

April 23, 1963

Very Reverend William J. Kenneally, C.M.
ST. JOHN'S MAJOR SEMINARY
Camarillo, California

Very Reverend and dear Father:

This is to say that Monsignor Hawkes has granted
the permissions as requested respectively by Messrs [REDACTED]
Eleuterio V. Ramos and [REDACTED]

Sincerely yours,

Reverend John B. Thom
Assistant Secretary

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St. John's Seminary
Camarillo, California

April 19, 1963

The Right Reverend Monsignor Benjamin G. Hawkes
Chancellor,
Archdiocese of Los Angeles
1531 West Ninth Street
Los Angeles 15, California

Right Reverend and dear Monsignor,

I hereby request permission to leave the State
of California during the coming summer vacation.
I plan to go to Mexico with my family during the
month of August.

Videm et approbatur
4/22/63.
W. J. Kennedy

Respectfully yours,

Eleuterio V. Ramos
Eleuterio V. Ramos

W. J. Kennedy

Letter mailed
4/23/63

50600498

October Fourteenth
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Reverend Eleuterio Ramos
ST. THOMAS RECTORY
1321 South Mariposa Avenue
Los Angeles, California

Reverend and dear Father Ramos:

Enclosed you will please find Account Book listing your personal indebtedness to the Archdiocese of Los Angeles. Should you have any question regarding the amount given we will be happy to discuss this with you at your convenience.

When payments are made to this office the passbook should accompany your check for proper crediting of your account. It is the known policy of the Archdiocese to write off the remaining balance of such indebtedness when 50% has been paid.

We trust you will give this matter your conscientious attention. This will enable us to advance the same courtesy to other students in preparation for the Priesthood.

With personal regards, I remain

Sincerely yours in Christ,

(Right Reverend Benj. G. Hawkes)
C h a n c e l l o r

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50600499

J. L.

St. Thomas' Church

1321 SOUTH MARIPOSA AVENUE
LOS ANGELES, CALIFORNIA 90006
REpublic 5-7524

2 February, 1967

The Reverend James Pierse
Pastor
St. Thomas the Apostle Parish
1321 South Mariposa Avenue
Los Angeles, California 90006

Reverend and dear Father:

By means of this letter I want to give you a more formal and complete reply to the inquiry you made of me on Tuesday, 31 January, 1967.

If you wish to learn a little of my background, may I suggest that you read the article, "The Night Before Ordination," which appeared in the 29th of April, 1966, issue of The Tidings. At La Purisima, Our Lady of the Rosary of Talpa, and Santa Isabel I was in direct contact with Fathers Agustin Montoya, Jose Cervera, C.M., and Michael G. Sheahan. These priests taught me with their daily living what a Pastor of souls must be. These priests sacrificed themselves for their people.

Here, at St. Thomas, I have tried to put what I learned from them into practice. Although I have not always been successful, I have tried to do my best in performing my duties. I am young and still have very much to learn, but I think that the people of St. Thomas are the better judges as to whether or not I have been serving God and them.

I have been very happy with the people I am serving here. They are a lovable people, and I love them. My love for them is returned a hundredfold.

My "unhappiness", if any and if you wish to call it that, has resulted only since you came to our parish. My greatest displeasure is over the way you have been mistreating and hurting so many of our people.

Your recent actions regarding our Confraternity of Christian Doctrine has pushed some highly qualified lay persons out of the work that is properly theirs. "The Confraternity is made up of Active and Associate members. The first of these are the men,

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women, and youth of a parish who are willing to take an active part in the work of the Confraternity..." True, the laity work "under the supervision of the parish priest," but because of your actions we have lost a highly qualified president and some very good teachers. Although I obey your orders in regard to my teaching the fourth grade of the Saturday CCD, I object to and protest your actions because some of the members of the CCD were insulted and hurt by you.

I have also been saddened by the unfortunate resignations of the president, secretary, and treasurer of the Guadalupe Society. I object to the way you have mistreated the Guadalupanas. The officers have resigned because you have made conditions for them very difficult to bear.

Also, according to what you told the Guadalupanas' former president: that the other assistant's Mass schedule could not be interrupted; that he started the Society; that he has seniority over me; since you, as pastor, are chaplain or spiritual director of every St. Thomas' society; and since I should have nothing to do with the election of new officers; etc., I bow to your wishes and let you know that I have nothing more to do with the Society. The Guadalupanas are now completely in your hands; again, I obey what seem to be your wishes expressed to the former president.

Accordingly, I will give you the Guadalupanas' materials and, as of my last day with the Society, 22 January, 1967, this was the Society's financial status:

Balance- October, 1966.....	\$1,087.87
Income- November and December, 1966.....	152.75
Expenses- Feast of Guadalupe, 1966.....	304.10
Other Expenses- November and December, 1966.....	56.34
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Bank Balance.....	783.77
Cash Balance.....	96.41
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GRAND TOTAL.....	\$ 880.18

Since October the Guadalupe Society has helped the parish with well over four hundred dollars in addition to the priceless contributions of their time and work for a variety of projects. But, you have hurt quite a number of the members with your constant requests regarding their money. Now, you are completely in charge of them.

There have been some other persons who have quit the jobs they had in the parish. You hurt their feelings. I can assure
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you that there will be more persons quitting jobs and resigning positions—as long as you continue hurting them.

Some of the Spanish-speaking people of the parish have expressed to me their feeling that you are prejudiced against us Latins, the majority of your people! Your remarks about "your people," "you Latins," "you Mexicans," "your kind," etc., which you have spoken from time to time, are hurting and insulting.

I also voice my objection to the regimentation and "police state" methods you are employing to force the parish children to be present at Mass on Sunday. I object to your using the children to spy on each other. Although the children and their parents fear voicing their objections to you, they have made their disgust with your methods known to me.

As pastor, you have every right to run our parish as you deem best. However, there is more and more opposition to your manners being voiced. I find it very difficult to explain to the people that you have "good" reasons for the changes you have made and for the way you conduct your self with them. All I can say is, "he's the boss; what he says goes!"

There has also been much complaining about your weekly stress on money, envelopes, children's envelopes, dollar-a-month club, etc. Some of the parishioners have told me that they simply will stop coming to St. Thomas and will attend other parishes.

Money seems to be constantly on your mind. This is offensive to the poor people of the parish. With all the money talk, you have been very reluctant to provide the CCD with funds for their needs: catechisms, paper, visual aids, film strips, etc., so I have had to pay for these items from my own money and that of another priest from outside our parish.

Also, I think that most altar boys have at sometime or another eaten some of the altar breads for Mass. Yet, you made a federal case out of the "disappearance" of three large hosts. You blamed me for this and then rationed out the hosts to me—three large hosts for six masses! So, in order to avoid trouble with you, I was forced to get and pay for the hosts that I use for Masses at St. Thomas.

On the other hand, "the sky's the limit," when you entertain. All the banquets you have been holding for your friends seem to have no financial limit. The limit, if any, for your banquets is that the assistant(s) eat in the kitchen, eat early, or eat out! The few weeks that Monsignor O'Dwyer was here and up until the time you came this rectory was the priests' house. It has since turned into something of a restaurant for you and your friends.

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Again, this is your house and you set the policies here. But you even insulted my family one of the few times they came to visit me. Now, in order not to offend you I simply greet them in the sacristy or on the sidewalk.

Shortly after you arrived in the parish, you told me to tell the parish societies to hold a welcoming reception for you. With great difficulty we managed to organize—on short notice—a small, but sincere welcome for you. Afterwards in your room you told me that "there wasn't an intellectual in that bunch" of people who gave the welcoming speeches. This constant insistence of yours on the lack of "intellectuals" in our parish is hurting the people who hear you state it. Our people are poor, hard working and they readily admit the fact that they have not received a high level of education. They know it! So, why do you keep insisting and rubbing it in that there are no "intellectuals" around here?

Last Sunday, very briefly I am told, from the pulpit you publicly ridiculed Father DuBay. Our own Cardinal-Archbishop has had the charity to restrain from that! Yet, you use the pulpit to ridicule a fellow-priest, rather than use the time to instruct the people.

You have told some of the parishioners that I don't do my parish duties. They have told me what you have said. I admit the fact that I don't do all of them! But, the records show that, since my arrival in the parish on 14 May, 1966: out of 45 weddings to date, I have handled 29 completely and the preparations for 8 others, a total of 37; out of 35 funeral services, I have had 16; out of 147 baptisms, I have performed 86 of them. No records are kept on the number of confessions, but you be the judge as to who hears most confessions of the Spanish-speaking adults and children and of the school children. On First Fridays I have 25-30 Communion calls. Etc. This is the work I was ordained to do and I am very happy doing it to the best of my poor ability. I don't shy away from my priestly work, I welcome it!

I am not afraid to work, and under a good boss and good working conditions I can only do my best! My former bosses can tell you how well or badly I worked for them: Mr. Tony Cirone of San Jose; the Sisters of the Holy Family and the Sisters of Bethany in East Los Angeles; Monsignor Kevin Keane at the minor and major seminaries; Fathers James Hansen and William Ready, C.M., at the minor seminary; Father F. David Pansini, C.M., and Sister Ruth, I.H.M., at the Seminary College Library; and Mr. Jerome Stehly of Lilac. They can tell you whether or not I worked well for them! They were excellent bosses who were kind and understanding.

Sometimes even on my "day off" you give me work to do, but I don't mind doing it. I am used to doing hard work and I have been

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doing my best at it.

I admit the fact that I have failed you in regard to the servers. Perhaps you are right about my having used "bad psychology" on them. However, I can't see the benefit of ruling them with fear. Many of the servers don't come when they know that you are the celebrant. When you ask for servers for your late Masses, they tell me that they prefer to go to class rather than serve your Masses. This is the result of your fear tactics. Of course, this does not excuse me for not teaching them their responses.

At the school you keep bothering the sisters! It is a difficult task to get and keep the children's attention, but you think nothing of interrupting classes with complete disregard for the students and sisters. If the sisters express their justified dislike about what you do, it is because you provoke them. Yes, you can complain to the chancery, the chancery complains to their superior, and the superior reprimands the guilty sisters. Yet, you are the one who provokes the disrespect that you receive.

You had been here only a short time and trouble resulted with the sisters living next to the church. In all the years past there had been no trouble with past pastors, assistants, and residents—including one of our auxiliary bishops. But, when you came there was trouble!

I was told that at a recent meeting you told the people present that the priests were here to serve the people of the parish. You told them that you were effecting the wishes of the people. However, they complained that "he didn't even bother asking us what we wanted."

I think that there is something definitely wrong when you don't realize that you are hurting many of our people by what you say and do.

You asked me an honest and sincere question about my happiness or unhappiness here at St. Thomas. This letter is my honest and sincere answer to that question. As you told me, you are the pastor and your policies are the rule of the parish. I agree with you! Although I do not agree with many of your policies, I have tried to obey you to the best of my poor ability. And I will continue to do so.

I repeat, I am very happy serving the people of this parish. My unhappiness, if any, is over the fact that you are hurting so many people. Perhaps you don't realize it!

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St. Thomas' Church

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I promised obedience to my Cardinal-Archbishop and I renew that promise.

You told me that if I were not happy here to let the chancery know about that because you did not want to report me. Well, I am giving a copy of this letter to Cardinal McIntyre, through the courtesy of Monsignor Hawkes.

I figure that they should know that—as Monsignor Hawkes told us at the seminary—“your first parish is your first love.” I love the people of this parish and I will continue to serve them as long as my superiors order me to do so.

If you do not want me to remain in your parish, I think that our superiors should be notified of that fact. But, I do wish to remain here!

Again, this letter is my honest and sincere answer to the questions you asked me last Tuesday. I am acting of my own free will and no one else is involved with me in writing this letter. I fully accept any favorable or unfavorable consequences arising from this action which is entirely my own doing.

I wish only the best for you, for the people of our parish, and, yes, even for myself.

Sincerely,

Eleuterio V. Ramos
Father Eleuterio V. Ramos
Assistant

c: His Eminence, James Francis Cardinal McIntyre
through the courtesy of Monsignor Benjamin Hawkes

50600505

May 24th, 1967

Reverend Eleuterio V. Ramos
St. Thomas' Rectory
1321 South Mariposa Avenue
Los Angeles, California 90006

Dear Father Ramos:

I write to acknowledge your letter of May
22nd.

Any move which the priest in question would
desire to make would have to be done entirely with his
own superiors. They are the ones who will have the power
to provide him with the temporary segregation from his
community. I am sure they would not do that unless he
has a promise of an assignment. Not knowing anything
about the man, I could not give you any assurance that
he would have such an assignment here.

I will be happy to talk with him if that
would help in any way.

Very sincerely yours,

Timothy Manning
Auxiliary Bishop of Los Angeles
Vicar General

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St. Thomas' Church

1321 SOUTH MARIPOSA AVENUE
LOS ANGELES, CALIFORNIA 90006
REpublic 5-7524

22 May, 1967

Dear Bishop Manning,

A young priest came to me for some advice about something in which I have no experience. He has given me permission to give the following information in order to obtain, if possible, an answer to his problem.

The priest is a member of a religious congregation with simple vows. He has been a member of the congregation for about 11 years and has been a priest for the last three years. He is incardinated in a Latin American province and is at present in a Los Angeles based province in order to continue studies and work for this province.

The priest is taking his studies in Los Angeles. He has a resident's visa and has been here for about six months. The priest speaks Spanish and knows a little English.

His problem has to do with himself, his priesthood and his studies, a difficult situation within his congregation, and with his family.

Just as a matter of getting the information, he would like to know if there is any possibility of his leaving his congregation for a few years in order to serve in this archdiocese or any other diocese. What procedure would he have to follow? What reasons are needed and what conditions are placed for such a move?

I hope you can help me to help this priest. Any information you can give about this case will be greatly appreciated.

Sincere thanks,



Rev. Eleuterio V. Ramos
Assistant

50600507

From the Desk of —

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FATHER JAMES PIERSE

Father Ramos using the pulpit of St Thomas
on Sunday January 5 at 9:45 AM Mass
charged me with the responsibility of
canceling the Teen Mass which he claimed
was doing so much good for the young people
of the parish. This is the wish of your pastor
& he believes in giving them rosaries & medals
but he does not believe in giving them the
opportunity to go to Church & attend Mass.

At the end of Mass, I told the ^{congregation} that the
facts would be published in next
Sunday's bulletin. I am enclosing the article
for your perusal.

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My original intention in getting a Folk Mass started in St. Thomas was to interest the young men and women who attend High School and College in coming to Church. I was primarily interested in the Middle, and Late Teens. This age group I felt could be attracted to such a Mass. Because of the large number of Latin Bands in our neighborhood, I felt that this innovation would be worthwhile. I asked Father Ramos to implement it at the 5:30 p.m. Sunday Mass.

Well, the Folk Mass was started with high hopes and great expectations. Unfortunately, the support of the middle and late Teens did not materialise. There was only one guitarist and the group of about 20 was mainly constituted of girls of 13 and 14 years of age. Within a month, I was told that the emerging Teens were not showing up. The late hour was blamed for its untimely end.

Then I was informed that a morning Mass would be best, preferably the 11:00 a.m. Since this Mass was already well attended this would be impossible. A possibility that I did not exclude was the 9:45 a.m. Mass which had been converted into a Vernacular High Mass this Fall.

To forestall further failure, I insisted that before we resume the Folk Mass again, we should have a trial period. We arranged to hold an additional 9:45 a.m. Mass in the St. Thomas School Auditorium thru the month of December. In this way, I wished to find out if it would arouse the sustained interest of our young people.

Throughout this experimental period, the constant complaint was that the attendance was small and unpunctual. In addition, the overwhelming majority were children from our Grammar School. Very few High School or should I say Junior High - 9th graders - attended and never on time. These belonged to a club called The Internationals which comprised for the most part last year's eighth grade from St. Thomas. Even this group did not attend regularly; in fact 12, would have been a high average.

In the circumstances, I did not think that the initiation of a Folk Mass at 9:45 a.m. would be justified at this time. Those children who attended were faithful Church-goers. The average attendance of 40 children in the auditorium did not warrant an additional Mass. Personally, I would prefer to see those children attend Mass with their parents as a family unit.

I have not excluded the possibility of a Folk Mass at 9:45 a.m. This will depend on the grass roots support it will receive from the middle and later Teens. I do expect more than a dozen freshmen regulars who, with one or two exceptions attend Catholic High School, to justify this venture. It is possible that the majority of High School and College students who attend Church do not think it is such a good idea. Let's hear from the silent majority.

St. Thomas' Church

1321 SOUTH MARIPOSA AVENUE
LOS ANGELES, CALIFORNIA 90006
Phone: 737-3325

Right Rev. Msgr. Benjamin G. Hawkes,
1531 W 9th St.
Los Angeles 90005.

January 5, 1968.

Dear Monsignor,

I am enclosing a copy of a statement made by Father Ramos at the 9.45 AM. Mass today. Of concern is the fact that Father shows no sense of responsibility. I hope that he is responsible to God because he is not nor ever has been responsible to me. Frankly, I do not see him enough to be able to communicate with him.

Two years ago, I gave you my opinion of Father. In the meantime, it has not changed. Sure Father Ramos has some good points but he is very immature. Since I cannot help him in his problems, I hope that I am not asking too much if you would help me in mine.

By the time this letter reaches you, I will have gone for a few days rest to Massacre Canyon Inn. Both Fathers Ramos and Lakatta have already taken time off since Christmas. They chose to take it during the holiday season. Both had a week.

I am sorry that St. Thomas is such a source of irritation to you. I know that you must have many worries. This is my silver Jubilee Year and I think that I deserve better helpers. Further I think that the Chancery should stand behind its pastors. Here in St. Thomas is the spectacle of a rectory divided where both assistant and resident go their separate ways and do as they please.

50600510

Thank you for your consideration.

Sincerely in Christ
Paul R.

P.S. If he is not satisfactory, call me at 6.15. PM.

LOS ANGELES CITY SCHOOL DISTRICTS

Berendo Junior High School

1157 So. BERENDO STREET, LOS ANGELES, CALIFORNIA 90006

JACK P. CROWTHER
Superintendent of Schools

CLARICE H. SIMON
Principal

November 27, 1968

Reverend Eleuterio V. Ramos
Assistant Pastor
St. Thomas' Church
1321 South Mariposa Avenue
Los Angeles, California 90006

Dear Father Ramos:

Your letter, cancelling your engagement to speak to our A9 parents and students, was received with much concern at Berendo Junior High School.

The obvious concern of being without a speaker less than a week before our program had less import to us than the knowledge that Berendo students were projecting such an unfavorable image of our school.

We are sorry that you felt our entire A9 class and student body, many of whom no doubt are parishoners of yours, should be punished for the actions of a few. We regret also that you did not notify us when the incidents you describe first began to occur. We would have welcomed an opportunity to work with you in an attempt to stop the harrassment you and your students have suffered.

We have started an investigation into the incidents mentioned and already have been partially successful. We would appreciate any specific information which would help us identify any of our students. You may be sure we will take the necessary disciplinary action.

Our students understandably were upset by your charges and have requested permission to work on the problem. For the past several days our Student Council has been trying to contact you with an apology on behalf of Berendo students and an invitation. Our Student Human Relations Club has some interesting plans which may alleviate our mutual problem to some extent.

We plan also to invite you to our next School Community Relations Committee meeting. Many Berendo parents have joined with us in an effort to help.

Please be assured that the staff and student body of Berendo are concerned about its community. We stand ready to help work out the problems which face us all.

Sincerely,

Clarice H. Simon
Clarice H. Simon
Principal

cc: His Eminence, James Francis Cardinal McIntyre, Archbishop of Los Angeles

50600511

JUN 14 1971
ON CHANGE LIST

June 4, 1971

Reverend Eleuterio V. Ramos
ST. THOMAS CHURCH
1321 S. Mariposa Avenue
Los Angeles, California 90006

Dear Father Ramos:

Enclosed is your official appointment as

ASSISTANT

to Reverend Matthew H. Kelly, ST. MARIANA de PAREDES
CHURCH, Pico Rivera, which His Excellency, the Archbishop,
has directed me to forward to you.

This assignment will become effective on
Monday, June 14, 1971.

Sincerely yours in Christ,

Reverend Monsignor John A. Rawden
Chancellor

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encl.

50600512

July 17, 1972

ON CHANGE LIST
JUL 31 1972

Reverend Eleuterio V. Ramos
ST. MARIANA DE PAREDES CHURCH
P.O. box 278
Pico Rivera, California 90660

Dear Father Ramos:

Enclosed is your official appointment as

ASSOCIATE PASTOR

at RESURRECTION CHURCH, Los Angeles, which His Excellency,
Archbishop Manning, has directed me to forward to you.
Reverend Monsignor Donald Montrose is Administrator of Resurrection
parish.

This assignment will become effective on Tuesday,
August 1, 1972.

Sincerely yours in Christ,

Reverend Monsignor John A. Rawden
Chancellor

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encl.

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