the advice of wiser heads.

AUGUSTUS: ^{Well,} Be that as it may, a favor it shall be. He shall choose for himself. Therefore Tribune?

CLAUDIUS: You will make me happy, Serene Highness, if you yourself shall assign my task. I shall be pleased ~~to~~ with your choice.

AUGUSTUS: Tribune, you do take my fancy. We have a most important commission, a sign of our special favor and trust. You shall go to Palestine, to take the place of Lydias Sapiens and gather more information concerning Jewish history and folklore.

CLAUDIUS: My deepest thanks!----

MAECENAS: Wise prince, your choice could not have fallen on a worthier man. The young tribune stands foremost in the empire in wisdom and righteousness.

AUGUSTUS: You, Sir Claudius, shall go into conference with Lydias Sapiens and Centurion Allibard and learn the nature and purpose of your new mission. Set out as soon as possible.

CLAUDIUS: Thanks, worthy sire.

AUGUSTUS: And acquaint the governor with our command in reference to the enrollment that is to be taken up at once in all his provinces.

MAECENAS: Mighty Emperor, your wishes shall be carried out with the greatest dispatch.

CLAUDIUS: Hail Caesar the immortal! To thee be Honor and thanks!

ALLIBARD: Hail, Caesar Augustus!

OTHER VOICES: Hail Caesar! X Hail Caesar Augustus!

(Flourish trumpets and fanfare, which fade into distance. Sounds of stirring and footsteps.)

SCENE 2:

NARRATOR: Scene the Second. An ante-chamber in Caesar's palace where Claudius and Arno are conversing with Allibard the centurion:

CLAUDIUS: So you really come from Palestine?

ALLIBARD: I come from the division of Denius. Are you acquainted there?

CLAUDIUS: I have never seen the land, except to hear and read about it, and --see it in a dream. But to me it seems so beautiful and hopeful.

ALLIBARD: Then curb your enthusiasm, friend. The reality might prove a great disappointment.

ARNO: There, Claudius, I have told you repeatedly not to place too much confidence in a dream.

CLAUDIUS: O, do not destroy the beautiful picture I have of this land. Let me cling to it for the present at least!

ALLIBARD: And the people, those fickle Jews! 'Tis true they are quiet now,--but I do not trust them. Openly they express their hatred for Herod. They are looking for a new ruler. They firmly believe that in the near future a new ruler will appear, a new king of the Jews. They sigh and long for a promised leader, whom they call Messiah.

CLAUDIUS: Messiah? Arno, where did we hear that before?

ALLIBARD: This Messiah shall be a Savior, a Deliverer who shall come to free Israel from its slavery and humiliation. He is to lead the nation to new dignity, new happiness and new glory.

ARNO: Like your dream, Claudius, your very dream!

CLAUDIUS: A promised Messiah!

ALLIBARD: And strange to say, their Seers of centuries ago actually coincide in their prophecies as to the coming of this Messiah. He is to be the bearer of new ideas and is to bring salvation to all mankind, according to prophecy.

CLAUDIUS: Whence shall he come?

ALLIBARD:

That I do not know. The Jews themselves do not know; but this they maintain steadfastly, that he will come, and that in the near future.

CLAUDIUS; A Messiah--the great unknown, a world ruler, the bearer of new ideas, of truth, justice, light, certainty, hope, ah-- Arno, how strangely all this coincides with my dream! A PRINCE OF PEACE!

✓ ARNO: O come, leave those dreams, Claudius! Rejoice with me that I am at last going to the wars where I most want to be!

CLAUDIUS: ~~Myxyenxhxk~~ You know that I rejoice with you.

✓ ARNO: And to think that I can now go in spite of Maecenas' opposition and trickery, gives me double satisfaction!

CLAUDIUS: Hush! I believe he's coming here!

MAECENAS: Tribune Claudius, prepare yourself at once to depart for Palestine!

CLAUDIUS: Many thanks noble sir. Your command makes me glad!

MAECENAS: It would seem so. And you friend Arno, who can always play the role of a stubborn boy better than that of a brave soldier, you had better give up all thought of going to Germany and---

✓ ARNO: (flies into a passion) But the emperor has given me his word. I shall go and speak to him at once---

MAECENAS: Silence! You are not going---

✓ ARNO: I shall go to the emperor at once and ask him--

MAECENAS: Young man, you dare to cross my plans? Another word and it's the dungeon for you. Please understand that you are to leave at once and ~~that~~ before that it will be quite impossible to see the emperor.

✓ ARNO: Nevertheless, I shall--

CLAUDIUS: Arno, Arno, be reasonable please. Let me speak for you. Permit me--

MAECENAS: I shall permit nothing. With all your stubbornness you are not going to Germany but shall leave at once, also for Palestine!

✓ ARNO: What! To Palestine???

CLAUDIUS: Yes, Arno, to Palestine. Calm yourself! Come with

23 35

me,--to Palestine, ~~the~~ land of my dreams and my hope!

(Musical Setting:)

RECORD NO. 16 A
CUT NO. 2

NARRATOR: For seven hundred years the words of Isaias the Prophet have comforted the people with the glorious promise of the coming Redeemer:

Scenario: Rock for Joseph & outside of Bethlem.

3 A Isaias Chant

ACT II

Pilgrims to Jerusalem

(aside)

NARRATOR: The first Scene of Act II is laid at the inn of Bethaniel in Bethlehem of Judaea. Bethaniel and Senoch his friend are discussing the old prophecies:

SENOCH: Ah, we shall never live to see that day, Bethaniel!

*Crinkled parchment
(paper)*

BETHANIEL: And still I insist that we may. Read the Sacred Books, Senoch, According to them, the time cannot be far off.

SENOCH: Let us not be deceived. How could this be possibly be the time for the Redeemer to come when we, the chosen people languish under the Roman yoke? How can the Promised One at this time hope to acquire power to found his kingdom and to free Israel?

BETHANIEL: Ah Senoch, you still cling to the idea that he shall come as a prince that has need of earthly power. Here Isaias plainly calls him the PRINCE OF PEACE. I believe that he shall free his people through the power of the spirit and of God's own truth!

SENOCH: My friend, ~~that~~ ^{it} I cannot understand. A prince without earthly power is simply ^{an} impossibility. Our Messiah to come must be a mighty ruler who is prepared to withstand the whole world, and especially Rome.

BETHANIEL: But, you forget the spiritual need! The spiritual need today is greater than it has ever been at any other time. The Messiah is to lead us out of the bondage of darkness and sin rather than from bondage of earthly power. Don't you understand?

SENOCH: ~~That~~ ^{it} does sound reasonable. Here is something else difficult to understand, that our own insignificant little village of Bethlehem should be the birthplace of our prince.

BETHANIEL: (with warmth) "And thou Bethlehem Ephrata, art a little one among the thousands of Juda---

SENOCH: ---out of thee shall come forth unto me that is to be the ruler in Israel!"

*ready
T...*

BETHANIEL: The prophecy of Michaelas to our forefathers, and in the fulness of time He will come. No time has ever needed a heavenly Saviour more than the present.

SENOCH: You mean---

BETHANIEL: Look out into the world. When were virtue and morality at a lower ~~sub~~ than at present? Was there ever greater indifference toward God's revealed truths than now when the chosen people panguish in slavery and shame?

SENOCH: Yes, that's true!

BETHANIEL: Vice and immorality not only run rampant among those who hold us in bondage, but have spread even over the people of Israel.

SENOCH: Yet; there are exceptions. There are still many who trust in revelation of the Scriptures and remain steadfast in the hope for the coming Messiah. We may consider ourselves blessed to belong to that class.

BETHANIEL: O Senoch, something within me assures me that the Messiah will come and that in the near future. (with warmth) And to think of our village of Bethlehem, not the least among the villages of Juda, plainly chosen by Heaven to harbor the Savior!

SENOCH: To harbor/the Saviour!

BETHANIEL: But Senoch, we must to work. This enrollment has much burdened us all.

SENOCH: There is no one with whom I love to speak of these things more than with you. Your words fill my soul with sweet and comforting thoughts of the coming Messiah. But you were speaking about the enrollment.

BETHANIEL: What do you think of this ^{odious} enrollment?

SENOCH: Just this; that intoxicated with power, Augustus forces also this burdensome and distasteful enrollment upon the people. Out of the most distant lands people of all classes must make difficult journeys to the places of their birth.

BETHANIEL: Yes, I know full well. Look out there into the streets! (Sound of crowd)

SE #10 #1

SENOCH: Weak women and old men, the sick and the decrepit are arriving daily and cannot find lodging. A constant stream of humanity is pouring through the gates of the city. All the inns are filled to overflowing. The same in private homes and still they come. Friend Bethaniel, is this not a gross injustice and harshness. Surely/the enrollment could have been simplified.

BETHANIEL: By all means!

SENOCH: Quirinus, the governor of Syria first began this enrollment. It is said that he is acting of his own authority.

BETHANIEL: No, I do not think so. The command was really issued by Caesar Augustus. I overheard the two Romans who have taken lodging with me discuss the matter.

SENOCH: True, your distinguished Roman guests. Tell me, how do they conduct themselves? I presume they are proud and haughty like all Romans.

BETHANIEL: No, to my surprise I must admit they are modest and really polite!

SENOCH: A pleasing exception indeed! Rome does not send us many like that.

BETHANIEL: Indeed not!

SENOCH: I hear they are here on account of the enrollment.

BETHANIEL: I do not think so. It seems to me they are here to study our nation. The one named Claudius shows a great interest in our history and religion, and the Scriptures.

SENOCH: He does?

BETHANIEL: And what seems most peculiar is that he makes constant and diligent inquiries into the prophecies concerning the Messiah.

SENOCH: Ah, be on your guard!

BETHANIEL: You are suspicious?

SENOCH: I am suspicious. Have a care Bethaniel! Caesar has sent ~~him~~ to spy on us. Their mission here may be to find out the time when and the place where the Expected Prince is to come and when he appears, to dispatch the news at once to Rome.

BETHANIEL: I cannot agree with you. Really, both these men seem to show little interest in the Emperor and less in the gods of Rome.

SENOCH: All deception!

BETHANIEL: The prophecies and revelations of Holy Scripture have filled the heart and mind of Claudius to such an extent that he appears rather a believing Jew than a pagan.

SENOCH: So you really think him sincere?

BETHANIEL: Yes, I do. I really think he believes in the God of Abraham Isaac and Jacob. He thirsts for knowledge and nothing gives him greater pleasure than to exchange opinions with me on religion. Believe me, Senoch, he is a man of excellent character and exceptional virtue. And I am convinced that he despises the pagan world with its false gods.

SENOCH: I marvel at your words, Bethaniel. I am right anxious to meet these two Romans. Would it be possible for me to take part in your discussions?

BETHANIEL: I believe it can be arranged. They will probably remain here for some time. If you wish you may meet them this very day.

SENOCH; No, tomorrow would be better. I am short of men for the night watches with the flocks. Elcher is the only one at home. Manreb and the others have gone out to the fields. Farewell until tomorrow. Your words always comfort me.

BETHANIEL: ^{16B #2 Full} Till tomorrow then. The God of our Fathers keep (you!

TRANSITION MUSIC: *... ..*

Scene 2:

NARRATOR: The next scene is the courtyard of the same inn of Bethaniel where Claudius and Arno are exchanging thoughts.

CLAUDIUS: Arno,
~~BETHANIEL:~~ Now tell me, do you not experience a touch of new happiness since you have come in contact with the simple faith of this people?

ARNO: Well, at any rate that surely may be said of you.

CLAUDIUS: And also of you; now do not deny it! I know you too well. We both ~~seek~~ ^{seek} something better than the disgusting gods,--and goddesses of Rome. We seek some light, some hope in our darkness and uncertainty of soul.

Darkness - Ah!
ARNO: By Jupiter, I believe that this infernal darkness could best be dispelled on the battlefield. Except for Maecenas-- oh, that ~~fawning~~ hypocrite!----

CLAUDIUS: Come Arno, have you ever thought that perhaps some unknown invisible force,--call it Fate if you like-- ~~may have~~ ^{may have} guided you hither to Palestine, the land of my dreams! This separation from Rome has left you with too heavy a heart!

ARNO: Nay nay, I laugh at it! And I laugh at Caesar who has not enough ~~strength~~ power to carry out his commands. Let this great unknown come! Let the Messiah the poor Prince appear and I shall be the first to lay my sword at his feet.

CLAUDIUS: Well said! But then will he have need of the sword? As far as I can gather from the Scriptures, he will not conquer the world by power of the sword but by the power of his words, and his supernatural person.

... ..
ARNO: What do you mean? You represent this Messiah as a ^{god!} god?

CLAUDIUS: So it would seem, according to the Scriptures and the fast belief of ~~this nation~~ ^{Jews,} He shall be the Son of God!

ARNO: I do not understand. How could that be?

... ..
CLAUDIUS: --the Son of God, but a god infinitely above any gods of Rome. They call him the Saviour, the Redeemer of the world. They look forward to his coming with much ^{of} anxiety and ~~hope~~ ^{hope} that He will come in the fulness of time.

ARNO: The fulness of time! ^{when? where?} / Impressive words to be sure! ^{isn't it? n. n. n. will be too}

CLAUDIUS: All signs and prophecies coincide in pointing to the village of Bethlehem.

ARNO: And yet, I ^{can't} ~~cannot~~ understand. — ^{it is all so wonderful}

CLAUDIUS: Recall the prophecy of Michaeas which we discussed the other night: "And thou Bethlehem Ephrata art a little one among the thousands of Juda; out of thee shall he come forth unto me that is to be the ruler in Israel."

ans! *that*
ARNO: But ^{that} is all so strange, Claudius, so--how shall I say it? Well, at any rate, let him come, this Messiah and if he brings with him new hope and new ideas of happiness, I shall believe in him and become his disciple, and then for all I care, may our Rome ^{with the whole world} perish from the face of the earth.

CLAUDIUS: Hush! I hear Bethaniel.

ARNO: No, it is Assar his son.

ASSAR: Father, hear how they have treated me again. O pardon Sirs!

CLAUDIUS: Did someone dare molest you?

ASSAR: Me? No Sir!

ARNO: If so, take me along. By Jupiter, I long to try my sword a little!

CLAUDIUS: Calm yourself Arno. Come hither boy! You are not afraid ^{of us?} ~~of us?~~

~~XXXX~~ ASSAR: Nay, I know you are not bad men like the other Romans, --and Herod. That's why my father loves you. I hear the people speak only good things about you.

ARNO: Do they, boy?

ASSAR: But tell me please, what are you doing in our country? Why are you here if it is not to oppress us?

CLAUDIUS: O we are here to study the customs and habits of the land.

ASSAR: Not then to count the people?

CLAUDIUS: No, why do you ask?

ASSAR: Because the shepherds in the field want to know. They asked me yesterday and this morning again, and because I did not know they chased me home to find out. If I don't know tomorrow, they will chase me home again.

CLAUDIUS: So that's it. You like to be with the flocks?

ASSAR: ^Oyes I do!

CLAUDIUS: Don't be sad that they sent you home. It will be a cold and chilly night. *anytime*

ASSAR: We don't mind that. We have a tent out there and build a big fire. Then all the shepherds sit around the fire and they tell such beautiful stories,--about the Messiah that is to come.

CLAUDIUS: The Messiah?

ASSAR: Yes Sir! My father told you all about it didn't he?

CLAUDIUS: And what all do the shepherds say?

ASSAR: Oh, always the same. That he will come and erect his throne here in Bethlehem, and free us from the yoke of the-- (stops suddenly)

laughing
ARNO: Romans! Say it lad! *of the* The Romans deserve it and I hope someone will come to free your nation. *no*

ASSAR: You do? You are so different,--and kind!

CLAUDIUS: My boy, you say "to erect his throne". That is the wrong impression. Your holy books seem to indicate that this prince will not come with earthly power, but--

ASSAR: Don't you believe it! He must come as a rich and powerful prince. He will have a big army of soldiers and horsemen. This army he will lead in triumph through the world and make every nation subject to our nation. Only a rich and powerful prince can do such a thing. Here comes my father.

BETHANIEL: Assar, how enthusiastic!

CLAUDIUS: He is just telling us how the shepherds represent the Messiah.

BETHANIEL: Ah, that is the imagination of the younger class. They cannot grasp the idea of his spiritual power and mission.

ARNO: I have the same difficulty.

BETHANIEL; Such ideas are the propaganda of the Pharisees and Sadducees. They live to satisfy their passions and evil inclinations and they can only think of the Messiah as a liberator from the earthly yoke,--but we await him as a Redeemer from the spiritual bondage. But Assar, I thought you were with the flocks.

ASSAR: That's why I was complaining father. They could spare one (crying) and so they sent me home again.

BETHANIEL: Did not Senoch's son volunteer to come home?

ASSAR: No one volunteers. All wish to remain with the flocks these nights. You can hear them say such interesting things about the coming Redeemer, and tell such beautiful stories, and I may not be there. I want to be with them. Especially tonight I wanted to stay so very much, but they sent me home!

Ready

ARNO: This is an ^{Fair} injustice, Bethaniel. Let the boy go back to the field!

BETHANIEL: I can solve the ~~firm~~ difficulty, sir. Neighbor Senoch was here and wants his boy home tonight. You may go out and tell him and take his place.

ASSAR: (jubilant) Thanks father. I'll get Manreb home and then I can spend the night with the shepherds! Good night!

CLAUDIUS: What a joy that brings to his little heart! See how happy he is to go back to the flocks, and hear more about the Messiah.

BETHANIEL: The whole nation is happy in its expectation of the Promised One. So you will also be whenever the great event comes to pass, and I do believe it will be soon. Can I do anything for you?

CLAUDIUS: We would like to take a ride into the hills. Centurion Alibard has my mule and has not returned yet.

ARNO: And it is getting late. Would you allow us to have one of your animals for a short ride?

CLAUDIUS: Just for an hour?

~~MY~~ BETHANIEL: Friends, I am not accustomed to be asked for favors by Herodians or Romans. They command. But I know you are not like them and I am glad to be of any service. Come, I will take you to the stables.

ARNO: No no, you are an old man and ~~must not go~~. ^{you, old man!} Ismael will be there to help us.

CLAUDIUS: Many thanks, friend Bethaniel! Till evening then.

BETHANIEL: How strangely different these two are from the other Romans. I really love these men. May He in whom we hope, also come for them. May he make their young lives happy, happier than they now seem to be.

Ready Joseph

14 A 22 Setting

BETHANIEL: What crowds of pilgrims! And still they come, looking for shelter. What an injustice! They have good cause to complain. And yet, who knows? Has the all-seeing Lord God who directs the Universe also directed the hand of Caesar Augustus in this matter for a definite purpose? Praised be the all-knowing God Who reigns above the stars, Whence He shall send Him Who is the Expected of Nations. Oh, praised and blessed be He who cometh in the name of the Lord (weeps)

Wait till music ends

JOSEPH: God keep you, brother'. I am Joseph of Nazareth. I come to beg lodging for the night. For me and Mary, my spouse.

JOSEPH

BETHANIEL: Gladly would I give it brother, but forgive me, I have been obliged to refuse many!

{ JOSEPH (sadly) Another disappointment! O Lord, whither direct my weary steps?

BETHANIEL: Go to my friends Ochub at the northern gate of the town. Surely, there should still be place there.

{ JOSEPH: Many thanks for your kindness.

BETHANIEL: You look tired. Without a doubt you have come a far way.

{ JOSEPH: I come from Nazareth.

BETHANIEL: That is a great distance!

JOSEPH: It is, and I am not accustomed to travel. My calling does not take me away from home much. I am a carpenter. I have journeyed hither to Bethlehem with MARY, my spouse for the enrollment. We are of the tribe of David. But I must go, so that we may still find some kind of lodging. God keep you and many thanks for your counsel.

BETHANIEL: God keep you. (Pause) How gladly would I have sheltered them. What noble bearing, and honest features! He's looked so tired. And the young woman, her face,---- I should not have sent them away! Good God of Israel, forgive me! Guide them to some shelter!

14 B #3 FULL

2nd scene

Wait for end of scene.

SCENE #3:

SE #38 #1

Setting

{ NARRATOR: Scene the third: Our Roman friends, Claudius and Arno are on their way back to Bethaniel's inn. It is nightfall.

(SOUND of trotting mules, etc.)

CLAUDIUS: These crowds! Arno, see that tired looking couple over there by the roadside. Their beast of burden is exhausted it seems.

ARNO: Just some more poor travellers here for the enrollment.

CLAUDIUS: But look, that woman, her face! Let us stop.

ARNO: Come Claudius, do not be foolish. Why bother about a poor lowly hebrew couple.

CLAUDIUS: Nevertheless, Arno, let us stop. Good evening stranger! You are lost or in distress?

{ Joseph: Thank you noble sir. We have come for the enrollment. Our beast is much spent from the journey and we must stop to rest. We come from Nazareth.

CLAUDIUS: From Nazareth? You must be well-nigh exhausted. Here, do take my mule to carry the lady for the rest of your journey. You may return it if you wish any time to Bethaniel's inn up at the end of this lane.

{ JOSEPH: Thank you kind Sir, but it is really not necessary any more. We are almost at the end of the journey. After a

brief halt we shall be quite there. You are too kind. May God bless you and keep you!

SE 90 28 41

Setting

ARNO: Come come, Claudius, we must be on our way. X
(SOUND OF TROTTING) Claudius, why let a poor Nazarene couple interfere with our ~~quest~~. You are actually beginning to act queer. *Suppl*

Relig CLAUDIUS: Those heavenly eyes, lighting up a face such as I ~~never~~ before ~~have seen~~, so sweet, impressive! Purity, freshness, motherly pity,--how shall I say it! Ah Arno, at times ~~xxxx~~ life can be sweet, with faint hints of something better,--somewhere!

ARNO: Yes, yes, your ever vivid imagination is running away with you again. *and let it be going*
RESUME

14 B M FULL

14 B 2 Setting

CLAUDIUS: But why should the face of a poor Jewish woman make me feel so strangely happy,--and hopeful? Arno, the way she looked at me when she thanked me. X Ifelt so insignificant, and what shall I say,--so unworthy!

well ARNO: At any rate, here we are at the inn and Bethaniel is ~~waiting~~ to take the beasts. *coming*

BETHANIEL: Ah, I see you ended your trip rather early.

ARNO: And our ~~fine~~ friend Claudius offers your fine mule to a poor woman and her husband from Nazareth!

BETHANIEL: A noble act! What did you say,--from Nazareth? A Joseph of Nazareth ~~stopped~~ here a ~~whort~~ while ago and asked for shelter for himself and spouse. Yes, both made an exceptional impression on me, especially the woman.

CLAUDIUS: The very ones! You say there were here and ---
~~BETHANIEL~~

BETHANIEL; Like many others, I had to refuse them.

CLAUDIUS: Refused them! Bethaniel, they came from a long distance! If they cannot find lodging, she will have to spend the night under the open sky!

ARNO: Surely, they will find some friendly roof. ~~Let us~~ dismiss the subject. *and let it be going*

CLAUDIUS: Bethaniel, gladly would I give my quarters for them

ARNO: Claudius, have you completely lost your sense of dignity?

CLAUDIUS: I care not! I am going after them. Bethaniel, where might I find them now?

at the inn BETHANIEL: ~~A useless quest~~ *it is growing dark* *and the city is crowded*. It is growing dark and all the city is crowded. *It's*

ARNO: That's right. ~~It is~~ too late today at ~~any rate~~. Come let us ~~to our evening repast~~. Tomorrow your mind will be clearer. *let*

clearer again.

CLAUDIUS: And they must probably spend a chilly night out in the open, with perhaps little of any evening ~~rest~~! How can I eat, or sleep! That face, that look! That strange spell!

13 B #2 FULL

15 B #2 SETTING for NARRATOR

Handwritten notes:
13 B #2
15 B #2

at the

A C T III

NARRATOR: ~~The third Act:~~ It is night on the open fields near Bethlehem. A group of shepherds is sitting around a fire as they watch their flocks. A short distance away their comrades have gone to rest for the night. Closer to the fire we see Assar, Zorestes, a venerable old man, / Simon and Amian. ~~The boy Assar is speaking:~~

Handwritten note: ~~Simon speaks up for the moment~~
NARRATOR: *The Boy Assar is curled up on a pile of straw, his angelic features suffused by the soft flickering light from the fire. He is speaking.* (you? ASSAR: Zorestes, speak to us again of the prophecies, won't

ZORESTES: I know nothing new, my boy. I have often related these things to you.

Handwritten note: 15 B #2

ASSAR: Not often enough! Last night you spoke of the prophecy of Michaelas where he speaks of our own little Bethlehem. How could our Bethlehem possibly be the home of the Messiah!

ZORESTES: Why not?

ASSAR: How can a prince come out of here? There is not even a royal family left in Bethlehem.

Handwritten note: Consider

ZORESTES: No, there is no royal family left in Bethlehem at present, but the Messiah is called the Son of David and David according to the Holy Book is of the house of Bethlehem.

ASSAR: Well, at any rate, I believe as many others do; namely, that if he wishes to free our nation he must come as a rich and mighty prince. Such a one out of poor Bethlehem? How can that be?

ZORESTES: I still maintain that he need not be a mighty prince in the sense of earthly power. Many of the descendants of Juda live in humble circumstances and nevertheless they are of royal lineage.

ASSAR: Yes, that is true.

ZORESTES: He may wish to come as the Prophecies do seem to indicate,--as a poor prince to accomplish the work of Redemption by spiritual and supernatural power, from Heaven. For SUCH a Redeemer we sigh, Him Whom Isaias calls: "Wonderful, Counselor, God the Mighty, Father of the World to come, the Prince of Peace"

SIMON: "And thou Bethlehem Ephrata, art the little one among the thousands of Juda: Out of thee shall He come forth unto me that is to be Ruler in Israel"

ZORESTES: "And his going forth is from the beginning, from the days of Eternity." Therefore he must be like unto God, and needs not royal power.

C. 2. 1. 10

ASSAR: Going forth--from the days--of eternity!

SIMON: And if the prophesy of Daniel is true, only seventy years shall elapse from the restoration of Jerusalem to the time of his coming.

ASSAR: Then this joyous time should be very near indeed!

AMIAN: So it seems.

ASSAR: Oh, to think that ~~that~~ might come true! To think of the Messiah coming down from the Heavens itself,--from the days of Eternity! That he is finally to dwell amongst us--Emmanuel! Oh Zorestee, ~~it is such a joy just to think of it!~~

S

ISA #1 Setting
ZORESTES: Rain down ye clouds the Just One. Send him down ye heavens from on high. May thy promise O Lord, be fulfilled and may Thy old and faithful servant yet live to see this day of grace!" *quell Up Trade off at "Send Down"*

Sound of...

~~VOICES OF SHEPHERDS: Help! help! help!~~

Ready Simon

~~SIMON: (calls) Ho, what now?~~

Signal from

~~VOICES: The sheep have broken through the enclosure on the hillside. Quick or they will get away.~~

S? F?

~~ZORESTES: All you quickly go and help. You will soon have them back.~~

~~(Sound of footsteps and hurrying off)~~

~~MANREB: No one here? Strange! But surely I heard voices. Probably they are taking a walk around to get warm. Brrr! This fire feels good! Well, now I can be with the flocks here like Assar. Ah here they come!~~

~~SIMON: Someone is coming!~~

ZORESTES: What Manreb, you here? It is close to midnight!

Do anything wrong at home?
MANREB: Yes, ~~it's Manreb~~. *Go/No!* Brr! This fire feels good. Well, now I can be with the flocks too.

Simon

ZORESTES: You probably wish to relieve Assar, as he relieved you. Well, that will not be so easy.

Simon

MANREB: Then I shall ~~remain~~ *stay too* also. I don't want to stay home. I'm restless at home.

TRAW

ZORESTES: What news from the village? Assar told us that it is filled to overflowing with strangers. Many have to camp ~~MANREB~~ in the open.

MANREB: Every place in the village is taken.

ZORESTES: The poor people have a perfect right to complain

about this command of Casar. Well, ~~here are the others~~
returning.

(SOUND of footsteps stirring)

ASSAR: Well well, Manreb! I shall not go back to town.

MANREB:

MANREB: No fear Assar. I could not rest at home and had to
come back here.

ASSAR: Didn't your father need you?

clothes
MANREB: Only until late at night. Besides, I did a good work,
SIMON: What was that?

MANREB: I gave my bed to a poor tired stranger. Many can find
no lodging tonight.

ZORESTES: That was noble, Manreb.

Compl.
MANREB: Just think; even many women are among those who cannot
find lodging. When I think of such added injustice to our
nation, it makes my blood boil!

ZORESTES: The time of Redemption should not be far off. Where
could we speak about the Messiah better than out here in this
beautiful stillness of night, under the friendly stars.

What!
MANREB: That's just why I wanted to come back. Here I can for-
get all that injustice of the emperor and his soldiers sent
to oppress us!

ASSAR: All of them but the two Romans who are staying at my
father's inn.

ZORESTES: We heard of them.

How
AMIAN: Tell us about them, Assar.

ASSAR: Believe me, they are not like the other Roman Gentiles.
They act more like Jews.

How!
AMIAN: You really mean it?

ASSAR: Truly! They are better acquainted with our religion
than with their own. And would you believe it? They are ~~ix~~
as interested in the coming of the Messiah as we are!

Compl.
MANREB: They are splendid fellows. One of them, Claudius--

ASSAR: Oh, I like him best.

MANREB:***While riding out in the town this evening he actual-
ly offered his mule to a poor tired woman from Nazareth.

AMIAN: Surely most noble on the part of a Roman.

MANREB: And when he and Arno returned to your father's inn,
they heard that the woman and her husband asked for shelter
and had to be refused---

Heavy
T. S. 10/16

SIMON: What then?

MANREB: This Roman felt very unhappy . Think of it! He wanted to set out at once and offer ~~hem~~ his own room!

ASSAR: That seems like Claudius!

Cricket

ZORESTES: May our good God reward him for his kindness, and show him the true light some day! But it must be near midnight Assar, you watch one hour while we take a little rest.

ASSAR: I shall watch the rest of the night if you wish. I can't sleep anyhow.

(SOUND OF STIRRING)

MANREB: Let me share the watch with you, ~~MAN~~ Assar.

ASSAR: If you like. But it is not necessary.

MANREB: I want to stay awake with you. It will only be for an hour.

STRAW

ASSAR: I am so glad you are here Manreb, so we can talk some more about what Zorestes has been telling us. Tell me Manreb don't you think the same about the Messiah that I do? Zorestes holds that he will come poor and helpless, without any earthly power.

MANREB: That is one way the prophecies are ^{symbolized} interpreted.

S. 10/16

ASSAR: But it cannot be, Manreb! He who is to deliver us from our misery and oppression, must he not be stronger than any prince the world has ever seen? Must he not be rich and powerful if he is to accomplish what God has promised? Must he not be like God Himself, strong and mighty? How often have we heard that prophecy of Daniel: "I beheld therefore in the vision of the night, and lo, one like the son of man came with the clouds of heaven and he came even to the Ancient of days: and they presented him before him. And he gave him power, and glory and a kingdom: and all peoples tribes and tongues shall serve him: his power is an everlasting power that shall not be taken away: and his kingdom that shall not be destroyed."

2nd

14B #2
Soft Setting

MANREB: You may picture him thus in your mind, but I--- (Yawns)

ASSAR: Not only I. There are many who think the same, just wait, you'll see! But Manreb, you are nodding. Lie down and sleep. You are tired. Come!

Translating

STRAW

MANREB: (sleepily) What I? O no! I want to watch with you. Go on with your story. I love to hear you!

ASSAR: I was not telling a story. I was trying to tell you how the Messiah would not come into the world poor and powerless. Once I had a beautiful dream Manreb. It was so sweet, so wonderful.--- Shall I tell it to you?

STRAW
Shaking

MANREB: (drowsily) Yes, yes, tell it to me!

T. S.
Ready bright or tuntable

Ready for page 14
14B#2 setting

Sounds
Organs
Chorus
Musicians

ASSAR: I dreamed that at midnight the gates of our village suddenly sprang open and in the stillness of night a noble figure in shining armor, on a fiery steed, rode into the village, followed by a host of angels, bearing fiery swords. All the people fell on their knees before him and hailed him as their king and deliverer. Think of it Manreb, their king and deliverer; for it was he, the Messiah, the Anointed, the Expected Saviour of the world.

Ready FLIGHT

15B#1

ASSAR: O Manreb! (drowsily) Don't you hear,--something--now? Don't you hear them? (He falls asleep)

Start furniture

"Glorious" Alarm SE/4 FRIGHT
Alarm Look! Look! Look! Ah! Ah!
The town is on fire! 'Tis the end of the world!

FRIGHT OFF

ANGEL: "Fear not; for behold I bring you good tidings of great joy, that shall be to all the people; For this day is born to you a Saviour who is Christ the Lord, in the city of David. And this shall be a sign to you. You shall find the Infant wrapped in swaddling clothes, and laid in a manger."

15A#2

Glorious

Ready Mourning Signal (See rehearsal)

ZORESTES: A messenger, from Heaven!

AMIAN: Is it a dream?

ASSAR: No dream! It is real! An angel from Heaven! Haven't you heard? This day is born to you a Saviour in the city of David! Come, let us hurry!

AMIAN: (loudly) Look! Over ther! Over Bethlehem! A star!

ALL: A star! A flaming star! Let us go! Let us go at once,

ANOTHER: Over to Bethlehem---

ANOTHER: And see this thing that has come to pass---

ANOTHER: Which the Lord has made known to us!

ALL: To Bthlehem! To Bethlehem!

"ANGELS WE HAVE HEARD ON HIGH!"

Fade off.

Sign

STOP Mourning
with PRELUDE
to "angels"

Ready Annata next page

~~A O T~~ Lv: *And*

12 1
stand
Stanza
Music
Background
Music
Transition

NARRATOR: As the shepherds hurry joyously into the night over to Bethlehem, we return to the inn of Bethaniel, where Claudius and Arno are excitedly talking together:

CLAUDIUS: Arno! Arno! What do you suppose has happened?

ARNO: Bethaniel!

BETHANIEL: Friends, what has happened?

CLAUDIUS: Did you not see that brilliant flood of light that filled our room just now?

BETHANIEL: Brilliant flood of light? You must have been (dreaming)

ARNO: By Jupiter, it was no dream, Bethaniel! We both saw it. We were awake exchanging thoughts, when---

CLAUDIUS: Suddenly a brilliant flood of light, wonderful, as though all the heavens were opened and poured out myriads of stars onto the earth. Bethaniel, it was not a dream! it was real!

BETHANIEL: The bustle and noise woke me---

CLAUDIUS: There was a mighty rustling and singing,--sounds of thousands of voices, indescribably beautiful! Bethaniel, how can I describe it?

ARNO: Look! Over there! That star!

CLAUDIUS: Come, we set out at once over there for the fields from where we heard, and saw!

ALL: By all means, at once!
(SOUND of bustle and retreating footsteps)

TRANSITION MUSIC: *Two Bars of 15A #3 + fade off*
Steps running on

SENOCH: Manreb, Assar, you here on the road, this time of (night?)

ASSAR: We saw him! The saviour of the world!

MANREB: The Messiah! We saw him! An Infant from Heaven!

ASSAR: This night was born to us the Saviour. So said an angel from heaven!

BETHANIEL: The--Saviour?

ALL: The Saviour? What are you saying?

BETHANIEL: Come Assar, awaken from your *trance*; speak sensibly!

MANREB: No trance, Bethaniel. We saw the Divine Infant and have adored it,--with the other shepherds.

ALL: Speak, speak! Tell us more!

Retreating Steps

Warm Search #2

ASSAR: Didn't you see the brilliant flood of light at mid-
night that flooded over all the fields here?

} BETHANIEL; AND REST: A brilliant flood of light? *Yes!*

MANREB: Did you not hear the voices of ~~innumerable~~ *all these* angels,
singing from the high heavens? O do believe us! The Saviour
has come this very night. He has come down from heaven as a
poor child into a stable out in the field. Come and see! An
angel from heaven told us.

BETHANIEL: Speak son, who told you all this?

ASSAR: I am telling you, an angel from heaven, and we saw
him, and all the other angels. He told all the shepherds:
"Fear not, for behold, I bring you good tidings of great joy,
that shall be to all the people. For this day is born to you
a Saviour who is Christ the Lord, in the city of David!
He said so!

BETHANIEL: *Messengers* ~~Omnipotence~~ of Heaven!

CLAUDIUS: The Saviour! Arno, the Saviour!---

ASSAR: And then the angel said that we would find the child in
a stable out there in the fields.

how SENOCH: ~~The~~ divine Infant?

BETHANIEL: In a stable!

ASSAR: *Yes!* Poor ~~and~~ helpless, just as you said he might come,
And then the air was filled with millions of angels singing:
"Glory to God in the highest and on earth peace to men of
good will." And then we hurried over to where the angel told
us, and we found everything just as the angel told us! ~~said~~

MANREB: --the Infant wrapped in swaddling clothes and laid in
a manger!

They ASSAR: And then with great joy, the shepherds all believed!
~~and~~ fell down on their knees, and adored the Infant.

BETHANIEL: I cannot understand!

Now SENOCH: You say the Saviour, the Messiah, the Expected of
Nations, born out there, in the fields?

MANREB: ~~True~~, true! Come quickly and you shall see too!

ASSAR: Come you will find all just as we told you and as the
angel told us!

Fade CLAUDIUS: Come, we must hurry at once. Is it true? Can it
be true? *Paul* Light to pierce the darkness, -- appeared on earth?
The morning dawn, breaking in the East, Arno? to deliver us
from darkness? *Keep ready* Come let us hurry to see the Infant!

See here ARNO: ~~See here~~ *come from distance* some shepherds hurrying to meet us. How exci-
ted they are!

M. G.

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JESUS! MARY! JOSEPH!

IN LOVING MEMORY OF

Born February 7, 1904
Albany, Minn.

Died November 29, 1964
Sartell, Minn.

"Remember too, Lord
The servant of your household, Marie,
She has gone before us
She is sealed with the sign of faith
Now she sleeps the sleep of peace."

Grant, O Lord, we ask you to her and
to all who are at rest with Christ a
place refreshing, of light and peace
through the same Christ our Lord.
Amen.

(From the daily Mass prayers.)

PRINTED BY: ST. CLOVIS, MINN.

Ninth Annual Laymen's
Retreat

Saint Mary's College
Winona, Minnesota

October 26, 27, 28, 1945

Dedicated: To the Most Blessed Virgin.

Watchword: The Peace of Christ in the
Reign of Christ.

Motto: For Christ our King!

Reverend Othmar Hohmann, O.S.B.
Retreat Master.

Remember: "What shall it profit a man if he
gain the whole world and suffer the loss of his
soul?" (ST. MARK VIII, 36.)

"He came unto His own, and His own received
Him not. But as many as received Him, He
gave them power to be made the sons of God."
(JOHN 1, 11-12.)

**U.I.O.G.D.
AFTER THE RETREAT
December 3-4-5, 1947**

Four Vices To Be Feared

1. **DISSIPATION**—Saying: "There, it is over, amuse yourself."
2. **TONING DOWN**—Saying: "Too much, too many, too hard, too often."
3. **PUTTING OFF**—Saying: "Wait a little, rest yourself, take your time."
4. **COWARDICE** — Saying: "You'll never do it. You're no good." "I will be the same old story."

Four Virtues To Be Practiced

1. **PRESENCE OF GOD**—Saying: "No, it is not over; it's only just begun."
2. **EXACTNESS**—Saying: "No such thing, I'll do all I have resolved on, nothing too much for God."
3. **PROMPTITUDE**—Saying: "What! Wait a little! May I not die today? I will begin at once!"
4. **DETERMINATION**—Saying: "We will see! I am no good, but Someone is with me, Who I know is good and powerful—Christ."
"In Thee, O Lord have I hoped,
let me not be confounded!"

REMEMBRANCE

of a
LITURGICAL MISSION

given by
Rev. Celestine Kapsner, O. S. B.
and
Rev. Othmar Hohmann, O. S. B.
in
SS. PETER & PAUL CHURCH
Green Bay, Wisconsin
November 2nd to November 16th, 1947

1. Through Baptism you were born into the New Life of Christ, you became a Son of God and a Temple of the Holy Ghost.
2. Your soul must grow through daily Prayer, assistance at Mass, and reception of the Eucharist.
3. Take a more active part in the Holy Sacrifice of the Mass. Pray the Mass. Live the Mass.
4. Throughout the year lead a Christ-like Life with Holy Mother Church. Support the Church, and cooperate with your Pastor.
5. The Liturgical Life aims to promote the real Christ-like life of genuine Love for God and Fellow-man.
6. As a member of a Living Organic Church be fully alive to your duty of Catholic Action for the Glory of God, the Welfare of the Church, State, Family, Neighbor, and Yourself.
7. You have but one Life to live and to give to God, and then the Great Eternity.

Rev. A. Buytaert, Pastor.

The F. Koster Co., Green Bay, Wis.

A LITURGICAL MISSION

In the

NATIVITY OF OUR LORD CHURCH
Detroit, Michigan

October 12 to 26, 1947

conducted by

REVEREND CELESTINE KAPSNER, O.S.B.
REVEREND OTHMAR HOHMANN, O.S.B.



WHAT IS A MISSION?

A mission is an extraordinary religious opportunity, spread over a number of days, during which you re-awaken, rally, and reenforce your Christian faith and practice, cleanse your soul, and permit God's justice and love to take deeper root in your mind and heart. How will you reach this goal? Pray fervently, listen attentively to the Word of God, and worthily receive the Sacraments.

Christ came into the world to restore us as children of God, to show us the right way, to teach us the real truth, to bring back to us the divine life. "I am the way, the truth, and the life," He said: "Without me you can do nothing." The aim of the mission is to bring Christ back into your soul and life if you have abandoned Him.

and, if you are still in His grace, to have you share more abundantly in His divine life—to live in Christ, for Christ, and with Christ.

THE AIM OF A LITURGICAL MISSION

Liturgy is the public worship of the Church. Christ continues to live in His faithful members. The Liturgy is the actual continuation of the redeeming work of Christ, man living in Christ and Christ living in man. The aim of a Liturgical mission is to awaken in you a better appreciation of the official public worship of the Church, called the Liturgy. Its purpose is to have you renew your baptismal life and responsibilities, to take a more active part in the Holy Sacrifice of the Mass, to spur you on to a more frequent and worthy reception of the Sacraments, to foster a more fervent spirit of prayer and self-sacrifice, to use the sacramentals to better advantage, and to live the Christ-like life with Holy Mother Church, the Mystical Body, throughout the liturgical year. Christ must again pervade your private Catholic life. He must become part of your family life. He must take His place again in your public social life. The Liturgical Movement is not a new thing. It is as old as the Church. It aims to restore your real Christ-like life of genuine brotherly love, to establish your fellowship through Christ between Christians. It makes you conscious that you are not merely an individual, to save your soul alone, but that you are a member of society, of a living organic Church. This knowledge of Christian solidarity will actuate you to be more alive in Catholic Action towards God, Church, State, family, fellow neighbor, and yourself.

HOW TO PREPARE FOR A MISSION

Remember the mission is an extraordinary occasion to renew your spiritual life in Christ. To bring this about

you must pray. Pray for a fruitful mission for yourself, for your family, for members of the parish, for fallen-away Catholics, and for the conversion of non-Catholics. The latter are the lost helms of Christ's truth, Sacraments and salvation. We are our brother's keeper. Christ yearns for the lost sheep of His family. Therefore, be alive in the living Mystical Body of Christ. Make spiritual sacrifices. Arrange your daily affairs in time so that you can attend the daily exercises regularly. Spread the news of the mission to others—to your neighbors, friends, fallen-away Catholics, and non-Catholics. Suggest to them the real benefits of this mission. Urge them again and again.

WHO SHOULD MAKE A MISSION?

All without a single exception. Inform the pastor of those sick at your home. The missionaries will call on these during the first days of the mission. All the children should attend during their part of the mission. They, too, will be cared for. The mission has a message for everyone—for the fervent and practical Catholics, for the careless and lukewarm, for the lost sheep of Jesus, our Saviour. Well disposed non-Catholics are heartily welcome. No word will be spoken that will offend them, experience rather shows that they frequently complain that they have not been invited by some Catholic friend.

WHAT TO DO DURING THE MISSION?

A mission is a time of right thinking for right living. To do this the better, stay at home every night after services. Avoid useless talk. Be at Mass every morning. Listen attentively to the sermons and apply the lessons and warnings to your personal conduct. Prepare daily for a good Confession. Receive Holy Communion daily. Provide yourself with Catholic reading material. Form

the habit of reading religious literature. Pray, pray for the success of the mission. Urge others to do likewise.

INDULGENCES OF A MISSION

1. A plenary indulgence can be gained by all who attend the sermons, go to Confession, receive Holy Communion, and pray according to the intention of the Holy Father.
2. A plenary indulgence can be gained by all who receive the Papal Blessing at the close of the mission.
3. A plenary indulgence can be gained by all who renew their Baptismal Vows at the close.
4. A partial indulgence of seven years and 280 days can be gained as often as you attend an instruction during the mission.

RESULTS OF A LITURGICAL MISSION

You will be renewed and strengthened in Christ for the battle of life. You will become Christ-minded; you will become Christ-like; your heart will beat in unison with Christ's. Your whole person will react in Christ-like conduct. With St. Paul you will be able to say: "I live now, not I, but Christ lives in me."

Rev. D. N. Geller, Pastor

Revs. F. P. Kolb, C. Gentner, J. Labenda, E. Baumgartner, Assistants.

GUSTAVE A. FUCHS CO., DETROIT, MICH.

P.Othmar Hohmann.

b:Jan.28,1900.

Prof:Sept.22,1926.

Ord:June 7,1931.

Bahama Islands--Nov.1932-Sept.1936.

Student, Summer 1938-Cath.Univ., Washington,

Assist: Mandan, N.D.--Oct.1936-

P
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Full Name: Fr Othmar Hohmann	B 1900 P 1926 Ord 1931
Social Security No.	Birthplace: Richmond, Minnesota
Hospital Insurance:	Nameday Date: November 15
Nearest Relative for emergency (address, phone):	
Present parental home address: None	
College Degrees (with name of school): BA (S.F.G.)	Major
Graduate Degrees (with name of school): Summer School Cath. U. (Proctor, B.L. & D. name)	Major:
Special skills, arts, crafts, athletics: Amateur dramatics.	
Experience: Administrative <input checked="" type="checkbox"/> Business <input type="checkbox"/> Chaplaincy <input checked="" type="checkbox"/> Farming <input type="checkbox"/> Industry <input type="checkbox"/> Library <input type="checkbox"/>	
Educational <input checked="" type="checkbox"/> Mechanics <input checked="" type="checkbox"/> Missionary <input checked="" type="checkbox"/> Pastoral <input checked="" type="checkbox"/> Teaching <input checked="" type="checkbox"/> Counselling <input checked="" type="checkbox"/> Social <input type="checkbox"/>	
Other: Parochial census-survey work for almost 40 years, when time.	
Languages: Spanish <input type="checkbox"/> Italian <input type="checkbox"/> German <input checked="" type="checkbox"/> French <input type="checkbox"/> Russian <input type="checkbox"/> Polish <input type="checkbox"/> Other: <input type="checkbox"/>	
Hobbies, Sports, Recreation: ^{DRAMATICS} Not much at present except Good Music. Formerly, work with tools,	
Number of brothers: Two sisters: Three Your rank among them: The oldest	

Health Record in general (past and present): In the past, not "robust!" Lifetime condition of migraine.

At the present: Impaired health and somewhat handicapped. Heart and circulatory condition, frequent headaches, cataract (operable) "Nervous trouble."

Your preferences for future work: Just what I am doing at present; namely, census-survey and parochial visiting, and helping in parochial and school work as I can (in capacity of assistant.)

{ Work you would like excluded: Administrative work and clerical work of running a parish.

{ WORK IN A LARGE CITY.

Other comments or suggestions: I think I joined St. John's "for reasons of community." However, a year after Ordination I was sent to the Bahamas to begin Mission work. This type of direct missionary Apostolate sort of "got into my system." I have been pretty well in Mission and parochial work all of my 39 yrs. away. I have always felt a strong urge to do as much house-to-house parochial visiting and follow-up as possible,--and preferably in mixed

communities, realizing the great need of this type of Apostolate. With growing handicaps and difficulty of taking care of the many details of parish and school administration at St. Joseph, I felt that it might be better to devote the rest of my years to this kind of

Places you worked since your Profession: "grass roots" work I am at now, trying to go after the lost strayed and "other" sheep. Dates: From: To:

1. <i>Woodhead Minn.</i>	<i>Summit</i>	Aug. & Sept. 1932
(2. As a cleric & newly ordained: Literary Societies. High School Drama. Sept. '27 to June '32		
3. Assistant in college drama. Teaching of German. Sub. teaching etc.)		
4. Bahamas Missions	General Missionary work	Dec. '32 to Sept. '36
5. Mandan N.D. St. Joseph's	Assistant in parish	Oct. '36 to April '42
6. Hastin's Minn. St. Boniface	" " " "	April '42 to Sept. '47
7. Resident at Abbey	On the Mission Band	Sept. '47 to Dec. '47
8. Vernal Utah	Mission work	Dec. '47 to Jan. '49
9. New Munich Minn.	Pastor of Immaculate Conception Church	Jan. '49 to Aug. '54
10. Cold Spring Minn.	Pastor of St. Boniface Church	Aug. '54 to Aug. '57
11. Oakes No. Dakota	Hospital chaplain & parish assistant	Aug. '57 to June '58
12. Mercer Wisc.	Assistant in parish & missions	June '58 to Sept. '58
13. Marion Minn.	Assistant & taking care of missions	Sept. '58 to Aug. '59
14. Detroit Lakes Minn.	Pastor of Holy Rosary Parish	Aug. '59 to Sept. '60
Comments: Mercer Wisc.	Assistant in parish & missions	Sept. '60 to Aug. '61
St. Joseph Minn.	Pastor of St. Joseph's Church	Aug. '61 to Aug. '66
Grand Marais Minn.	Helping out in the missions	Aug. '66 to Aug. '67
Grand Rapids Minn.	Census-survey & parochial visiting & asst.	Aug. '67 to
	Code:	Visits:
Full Name: Fr Othmar Hohmann	G Y R P	1 2 3 4 5 6 7 8 9 10

INFORMATION FOR THE ARCHIVES OF SAINT JOHN'S ABBEY

NAME: OTHMAR LEO HOHMANN
(Religious) (Baptismal) (Family)

BIRTH: Richmond Stearns Minnesota January 28 1900
(City) (County) (State) (Month) (Day) (Year)

YOUR PATRON SAINT: Othmar Leo NAMEDAY: November 16
April 11

TRIENNIAL VOWS: St. John's Sept. 22, 1926 Abbot Alcuin
(Place) (Date) (Before Whom)

FINAL VOWS/OBLATION: St. John's Sept. 22, 1929 Abbot Alcuin
(Place) (Date) (Before Whom)

ORDINATION: St. John's June 7, 1931 Joseph E. Busch
(Place) (Date) (Bishop)

FATHER'S FULL NAME: _____

FATHER'S BIRTHPLACE: _____

FATHER'S NATIONAL DESCENT: Bavarian

FATHER'S RELIGION: Catholic DATE OF BIRTH: May 1859

HIGHEST LEVEL OF FATHER'S EDUCATION: St. Cloud (then) Normal School

FATHER'S OCCUPATION: Great Northern Railroad Deceased
(When You Entered Monastery) (Now)

MOTHER'S MAIDEN NAME: _____

MOTHER'S BIRTHPLACE: _____

MOTHER'S NATIONAL DESCENT: Swabian

MOTHER'S RELIGION: Catholic DATE OF BIRTH: May 7, 1874

HIGHEST LEVEL OF MOTHER'S EDUCATION: Prochial Grade school, Eau Claire Wisc.