

**Interview with Lloyd Haupt**

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**Central Minnesota Historical Oral History Collection**

**St. Cloud State University Archives**

**Interviewed by John LeDoux and Jane Schutz**

**LeDoux:** Okay, this is an interview being conducted for the Central Minnesota Historical Center. The date is June 29, 1979. Interviewing are John LeDoux and Jane Schutz. First of all we're talking with the pastor here at St. Andrew's and we'll be talking with another lady later. Pastor, I was wondering, first of all could you give us your full name and date of birth please?

**Haupt:** My name is Father Lloyd Haupt, H-A-U-P-T. I was born on May 26, 1926.

**LeDoux:** Okay, now were your folks born in this country also?

**Haupt:** My folks were born at--my mother at Avon, Minnesota. My father at Melrose, Minnesota.

**LeDoux:** Uh. Huh. And what is your mother's maiden name?

**Haupt:** Marcella Keppers.

**LeDoux:** Keppers. Is that with two P's?

**Haupt:** Uh huh.

**LeDoux:** Okay, and how did your family happen to come to this--to Minnesota then? Were they--they were both born here then.

**Haupt:** They were both born here and their parents were both born here.

**LeDoux:** Uh huh.

**Haupt:** Stearns County.

**LeDoux:** Okay. Could you give us just a little bit of background on where you went to school?

**Haupt:** I attended school at Avon Public School-Elementary School; Technical High School in St. Cloud; Minot State Teacher's College in Minot, North Dakota; Iowa University in Ames, Iowa, St. Thomas College in Denver; and St. John's University and Seminary.

**LeDoux:** Um. You moved around then to quite a few different schools? Did your folks relocate a lot with a job or?

**Haupt:** No, I was in the service for two years; United States Navy. And most of my navy time was spent in school.

**LeDoux:** Uh huh. Okay, when did you first feel that you had received the call to go into the ministry? Do you remember how far that goes back?

**Haupt:** Well, I felt that I wanted to be a Catholic priest already in the second grade.

**LeDoux:** Um. Ah-can you trace back to anyone that influenced you predominately – was it your folks or (inaudible).

**Haupt:** Probably an old Benedictine priest who was my pastor at Avon.

**LeDoux:** Uh huh.

**Haupt:** Father Meinrad.

**LeDoux:** Oh. Uh huh.

**Haupt:** Seiferman.

**LeDoux:** Okay. What was the first then-parish you took or you-you were assigned to?

**Haupt:** I was first assigned as an assistant at St. Mary's Cathedral in St. Cloud in 1954, and served there for four years.

**LeDoux:** Uh huh.

**Haupt:** Then I was assigned to St. Patrick's parish in 1958. That's Minden Township east of St. Cloud. And I was given charge of St. Cloud book shop. I served there for four years and then I assigned to the St. Cloud Children's home and asked to try to create a treatment program for emotionally disturbed adolescents. And I was there for seven years.

**LeDoux:** Uh huh.

**Haupt:** And then I was assigned in 1969 in St. Andrew's in Elk River.

**LeDoux:** Okay. Okay, I was wondering how did the church here in-the Catholic Church here in Elk River originate? Was it started by individuals of similar religious background asking for a church here or through diocesan action or?

**Haupt:** It was requested by some pioneer families here in Elk River that the bishop send a priest. Find the names of some of those families. It was organized in 1891 by the Holzems, the Mevissens, the McBrides, the Halters, the Madsons, Fausts, Deckers, Morgers under the supervision of Father Patrick Mooney.

**Ledoux:** Uh huh. So it was a group of individuals that asked that a church be started?

**Haupt:** Uh huh. That a priest be sent. Uh huh.

**LeDoux:** Okay.

**Haupt:** And in 1892 a framed church was erected under the supervision of Father Charles Pheiffer.

**LeDoux:** Okay. And this framed church, this was the first structure then that the parish had?

**Haupt:** Yeah, uh huh.

**LeDoux:** In 1892.

**Haupt:** Uh huh.

**LeDoux:** Okay, now this-this is not present church or is this the original--was this built in the early 1990's, this present one?

**Haupt:** This present one was built as a basement church in--finished January 6, 1921. While Monsignor Joseph Trobec was pastor. And has been appointed resident pastor in 1918.

**LeDoux:** Okay. Ah-do you have any idea or have you heard when some of the various Protestants churches started here? They came, I take it before the Catholic Church started in the town.

**Haupt:** Yes, the Union Church I believe, is the oldest church in Elk-River--congregational.

**LeDoux:** Uh huh. From the names you've read, it seems to be quite diverse ethnically. Is there-is there any one group, it's your impression that really founded the church?

**Haupt:** I would say not by nationality. It's been a quite diversity of nationalities; Irish, Hungarian, German.

**LeDoux:** Uh huh. Your feelings is then that the ethnic background was not at all a major element at any time in the church history as far as forming the congregation or keeping it together?

**Haupt:** No, I would say not.

**LeDoux:** Uh huh. That's-it's kind of curious in a way because most churches back in those days were the product of really one ethnic group requesting a church.

**Haupt:** Yeah.

**LeDoux:** What's your impression of why this was different in Elk River's case? Have you heard (inaudible)?

**Haupt:** No, I haven't, I haven't. I wonder if it would have something to do with the proximity to the Twin City areas. Because you have a mixture there and you just have that moving out. And you still have that big influx from the Twin City area.

**LeDoux:** Uh huh. Yeah, that could certainly be. And today I take it, it's still of a very mixed nature?

**Haupt:** Very mixed, uh huh.

**LeDoux:** Okay, what--in what language was like the sermon given in the church in those early years? Was it always in English or was it also German or?

**Haupt:** No, it was- to my knowledge it was always in English.

**Ledoux:** Oh, uh huh.

**Haupt:** Since 1891.

**LeDoux:** So the German people and whatever might have come to the Cities or had already been settled in this country for some time.

**Haupt:** Uh huh.

**Ledoux:** Because they obviously didn't seem to have any problems, is that your understanding of it?

**Haupt:** Uh huh. That's my understanding.

**Ledoux:** Okay. Let's see the church was--was called St. Andrew's. That's the full name of it? St. Andrew's Catholic Church.

**Haupt:** Uh huh, yes.

**LeDoux:** How did this name-how did it come to be called St. Andrew's? Do you know who named it?

**Haupt:** No, I--no, I really don't. I--if was done the customary way, the bishop would suggest a name.

**LeDoux:** This is the most Catholic churches are named. I know, you mentioned that you were in Minden Township, over at Duelm that pastor there mentioned that they at least believe that their church was named after one of the early founders. His name was, I believe Lawrence Balzer. They requested it be called St. Lawrence after a saint with this guy's--with this guy's same name.

**Haupt:** I don't know of any association with any particular parishioner.

**LeDoux:** Uh huh. There have been no name changes through the years?

**Haupt:** No.

**LeDoux:** Okay. Much did the church grow in its early years? Did it seem to maintain a certain level of attendance or were there any growth spurts through the years or declines that were quite noticeable?

**Haupt:** When a resident pastor arrived in 1918 the church began to grow and I'm- trying to think of the correct date for the establishment of the parochial school I believe it was- I really don't know but I believe that – I should have it here.

**LeDoux:** Uh huh. Your impression was that maybe around 20's or late teens at least.

**Haupt:** The parochial school?

**LeDoux:** Would that have been later than that?

**Haupt:** No, it would have been later than that.

**LeDoux:** Okay.

**Haupt:** Like about 1945, I think.

**LeDoux:** Uh huh.

**Haupt:** And in 1954 four additional rooms were added.

**LeDoux:** Okay. Do you know how the school happened to be established here, was it simply the size of the congregational that (indiscernible)?

**Haupt:** Our bishop was very interested in parochial schools and parochial education and when the-the trustees and the delegation of the parish approached the bishop he felt that rather than

build a huge church on top of the existing basement church it would be better for them to a parochial school.

**LeDoux:** Uh huh.

**Haupt:** So they simply raised the basement church a few and erected a roof as you see it today and did some excavating around the outside and dedicated that church in 1954. And so there was some opposition to the parochial school, I have heard. And yet the bishop insisted that they did not build a large, high monument of a church, but rather try to make the existing structure do and establish a parochial school. And after it was established it was well received.

**LeDoux:** There was some within the community or within the Catholic congregation?

**Haupt:** Within the Catholic community.

**LeDoux:** Uh huh. So in essence, then the-the basement church was kind of the foundation, over that was built the schoolhouse.

**Haupt:** No. Over that was built-it was-the walls were raised eight feet and the new roof put on and it was excavated and so we had the ground level entrance to the existing church . so the basement church became what you see here.

**LeDoux:** That was in the 20s then-this was built?

**Haupt:** Ah, no. The basement was built in 19—finished in 1921. The present church was built in 1954.

**Ledoux:** I see. Okay.



**Schutz:** Do you know why there was an opposition to building the school--of the parochial school?

**Haupt:** No, I don't really know, why certain influential members in the parish were opposed to parochial education at that time, and that they were. And I know that a delegation went down to see the bishop and they discussed it and the bishop still felt that the school would be more important than a new building on top of that basement church. And so a new build a new parochial school was built.

**Schutz:** Uh huh.

**LeDoux:** How would you characterize Elk River and the surrounding area of Sherburne County--would-is it heavily one denomination or the other or is it pretty mixed?

**Haupt:** At the present time?

**LeDoux:** Yes, at the present time.

**Haupt:** Right now I would say there's a very much of a mix with no one denomination outnumbering the other.

**LeDoux:** Uh huh. Going back some years was it--it wasn't always that way, I take it.

**Haupt:** Quite Protestant and quite Masonic.

**LeDoux:** Uh huh. There were strong Masonic lodges that existed in this area.

**Haupt:** Uh huh. Uh huh.

**LeDoux:** Okay. Was there correspondingly a-any feeling against the Catholics in Elk River?

**Haupt:** Having spoken with a former pastor who was here from 1918, I served as his assistant for four years or two years at the cathedral when he was just appointed pastor of cathedral in St. Cloud. And he felt that there was an element of anti-Catholicism very extent in this community at that time. And I've heard that from other parishioners as well.

**LeDoux:** But there was no sharp declines at any time in the church-as-the size of the people in this congregation?

**Haupt:** No.

**LeDoux:** Okay.

**Haupt:** Just gradual growth and then I would say from about 1969 to 1979 the population of the parish has doubled, in ten years.

**LeDoux:** Is there quite a turnover as far as parish members coming in and out of the town?

**Haupt:** I would say 15 percent to 20 percent a year.

**LeDoux:** Does this cut into the degree that people are willing to participate in church services or church programs? The fact that they-about 20 percent or roughly a fifth don't have deep roots in the church?

**Haupt:** I would say that it does. One of our big efforts is to try to do everything we can to establish an identifiable Christian community so that people really feel a part of the parish. Many of our programs are oriented in order to help people experience this. Um-and yet with that kind of turnover and with the rapid growth in the last ten years there isn't that sense of community that we would like to see.

**LeDoux:** Uh huh. What changes, just in general, have you noticed since you come here in the religious life of the community, either in attendance or just in the attitudes, ideas they bring with them to church or?

**Haupt:** Well, I think Elk River would like many other Catholic communities. There has been a general decrease in the percentage of these attending weekly I would say, since the second Vatican Council.

**LeDoux:** Uh huh.

**Haupt:** So that it would be hard for me to guess, but I would estimate perhaps on any one Sunday we would have 70 percent of our people present. A lot of them go up north--

**LeDoux:** Uh huh.

**Haupt:** --for the weekend and so we don't have too many tourists coming in.

**LeDoux:** Uh huh. So the character of the church has changes slightly then during the summer months?

**Haupt:** Yes.

**LeDoux:** Do you pick up people then who are vacationing in this area then at some of the re-- lakes or?

**Haupt:** This isn't particularly going on vacation area. There aren't any lakes in the immediate parish. There's a campground or two, but people seem to move north if they're going to vacation.

**LeDoux:** Uh huh.

**Haupt:** With little influx.

**LeDoux:** How has the church changed over the years, in regarding the role of the church; expanding into more activities such as community programs and social service activity, religious education, what programs or services other than the mass have St. Andrew's gotten into?

**Haupt:** Well, in the last ten years we've added a lot of staff members over and above the teachers in the parochial school. We now have five lay teachers in the parochial school, a lay principal, and one Franciscan sister. We've added in the last ten years on the parochial staff a man in charge of music, a trained person; a person in charge of adult religious education; a person in charge of the religious education of the students attending the public schools; and a full-time secretary. Now what else did you ask?

**LeDoux:** Any--oh--programs geared to the community--personal counseling, marriage counselling, any extra theology programs or just services in general performed in cooperation with the community?

**Haupt:** Personally, I have served on the Guardian Angels board that runs the local nursing home. I've served on the library board. We are not as a ministerial association establishing a Care Center which will meet the emergency needs of people in our area with food and clothing. We have a group of parishioners who meet with engaged couples to give them some preparation for marriage. I don't know what else we've done.

**LeDoux:** Are there any things on the order of oh -- discussion groups with young people on the carious religious questions of the day that occur?

**Haupt:** Well, we have a youth group, and a youth house, and a youth minister. And the youth meet there regularly. And their religious education is part of the youth minister's work. We do have small discussion groups in the wintertime with adults in their own homes.

**LeDoux:** Can you describe a little bit more of the activities of the youth pastor and the youth house, etc.?

**Haupt:** Okay. We've got a youth minister for the last five years. It has been in the past a one-to-one relational ministry in which the youth minister spends some of his time in the high school. He has an office there where students can meet with him. After school he meets with them – on a one-to-one basis at the youth house. They have their weekly meetings in which they plan social and religious activities. The house is used as a kind of dropping center for the kids to come after games and any time they're troubled.

**LeDoux:** Uh huh.

**Haupt:** We've hired a new youth minister this year, and he will, since his background is teaching, perhaps take a more educational approach to his minister. Well.

**LeDoux:** Did this come about through – more through diocesan action or through your efforts?

**Haupt:** I think it came about as a result of parish council action. In 1970 as a result of the Second Vatican Council we established a parish council that has a deliberative vote and the pastor has a veto power which he has never exercised. And that veto could be overruled by a two-thirds vote of the parish council. And I think the Second Vatican Council stressed the importance of conciliar action and I feel if this kind of action is ever going to come about it has to come from the grass roots, from the parish level. I don't think it will come from on high and

that's why I felt it was so important that our constitution give the parish council this kind of decision making power.

**LeDoux:** Uh huh. Did you – do you see this as kind of an effort to keep young people interested and keep them in the church, possibly longer and more involved?

**Haupt:** I think you know, all of your efforts, are directed to help young people find a place in the church, a meaningful place. Like every other church I think we're experiencing some loss among our youth. We frequently get them back perhaps when they marry, but there's a time in there, from the time they leave high school to the time they establish their own families that many times the young people are kinds of alienated from the established parish.

**LeDoux:** Much in the parish council, aside from that, are there any other changes significant changes that have taken place in church government over the years of since you've been here particularly?

**Haupt:** Well, that has been a tremendous change and since they meet monthly they do discuss all current business. They have a future planning committee to kind of plot out where we should be going in the future. We have a social service committee. We have an evangelization committee. They have a finance committee, a liturgy committee. And so the council kind of take care of almost every aspect of religious life today in the parish. Somebody-some lay people who are concerned about all these areas.

**LeDoux:** It's interesting, you mentioned the growing role of congregation members and lay people in the church; we had a pastor and some of the members of one congregation told us that the role of the participants in the church had changed from kinds of a passive role where the

priest was the sole initiator of all church events to kind of an active-com-well, community involved role. Would you go along with that or how would you comment on that?

**Haupt:** I think that's very true as a result of council action, they assumed much more responsibility and are willing to initiate things and carry them through without a great deal of pushing on the part of the pastor.

**LeDoux:** Hu huh. Pastor, from your experience in both urban and rural churches, can you describe any contrasts you feel exist between churches in the larger town or city and those in rural areas? Or do the similarities outweigh the differences?

**Haupt:** In my experience the smaller rural churches somehow possess more cohesiveness, more a sense of community and belonging. St. Andrews's as a parish is kind of a bedroom community of a bedroom community of the Twin City area. You think about 70 percent of our people work in the Twin City area. And this doesn't make for a very good close relationships among the parishioners.

**LeDoux:** Yet, there is a certain degree of community involvement with the parish. I believe you said earlier, that there was a least some participation and volunteering as far as parish programs.

**Haupt:** We work very hard at it. But it seems it just comes more naturally in a smaller rural community than it does in a community of our kind where people are working outside of Elk River. They go in many different direction and about the only natural time they come together if for the liturgies on the weekend.

**LeDoux:** Uh huh. Yet, between the urban and rural churches, the rural country churches oftentimes have the mass and their – their social community programs, you know, are quite

limited whereas the urban churches see to have – you mentioned the youth house, discussion meetings, theological classes, and that sort of thing, and yet there still is a great deal of turnover.

**Haupt:** Yeah, we've had such things as pot luck suppers in the rectory where seven couple some and bring pot luck and we sit around and gab afterwards. That got to be kind of difficult so we moved into a spaghetti dinner where we can invite twenty to twenty-five couples. We've moved over to the school to do that. Twenty families are invited every week now for the spaghetti supper. (End of side of tape).

**LeDoux:** Okay, you mentioned you're talking about spaghetti and pot luck suppers.

**Haupt:** Yeah, we have – after supper we have the three questions in which we ask them to discuss in small groups: How could the Sunday worship become more meaningful for me? What could I do to make it more meaningful? Secondly, how can I more closely identify myself to this faith community? And thirdly, what could we do or plan for the future that would bring us together and help us to feel in our relationships that we belong to one another?

**LeDoux:** Uh huh.

**Haupt:** They discuss that and then the secretary for each group comes up with some answers and then we further discuss. And that's the evening.

**LeDoux:** Do you think that this carries over to – in Elk River to participation in civic community events as well, as far as people sleeping here, yet working and living in this other world of the Twin Cities? Do you think this also tends to bring down involvement in the town of Elk River itself?



**Haupt:** I think to some extent it does. Not only do they work in the Cities, but many people shop in the cities now. And – so that it isn't the kind of cohesive community you'd find, let's say in central Stearns County.

**LeDoux:** Uh huh. What, kind of in a nutshell, are your duties on a day to day basis, your routine, so to speak?

**Haupt:** My first duty is to pray to my office each day, to offer the sacrifice of the mass in the morning and then to begin meeting with parishioners on an appointment basis discussing their problems, trying to refer individuals to agencies that might be able better to meet their needs than I am. I would say that I spend about five hours a week on my sermon for the weekend. I have five masses to celebrate on the weekend. One at the nursing home and four here in the parish. Usually a wedding on the weekend and baptisms, the sacramental life. Um – I find that as we've added more staff members, they have created more work rather than eliminate work. We work as a team. We work – we meet weekly as a team. And we discuss the coming week and review the past week. And we all try to assume responsibility for the pastoral programming in the parish. I spend a lot of time visiting the hospital, the sick in the hospital, at Mercy and many times down in the metropolitan area. I spend a lot of time visiting the homebound and the sick. I spend time arranging, instructing for marriages. We have a baptismal program that prepares parents ahead of time for the baptism of their child. I spend time in the parochial school once a week for half a day. I have a lit – two liturgies a week for the school children, and that's about it, I guess.

**LeDoux:** Okay.

**Haupt:** I also have responsibility for the cemetery, the burial of the dead.

**LeDoux:** Have these duties changed substantially over the years – is there any – in other words are you dedicating a certain percentage of – of your time nowadays to a duty that maybe didn't exist or what?

**Haupt:** I think we're giving more time to the preparation of people for the reception of the sacraments. We're not taking them as routinely. We're trying to give them some in depth understanding of the celebration of the sacraments, and of the Eucharist. And so more of our time is spend in adult education than had been done in the past. I think in the past we paid a lot of attention to our parochial school children and probably neglected the public school children and certainly neglected any adult ongoing education programs.

**LeDoux:** What changes, if any, have taken place in your church services, in every area from the guitar mass, the way the music is presented to just the style changes in the way the mass is presented to the people.

**Haupt:** I think we're seeing more and more that the mass is not only prayer and worship, but also I think it's the highlight of adult education. Many of these people we only see on weekends and so I think that sermon preparation is very important reflecting on the gospel for the Sunday or the Scripture for the Sunday. A great deal of time is spend in preparation for these things. In the past the mass was structured in such a way that it was the same, basically year after year. Now we have a three year cycle in which we cover the entire Old and New Testament over a three year period. This again requires more time for study and for reflection on the Scriptures. The structure of the mass too, allows more – what, originality on the part of the priest. He's challenged to make each celebration somewhat unique. And he has many option that he can follow with very broad guidelines within which he has to plan.

**LeDoux:** Uh huh. What about changes in like – in music? Do you go with like guitar masses and other forms beside the church organ?

**Haupt:** We have a – one liturgy a Sunday that is a guitar mass and young people sing at – with the guitars. We're going to have two this coming year and the other two will be more traditional, with the organ. We've placed a great deal of emphasis on music and I think that's indicated by hiring a full-time person to be in charge of music.

**LeDoux:** Among some of the old members of the community were there any – was there any dissatisfaction in any manner with, you know, using guitars in church or any other – I don't want to say cosmetic changes – but changes apart from like a doctrinal change. Were there any people that were upset in any way that things were changing?

**Haupt:** We tried to prepare people as much as possible beforehand – before any changes were made. And even – in spite of that preparation, you were always going to have some people who are more conservative bent, who find it difficult to change with the times. I would say there hasn't been any real concerted opposition. We had remodeled our sanctuary in order to celebrate the Eucharist in its present form and even there when we had to remove the statues and remake the granite furniture. Since we used existing stone I think this pleased most people. Even though it might have been more economical to use new stone, we used the existing alters and had them re-cut for the baptismal font and for the pulpit, and the alter and the stand for the Blessed Sacrament.

**LeDoux:** Uh huh. Your experience – just going back a few years – was there any displeasure over the switch from the Latin mass to all English?

**Haupt:** There was some, but it was very minimal. I would say that 95% of the people here were please with that changed. We painted the stations white, they were multi-colored. Somebody called them very pretty. And especially younger children said, “Father why did you paint them pretty pink and blue stations white?” Well, when I would explain, as I had explained many times the focus in the Catholics church should be on the alter and on the pulpit. This is the central theme of the Eucharist, the Liturgy of the Word and the Liturgy of the Eucharist and all eyes should go to the sanctuary and not be distracted on some – by some side alter or shrine.

**LeDoux:** Okay. Some rural churches-rural parishes have been forced to close and their congregation sometime absorbed or brought into the urban church. Has this occurred at St. Andrew’s? Have any other parishes come into this parish?

**Haupt:** No.

**LeDoux:** Okay, just getting back a little bit, we touched on it earlier, I believe you said in 1918 was the first priest that was--

**Haupt:** Resident pastor.

**LeDoux:** Resident pastor. That would account for already about 25 years then or so that they functioned with-was it like a two-point parish? Was someone coming in to take care of the services on Sunday or?

**Haupt:** I didn’t understand your question.

**LeDoux:** I believe you said in 1918 was the first resident pastor.

**Haupt:** Uh huh.

**LeDoux:** Now by that do you mean prior to that between 1892 and 1918 there was no pastor living at the church here?

**Haupt:** That's correct.

**LeDoux:** Okay. Where did these pastors come from? Was there a town they served in addition to Elk River or?

**Haupt:** Monsignor Trobec came by train from Little Falls to serve Elk River. For how many years he did that, I don't know. The earlier pastors lived in St. Cloud and would come out here, Father Pheiffer, Father Zitter, Father Siegler.

**LeDoux:** So there were several from the surrounding community that would come in.

**Haupt:** By train. Uh huh.

**LeDoux:** Okay. Is there-what's your impression of this, was there any particular reason that it went that long without a resident pastor? It seems quite a long time for a congregation to go without a resident.

**Haupt:** The numbers were very small here to begin with. Very small and they couldn't have supported a resident pastor.

**LeDoux:** Have there been women's groups active in the church since its inception or has?

**Haupt:** The Christian Mothers have been in existence since- I don't know when-40 years at least. And that is still the women's group. We do have a Knights of Columbus organization that meets once a month. But as far as organizations, I think the parish council his the organization in the parish now. The most viable, the most active.

**LeDoux:** You mentioned that about 70% of the parish works in the Cities. I can assume from that there's on one occupation or any area of occupations they pursue. It's just completely mixed.

**Haupt:** Yeah, right.

**LeDoux:** You mentioned some participation in civic bodies in the community that you've served on from time to time. I just wanted to ask you how- how involved do you think priests should become in the civic or political life of the community and the second part of the question would be how involved does the church suggest priests should become?

**Haupt:** I feel that in order for a pastor to be effective he has to have a genuine interest in those areas that the community itself is interested in. So in so far as he can become involved, he should. And should serve in whatever civic organizations he's particularly interested in and those he's invited to serve. Your other question was what?

**LeDoux:** How involved does the church think priests should be in political matters? In other words, if you wanted to run for a certain office either local or regional, state, would they discourage you?

**Haupt:** The church would discourage any kind of elected office for any pastor.

**LeDoux:** I asked this question partly I think in the late 60s and early 70s we saw many priests taking a stand in the anti-war movement and such matters and there seemed to be somewhat of a rift in the church as to how much you know, priests should take part in political affairs.

**Haupt:** I think insofar as war and social justice is concerned I think that's especially social justice is on issue that the church wants priests to become knowledgeable in and active in. And this again is a result of Second Vatican Council and documents that have come from the Holy

See since. They want us to get involved in behalf of the needy, those who are finding it difficult to exist in our society.

**LeDoux:** Uh huh. Jane, did you have any other questions on this?

**Schutz:** No.

**LeDoux:** Pastor, is there anything that we haven't asked you that you would like to add to this interview?

**Haupt:** Just perhaps that I had an assistant priest for three years and then he chose to see-what do you call it-dispensation from his vows and he received that dispensation from the Holy See and has left the priesthood and has married. And since there is such a shortage of priests these days the bishop hasn't found it possible to send a replacement. So we've made use of men who are interested in the permanent diaconate. We have two that have completed their work. One is a single person who wished to remain single and take a vow of celibacy and serve the parish as a deacon. The other one is a married man, has completed his work and wishes to be ordained. We have two more who-married men-who asked if they could begin studying for the permanent diaconate. I think that's kind of significant.

**LeDoux:** Uh huh.

**Schutz:** Do you have many women involved in the services, you know, taking part in it?

**Haupt:** As ministers?

**Schutz:** Yeah.

**Haupt:** In communion distribution, in lecturing, in choir, but not presiding at Eucharist.

**Schutz:** Uh huh.

**LeDoux:** I suggest one other question: What do you see-what changes, if any, do you see in the future of the church regarding priests being allowed to marry, women serving as priests, all the various questions that have come up since the Second Vatican Council?

**Haupt:** I think all that will happen, but how soon it will happen I wouldn't venture to guess. I would think that we will see the day when married men will first perhaps be given the opportunity to be ordained and then eventually I think women will receive ordination in the church. Because there's no theological or scriptural reason for them not receive, there's only the two-thousand-year tradition of not having ben ordained.

**LeDoux:** Uh huh. Okay, is there anything else that?

**Haupt:** Not-not that I can think of.

**LeDoux:** Okay, that concludes this interview.