

Regina Coeli

REPORT

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SILVER JUBILEE FOR COLTON, CA

On January 27th, St. Joseph and Immaculate Heart of Mary Church in **COLTON, CA** celebrated its 25th anniversary with a Solemn High Mass and a banquet.

Situated near San Bernardino, an hour eastward from Los Angeles, the Colton chapel traces its establishment to the 1960's when local families were getting together or making the journey to Los Angeles to find a priest who would celebrate the traditional Roman Mass. By 1972 however, most opportunities to attend the True Mass in the Los Angeles metropolitan area were shut down by the archdiocesan authorities who unjustly claimed the old Roman Mass was forbidden.

Having said the traditional Mass for years in private homes, Msgr. Charles P. Donahue¹ established the chapel of Our Lady of Angels in the Los Angeles suburb of Arcadia in 1974. While a blessing for those who lived in the greater Los Angeles area, nevertheless it was an hour-long, one-way drive to reach the chapel from the San Bernardino-Riverside area, while others even further north and east were driving several hours one-way.

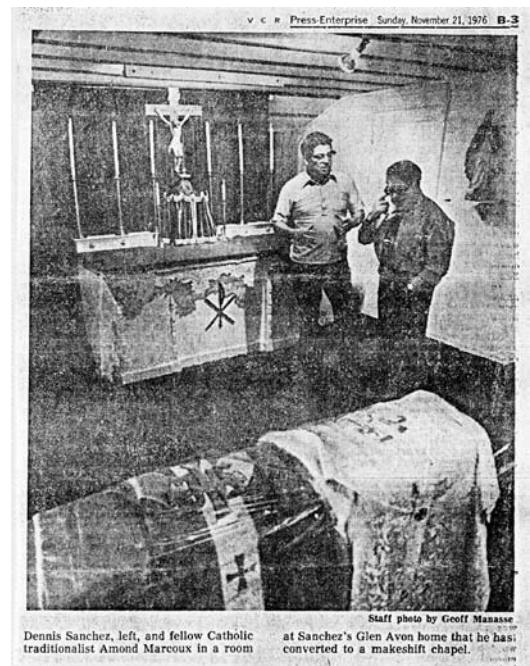
In an attempt to make Mass attendance more practical for the San Bernardino area populace, resident Mr. Armand Marcoux² and Mr. Dennis Sanchez of nearby Glen Avon collaborated to bring in a priest to offer Mass locally. The first attempt was in 1976 when Mr. Sanchez arranged to have Fr. James F. Wathen³ fly in from Kentucky to offer Mass several times, first privately then publicly, up to 1977. The regional interest in Tradition was quick to grow with attendance increasing from a miniscule group gathering in a spare bedroom at the Sanchez's residence which was converted into a chapel, to nearly a dozen people in the living room, then to about 25 people at the local woman's club and finally to almost 150 at the same location! The cost of flying in Fr. Wathen however was too high and after his fourth trip it was decided to cease this effort.

Some of the faithful who attended these Masses would continue to attend Mass in the nearby city of Riverside offered by Fr. Valdez⁴ in his beautifully appointed garage chapel. However, this little bit of heaven only lasted about three months, when under pressure from his San Bernardino diocesan authorities, he ceased to offer Mass publicly. Others returned to attending Mass in Arcadia for at least another three years.



A present-day exterior view of the chapel complex (the hall annex is out of sight) and the uncompleted outdoor Stations in the background.

A newspaper clipping from November 1976, showing the first "chapel" in Mr. Sanchez's (on left) house with Mr. Marcoux (on the right).

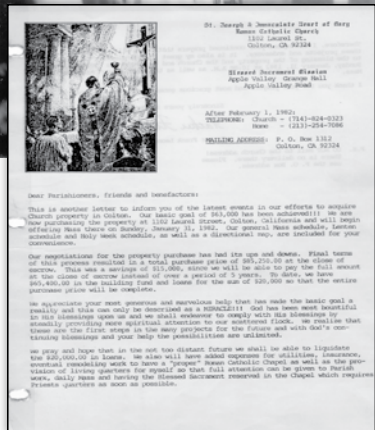




An historic photograph of the Mass being offered by Fr. Gelskey in the Grand Terrace Community Center, circa 1979.



A circa 1957 photograph of the unfinished church building being constructed for the Valley Community Church of Colton.



A sample of one of the updates sent in late 1981 by Fr. Gelskey to the Colton "parishioners, friends and benefactors" to apprise them of the success of the fundraising efforts, which in herein he "described as a MIRACLE!"

Fr. Frank Leon Gelskey, who would play a pivotal role in the founding of not just one, but two SSPX chapels then came into the picture. Of Polish descent, he was born at Weiser, ID in 1932. He would be plagued with poor health throughout his life causing him to transfer to different seminaries in Oregon,⁵ Spain, Rome and finally Mexico, where he was ordained a priest in 1962 at Santa Maria Tulpetlac. Incardinated in the Mexico City archdiocese, Fr. Gelskey labored as a chaplain at the famous leper colony at Zoquiapán⁶ for four years. When the government expelled all foreign priests, he was forced to work for the recently-erected, but modernist Phoenix, AZ diocese, though because of his status⁷ he was only "indirectly connected"⁸ with it. This suited him fine, as the local ordinary, Bishop Edward McCarthy, had no idea what to do with this kind, but outspoken traditional priest, who had managed to avoid saying the New Mass⁹ that was just being implemented. Father was sent to a poor area of the diocese, where he began to organize an independent chapel for the offering of the True Mass. But while remodeling the rectory, Fr. Gelskey contracted a near fatal case of pigeon fever from the detritus infesting the gutted walls, and he was consequently hospitalized for about two months. Taking advantage of Father's sickness, the bishop "scooped up" the infant parish and installed a priest who had no qualms about celebrating the *Novus Ordo Missae*.

Despite his ravaged health, the salvation of souls drove Fr. Gelskey to continue in his priestly ministry, and so naturally he accepted an offer by Msgr. Donahue to service the Maria Stella Maris Mission¹⁰ in San Pedro, which he did for nearly four years. Conflicting personalities made the two priests' relationship sometimes tenuous, and aware of this, an acquaintance, Fr. Frederick Schell,¹¹ invited Fr. Gelskey to assist at Fr. Schell's Traditional Mission in Garden Grove,¹² which he did for a short time. While there, Mr. Marcoux¹³ (who also knew Fr. Schell) seized the chance of obtaining a permanent priest for the San Bernardino area and suggested to Fr. Gelskey the idea of establishing a chapel there. In the late summer of 1980, Father convoked a meeting at the home of Mr. and Mrs. Olyn Face, attended by their son Herman and his wife, Shirley, the ubiquitous Armand Marcoux, Mr. Urban Walker, and the aforementioned Sanchez's, during which it was



Fr. Gelskey circles the church building as he blesses it on January 31, 1982, with the faithful following.



Seen here as Fr. Gelskey gives the Last Blessing, the sanctuary as it appeared before the major renovations.

Society of Saint Pius X

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Father John Fullerton
District Superior

J.M.J.
JANUARY 1, 2008

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

I wish to thank all of you for your continued support towards our work, especially in our schools. I am sure that many of you have had the opportunity to witness the good fruits produced by them especially at this time of year as yet another class graduates.

The importance of true education extends throughout the world into every aspect of life. Its supreme achievement, intellectually and morally speaking, is to acquaint the student with God so that he is able to know Him well, be conversant with His ways and share His outlook. True education imparts, develops and deepens this acquaintanceship. It is not just the memorization of catechism. It is only when a person has the right views of God that he is able to see the world accurately. This is to have a sane philosophy of life.

Any person professing the Christian religion should have a peculiar, definite and clear-cut philosophy that rightly orders all aspects of life. A true education gives the tools needed to bring forth solid reasons and form judgments that are especially important when they bear upon problems and actions that affect conduct for good or ill. When it is a question of judging between what is in conformity with right reason and what outrages it there is only one proper judgment. On the other hand, great freedom is given to us when it comes to selecting among the number of things worthy of choice. The proper philosophy helps us both to judge and select.

It is inevitable that this philosophy of life will be in conflict with much that is popular in a world that has largely abandoned not only the values of Christian philosophy but also those born of the true objective thought of the great among the pagan philosophers. When religion becomes almost entirely a matter of conformity to certain rules rather than a philosophy influencing every aspect of life then there is the grave danger of giving in to the fashions of thought (or what passes for thought) that impose themselves irresistibly. In such a schizophrenic system the Christian faith does not act as the unifying principle, to organically combine all aspects of human life into a serene, healthy and faith-full outlook.

The great tragedy today and the great danger for Christian society is that too many profess the faith yet hold views irreconcilable with it. They do not have one steady beacon lighting the path, but are rather lead here and there, deviating between this and that. There is a divorce between the faith and their philosophy of life. There is no conformity between ideals and action.

Of course we all may, due to human frailty, fail now and then. We occasionally slip and slide on the road. But if we keep re-orienting ourselves to our true goal we will reach it. It is not mere weakness that really undermines Christendom, but the contradiction between the philosophy which we profess in holding to the faith and that professed in the practical guidance of our lives. A true follower of Christ must logically think about the universe in a certain way and have a certain theory of human values. Many who claim to hold to Christianity do not hold, except in shreds, Christ's view of the universe and His scale of values. This has been so since the 16th Century, when the world of Christendom was shattered into many warring fragments. But even worse is that many holding the Catholic faith also experience a division between their souls and minds. This dislocation favors the insidious advance of Socialism

and prepares the way for state slavery.

The mind of man must have a religion of some sort. And that religion which supplies a philosophy of life that seems to meet adequately the current problems that torment him, is the one that will usually win his loyalty. Socialism is the religion of irreligion, or better, the religion of materialism, with its highest good of social harmony, external justice, equality, international tranquility and a sufficiency of standardized pleasures and goods to supply the individual's material wants. An advantage it has and its secret of success over Christianity is that there is perfect harmony between its religion and its philosophy of life. Technical progress will do away with the need for painful labor. Men are promised a paradise where there is ample leisure for pleasure, a reduction of disease, lengthening of days and in the end a painless death. Spiritual values are seen as an illusion and a snare. The only goods it considers are bodily well-being, sufficiency of material goods and the dictatorship of everyman.

An ideal completely material enjoys a great advantage in its attack on Christians who have difficulty integrating their human values with and under the spiritual ideal of life that Christianity upholds. Such Christians are divided, being spiritual and material by turns in their values. Yet it is important to remember that it is Christians not Christianity that runs the danger of being overcome. Christianity is invulnerable. But when Christians do not allow the light of faith to direct them in their practical problems of life they can easily be overcome by the promises of immediate and earthly advantages provided by such an ideal.

Worldliness is corrupting but even worse is the vulgarization of soul making it insensitive to lofty or noble ideals. The roots of this problem stem from a strong faith in the visible world coupled with a cautious and calculating provision for the unseen. Such faith is not an inspiration for noble and excellent living but rather a life insurance against possible risks in the next world. These souls are easily impressed by the material world and the shallow opinions of others; being stirred, tempted and captivated by them. They are irritated by and disdainful of the abstract or spiritual. Self-sacrifice and self-denial are seen as absurd. They pride themselves on being eminently practical. But their notion of the practical as merely what is convenient and useful is contrary to the truly practical, which is rather based on reality. Indeed how inconvenient it turns out to be when one sees the future disorders arising from such roots.

This socialist spirit is frequently the result of an education not inspired by a Christian educational ideal, but one which considers education merely as a drilling for the calling by which a livelihood can be earned. Interests, aspirations and ideals do not rise above the material advantages, social harmony and animal comforts with such a spirit. There is rather a discrediting of purely spiritual values. Nor is this spirit peculiar to our own age, although it has reached its fullest expression in our times. It adheres to the roots of fallen nature, and insinuates itself into all kinds of religion, true and false.

Man is naturally religious, but also because of original sin, he is prone to sin through self-indulgence and self-will. He longs for the infinite but finds it hard to separate himself from the finite. So he makes a compromise between the temporal and the eternal, the

material and the spiritual, earth and heaven, which weighs heavily on the side of the finite. He wishes to gain God's favor and hopes to do so by offering Him a tribute that is very close to a bribe. This is much easier than facing the hardship involved in ordering life according to the eternal principles of right reason and faith. Consider the example of pagans in their religions. They are completely selfish and calculating. Sacrifices are offered to avert the anger and win the favor of the spirits, not to invoke aid to help them improve morally. There is no effort to purify the interior or to become more self-controlled in order to please God. Religion is one thing, the practical conduct of life another. Life is lived according to the promptings of inclinations, which urge one on to pursue what is immediately advantageous.

Unfortunately the taint of this touches the practice of religion on the part of those who hold the true faith. Pharisaism brought about conflict between the Pharisees and our divine Savior despite the same faith. Exteriorly there seemed to be a harmony of belief, but this was only apparent. In the soul there was a profound difference. The reason was that their philosophies of life differed. For the Pharisees there was a divorce between their faith and their theory of human values. They valued the material greatness of their nation rather than the spiritual transformation of the individuals that composed it. Christ's philosophy of life was deduced from and implicitly contained in the religion he practiced.

It is fashionable today to say that history does not repeat itself. But history itself shows us that this is false, especially where the same causes exist. What happened once can happen again. The same tragic fate that came upon the Pharisees can also befall Christian communities in all ages of history. We know that the faith will never fail but history proves that the faithful can. Failure is inevitable unless the philosophy of life is in harmony with religion. If not there is a conflict with reality, within oneself - part of reality, and with God - the source of reality.

Religion as an inner disposition of soul is a practical recognition of God, not only as the object of worship but also as the Designer and Ruler of all creation. He has the true philosophy of all things in the universe and so knows the plan after which human life in its personal and social aspects will most perfectly function.

He has sketched out a broad outline for us and leaves us free to do the coloring in by the initiative of our reason and the determination of our will. He traces for us the proper hierarchy of values and demands that the means to life's end be in harmony with that end and leaves to us the choosing of these means.

Society, of which education is a large part, is the instrument of man's formation. The social order must be directed to favoring man's efforts to establish order within himself. The political and economic order set up by earthly authorities must favor the true, the beautiful and the good; while disapproving the false, the ugly and the evil. According to God's plan the whole universe must work to form man to the perfection of manhood.

The Christian religion, being the philosophy of Christ, points out to man the highest aim in life. It has a high respect for human nature yet does not flatter it as does Socialism, which flatters but also debases and degrades it. There are other religions that believe in God, but Christianity believes not only in God but also in man as potentially a reflection of the divine. The Christian faith is supernatural; aiming to transfigure man's nature to participate in a divine quality, yet it does not despise the truly human, by destroying or disregarding it. Christ revealed in Himself the humanity of God and the divinity of man. To be a true Christian one must be a worthy and upright man. One must have the right views on the problems of life and be clear as to what is good and evil in music, art, politics, economics and recreation. The true Christian cannot be a Christian in church and something else in other activities of life.

Nor does the use of sacraments dispense us from making an effort to form our character. They demand the right disposition of soul, which implies not only the absence of evil but also the positive will to choose and think what is good, right and just. This includes the desire on the part of men to be manly men and on the part of women to conform to the ideal of womanhood. Our end as set by God is His honor and glory, which we can only attain by being formed to the perfection of manhood or womanhood. This end will not be reached by means that unman or debase us. It is folly to think we can attain this end by the use of cruelty, hatred, criminal violence or injustice. Yet this is what the world would have us believe.

Christianity differs in that its means and end correspond. To be a good Christian one must practice religion and realize there is a moral obligation to find out what is good and righteous and desire it in all aspects of life. These principles of human living are outlined for us by Christ in the Gospels and taught to us by those who have been appointed as faithful interpreters of His views. To think rightly about things that have a bearing on our human conduct is one of our first duties in life as Christians. Falsehood is the great evil in life, not failure. Unreality and hypocrisy were denounced by Christ severely. But he was sympathetic to those that had an allegiance to the truth and had the purpose to pursue it, even though they sometimes failed.

We must not be under any illusions. Today Christianity is persecuted more violently and insidiously than ever before. This is so not because of the persecution of prison or execution but because of the corruption of minds caused by the infiltration of false principles, which mock its morality and flout its most sacred principles, even the most basic principles of nature. It must be defended by not only a heroic will but also a mind firmly grounded in truth.

The temptation to give in to these false principles of life hits all of us and sadly many have given way. But although the task that lies before the Christian of today may seem desperate and nearly impossible, we know by faith that what is impossible for man is possible for God. Professing to be followers of Christ, we know that we are not alone and that each of us is called to realize the truth of Christ in company with Christ. As St. Paul says: "*I can do all things in him who strengtheneth me*" (Phil 4, 13).

Sincerely in Christ,

Fr. John D. Fullerton

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EUCHARISTIC CRUSADE

PLEASE NOTE: Due to the transfer of the apostolate's secretariate from El Paso, TX to the District Office in Platte City, MO, the Eucharistic Crusade totals for March, April and May will be published in the August issue of the *Regina Coeli Report*.





This view shows the surveyor at work before laying the concrete foundation and slab for the hall annex.

The annex as it begins to slowly take shape. The carpentry work was completed by parish volunteers.



decided to rent a hall for the celebration of Mass.

On August 8, 1980, the feast of St. John Vianney, the first Mass was offered by Fr. Gelskey for ten families at the Senior Citizens Grand Terrace Community Center in Grand Terrace, CA (coincidentally situated just 5-miles south of the present chapel location). Taking the saint's feast as their namesake, the group was officially incorporated as the Cure of Ars Apostolate,¹⁴ which would be the foundation of the present-day Colton chapel. For nearly two years, Fr. Gelskey would drive 60 miles every weekend from his Eagle Rock home (north of Los Angeles) to say Mass in the hall, while the jack-of-all-trades, Mr. Marcoux constructed a collapsible altar that could be assembled in 20 minutes. He was assisted in setting up this altar every Saturday night by Mr. Herman Face. In the meantime, Mr. Olyn Face, a prominent defender of Tradition in his own right, passed away in late 1980, and although he did not live to see the permanent establishment of the chapel, he witnessed its beginnings.

On a Sunday in October 1981, Fr. Gelskey announced that Mr. Marcoux and Mr. Herman Face (a real estate agent) had found a Protestant church in Colton being foreclosed upon. A novena was started and then donations began to pour in from everywhere, even total strangers! Combined with small pledges from the congregation and generous private donations (including the sale of Fr. Gelskey's house) by January 1, 1982 the group had miraculously raised \$80,000! However, another \$10,000 was needed by February 1st to cover the purchase price of \$90,000 or the cost would escalate to \$115,000. Again Providence came through, and a lady from Needles offered the remaining sum for a low interest rate payable in one year, allowing the Cure of Ars Apostolate to purchase the property. On January 31, 1982, Fr. Gelskey, gave the building a simple blessing, and placed it under the patronage of the Immaculate Heart of Mary and St. Joseph, followed by a Solemn High Mass and an open house.

The building they had purchased was constructed in 1957 for the Valley Community Church of Colton, and was divided into a 40-foot long, low-ceiling chapel, a small social room, an office with separate bathrooms for the men and women, and a collection of other small rooms. The sanctuary was a stage equipped with a backdrop curtain to hide the Protestants' "baptismal tub" when it was unused. The surrounding area was sparsely developed with open dusty fields and some railroad tracks bordering the property on one side. For many years the combination of sparse development, desert terrain, dirt roads and wind would necessitate the weekly use of a blade-equipped tractor to remove the build up of sand and debris from the parking area.

The group began to rapidly expand, and by the middle of 1982, it became apparent that an addition would be necessary, so fundraising by



A clipping from the San Bernardino County Sun newspaper that reported the event of Archbishop Lefebvre blessing the Colton chapel, which included negative comments from the diocese about the "forbidden" traditional Mass and the illegitimate suspension of His Excellency in 1976. From left to right: Fr. Schell, the Archbishop, Fr. Finnegan, and Fr. Gelskey.



Here during the Archbishop's first visit we see in procession for Mass from left to right, Fr. Schell as the subdeacon, Fr. Laisney as the deacon and His Excellency.



An interior shot of the chapel as it appears today.

raffles, and bake and yard sales began which were followed by a pledge drive, spurred on by Fr. Gelskey's insistence that parish should not accrue any debt. Meanwhile, the lady from Needles was so impressed with the progress of the burgeoning parish, she contacted Fr. Gelskey and made him a deal to incite the faithful to raise the funds necessary for the addition: she would forgive the debt, if the parish could raise \$10,000 to match hers'; showing once again their determination, the group fulfilled the bargain.

Having raised sufficient funds to begin construction by the end of 1982, the cement pad for the 32' x 100' foot, two-story Hall Annex was poured shortly after a ground breaking ceremony in January 1983. Construction by parishioners would continue intermittently for nearly a year, but in the end the parish gained a 3,000 square foot addition which on the first floor held a hall with kitchen, bookstore, lending-library and music room. The second floor had ten rooms and an apartment for the pastor. Fr. Gelskey first conceived of the addition as a convent, for like so many founders of religious orders,¹⁵ he recognized the importance of having female religious to pray for the priests and their apostolic work.¹⁶ When this was not possible, he dedicated it as a retreat center for the priests of the SSPX. The building did serve this purpose five times, but the number of SSPX priests grew so rapidly, the building could not longer accommodate them. Several camps for boys and girls were also hosted in the early days of the complex.

One of the chapel's all-time climaxes was on May 5, 1983 when Archbishop Marcel Lefebvre arrived to solemnly bless the church and confirm 66 new soldiers of Christ. Almost 400 people attended the ceremonies which included the presence of two SSPX priests, Frs. François Laisney¹⁷ and Terrence Finnegan,¹⁸ and independent priests, Frs. Frederick Schell and Henry Marusa. One aspect of the joyful occasion was well-remembered by veterans: the heightened security during the event due to a death threat made against the Archbishop. The police took this threat seriously and in addition to providing a highway escort from Arcadia (where he just administered confirmations at the Arcadia chapel), before His Excellency arrived, they had various men of the parish posted in the complex as additional security.¹⁹

In early 1985, the long-awaited renovation of the church took place (allowing for the seating of 200), and one of the first acts was to remove the interior dividing walls in order to expand the chapel. Part of this demolition was deftly accomplished by future coordinator, Mr. Frank Cornelius, backing up his truck through the wall! The drop ceiling was also removed, revealing open rafters. A concrete foundation for the altar steps was poured



A long-angle shot of the ongoing Stations of the Cross project.

by the parishioners (but very disappointingly, the low ceiling above the altar could not be raised, as it was discovered that a large load-bearing beam in the outer wall prevented this). The horizontal-shaped windows were also replaced with more befitting vertical ones. During the entire renovation period of several months, the church had to be cleaned between each project for Sunday Mass.

In May 1985, Archbishop Lefebvre returned for his last visit to the Colton chapel to confirm 40 persons. Meanwhile, Fr. Gelskey's health had declined once again, to the point that on a Saturday afternoon in July 1985 he collapsed; bedridden, his doctor ordered him to quit his pastoral duties or die in a matter of weeks.

After about a year of recuperation in the mountain environment of Wrightwood,²⁰ Fr. Gelskey began to offer Mass again for a group of traditional Catholics who lived in the high desert areas of Barstow,²¹ Victorville and Hisperia. This was the Blessed Sacrament Mission, which he had been servicing since Colton's earliest days and was situated in a rented hall in the nearby town of Apple Valley. Shortly after his recovery, he obtained some property in Phelan from the Cornelius family which included a mobile trailer. With the addition of a second trailer for the chapel, he established a permanent location for the Blessed Sacrament Mission which he would serve until 1997 when his shattered health forced him to permanently retire, leaving the mission to the SSPX's care.

Despite the loss of its founder, the Colton chapel was not left orphaned since Fr. Gelskey had always spoken publicly of the SSPX succeeding him. This happened immediately, and for the next few years a series of Society priests²² would service the chapel on the weekends. In 1990, Fr. Jaime Pazat became the pastor and would remain so for about six years, followed by Fr. David Nichols²³ in 1996, a position he held until recently in 2008. Succeeding Fr. Nichols as the new pastor is Fr. Grieg Gonzales, who has returned to the States after a stint in Ireland.

Meanwhile, in 1988 a two-story bell tower was constructed that included a small chapel on the first floor, and after years of dealing with accumulated wind-blown sand, the church finally obtained a paved access road and parking lot for free from a real estate developer, who in exchange received permission to link to the chapel's existing water main.

A recent project that has been coming to fruition is a magnificent outdoor Stations of the Cross constructed out of concrete and brick



A picture taken during Jubilee Solemn High Mass with Fr. Johnson as the celebrant, Fr. Hawker, deacon and Fr. Nichols, subdeacon.

mostly by the parishioners. Conceived by Fr. Gelskey before the Hall Annex was even finished, this 200 foot long project is even more grandiose than he could have imagined. When completed, each station will be 4 feet high and will incorporate a crucifixion scene with a 10 foot high cross and nearly life-size statues.

To celebrate the 25th anniversary of the chapel, on January 27th, after the Solemn High Mass, a large banquet was held at the local Hilton Hotel, attended by the priests from the Arcadia priory, Frs. Ward, Nichols and Fr. Brian Hawker, and visiting, newly-ordained Fr. Michael Johnson (now stationed in Browerville, MN) and Br. Gerard (then at the seminary in Winona, MN)



During the party for the outgoing pastor, Fr. Nichols (left) and the incoming pastor, Fr. Gonzales (right), one of the attending guests was Winona's seminary rector, Fr. Yves Le Roux (center).

and Br. Bruno.²⁴ Many old and new faces from the 25 years of the chapel's existence were also present, including various family members of the successive coordinators of the chapel.²⁵ A slideshow depicting the church's history and various songs, including a specially arranged theme song for the chapel were presented during the event. Other events that recently transpired included confirmations administered by Bishop Bernard Tissier de Mallerais on March 28th, and a farewell banquet for long-time pastor Fr. Nichols on April 1st, which ushered in a new pastor and another chapter in the history of St. Joseph and Immaculate Heart of Mary Church.

Footnotes

- ¹ Msgr. Donahue was of the Los Angeles archdiocese, but was forced to leave when he was forbidden to celebrate the Roman Mass at St. Dorothy's Church in Glendora. After 42 years as a priest (of which 21 he spent as Arcadia's pastor), he passed away on December 23, 1995. Always a close friend of the SSPX, he left his church complex and rectory to the Society where to this day the district maintains a priory and it is here that the pastor of the Colton chapel resides during the week.
- ² A former truck driver for the Challenge Milk Company, Mr. Marcoux was renowned for speaking his mind in the face of error, was quite a handyman, and an instrumental factor in the construction of Colton's annex. As testified by those who were interviewed for this article, Mr. Marcoux was not only influential in promoting Catholic Tradition in the Los Angeles-San Bernardino area, but also in effecting the return of many disenchanted Catholics to regular attendance at Mass, who had ceased because of the liturgical crisis. He was able to witness the fruits of his labors before he passed away from brain cancer circa 1983.
- ³ Fr. Wathen was a diocesan priest ordained in 1958 who served in Kentucky before separating himself from the conciliarist establishment. He was a noted writer in traditionalist circles and his book, *The Great Sacrilege* (published in 1971), was one of the first in English critical of the New Mass (though unfortunately exaggerated in some of its conclusions). He passed away of leukemia in Evansville, IN on November 7, 2005.
- ⁴ Fr. Valdez was a middle-age Hispanic priest who did not speak English, but described as "a delightful, wonderful man" who like Our Lord having mercy upon the multitudes, would offer coffee and donuts after Mass to the attendees before they made their long journeys home. After ceasing to offer Mass publicly, he secretly continued for a small handful of friends.
- ⁵ It was here as a young man in high school at Mt. Angel Minor Seminary in St. Benedict, Oregon, that he befriended an equally young Fr. Eugene Heidt also later of Catholic Tradition fame (cf. the November 2006 issue).
- ⁶ Located east of Mexico City in a mountainous area of the state of Puebla, the leper colony was founded in 1934 from the remains of a large *hacienda* (an estate, like an English manor house, part of a system of royal land grants in Latin America) and once had over 600 patients.
- ⁷ He remained (and officially still is) incardinated in the Mexico City archdiocese.
- ⁸ Fr. Gelskey's own words.
- ⁹ Which he never did, remaining faithful to the Mass of his ordination.
- ¹⁰ As reported in the November 2003 issue, this mission located just south of Los Angeles was also started by Msgr. Donahue, who asked Archbishop Lefebvre to choose the name. The close proximity of the building, a former military chapel, to the Pacific Ocean made His Excellency's choice rather easy, bestowing the Latin title of the patroness of seafarers: Mary, Star of the Sea. This chapel also belongs to the SSPX and is serviced from the Arcadia priory.
- ¹¹ Fr. Schell was born at El Paso, TX in 1916. Initially a Jesuit, he was renowned for his Texan, no-nonsense approach to the Church crisis. Leaving the quickly liberalizing Jesuits, he was incardinated into the Los Angeles archdiocese in the early 1970's. In late November 1977, the archdiocese ordered all its priests to give Communion in the hand, but instead he preached against this "sacrilege." Removed from the parish by the week's end, he founded an independent chapel in Garden Grove, located 28 miles south of Los Angeles, which remarkably was never sanctioned by the archdiocese. During his 25 years as an independent priest, he also served the Chapel in the Canyon in Canoga Park and operated the Padre Pio Academy in Garden Grove.

- ¹² Now titled Our Lady, Help of Christians Church and operated by Fr. Patrick Perez who gave the last rites to Fr. Schell and succeeded him upon his death.
- ¹³ Mr. Marcoux "got around" in the area, and not only assisted Msgr. Donahue in constructing his Arcadia chapel, but he was also active in assisting Fr. Schell with his chapel.
- ¹⁴ A subtitle the chapel still bears in remembrance of its heritage.
- ¹⁵ For example Sts. Dominic and Francis of Assisi.
- ¹⁶ What Fr. Gelskey called a spiritual "safety net." His friend, Fr. Heidt was of the same mind and consequently founded the Franciscan Sisters now at Christ the King Convent in Kansas City, MO.
- ¹⁷ Who was escorting the Archbishop during his tour of the States.
- ¹⁸ At that time, he was residing at the SSPX's priory in Phoenix, AZ, however, he is no longer a member of the Society.
- ¹⁹ The present coordinator, Mr. Nash Garcia, then a new parishioner was "drafted" into this duty, and said that others like him never saw the ceremonies as they were prohibited from leaving their posts. Amongst the guards was Mr. Gerry Early (RIP, cf. the February 2006 issue for his memorial), a future, long-time secretary for the district office who in later years would often relate with pride about his role on this day.
- ²⁰ Located northwest of San Bernardino.
- ²¹ This city is over an hour away from Colton.
- ²² Amongst these were the indomitable traveling pair from the Dickinson, TX priory, Capuchin Frs. Carl Pulvermacher and Hector Bolduc, as well as Frs. Gregory Post, Charles Ward (from the St. Louis, MO priory, which at that time was also the District Office, where he served as District Bursar) and James Haynos.
- ²³ Who came from the newly-acquired priory in Arcadia.
- ²⁴ A friend of Fr. Nichols.
- ²⁵ Mr. Frank and Mrs. Diane Cornelius, who served for 13 years and now attending the Klamath Falls, ID chapel, Mr. Peter and Mrs. Maria Pitassi, who served for 10 years, and at the present, Mr. Nash and Mrs. Felicidad Garcia.

Sources:

Immaculate Heart of Mary and St. Joseph Church archives

District Office archives

Interviews with: Mr. & Mrs. Nash Garcia, Mr. & Mrs. Herman Face, Mr. Urban Walker, Mr. & Mrs. Frank Cornelius and Mr. Peter Pitassi and indirectly, Fr. Frank Gelskey

Historical materials and pictures: Mrs. Julie Ann Weyard and Mr. Ben Rubidoux.

A very special thanks to all mentioned above for their patient assistance.

RETREAT SCHEDULE

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

MEN: Aug. 4-9, Oct. 13-18, Dec. 15-20

WOMEN: July 21-26, Sept. 8-13, Nov. 17-22

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

MEN: Sept. 29-Oct. 4, Dec. 11-14 (Weekend)

WOMEN: Sept. 8-13, Oct. 20-25, Dec. 4-7 (Weekend)

MIXED: Nov. 10-15 (Third Order Retreat)

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

MEN: Oct. 8-11 (3-day Virtue), Oct. 22-25 (Matrimony)

WOMEN: Nov. 10-15, Dec. 15-20, May 28-31 (3-day Virtue)

MIXED: Dec. 27-Jan. 2, 2009 (Marian—tentative dates)

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

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