

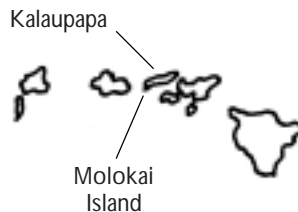
# Regina Coeli REPORT

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A famous photograph taken of Fr. Damien taken some years after his arrival at Molokai.

## A VISIT TO FR. DAMIEN'S KALAUPAPA



One privilege of serving the SSPX's missions in HONOLULU and HILO (BIG ISLAND), HI is the possibility of visiting Kalaupapa, the famous leper colony on the island of Molokai, where Fr. Damien labored for more than 11 years before succumbing to leprosy himself. We use the word "possibility", because since Kalaupapa

still exists as a settlement for those afflicted with leprosy, one must obtain special permission from the National Park Service in order to visit, and accessibility is available from only one of two ways: by small airplane, or by boat.

During a visit to the States, Fr. Daniel Couture (the District Superior of Asia) sought to make a visit to Kalaupapa, and so through the efforts of the Honolulu chapel coordinator, Mr. Carl Loando, the necessary permission was obtained (in fact, only 100 such permits are given out a year). Mr. Loando, also a licensed pilot, then flew Fr. Couture there on Thursday, July 14th for a visit to the grounds hallowed by Fr. Damien and here we relate a little about the leper colony and Fr. Damien's work.

Fr. Damien was born Joseph de Veuster on January 3, 1840 in Tremeloo, Belgium. He followed in the footsteps of his older brother, Auguste, who became a priest (Fr. Pamphile) in the Congregation of the Sacred Hearts of Jesus and Mary (ss.cc.), also known as the Picpus Fathers (because Picpus Street in Paris is where the order was founded in 1800). The Picpus Fathers themselves are much renowned in the Pacific Islands, especially in the former Kingdom of Hawaii, where they established the diocese of Honolulu, built its cathedral, and gave Hawaii's first 5 bishops from 1833 to 1940.

Starting in 1827, the Picpus Fathers began their missionary



Here Fr. Couture and Mr. Loando pray the Rosary at Fr. Damien's tomb, located next to St. Philomena's Church.

apostolate by sending groups of missionaries to preach the Gospel in the Pacific Ocean islands. As such, in 1864, Fr. Pamphile was supposed to have gone to the Sandwich Islands in the Pacific, but was taken ill before his departure, and so, Fr. Damien went in his stead.

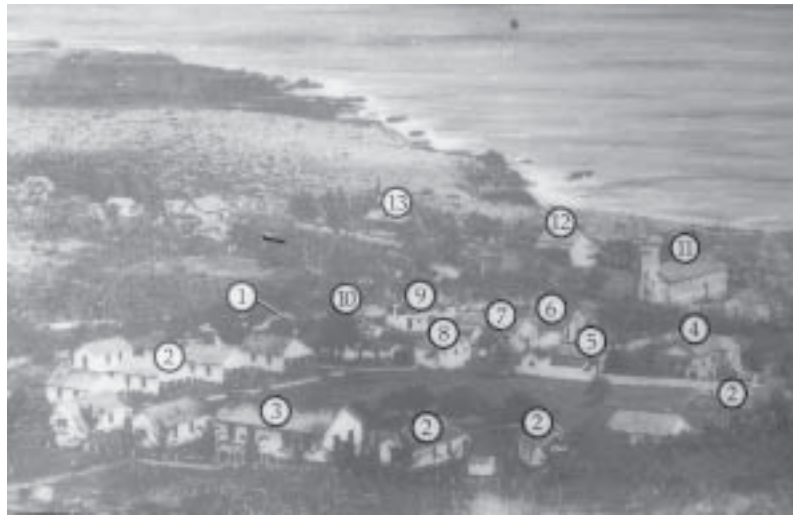
He arrived in Honolulu on March 19, 1864 and was ordained to the priesthood in Our Lady of Peace Cathedral on May 24, having previously taken the religious name Damien on February 2, 1858 upon receiving the habit. He spent his first 8 years on the island of Hawaii and he would often travel long distances in order to minister to the faithful dwelling on the neighboring islands of Puna, Kohala and Hamakua.

Meanwhile, due to an increase of foreigners, the spread of leprosy (amongst other diseases such as measles and smallpox) had been occurring in epidemic proportions on the Hawaiian Islands, beginning with the first documented case in 1835 on the island of Kauai. In response to the threat of a disease which in that era was poorly understood and of which no cure existed, King Kamehameha V instituted the "Act to Prevent the Spread of Leprosy" on January 3, 1865. This law caused all Hawaiian citizens diagnosed with leprosy to be exiled for the common good to Kalaupapa. This law remained in effect until 1969 when it was revoked, due to the ability to treat those with leprosy (now called "Hansen's Disease") as outpatients with antibiotics.

The Royal Board of Health chose the Kalaupapa peninsula for the location of the "Leprosy Settlement" as it was isolated by the ocean on 3 sides and 1600 foot high cliffs on the other, rendering the area (at that time) accessible only by boat when the waves were not rough. The first patients began arriving on January 6, 1866, and by 1873, nearly 800 had been sent to Kalaupapa. Unfortunately, despite the Health Board's good intentions, nearly half of the patients died due to the nightmarish conditions existing at the settlement that lasted for several years, despite efforts to correct these, causing one writer in 1868 to describe the colony as the "living graveyard that was Molokai".

Fr. Damien was directly aware of the tragedy occurring at the colony because some of his parishioners from Kohala had been sent there. This prompted him in April 1873 to petition his congregation's Father General in Europe that he be sent to Kalaupapa to minister to the souls there. This was granted and on May 10, 1873, accompanied by Bishop Louis Maigret (ss.cc., and of Honolulu), 3 priests, 50 patients and cattle for the colony, Fr. Damien, now aged 33 years, arrived at the Leprosy Settlement in Kalaupapa.

The faithful at Kalaupapa were overjoyed to receive a new pastor (a priest had been absent from the colony for some time) and immediately Fr. Damien began work to improve conditions there. One of his first actions was to pull the patients out of their rampant immorality and morbid outlook on life by making them realize the dignity of their souls, ironically, through the importance of their deaths. He began by



This old photograph shows the layout of the settlement's administration buildings after 1893, with #11 showing St. Philomena's Church, the only surviving building from that era.



Taken during the descent to the Molokai runway, one can see how the peninsula (circled) is isolated by the ocean and the towering cliffs to the right, which to this day, can only be traversed by mule or foot.



Overlooking this field can be seen Okala Island jutting out to the left off the shore of Kalawao, a section of the peninsula located on the southeast edge of the cliff line. The field is actually a cemetery where some 3000 faithful are buried. The wooden grave markers have long ago returned to dust. Over 7000 people have been buried in various cemeteries on the small peninsula since January of 1866.



The simple gothic-revival exterior of St. Philomena's Church. It was started in 1872 by Br. Victorian Bertrant (ss.cc.), enlarged in 1876 with a new wing and tower, and partially rebuilt with stone from 1888-89. The church was last used as a parish church on December 24, 1932, and was restored to this era's condition and rededicated on October 22, 1988.



The chapel's nave boasts a wooden vaulted ceiling and plastered walls painted to appear as blocks of cut stone.



The gothic interior of St. Philomena Church. Fr. Damien worked hard to make the chapel, the center of the community, a thing of beauty for the edification of the patients, thereby drawing them closer to God.



Though a little blurry, this photo shows 2 of the many square "spit holes" Fr. Damien cut strategically in the wooden floor for the sick patients who had to cough and spit, as leprosy often afflicts the throat. Even Fr. Damien had such a hole installed at the pulpit when he contracted leprosy.

fencing in the cemetery next to the St. Philomena Church, whose graves had previously been susceptible to scavenging dogs, pigs and other animals. He also organized the Christian Burial Association to provide a decent burial for the deceased, personally constructed coffins and dug graves, taught the choir how to sing the Requiem Mass, meticulously observed the funeral ceremonies and even sponsored a musical group to play for the funeral procession.

Fr. Damien also labored hard in making the numerous sick calls, nursing patients, building cottages, public buildings, roads, and a suitable docking facility, teaching farming and animal husbandry, as well as imbuing them with important cultural aspects such as the playing of musical instruments and singing. The results were dramatic, changing the once hell-filled scene of rotting huts, a culture of death and general immorality, to one of life and grace, neat white cottages with gardens, well-tended fields, an orphanage, and recreational activities such as horseback riding.

Despite all of these successes though, Fr. Damien was plagued by accusations of self-ambition and glory-seeking by anti-Catholic Protestant ministers (ironically, several secular writers, the most famous being Robert Louis Stevenson, came masterfully to his defense), slow to act government officials, and even his own religious superiors, who at times feared that his work served as a reprimand for their efforts before his arrival at Kalaupapa. The "Priest of Molokai" also suffered from the lack of priestly company, especially to receive the Sacrament of Penance, and this unique loneliness was a great cross to him.

In 1885, it was officially declared that Fr. Damien had contracted leprosy himself, though he had developed signs of it a few years earlier.



Often it was Fr. Damien who cleaned up the spittle that fell into the church's crawlspace after Mass, and it was through this access hole that he would perform this humbling task.



A young Fr. Damien posing with some of the women from the ladies' camp. In the background can be seen several horses along a picket fence.



The grave of Br. Joseph Denton (ss.cc.) who arrived in 1886 to work as a volunteer and died in 1931 after 44 years of service. A Civil War veteran, he devoted himself to the colony's Baldwin Home for Boys and served in many useful capacities, acting as medical assistant, stonemason, architect, gardener, druggist, secretary and postmaster. His regular correspondence kept the outside world familiar with life at the settlement.



Cut off from the outside world, nevertheless, Fr. Damien had this combination calendar-sundial installed so that the patients could keep up with the time.

A picture of Mother Marianne Cope (1838-1918), who arrived at the settlement on November 19, 1888 with Srs. Leopoldina and Vincentia (all Sisters of St. Francis) to supervise the Bishop Home for Girls. She was at Fr. Damien's bedside when he died.



Resigned to God's Providence, he nicknamed these symptoms his "*peculiar Golgotha*," and when awarded by the Hawaiian government the Cross of the Royal Order of Kalakaua for his enormous efforts, he remarked, "*the Lord decorated me with his own particular cross — leprosy.*" Nevertheless, Fr. Damien continued to feverishly work on completing his various building projects to aid the patients.

On April 15, 1889, Fr. Damien went to his eternal reward; he was 49 years old. Just before his death he had written his brother, Fr. Pamphile, "*I am gently going to my grave. It is the will of God, and I thank Him very much for letting me die of the same disease and in the same way as my lepers. I am very satisfied and very happy.*"

News of Fr. Damien's death quickly spread throughout Hawaii, the United States and Europe, and his life of devotion to the less fortunate served as an inspiration for many. However, as Kalaupapa was under the strict isolation law of 1865, people could not visit his resting-place, and so in 1936, his remains were exhumed and reburied at Louvain, Belgium. In 1995, to the immense joy of Hawaii, his right hand was returned to his original grave at the settlement. A fine summary of Fr. Damien's life on Kalaupapa is this quote: "[he] *made himself a leper to the lepers in order to gain them for Christ*". On June 4, 1995, "Fr. Damien of Molokai" was beatified by Pope John Paul II.

# Society of Saint Pius X

District of the United States of America

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Father John Fullerton  
District Superior

J.M.J.  
October 1, 2005

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

I wish to thank all of you for your generosity in assisting those people suffering from the recent hurricanes in Louisiana. Through your generosity over \$100,000 has been sent to assist parishioners and others needing assistance and I am sure that through your prayers even greater aid has been sent; God alone knows how much.

In the aftermath of the hurricanes some may ask why God would allow such evil to happen, even to those who, striving to serve Him, ask daily to “*deliver us from evil*”.

In the world evils are of two kinds, physical and moral. Among physical evils we number such things as sickness, sorrow, hunger, thirst, bodily suffering, death, persecution, famine, floods etc. Moral evil is sin, and is in fact the only real evil. Physical evils may be real blessings, instead of misfortunes, because they serve as means to detach our hearts from the world, of avoiding or atoning for sin, of exercising the virtues or gaining merit for heaven. Thus when we ask to be delivered from evil we are asking both to be unconditionally delivered from sin and to be conditionally freed from physical evils, if such is God’s good pleasure and if such will not interfere with our salvation or with His designs. We also implicitly ask that He send us such physical evils as are for our spiritual welfare and thus for eternal salvation. The physical evils God sends directly or indirectly for our spiritual welfare are usually called crosses, or trials or simply “our cross”. To carry our cross means to bear these physical evils with patience and cheerfulness.

In fact these crosses are necessary for us all. “*Whoever doth not carry his cross and come after Me cannot be My disciple*” (Luke 14. 27). St. Alphonsus says: “*The earth, being a place of merit, is consequently a place of suffering.*” “*Far from gaining anything by refusing a cross we only make it heavier.*” It is a mistake to think that one might reach heaven without difficulty, without crosses. If we cannot gain anything in the world without much effort, without even much suffering, how can we expect to be able to secure the endless joys and bliss of heaven, to gain which no labor, no suffering, no sacrifice can be too great!

We cannot be saved unless we willingly carry the cross, which God has specially chosen and designed for us. Thus crosses well born are a means of sanctification. If we do not bear them with patience, resignation and cheerfulness they will render us only the more guilty and deserving of punishment. St. Alphonsus says: “*To carry our cross meritoriously we must carry it cheerfully etc.*” “*He who suffers patiently suffers less and saves his soul, whilst he who suffers impatiently, suffers more and may even lose his soul.*” St. Teresa says: “*Learn to suffer something for the love of our Lord, otherwise there is no great merit in serving Him.*” And St. Vincent de Paul tells us: “*We ought to regard it as a great misfortune, not only for individuals, but also for families and whole religious*

*communities and orders, to have everything prosper according to their wishes, to spend their time quietly and to have nothing to suffer for the love of God. Yea, hold it for certain, that everyone, every religious order that has nothing to suffer, but enjoys the approbation of every body, is well-nigh unto a downfall.*” Storms are necessary to keep large bodies of water from becoming stagnant and thus corrupt. Likewise spiritual storms, crosses and trials, keep us from spiritual stagnation, from corruption. God sends them to those He loves, either to enable them to become good and pleasing to Him, or, if already so, to make them still more holy and pleasing. The angel Raphael explains the necessity of crosses to Tobias: “*Because thou wast acceptable unto God, it was necessary that temptation should try thee.*” Wherefore we should be grateful for the crosses God sends to us, and lovingly embrace them as marks of His special favor and as means to sanctification.

How then do crosses sanctify us? They do so by first of all removing imperfections from our spiritual work by making us act more purely for God, and less for self-gratification. When devotion is sweet and pleasant there is always a danger of seeking ourselves in our devotions. But when the will must act amidst pain and sorrow then the heart lifts itself to God for His sake. This is especially true when our crosses are involuntary. Not that it is wrong to seek consolation; but we must seek it in God and not elsewhere; we must seek it by clinging to our cross, not by struggling against it.

Secondly, crosses also sanctify us by means of expiation. It is not enough to suffer; we have to accept them and unite them with Christ. Suffering merely endured has no merit; there must also be the act of the heart.

Suffering also sanctifies us by the power of mortification. The efficacy of mortification arises from its setting up in the soul a habit of self-restraint, which is one of our most valuable weapons in the spiritual life, when such self-restraint rests on supernatural motives. Suffering, lovingly accepted, is essentially an exercise of the will, restraining the lower nature from pusillanimity and complaint, and turning it to God. This is that blessed violence of which our Lord speaks—not a stoical hardness, but a humble striving and refraining following the example of Jesus. St. Bernard says: “*What can be hard to bear, when you gather up the bitterness of your Savior.*”

The saints have often spoken of the value of suffering. St. John Chrysostom said: “*If our divine Savior were to bestow on thee the power of raising the dead to life, He would confer on thee far less than when He affords thee the occasion to suffer; for by the gift of miracles He would make thee a debtor to Himself, whereas when He sendeth thee suffering, He becomes thy debtor. Moreover, although tribulations had no other advantage than to enable thee to endure something for the love of thy God, who hath loved thee so much, this in itself would be already a great*

recompense and an ample reward.” St. Paul says: “The sufferings of this life bear no comparison with the glory that is in store for us” (Rom. 8. 18).

In all the physical evils that we must suffer in this life let us, like the saints, look to the Crucifix. Its sight can impart the necessary patience and resignation in all our crosses, to bear them cheerfully and gratefully as chances to atone for our many sins, of testifying our love for God and gaining merit for heaven. As St. Paul says to the Corinthians (2 Cor.): “That which is at present momentary and light of our tribulation, worketh for us above measure exceedingly an eternal weight of glory.”

As we approach the month of November, let us continue our generosity by also offering up our sufferings for the poor souls in purgatory. By doing this we can obtain for them relief from the fires of purgatory and gain their entrance into the eternal happiness of heaven.

Sincerely yours in Jesus and Mary,



Fr. John D. Fullerton

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# REGIONAL REPORT



## ILLINOIS

During the academic year of 2004-2005 at Our Lady Immaculate Church in OAK PARK (CHICAGO), IL, the Knights of the Eucharistic Crusade in the advanced catechism class spent several months working on a document that expounded the Ninth Article of the Apostles' Creed, “the Holy Catholic Church.”

The boys, ranging from ages 13-14, carefully studied all the doctrines contained in the Ninth Article, citing those authoritative sources which explain them, presenting those arguments which make them more easily understood, and challenging the opposing errors attacking the Church today.

The project culminated on May 1, 2005, when their 38-page doctrinal analysis was published in the format of an encyclical, *Sancta Ecclesia Catholica (The Holy Catholic Church)* and presented to their pastor for review. They also submitted a copy to Frs. Peter Katzaroff (Crusader Chaplain), Peter Scott (Holy Cross Seminary rector), and Michael McMahan (LaSalette Academy headmaster), resulting in favorable reviews across the board.

Certainly such a project gives much hope for the future generation of Catholic Tradition, and as one boy expressed it, “Not only do we wish to help the readers of this document in understanding the Faith, but we also wish to help them in the defense of the Faith”.



Here we see some of the boys performing their exhaustive research that included 10 different catechisms (from Aquinas in 1273 to St. Pius X in 1910), and 8 papal documents (from the Bull, *Unam Sanctam* of Boniface VIII in 1302 to the encyclical, *Mystici Corporis Christi* of Pius XII in 1943).



The Knights posing with the fruit of their successful project, an encyclical-style, doctrinal analysis: *Sancta Ecclesia Catholica*.



The boys learned not only their Holy Faith, but other skills and disciplines suited to Catholic young men, such as research, technical writing, English expression, word processing, and analysis of ideas.



## TEXAS

Our Lady of Mt. Carmel Chapel in **NORTH RICHLAND HILLS (FT. WORTH)**, TX joyfully celebrated the ordination of its former parishioner, Fr. Thomas Asher, when he said one of his

First Masses there on Sunday, July 10th. Nearly 300 people attended the Mass from the Dallas-Ft. Worth Metroplex area and beyond. After the Mass, a brunch and reception was held at a local gymnasium.



Fr. Paul Tague, the prior in El Paso, came to give the sermon, which centered on the life of the priest.



After chanting the Epistle, the subdeacon returns to the altar to kneel and obtain the celebrant's blessing. Here the subdeacon is seen kissing the celebrant's hand after having been blessed, while the deacon watches on.



After the Solemn High Mass, newly ordained Fr. Asher poses with the deacon, Rev. Mr. Mark Stafki (on the left) and the subdeacon, Mr. Michael Sestak, and the servers.



Having just consecrated the wine, Fr. Asher elevates the Precious Blood of Our Lord presenting the propitiatory sacrifice to Almighty God and fulfilling his priestly ministry to bless, offer sacrifice and absolve sins.

# INTERNATIONAL NEWS



## AUSTRALIA

From "down under", we have news about the SSPX's Holy Cross Seminary in **GOULBURN**. Under the watchful eye and steady determination of the rector, Fr. Peter Scott (former District Superior in the United States),

the Goulburn seminary is slowly growing and has increased to 41 members, a number that includes major and minor seminarians, as well as a boys' high school.

Meanwhile, 3 subdeacons were ordained on Tuesday, April 19th by Bishop Fellay, that included the ordination of Mr. Michael Johnson from the United States and 2 other seminarians, one from Australia and the other from New Zealand. Also during the ceremony, Bishop Fellay conferred the clerical tonsure on 6 seminarians further increasing the number of clerics at the seminary. And just recently on August 22nd, the Feast of the Assumption, 2 first-year seminarians received the cassock, giving further proof to the continual growth of the hard-pressed seminary which suffers from the visa restrictions imposed by the Australian government.

Another joyous victory that will be obtained soon for Holy Cross Seminary, is the upcoming event of the priestly ordinations on December 27th, a first for Goulburn. Let us pray that Holy Cross Seminary, along with the other seminaries of the SSPX, will continue to be fruitful and multiply with more priestly vocations.



Bishop Fellay poses with Holy Cross Seminary's new subdeacons after the ceremonies. On the right is Rev. Mr. Michael Johnson, who hails from the United States.

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## 2ND ANNUAL WOMEN'S CONFERENCE

**Saturday, November 12**

**St. Pius X Church, Cincinatti, Ohio**

With Fr. Brendan Dardis, OSB  
& Mrs. Colleen Hammond,  
author of *Dressing with Dignity*

For details, contact Mrs. Anne Kunkel  
513-735-0819

## EUCCHARISTIC CRUSADE

MONTHLY INTENTIONS: October-December

*October*      The Our Lady may be better loved

*November*    That Catholics will give more  
thought to avoiding Purgatory

*December*    For the conversion of the pagans

### U.S. DISTRICT TREASURE—July 2005

Daily Offering	6141
Masses	1985
Sacramental Communion	1821
Spiritual Communion	5190
Sacrifices	18,111
Decades of the Rosary	29,398
Visits to the Blessed Sacrament	1526
15 minutes of silent meditation	2637
Good Example	9219
Number returned	250

## RETREAT SCHEDULE

### ST. IGNATIUS RETREAT HOUSE

209 Tackora Trail, Ridgefield, CT 06877

(203) 431-0201

MEN: October 24-29, December 12-17

WOMEN: October 10-15, November 14-19,  
January 16-21

### OUR LADY OF SORROWS RETREAT CENTER

750 E. Baseline Road, Phoenix, AZ 85042

(602) 268-7673

MEN: October 17-22, November 28-December 3

WOMEN: October 10-15, November 7-12

MIXED: November 16-20 (Matrimony),  
December 26-31 (Marian)

### ST. ALOYSIUS GONZAGA CAMP & RETREAT CENTER

19101 Bear Creek Road, Los Gatos, CA 95033

(408) 354-7703

MEN: October 3-8, November 10-13 (weekend)

WOMEN: October 20-23 (weekend)