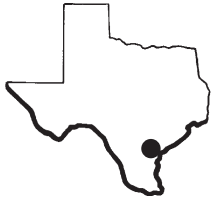


Regina Coeli REPORT

REGINA COELI HOUSE, 11485 Farley Road., Platte City, MO 64079
Tel: (816) 753-0073 FAX (816) 753-3560

QUEEN OF ANGELS CHURCH, DICKINSON, TEXAS



The Feast of the Immaculate Conception, December 8, 2006, marked the 30th anniversary of the first Mass celebrated by the SSPX at Queen of Angels Church in **DICKINSON (HOUSTON)**,

TX. The jubilee climaxed with a Mass celebrated by Fr. Gregory Post, followed by a banquet during which talks from some of the "old-timers", and a play that recounted some of Queen of Angels' history. The latter was fittingly held in the parish hall, where it could be said, it all began almost 100 years ago.

In fact, during its last 30 years, the complex now titled under the patronage of Queen of Angels, has played a leading role for the SSPX's United States District. Unfortunately, too few are aware of her rich history, both with the SSPX and even more so, when it belonged to the Galveston-Houston Diocese. But first, we must start with some background on the nearby cities of Galveston and Dickinson to put matters into their proper perspective.

DISCOVERY AND DEVELOPMENT OF GALVESTON, TX

It is generally believed that Galveston Island was first discovered by the Spanish explorer Juan de Grijalva¹ in 1518 while exploring the Gulf Coast. In 1520, while mapping the Texas shoreline, Alonso Álvarez de Pineda² saw the island



again. In 1528, the indefatigable Cabeza de Vaca³ would be wrecked upon its shore and enslaved by the local Karankawa Indians for several years before returning to Mexico. The Spanish adopted several names for the 27-mile long swampy island, eventually (on July 23, 1785 to be precise) adopting the present title given by the Mexican government surveyor, Jose de Evia, after the Viceroy of Mexico, Count Bernardo de Gálvez⁴. Almost 300 years later, between 1816 and 1822, Galveston Island became legendary when 2 pirates, the French Louis-Michel Aury and the Jewish Jean Lafitte, both successively used it as their base of operations.

In 1681, the Franciscan missions were officially begun in *Provincia de Tejas*⁵ (Texas), and in 1777, this part of Mexico was made a Prefecture Apostolic attached to the diocese of *Linares o Nueva León*, and for over a century the missions flourished. Mexico ceased to be a province of the Spanish Crown during its War of Independence (1810-1821) which



Juan de Grijalva, the discoverer of Galveston Island.

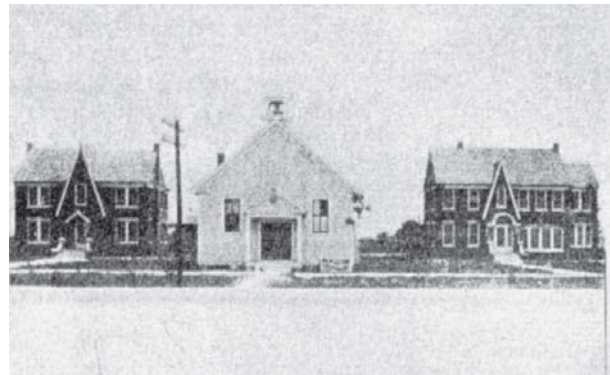


Namesake of the island city, Viceroy and Count Bernardo de Gálvez.



An incomplete drawing of Pope Gregory XVI, who did much to promote the growth the Catholic Faith in the missionary America.

A picture of a much older Bishop Odin while the bishop of New Orleans. He died at his home parish in France after becoming ill during the First Vatican Council in Rome and is buried at the church where he served Mass as a boy.



St. Joseph's Church: "The Mother Church of the Galveston County Missions". This circa 1926 picture shows the simple, white frame church with center belfry (the bell is now at the new church) between the newly constructed brown brick rectory (right) and convent (left).

began the waning of Catholicism in this once great Catholic nation.⁶ In 1823, the government enacted the "secularization"⁷ of the remaining Franciscan missions in Tejas which led to a decline in the Church in the region.

In 1826, Tejas' state capital of Zacatecas would officially appoint the hardworking Franciscan Fr. Díaz de León⁸ as head of the Tejas missions. Recipient of many death threats because of his diligent efforts for the Catholic Faith, he was killed (some claim martyred) on November 4, 1834. His murder was never officially solved and he was the 31st and last of the Zacatecan missionaries to die in Texas.

The continual Freemasonic revolutionary activities in the Mexican state of Texas resulted in the creation of the Republic of Texas in 1836, though the Mexican government never recognized it.⁹ Nevertheless practically, this state of affairs isolated Catholics from their former ecclesiastical authorities in Mexico (via the diocese of Linares). So in answer to the "*Texan Question*", Pope Gregory XVI¹⁰ established through Bishop Antoine Louis DuBourg of New Orleans a Prefecture Apostolic of Texas, who in turned placed it under the care of the Vincentians based at St. Mary's of the Barrens Seminary in Perryville, MO. In fact, before the war, 2 of the same Vincentians, Frs. Jean-Marie Odin¹¹ and John Timon,¹² had visited Texas several times to check on their confreres helping with missionary work. Fr. Timon was ordered to go to Texas and report on the Church's situation there and he duly arrived at the port of Galveston in December 1838, where on December 28th, he offered the purportedly first Mass ever said in the future city. On April 12, 1840, he was appointed the Prefect of Texas.

Also in 1840, Fr. Odin arrived during May with 3 other Vincentians to begin his 2-decades of work in re-establishing Catholicism in Texas. In July 1841, he was appointed the Vice-Prefect Apostolic for Texas and consecrated a bishop for this function on March 6, 1842. In May 1847, Pope Pius IX erected the Diocese of Galveston and though it encompassed all of Texas, Bishop Odin had just 10 priests to assist him in 5 parishes for 12,000 faithful.

THE ESTABLISHMENT OF ST. JOSEPH'S MISSION

Traveling forward 62 years later to 1909, the mission church of St. Joseph's was built in the town of Dickinson located on the Galveston Country Mainland (as it is not on the island) and situated halfway between the metropolises of Galveston to the south, and Houston to the northwest. The town had its roots in a land grant received by John Dickinson from the Mexican government to settle in an area just north of the town and bayou that bears his name. Founded along the bayou's shores in 1850, with the arrival of the Galveston, Houston and Henderson Railroad in 1860, the township's permanency was ensured, and thanks to good soil that was suitable for several types of crops (it was once called the "Strawberry Capital of the World"), European immigrants began to settle in the area causing it to grow modestly.

Just like in the beginning of most SSPX's chapels in this District, the first Masses said at the 5 missions on the Galveston County Mainland were in private homes with a small difference though; the priest made his circuit by horseback and not by airplane or car. By 1909, the Catholic populace in Dickinson had grown to 75 families, and so a small clapboard church was built to meet this mission's needs. Named St. Joseph's, it was one of the 5 mission churches built in Galveston County and eventually would be regarded as the "Mother Church" to the others. Capable of seating on plain benches without backs 200 persons, the church cost \$1000.00 to construct and was prominently located on the corner of Highway 3 (at that time the only highway that connected the mainland with island) and FM 517. The pastor of all 5 missions at this time was Fr. Jerome Rapp, who resided at the nearby southeastern Texas City mission of St. Mary's.

Continued on p.4

Society of Saint Pius X

District of the United States of America

REGINA COELI HOUSE

11485 Farley Rd.
Platte City, MO 64079
(816) 753-0073
FAX (816) 753-3560

Father John Fullerton
District Superior

J.M.J.
JUNE 1, 2007

Dear friends and benefactors of the Society of Saint Pius X,

Let me return this month to say some final words regarding the development of resourcefulness in children.

In previous letters we considered the importance of giving children what they truly need and not what they simply want. We also looked at the importance of removing obstacles to the development of resourcefulness, especially television.

Let us now consider some of the various means which help to development resourcefulness in children.

Much of what has already been said about developing responsibility also helps in the bringing out resourcefulness. Thus parents who teach their children to be responsible in doing their assigned chores will usually find them also developing initiative in finding ways (tricks of the trade) to get them done. Similarly with schoolwork, when children are properly guided by parents and teachers to be responsible for their daily homework and periodic reports or projects they will also develop into resourceful students.

Another great means for developing resourcefulness is hobbies. Unfortunately, these have become an endangered activity for most children today. With hours and hours spent watching television, playing video games, instant messaging with their friends, or surfing the web, it is no surprise that they have little or no interest for hobbies or, for that matter, the real world.

But what type of activities can be considered as hobbies? Hobbies are those self-directed educational activities which regularly occupy our time and allow us to be creative. Bird watching, stamp, bug, or rock collecting, model rockets or planes and wood whittling are just a few of the many activities that can be considered as hobbies. When children take part in these constructive activities they learn to exercise their imagination and creativity, as well as focus their interests and talents on particular subjects. They also learn to set goals, make complex decisions, and solve all sorts of practical problems. As their knowledge grows and their talent develops their self-respect will also increase, giving them a certain healthy pride in their work (also endangered today). Likewise they will gain respect for others who are also developing specific talents.

Parents can help their children to develop and sustain hobbies in several ways. It is often the case that children who have hobbies usually have parents who also have hobbies. Therefore, by simply setting the example parents can encourage their children to develop their own hobby. Such parents usually realize the importance that hobbies have had in their own development and so support their children by giving them the necessary guidance and providing the necessary space and materials. Basic skills in the proper use of tools, materials or simply in following directions are also important for preventing frustration and discouragement and will also help them to avoid accidents. At the same time, parents can prevent frustration for themselves and other family members by teaching their children how to properly clean up and put things away when their work is finished.

Most hobbies will require the purchase of some materials, but here too parents must be careful to give their children what they need and not what they simply want. Remember a resourceful person has the ability to do a lot with relatively little. On the other hand there are many hobbies that will more than make up for this initial investment. Hobbies such as gardening or the raising of livestock can produce fruits that far outweigh the initial investment by providing food for the whole family. They are also a great means to gain first hand knowledge about the world God has created; the real world.

Resourcefulness is an important building block in a child's character. By learning how to do a lot with a little they will be more apt to be poor in spirit and be able to do all things in Christ.

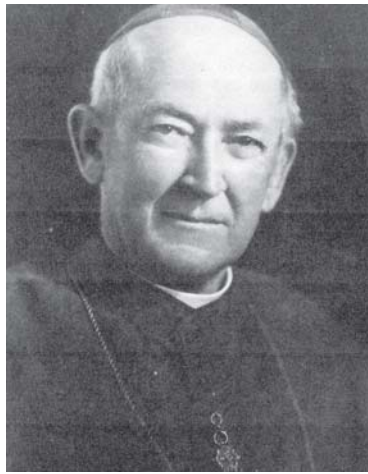
Sincerely in the Sacred and Immaculate Hearts of Jesus and Mary,



Fr. John D. Fullerton



Fr. Henry Rops, pastor, visionary, builder and initiator of the Mainland Catholic Picnic.



Bishop Byrne, who worked hard to strengthen his diocese of over 26,000 square miles.



A formal picture of Fr. Carney showing him wearing a *mantelletta* over his rochet after being elevated to the minor prelatial rank of *monsignore* in 1948.



In living tribute to the vision of Fr. Rops, the rectory (right) and convent (left) still play an important function as living quarters for the priests and brother who reside at the Queen of Angels priory:

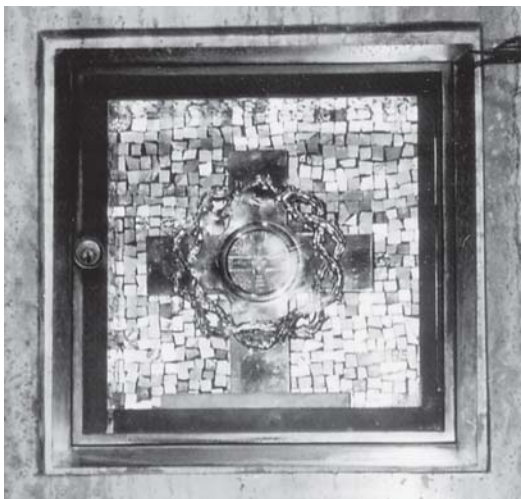
Fr. Rapp served the mission circuit for 3 years and then was replaced by the Oblate Fathers who came from Immaculate Conception Church in nearby Houston and serviced the Galveston missions for 8 years. Finally, In 1919, St. Joseph's finally obtained a resident priest when the new missions' pastor, Fr. A. DiSimone, took up quarters in the sacristy for his first year, after which a house across the street (now gone) was purchased for the rectory. However, when in 1921, Fr. M.J. Leahy was appointed the new missions' pastor, he returned the residence to Texas City.

In January 1926, a young Oblate priest, Fr. Henry Rops, was appointed the missions' pastor. He saw the need for a rectory and convent at St. Joseph's and within 2 years he was able to construct these on either side of the church at a cost of \$20,000. Considered quite an accomplishment at the time and built in a contemporary style with brown brick, they have endured years of faithful service until the present.

In 1929, the Great Depression was foisted upon the United States, and the already poor Galveston County simply became poorer making it impossible for many to honor their pledges for supporting the missions. Undeterred, Fr. Rops

began the famous Mainland Catholic Picnic which not only brought in the needed funds, but *a fortiori*, united the faithful from all over the mainland; in both capacities this annual event would serve the diocese well for years to come. After only 8 years of labor at St. Joseph's and the other missions though, Fr. Rops was called to his eternal reward; he was just 42.

In 1934, a priest who was noted for his preaching ability was appointed as the new and first permanent pastor at St. Joseph's and the other missions, Fr. Thomas Carney, and he was a worthy successor to build upon Fr. Rop's far-seeing efforts. He retained his residence at St. Joseph's and shortly after his arrival he made a unique petition to his local ordinary, Bishop Christopher Byrne¹³: he asked if St. Joseph's could obtain a relic of the True Cross. Bishop Byrne agreed to this request, but special permission had to be obtained from the Vatican, which held custody of relics of the Passion. Fortunately this was easily facilitated because a Galveston diocesan priest was at the Pontifical Gregorian University in Rome performing post-graduate work, so Bishop Byrne instructed him to secure the relic for Fr. Carney, which he did by 1936.



The relic of the True Cross that was obtained for the Shrine, now encased in the center of a large marble wall cross in the new building. A gold mosaic relief backdrops the relic held in a cross-shaped reliquary surrounded by a crown of thorns.



The original interior of the new Shrine with its distinctive wooden beam ceiling. Everything except the high altar was taken to the modern shrine.



A meditation for all who pass by or enter the church's sacred confines, the model for the corpus of the large exterior cross (flanked by the seals of the 4 Evangelists) was a local area man.

SHRINE OF THE TRUE CROSS

Because of the importance of the relic, the mission's name was changed from St. Joseph to the Shrine of the True Cross, due to the importance of the relic¹⁴ and furthermore was affiliated (*i.e.*, made a "sister church") to the Santa Croce Basilica¹⁵ in Rome. This was an incredible (and rather unprecedented) honor to be bestowed upon a mere backwater, little wooden mission church! Realizing this enormity and anticipating a large crowd, Fr. Carney had elaborately arranged for a beautiful ceremony to be held under a large tent near the little wooden church.

Alas, on the day of the momentous event, September 14, 1936, the weather did not cooperate and the bane of Galveston (high winds and rain) forced the ceremonies inside the tiny church. Nonetheless, it was reported that 30 priests and several thousand faithful attended the ceremony in which Bishop Byrne enshrined the relic of the True Cross above the high altar while a specially composed rendition of *Anima Christi* (by parishioner, Mrs. Arthur Thayer) was sung. During the service, the bishop preached on "The World Needs the Cross" commenting "*Perhaps it is well, Father Carney, that you suffered disappointment today in regard to the magnificent outdoor services that you [organized] ... This disappointment is in keeping with the spirit of the Cross. And yours is not the first attempt at paying solemn homage to the Cross that has met with a measure of disappointment.*"¹⁶ Fr. Carney's disappointment was probably brief (not just because of his bishop's encouraging words), because he announced the intention to begin construction on a new and larger church to accommodate the relic within the next year: truly the Dickinson mission had come a long ways!

Prudently, a campaign was begun immediately to pay off any debts incurred by the various missions before attempting any building, and once again, the Mainland Picnic provided the bulk of the funds. In addition to the church, the construction of a school building was also planned.

Unfortunately, it appears that funds came in slowly; then in December 1941, the United States entered the Second World War, which brought any thoughts of building to a halt. During the war, Fr. Carney, who was a Lieutenant Commander in the Naval Reserve, lent the 926 pound bell from the wooden shrine to the naval base at Pelican Island (probably to serve as a warning bell), which after the war was returned to its rightful place. Also during the conflict, due to the close proximity of Ellington Field to the north and Camp Wallace to the southwest, Dickinson, along with the Shrine, became a rather busy place. Luckily in 1939, an assistant pastor for the growing Galveston County missions had been appointed, Fr. Frank Lagana, and during the war a third priest was added, Fr. Cary Fowler.

A NEW CHURCH FOR THE TRUE CROSS

By 1946, the war on both fronts had been over for nearly 5 months, and with the mission debts paid off thanks to the renewal of the Picnic, work began briskly on the long-awaited plans for expanding the Shrine's complex. The original church was literally picked up and moved to the far northwest corner of the property, but remained the church until the new one was completed. The original conception for the new church would have incorporated an exterior marble cross enshrining the True Cross relic and lit with floodlights at night for all to see for miles, though it is not known why this was never executed. What was built however was a thing of striking, simple beauty: a modest Spanish Colonial style church complete with a 70ft tall bell tower. The structure was 55ft high, 130ft long, and 45ft wide and could seat nearly 300 faithful. While the little white clapboard church situated on the corner of 2 key highways was well known to passersby, the new "*big, white church on the corner*" became a landmark for the entire town! The church was completed in less than one year and dedicated in December 1946.



Erected when the parish was still diocesan, the white Marian grotto has beckoned devotion to Our Lady in Dickinson for decades. Unfortunately, the recent installation of a sound barrier wall (due to the widening of the of the adjacent highways' intersection) now blocks its view from passing motorists.

The Lady Chapel as it appears today in Queen of Angels Church. The altar and painting came from St. Joseph's Hospital in Kansas City, MO, while on the left is an episcopal throne found in a Houston antique store, and used by Archbishop Lefebvre on his visits, as was the kneeler on the far right (once gilded, but now painted white).



The same year also saw at the Shrine's complex the construction of the first Catholic school building to be built on the Galveston Mainland. Though a succession of female religious congregations had assisted at the Dickinson mission in teaching children from the missions over the years (*e.g.*, Franciscans in the 1920's, Ursulines in 1930 and Atonement Sisters during World War II), nonetheless, they had never had a permanent school complex. After the dedication of the new church and while the school was being built, classes were held in the old mission chapel. When the 2 single-level wings that comprised the school were completed and opened in 1947, this time it was the Sisters of St. Mary that taught the students, who by 1952 reached the grand total of 352 children of various ages. The old wooden chapel (presently one of only 2 of the 5 mission churches still standing) was converted into a parish hall, and used by the parish until its move in August 1973, then it was returned to this function by the SSPX.

Of especial interest to the future Queen of Angels Church, sometime during the 1930's, Fr. Carney hosted a local radio program called "The Catholic Hour". It is related that on one particular Sunday afternoon, he prophesied the crisis would eventually take hold of the Church, and that even the Mass would be affected. He added however, that *his church would not be affected*.



A picture of Msgr. Deslatte in his later years.

In 1948, Bishop Byrne rewarded Fr. Carney's efforts for the care of souls by elevating him to a *monsignore*. Shortly after his investiture however, he became ill and finally departed in 1950. The Galveston-Houston diocese lost another great pastor that year, Bishop Byrne, who died of a heart attack; he was 83.

After Fr. Carney's death, Fr. Lagana temporarily administrated the Shrine and missions. In August 1951, Fr. Andrew Deslatte was appointed the Shrine's new pastor. One day while making himself familiar with the parish history, he came across the account of how the relic of the True Cross was obtained through the efforts of an American priest in Rome which caused him to quip, "*Holy Smokes, I'm the guy!*"¹⁶ He had been completely unaware that the relic he had obtained for Bishop Byrne was the one at the Shrine he now pastored.

The future Msgr. Deslatte (he would be made a Domestic Chamberlain in 1965) continued the Mainland Picnics until 1957, when the county put a lock down on bingo and raffles (!), and then initiated a 2-days pay pledge program to replace the once annual raffle and picnic. This proved to be successful, and soon Father was planning a completely new complex



Shown here is the "front" school building constructed in 1947 shortly after the adjacent parking lot was finally renovated and thankfully put an end to the infamous "Lake Queen of Angels" which would form after every rain. The center rooms of this wing are now used for the parish offices, and the ends for classroom



Literally moved and modified several times over its long life (removed, and a side porch and front extension were added), the mission church nonetheless continues to function for the con



1946, which 'ls' that are ns.



e.g., the belfry was the old wooden complex as the parish hall.



Taken recently, SSPX's Superior General, Bishop Fellay (center sitting) poses with the pastor, Frs. Stephen Stanich (sitting on left), Gregory Post (sitting on inside right) and Stephen Zigrang (sitting on outside right), along with the academy staff and students, who compose grades K-10.



The original mission church served briefly as Queen of Angels' chapel while the church was being restored. Fr. Bolduc celebrated the first Mass for the SSPX here on December 8, 1976. The veiled cross and Gospel-side Altar of Repose dates this photo to Holy Week 1977.



The modern-style, freestanding belfry of the new Shrine of the True Cross (just behind the belfry) begun in 1972. The bell hanging from under the belfry's stained-glass window is from the original wooden mission church and was cast in 1853 in West Troy, NY.

for the Shrine (and for the other missions as well). Eventually, a 20 acre lot 3-miles westward on FM 517 was donated for this end and in September 1972 the new complex was begun. The church however was an architectural nightmare, looking more like a pillbox bunker than a church. Nevertheless, when completed and dedicated in December 1973, the entire parish moved to its new location, abandoning the long-used complex; and there it sat empty and unused for almost 3 years.

THE DEVELOPMENT OF QUEEN OF ANGELS

Meanwhile circa the same year (1973) in the Galveston-Houston area, there were some Catholics who sensed there was a problem with the orientation of the post-Vatican II Council era. Demonstrating that God can draw straight even with crooked lines, these Catholics actually met via the

local chapter of the John Birch Society.¹⁷ Very soon priests were being brought in to say the traditional Mass in homes and motel rooms, the times and dates spread by a telephone tree. At some point, contact was made with Archbishop Marcel Lefebvre, as word of his new priestly society based in Ecône, Switzerland had electrified traditionally-minded Catholics around the world with hope, asking for a resident priest.

Already in 1974, the Archbishop had established the St. Joseph House of Studies in Armada, MI, which was simultaneously the SSPX's District Headquarters in the States. So heeding the request of the Galveston area faithful, in early 1976, Fr. Hector Bolduc was sent to pastor the group, then numbering around 200 faithful. Mass continued to be said in various places, while a suitable property was sought. In Spring 1976, Capuchin Fr. Carl Pulvermacher arrived after having met the Archbishop in Australia, who pointed him to Fr. Bolduc. For several years afterwards, this pair of untiring priests would regularly sally forth every 2 weeks from Dickinson like their mission's predecessors to offer Mass and the sacraments throughout the country¹⁸, though by airplane and automobile instead of horses. Also present during this period was Sister Grace, OSB, who would become an institution at Queen of Angels until her death in 1996.

Almost in sync with Fr. Bolduc's arrival on the scene, the group found and purchased a small, former Protestant church in Stafford (southwest of Houston), naming it St.



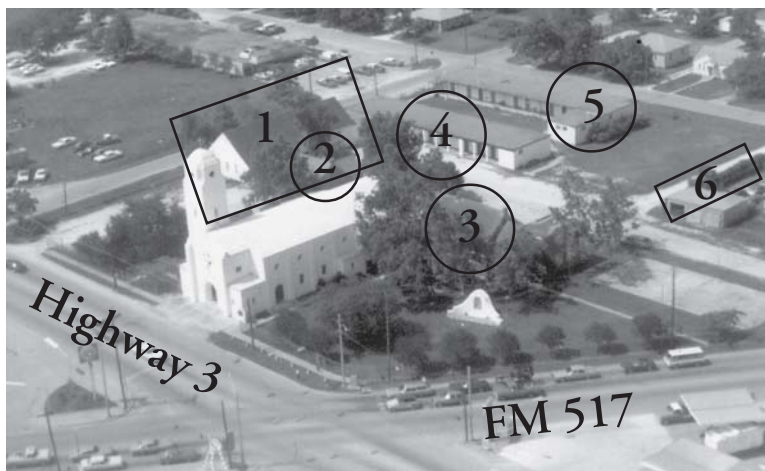
This picture shows the 6-month renovation of the church in full gear. Barely in view on the sides of the main sanctuary, the side altars are partially installed.



Center in the picture is Sister Grace, "Mother Superior" of the other sisters that were present at Queen of Angels during the early years. Here, all are taking a well-deserved break during the renovation of the entire complex, during which volunteers also served hot meals and drinks.



When Fr. Bolduc said he would get another bell for Queen of Angels, he meant it! Here he blesses "Marcellus" which was cast in 1903 for St. James Church in Jessup, PA (from whence it was obtained).



This late 1970's aerial photo gives a good view of the complex: 1 (in box) is the old mission church, now the parish hall. 2 is the old convent. 3 is the rectory. 4 is the front school wing; the circle marks where the parish offices are now located. 5 is the back school wing; the circle marks where Angelus Press' printing shop was, while 6 marks where their office trailer used to be located.



The renovated (for Tradition that is) sanctuary nears completion.

Jude's. Work was quickly done to make it worthy for the Catholic worship and on May 22, 1976, Archbishop Lefebvre came and gave confirmations. Unfortunately, hopes were dashed when the Archbishop discovered that the family that had purchased the property (with funds from others) was not willing to transfer the property title to the SSPX's name though this was the original agreement. Upset and considered betrayed, it was quickly decided by those loyal to the Archbishop that they would not be affiliated with St. Jude's any longer, and so they returned to the motels; St. Jude's on the other hand descended into sedevacantism.

Archbishop Lefebvre had during his visit expressed the wish to establish a house of the SSPX in the Galveston-Houston area to serve the needs of the faithful in southern and central States, so the search continued and Divine Providence... well, provided! The only Catholic church that was available was the old Shrine of the True Cross complex, which the Galveston-Houston diocese had been attempting without success for 3 years to rid itself and was willing to sell the property to anyone. Well, almost anyone: traditional Catholics need not apply. Hence, the "Gibraltar Motor Leasing Corporation" was formed to purchase it (meanwhile, a generous out of state benefactor donated \$300,000), and the diocese was thrilled to learn that finally they had a buyer

for their "white elephant". But somehow, the diocese became suspicious and so in an effort to determine if the purchaser was actually a group of Catholics, they began to make some demands. They called asking that the confessionals be removed: "*Take them*" was the reply. Then they wanted the bell and Fr. Bolduc replied: "*Give it to them. We'll get another.*" But then they wanted to chisel the crucifix off of the front of the church! In a manner only the likes of Fr. Bolduc could manage he replied to the negotiator: "*No, but when we begin to demolish the church, we'll call you.*" The call still has yet to made, and the diocese allowed the purchase to go through on November 18, 1976. To honor Our Lady, Fr. Bolduc named the church for its third time, "Queen of Angels".

Having suffered 3 years of abandonment, all of the aged buildings were in need of repair and work began immediately since the planned church dedication was set for July 1977, less than 8 months away! The group rolled up their sleeves (Frs. Bolduc and Carl included!) and got busy. In early Spring 1977, the recently founded SSPX's mission of St. Michael the Archangel in Grandview, MO, where Fr. Bolduc was offering Mass monthly, notified him of an impending diocesan auction of the chapel items from the former St. Joseph's Hospital in Kansas City, MO¹⁹. As a result, Queen of Angels providentially obtained simultaneously at



The parish bookstore which when this picture was taken was still called "The Angelus Shop" as can be seen from the sign on the building's facade.



The first official issue of *The Angelus* magazine by Angelus Press, the publishing branch of the SSPX's USA District.



Fr. Carl proudly poses with his "trusty" printing press set up in a classroom of the rear school building. For nearly 2 years, the offices of Angelus Press were in the rectory, in what is now the pastor's bedroom, and then in a purchased trailer on the property until Angelus Press finally moved to Kansas City, MO.



A grinning Archbishop Lefebvre is led around the successfully renovated Queen of Angels complex. Fr. Bolduc is on the left of the picture, while on the far right in a clerical suit is Fr. Stark.



The sanctuary at Queen of Angels Church as it appears today has changed very little since it was first restored in 1977.

reasonable price a set of 3 matching marble altars, Communion rail, Stations of the Cross and various statues as well as religious paintings! Other items acquired were a marble bas-relief of Christ Enthroned originally from the high altar of St. Patrick's Church in Galveston, TX via an antique store in Houston, while the pedestals for the "new" statues of Our Lady and St. Joseph were constructed from remained pieces of the high altar of Holy Rosary Church in Rosenberg, TX. The acquisition of the beautiful church and the accoutrements necessary for its outfitting was an incredible dream come true for the fledgling movement of Catholic Tradition in the United States that was accustomed to being satisfied with "chapels" in living rooms, basements, garages, storefronts and motels! The outpouring of gratitude was apparent, as the complete and comprehensive renovation of the church took only 6 months to complete (though other parts of the complex were being worked up until the arrival of the Archbishop), and almost entirely by volunteers.

On the morning of Sunday, July 10, 1977, an elated Archbishop Lefebvre blessed Queen of Angels Church, restoring the building to Msgr. Carney's intended use. From all over the country and even Mexico and South America,

nearly 3000 faithful came to attend the ceremonies, which included a Pontifical Solemn High Mass and First Communions for several children. Giving local and national coverage to the event were many media agencies, including the *New York Times*, the *Wall Street Journal* and even major television networks, which after the impressive ceremonies had the chance to interview the Archbishop at a news conference.

Also begun on the day of the church's dedication was "The Angelus Shop" (not to be confused with Angelus Press though a foreshadowing of what was to come) for the parish, formed out of an enclosed carport that joined the rear of the parish hall to the front school building. First staffed by Mrs. Irene Slovak (later of Angelus Press) and Sister Grace, the Benedictine Br. Dismas would arrive in the mid-1980's and become an institution at the parish bookstore until his passing away in 1999.

Queen of Angels Academy also opened in 1977 during the Fall with 4 teachers and grades K-8. Starting with a handful of students, it now has 55 in attendance, and 4 teachers, 3 priests, a brother, and 4 laity.

In November 1977, along with some laity, Fr. Bolduc



Archbishop Lefebvre circles inside Queen of Angels Church while sprinkling the walls during the dedication ceremony, thereby returning Msgr. Carney's building back to intended purpose....



...Catholic worship, especially through the Holy Sacrifice of the Mass. Here the Archbishop gives the *Last Blessing* at the conclusion of the Pontifical Mass said in conjunction with the blessing of the church.



Many images of the Archbishop often used in publications were actually taken on day of the dedication of Queen of Angels. This one shows him making a classic gesture during the news conference.



The Monday morning edition of *The Galveston Daily News* boldly proclaimed the Archbishop's stance on Catholic Tradition and his dedication of Queen of Angels Church.



Over the years, the Archbishop returned several times to Dickinson for Confirmations and during such visits he called Queen of Angels "the flagship of the Society in the United States"

founded Angelus Press and its "Journal of Tradition", *The Angelus* magazine. A special pilot issue of *The Angelus* was published to commemorate the 1-year anniversary of the purchase of the Queen of Angels complex, though the first official issue was printed in January 1978 thereby creating a powerful literary force for defending, maintaining and spreading not only the tenets of Catholic Tradition, but also of Catholic thought, so necessary for the restoration of the Social Kingship of Christ the King. Fr. Carl printed and distributed *The Angelus* magazine and Angelus Press' first books²⁰ for several years on the property. In May 1992, Angelus Press was moved to Kansas City, MO, to share the newly purchased Regina Coeli House with the District Office, while Fr. Carl moved to the SSPX's priory in Davies, FL to assist at the Florida chapels. Several months before his death on May 29, 2006, he returned to his *alma mater* in Dickinson, where he was cared for and finally buried.

In June 1978, the St. Mary's, KS complex was purchased and shortly afterwards, Fr. Bolduc departed Dickinson to take up his new post as the academy's headmaster. Circa 1980, Archbishop Lefebvre divided the single United States District into a Northwest and Southwest sections, with Fr.

Bolduc as the superior of the latter. In 1983, Fr. Bolduc and the Southwest Office transferred to Dickinson, occupying the middle classrooms of the front school building. After the late April 1983 incident of "the Nine", Fr. Bolduc departed the SSPX for personal reasons and on May 13, 1984, Fr. François Laisney arrived to take over as District Superior of a re-unified district based at Queen of Angels; in 1977 as the SSPX's General Bursar, he had accompanied the Archbishop to the States and assisted with blessing of Queen of Angels. In 1987, Fr. Laisney moved the District Office to the St. Louis, MO priory, which along with the move of Angelus Press, allowed the parish and academy to employ the space once allotted to the former entities.

The influence of Queen of Angels for the Society did not end there however. The architecture of the beloved church helped inspire the design of St. Isidore's Mission in Watkins (Denver), CO, while it continues to serve as a testament to the Catholic Faith for those who live in Dickinson and even those who happen to drive by on either highway. Of course, visitors are welcome and the parish of almost 700 faithful continues to grow under the present pastoral care of Fr. Stephen Stanich (making it the SSPX's fourth largest center in the States).



Recently used on the back cover of Angelus Press' new book, *The Horn of the Unicorn*, Archbishop Lefebvre prays in Queen of Angels sanctuary. The church still possesses the kneeler shown in the image, a fond reminder of his visits and defense of the Catholic Faith.

FOOTNOTES:

- ¹ (1489-1527) He was one of the earliest explorers of the eastern Mexican shores.
- ² (1494-1519) A Spanish explorer and cartographer, he was sent by the Spanish Governor of Jamaica to chart the Gulf Coast from Florida to Mexico. During his 9 month expedition he mapped nearly 800 miles of coastline and is considered to be the first European explorer of Texas.
- ³ (1490-c.1557) A Spanish explorer whose life was an incredible series of adventures. He explored on foot from the coast of Louisiana to Sinaloa, Mexico, parts of Arizona, New Mexico, Texas. In 1540, he was appointed governor of Rio de la Plata (present-day Paraguay) in Argentina and was renowned for his charity towards the native Indians.
- ⁴ (1746-1786) A Spanish general whose titles included the Viscount of Galveston and Count of Gálvez, and served as the governor of Louisiana and Cuba, and in his last two years, the Viceroy of New Spain. When Spain declared war on England in June 1779, in an attempt to recover former Spanish colonial territory that had been lost to Great Britain, he waged a brilliant campaign the same year against British forces in Baton Rouge, Manchac, Natchez, while capturing Mobile and relieving New Orleans of the threat of invasion.
- ⁵ In the *Handbook of Texas Online*, the noted historian, Prof. Herbert Bolton explains this term: "...governmental frontier policy shifted more emphatically away from maintaining missions, which were now seen not only as economic liabilities but also as against the rising spirit of liberalism. This spirit championed individual human rights and a capitalist economy advocating private rather than communal property... In the closely supervised setting of the mission the Indians were expected to mature in Christianity and Spanish political and economic practices until they would no longer require special mission status. Then their communities could be incorporated as such into ordinary colonial society. This transition from official mission status to ordinary Spanish society, when it occurred in an official manner, was called "secularization." In this official transaction, the mission's communal properties were privatized, the direction of civil life became a purely secular affair, and the direction of church life was transferred from the missionary religious orders to the Catholic diocesan church. Although colonial law specified no precise time for this transition to take effect, increasing pressure for the secularization of most missions developed in the last decades of the eighteenth century."
- ⁶ Successive revolutions and governments continued the persecution of the Mexican Church, climaxing in the 20th century with the famous military resistance of the *Cristeros* (1926 - 1929); cf. the January 2002 issue of *The Angelus*.
- ⁷ Later, Tejas was merged with the other Mexican state of Coahuila to become *Coahuila y Tejas*, its capital then moving to the city of Saltillo.
- ⁸ Fr. Diaz de Leon (c. 1786 - 1834) was the last Mexican appointed Franciscan missionary in pre-Republic Texas. From 1823 until his assassination, he administered all of the Texan Franciscan missions and though noted for his piety and dedication, nonetheless was resented by many colonists for his Catholic stance.
- ⁹ General Santa Anna (formerly the Mexican President), had been deposed by the Mexican government *in absentia* just after his defeat and capture at the Battle of San Jacinto. Taken to Washington D.C., he was forced to sign a treaty granting Texas to the republicans, though he no longer had the authority to act on behalf of Mexico. He publicly repudiated the act since he had signed under duress.
- ¹⁰ (1765-1846) He was born Bartolomeo Cappellari, though in Camaldolese Order it was Mauro. Supreme Pontiff from 1831 to 1846, he was known for his traditional stance and he opposed the liberalist reforms throughout Europe. He was the last non-bishop elected pope, being elected due to his reputation in Rome as the abbot of St. Gregory's Monastery on the Coelian Hill.
- ¹¹ Born in 1797 of an Irish family in Conewago, PA and died in 1867. In 1847, he was

appointed the first bishop of the new diocese of Buffalo, NY.

- ¹² Born in 1800 at Hauteville. While a seminarian in Lyon, France, he responded to the plea of Bishop Louis DuBourg of the diocese of Louisiana and the Floridas to volunteer for missionary work in America. Arriving in New Orleans in July 1822, he continued his studies at the Vincentian's seminary of St. Mary of the Barrens in Perryville, MO, and ordained a priest there in May 1823. He did missionary work in Missouri, Arkansas, and later Texas. In 1861, Bishop Odin was appointed the archbishop of New Orleans, serving until his death on May 25, 1870.
- ¹³ (1918-1950). The 4th bishop of Galveston, who at the age of 19 (1886), graduated from the Jesuit Seminary at St. Mary's, KS. During his 31-year tenure, despite limited resources he nevertheless ordained more than 200 priests. A native of the "Show Me State", he would often quip to his priests: "I'm from Missouri, you know, and I want to know what goes on in the diocese."
- ¹⁴ This is heightened by the fact that only one church in a diocese could be designated as an official shrine of the True Cross. To this day, the only other known such shrine in the state of Texas is in San Antonio.
- ¹⁵ St. Helena, the mother of Emperor Constantine, built this basilica in 320 on her palace grounds to enshrine the relics of the Passion of Our Lord, including that of the True Cross, that she discovered while in the Holy Land.
- ¹⁶ *The Galveston Daily News*, January 1, 1960, "Pastor Tells How Shrine was Created", pg. 1.
- ¹⁷ Founded in 1958 to fight against the infiltration of Communism within American political organizations and to defend the Constitution. Though some of its positions are admirable, nonetheless this society is based upon premises that are contrary to Christ's Social Kingship (e.g., the heresy of Americanism) and hence not suitable for membership by Catholics.
- ¹⁹ It was reported in the March 1979 issue of *The Angelus*, that during the mid-1970's actually 3 priests (the third probably Fr. Philip Stark) traveled more than 50,000 miles to care for souls in 19 different cities throughout the United States from the Dickinson priory.
- ¹⁸ The mission was officially founded in 1976, and in 1980, the Grandview group would in fact purchase St. Vincent de Paul Church in Kansas City, MO, coincidentally just a few blocks west of the now demolished St. Joseph's Hospital. This same group would also notify Fr. Bolduc of the former Jesuit Seminary for sale in St. Mary's, KS.
- ²⁰ Especially those of the late Mr. Michael Davies, who could not find anyone else to print them due to their pro-traditional content.

SOURCES:

District Office archives
Regina Coeli Report (November 2002, July 2006)
 Queen of Angels Church archives
 Angelus Press archives
The Angelus magazine (March 1979, September 1990)
125th Anniversary of the Archdiocese of Galveston - Houston, TX; 1847 - 1972 booklet
Shrine of the True Cross Jubilee booklet
The Catholic Encyclopedia (1913 edition)
 Texas Catholic Historical Society
(Catholic Southwest)

Handbook of Texas Online
 (www.tsha.utexas.edu/handbook/online)
 City of Galveston website
 (www.galveston.com)
The Galveston County Daily News
 City of Dickinson website
 (www.ci.dickinson.tx.us)
 Dickinson Historical Society

SPECIAL THANKS TO:

Br. Gregory
 Mrs. Irene Slovak
 Mr. Bobby Murphy
 Mr. Albert Matties
 Mrs. Maria Matties

EUCCHARISTIC CRUSADE

MONTHLY INTENTIONS

June For vocations
July For the work of the spiritual retreats

U.S. DISTRICT TREASURE—March 2007

Daily Offering	15,322
Masses	7309
Sacramental Communions	5942
Spiritual Communions	14,035
Sacrifices	28,870
Decades of the Rosary	70,056
Visits to the Blessed Sacrament	7490
15 minutes of silent meditation	7516
Good Example	17,707
Number returned	599

RETREAT SCHEDULE

ST. IGNATIUS RETREAT HOUSE
209 Tackora Trail, Ridgefield, CT 06877
(203) 431-0201

MEN: July 9-14, Aug 6-11, Oct 15-20, Dec 10-15

WOMEN: July 23-27 (Marian), Sept 17-22, Nov 12-17,
Jan 14-19, 2008

**ST. ALOYSIUS GONZAGA
CAMP & RETREAT CENTER**
19101 Bear Creek Road, Los Gatos, CA 95033
(408) 354-7703

MEN: Sept. 10-15, Oct. 22-27, Nov. 29-Dec 2

WOMEN: Aug. 20-25, Oct. 1-6, Nov. 12-17, Dec. 13-16

OUR LADY OF SORROWS RETREAT CENTER
750 E. Baseline Road, Phoenix, AZ 85042
(602) 268-7673

MEN: Sept. 10-15 (Virtues), Nov. 12-17

WOMEN: Oct. 8-13, Dec. 17-22

MIXED: Dec. 27-Jan. 1, 2008 (Marian)

ENGLISH RETREATS IN THE CANADIAN DISTRICT
ST. PIUS X RETREAT HOUSE,
905 Rang St-Mathieu E., Shawinigan, QC, G9N 6T5
(819) 537-9696 tel, (819) 537-6562 fax

MEN: November 4-9

WOMEN: October 14-19

**Please contact the retreat house in question to
ensure availability before making any travel plans**

2007 SSPX SUMMER CAMPS

Los Gatos, CA

St. Aloysius Gonzaga Retreat & Camp Center

Boys (ages 9-16): July 1-11

Girls (ages 9-16): July 21-28

To register, please call the priory at: 408-354-7703

East Coast

Camp Olmsted, Scandia (Warren), PA

Girls (ages 13-18): July 17-27

Girls (ages 8-12): July 29-August 4

To register, please call 716-753-7611 during the times
indicated: May 6-12 (return campers), May 13-19 (first-
time campers).

Saint Maries, ID

St. Joseph's Mission

Boys (ages 9-14): July 3-11 (\$130 each)

To register, please call the Post Falls parish office at:
208-773-7442

Saint Pius X Pilgrimage Co.

(Fully escorted pilgrimages accompanied by an SSPX priest)

TURKEY

(AUGUST 3 - 15, 2007)

This pilgrimage is limited to 30 pilgrims, so sign up early!
Adana • Antioch • Tarsus • Cappadocia • Hierapolis-Ephesus
(the House of the Blessed Virgin Mary) • Patmos where Saint John
wrote the Book of Revelation • Troy • Istanbul and more • following
Saint Paul in His preaching

Total per person from JFK Airport, New York: \$3075.00 per person;
by land only: \$1800.00 per person.

IRELAND, ENGLAND, FRANCE

(JUNE 2008)

HOLY LAND

(Back by great demand...Our 4th annual Lenten Holy Land Pilgrimage!)

(FEBRUARY 14-25, 2008)

Nazareth • Bethlehem • Jericho • Caves of the Dead Sea Scrolls
• Cana- Mount Tabor • Capernaum • Sea of Galilee • River Jordan
• Mount Carmel • Bethany • Ein Karem • Jerusalem • Mount of
Olives • Holy Sepulche • Stations on the Via Dolorosa

Price includes roundtrip airfare accommodations, pilgrimage
transportation, hotels, three meals a day, lunch and dinner with
bottle water, tips, fares for the Galilee boat, cable car, taxi to Mt.
Tabor, etc.: \$2650.

- Daily Mass • 4-star or better accommodations
- experienced Catholic tour-guides

For itinerary brochure, reservations contact: Saint Pius X
Pilgrimage Co., Robert & Christine di Cecco, 38 Ten Coat
Lane, Shelton, CT 06484; telephone 203-922-0096;
or e-mail: info@stpiusxpilgrimage.com

For more information: www.stpiusxpilgrimage.com

Regina Pilgrimages

(accompanied by a SSPX priest)

LENTEN PILGRIMAGE TO ETERNAL ROME

**A 10-DAY PILGRIMAGE VISITING VATICAN CITY, THE MAJOR
BASILICAS AND RELICS, AND THE CATACOMBS**

FEBRUARY 28-MARCH 8, 2008

This unique pilgrimage is ideal for both the first-time visitor and the
experienced traveler. Enjoy time to thoroughly visit the Catholic
treasures of Rome you've been wanting to see. Learn more about
the great saints who were the cornerstones of our civilization. Discover
the history of the Catholic Church and its impact on society. Gain
spiritual blessings from praying at the major shrines of Christendom.

Take advantage of this unique opportunity! Space is limited.
For more information please contact:

REGINA PILGRIMAGES BY ORBIS VACATIONS

866-369-8149 (toll-free)

www.reginapilgrimages.com info@reginapilgrimages.com