

Saint Benedict Center

The Slaves of the Immaculate Heart of Mary

To Our Readers,

From its inception in 1946, this periodical, *From the Husetops*, was meant to be a challenge. It also proved to be, throughout its eventful history, a pioneer of sorts, exploring new frontiers for the Kingdom of God on earth — the Church Militant. We hope that the present issue lives up to its forty-two year old tradition, and we thank our Holy Father Pope John Paul II for having given us a most appropriate new patron, by canonizing recently the fourth saint from our American Republic, St. Rose Philippine Duchesne. The breath-taking account of the new Saint by our tertiary Sister Jeanne Marie shows what a challenge her life was to the Masonized apostate Christians of the European world she left behind; it also reveals her new visions of opportunity for the Faith in the New World.

We are still at war with the same apostate forces which were assailing the Church throughout the lifetime of St. Rose (1769–1852); only in our time, that spirit of rebellion has infiltrated the Church itself so that a pope could talk correctly of a process of self-destruction, an expression that could not have been used by Pius VI, as it was in fact by Paul VI.

For all our fellow Catholics, in high as well as in low places, who are not yet fully aware of the true cause of the apostasy and of all the disastrous symptoms of the auto-demolition of the Church, there can be nothing but dismay, and professional wailing as matters inevitably go from bad to worse. But for us who heed the prophetic voice of Father Leonard Feeney, and can, therefore, trace the admitted catastrophe to the continued suppression of the Dogma "Outside the Church there is no salvation," we are able to hope that by removing the cloud from this key dogma there will be for the Church new worlds to conquer, the way it conquered the world of the Slavs, one thousand years ago.

We invite our faithful readers to find for themselves, that in every article, indeed in every line of each article, in this our thirty-first issue, we are still shouting this message from the husetops.

Saint Rose Philippine Duchesne, Pray for us.

Faithfully in the
Immaculate Heart of Mary,

Brother Francis, M. I. C. M.



from the Husetops

MATTHEW 23:12

Contents

Serial No. 31, 1988

- Saint Rose Philippine Duchesne:**
Frontier Missionary of the Sacred Heart Page 2
The touching story of our country's newly canonized saint, "Protector of the Missions," by Sister Jeanne Marie, Tertiary.
- An Anniversary in the Family Page 11**
Sister Maria Felicitas, Tertiary, briefly recounts the conversion of Ukraine on its millennial anniversary of accepting the Faith.
- Catholic Wisdom Page 14**
Morsels of pious thought from the saints to nourish the soul.
- Brother Francis Answers Page 15**
An informal interview by Brother Paschal, S.F.O., with responses to questions on matters of topical interest.
- Necessity of the Blessed Virgin Page 17**
Saint Louis Marie de Montfort, greatest of all the Marian prophets, explains why Mary is needed by heaven as well as earth.
- Catholic Heroes — Father Michael Mueller, C.S.S.R. Page 25**
Introducing a new series, Brother James Mary, M.I.C.M., has chosen this champion of the Dogma of Faith for our first selection.
- Homily on the Nativity of Our Lord Page 29**
Saint Leo the Great, Doctor of the Hypostatic Union, is summoned to refute current cinematic blasphemy against our Most Holy Lord and Savior.
- The Welcome Page 32**
Father Leonard Feeney's sublime Nativity poem becomes our Christmas card to all our dear readers.
- Did You Know ? Page 50**
Choice bits of Catholic erudition and points of interest.

We gratefully acknowledge Mr. Patrick Diemer for his original portrait of Saint Rose Philippine Duchesne appearing on our cover.

We also wish to express our heartfelt thanks to Sister Mary Margaret, Tertiary, for her beautiful illustrations.

FROM THE Husetops is published and distributed by *The Slaves of the Immaculate Heart of Mary* at Saint Benedict Center. The effort is made possible only by the helpful donations of our readers and supporters. For additional copies, a contribution of three dollars each is kindly requested. All tax-deductible donations, orders, or address changes may be sent to:

Saint Benedict Center, Post Office Box 142, Still River, MA 01467

Copyright © 1988 by "FROM THE Husetops" Publications
All rights reserved.



“Woman who prays always”

Saint Rose Philippine Duchesne

Frontier Missionary of the Sacred Heart

by Sister Jeanne Marie, M.I.C.M., Tertiary

Inscribed on the Pioneer Roll of Fame at Missouri's Jefferson Memorial Building in St. Louis, are the words: "Some names must not wither." First among those etched on the bronze tablet is "Philippine Duchesne." Worthy tribute. But she was much more than a pioneer.

The famed Father Pierre DeSmet said he had never seen a soul more ardent in its love of Our Lord. He compared Rose in sanctity to Saint Teresa of Avila, in poverty to Saint Francis of Assisi, and in zeal for the salvation of souls to Saint Francis Xavier. Father DeSmet predicted she one day would be raised to the altars. And indeed, Holy Mother Church has insured that her name will not wither. On July 3, 1988, Rose Philippine Duchesne was enrolled in a memorial much greater than any of mere stone or bronze, when she was canonized as America's newest saint.

Early Years

In Southeastern France lay the rugged, beautiful province of Dau-

phiny. Here in the late Eighteenth Century, the character of the people matched the terrain, as they were known for their strength, courage and independence. This was particularly true of the Duchesnes. The generosity and self-assertion of this bloodline typically manifested a bedrock of faith in the women, but could lead to a liberal and revolutionary spirit in its men.

Pierre-Francois Duchesne and his wife, Rose-Euphrosine, shared the home of her parents in Grenoble with her brother, Claude Perier, and his wife — the two young couples living on separate floors. Characteristically, Pierre-Francois, a lawyer, and Claude Perier, a financier and industrialist, would become prominent in French politics. The wives were hardy in body and soul. Twenty babies between them produced a bustling, cheerful double-household.

The Duchesnes' second girl was born on August 29, 1769. On Our Lady's birthday, September 8, at the Church of St. Louis of France, she was baptized Rose Philippine,

in honor of Saint Rose of Lima, first saint of the Americas, and of Saint Philip the Apostle.

Though her features were slightly disfigured by smallpox,



Pierre Jean DeSmet

Philippine was a pretty girl whose natural generosity, together with the religious piety instilled by her mother, moderated the iron will of the Duchesne temperament. She was also strong and robust. All these unpampered Duchesne children had to be so, having, for example, to crawl out of bed in the dark mornings of winter and break the ice in their pitchers before they

could wash. Philippine's light-hearted gaiety was balanced by a sense of responsibility acquired from daily chores and the caring for the younger children who had been assigned to her. Giving alms was one of her greatest joys. And she loved reading lives of the saints, particularly the martyrs.

During the time of the American struggle for independence, when the French were settling in the Louisiana and Missouri territory, missionaries were returning to France telling of their work in the American wilderness. One of these, a Jesuit, inspired young Philippine with a zeal befitting her naturally apostolic heart.

Saint-Marie-d'en-Haut

High on the mountainside next to Grenoble, backed by snow-capped Alps and removed from the world, stood a monastery of the Visitation nuns known as Sainte-Marie-d'en-Haut (St. Mary's on the Heights). It bore above its entrance this inscription: "St. Francis de Sales chose this place for the foundation of the fourth monastery of his Order of the Visitation of Holy Mary. The first stone was laid in his presence on October 6, 1619." In 1781, Philippine and her cousin, Josephine, became boarding pupils at this "eagle's nest" in preparation for Holy

Communion.

"Ste. Marie," the holy woman would later reminisce, "was the home of our childhood, the cradle of our faith and the intimacy that united us." Here, where the sanctity of her character was molded, she so loved the prayer-life of the nuns that she was granted permission to recite the Office with them. She also was allowed a special time for adoration before the Blessed Sacrament, a practice for which she was noted in later years.

A century earlier, Saint Margaret Mary Alacoque had given the Order devotion to the Sacred Heart. Now, "the Heart that has so loved men" became the center of Philippine's life and love. And her yearning to spread that love was nurtured by a Jesuit confessor at the school, who inflamed her zeal to bring Indians to the Faith.

When the girls received their First Holy Communion on Pentecost Sunday, 1782, Philippine offered herself entirely to God and placed her vocation under Our Lady's protection, reciting the *Memento* many times daily for this intention. Her spiritual growth so manifested itself in her outward behavior, that the family soon discovered the child's vocation. Her father, now thoroughly a Voltairian who was active in planting revolu-

tionary seeds in Grenoble, withdrew Philippine from the convent school. In response to this crushing disappointment, which she bore resolutely, she increased her prayers for her father, whom she dearly loved.

Back home, studies were continued with her cousins under a priest-tutor. Yet, while she enjoyed worldly delights in the ensuing years, she never neglected devotions and penances. When her parents wanted marriage for their pretty eighteen-year-old daughter, therefore, she not only refused, but gave herself over to an even stricter prayer-life.

At least her aunt sympathized; and Philippine one day talked the good woman into a visit to Ste. Marie. Once there, the young saint was simply overwhelmed by a desire to stay. And so she did, leaving her poor aunt to go home alone to break the news.

With characteristic fervor, young Philippine assimilated the Order's spirit of prayer, recollection, charity and self-renunciation. So, too, was she determined to practice obedience to such perfection that the saint would relate, "The day I entered at Ste. Marie I took a resolution never to fail on a single point of the rule, and indeed I do not recall ever infringing on a single one."

As the Community was animated by the Jesuits, from whose constitution the Order's Rule had been drawn, its library was well stocked with Jesuit writings. Philippine devoured a great many of them, especially drawing sustenance for her apostolic spirit from missionary accounts, such as those on the Eight North American Martyrs. But the "saint of her heart" was Francis Xavier. Touched by his pleas in the Sixteenth Century for more missionaries from Europe to help with his apostolic labors, she answered in spirit, "Great saint, why do you not call me? I should obey."

The thought of poor infidels, whom she knew could not be saved without the Catholic Faith, fired her yearning to convert them. She memorized, and recited every day for the rest of her life, Xavier's prayer which says in part:

Eternal God, Creator of all things, remember that the souls of unbelievers have been created by Thee and formed to Thine own image and likeness. Behold, O Lord, how to Thy dishonor hell is being filled with these very souls . . .

Our missionary-in-the-making also developed a devotion to Saint John Francis Regis, whose care of

the poor she hoped to imitate. She often prayed before his relic, preserved at the monastery, asking that he obtain for her the grace to be led to a missionary apostolate like that of Saint Francis Xavier. Not only would the prayers be answered, but the intercession of the sainted Regis was to show itself again and again in Philippine's life.

The Revolution

Philippine should have made her religious profession in 1789. But her father forbade it, due to the political unrest at the onset of the French Revolution — in which, unfortunately, he and his relatives had played no small part. "This is the severest trial God could have sent me," she confided to a priest.

The latter consoled her, counseling, "Adore God, my child. He has His designs in what He allows to happen. Later on, you will understand." So the novice persevered at Ste. Marie as even more disturbing news made its way up the hill.

The storming of the Bastille, on July 14, 1789, was symbolic of the mob uprising against legitimate authority. After the Royal Family was imprisoned in October of that year, the revolutionary government began confiscating Church property. The following year, it passed the notorious Civil Constitution of the

