



ROSARIUM



LETTER FROM THE FRIARS OF OUR LADY OF THE ROSARY

Nr. 5 - Winter 2021-2022



Saint Dominic, Doctor of the Truth

ON AUGUST 6th, 2021, the Dominican family celebrated the 800 years since its founder, Saint Dominic, entered into heaven. To what mission in particular did God predestine him? It was to found an order dedicated to study and to preaching the Truth of the Catholic faith. God the Father said to Saint Catherine of Siena:

He wanted his brothers to have no other thought than my honour and the salvation of souls, by the light of knowledge. It is this light which he wanted to make the principal object of his Order.¹

Saint Dominic had confidence in the capacity of human intelligence – created for the truth – to attain the real: in order to make man moral, in order to sanctify him, in order to save him, it is necessary to begin by addressing oneself to man's main faculty, to lead him to the truth. The direction of human life depends on the knowledge of the goal of our existence. In effect, explains Saint Thomas Aquinas,

it is by his reason and by his will that man is the master of his deeds. [...] Therefore, the only actions which are properly human are those which

1. Saint CATHERINE of SIENA, *Dialogue*, On Obedience, ch. 5.

proceed from a deliberate will [...] and the object of the will is the end and the good. It is thus necessary that all human actions be made in view of an end (Summa theologiæ, I-II, 1, 1).

It is the intelligence which makes known to man this end. That is why it is the queen of the human faculties; it precedes the will, directs its effort as well as the energies of sensibility towards the goal to be attained. If the intelligence illuminated by faith adheres to the truth and embraces both the divine and natural truths, then the right way emerges. Certainly it will still be necessary to have the virtue to act: to know is not sufficient. It is necessary also to desire. Now without virtue, the will is easily hindered by the disordered play of the passions. But still an error which seduces a spirit leads the will directly to licentiousness and to injustice.

It is the same for societies. The masses adopt ideas diffused by a small group of men capable of reflection and of elaborating a doctrine. The times of strong and sure thought were the times of virtue and moral progress and even of civilization; the times of scepticism, of doctrinal anarchy were the times of decadence and corruption.

It follows that the worst of the evils is not the perversion of morals, but indeed the misguidance of the minds. The greatest of crimes is to deprive the intelligence of its nourishment, the truth, and indeed more, to poison it with false ideas.

Heresies have always corrupted the Church, social errors have given rise to revolutions or dictatorships. But recent times have seen the triumph of the supreme poison: the pure and simple negation of even the existence of a truth. So, poor souls just like societies wander around like a drunken boat without a home port, ignorant of the course to take. What is there more dreadful for a being endowed with reason, a being who must, before each conscious action know the goal of this action, in order to determine the means by which to attain it, than to make him believe that human life has no goal, that the order of the cosmos is only apparent or fortuitous?

Light of the World²

Dominic de Guzman had a passion for the truth from his youth. At the age of seven he was entrusted to a priest (his uncle) for his instruction. At the University of Valencia, in Castile, one finds a conscientious student: he studies and annotates his books during his free time. But he is not moved by a simple intellectual interest, he does not pursue sterile truth, cold and prideful science which dries up the heart. That which he seeks to discover above all is the eternal Wisdom, God. His study is always accompanied by prayer.

I studied in the book of charity more than in any other, he will confide later. Love teaches everything.³

At the occasion of a famine which affected all of Spain, his compassionate heart revealed itself.

2. The sub-titles which follow are taken from the invocations of the Litany of Saint Dominic.
3. G. de FRACHET O.P., *Vie des Frères de l'Ordre des Prêcheurs*, Paris, Lethielleux, 1912, 2nd part, ch. 26, p. 112.

Moved by the distress of the poor and burning with compassion inside [...] he sold all the books that he owned – however truly indispensable – and all his other possessions.⁴

I don't want to study these dead skins while men die of hunger, he cried out.⁵

By this example of kindness, he so strongly animated the hearts of the other theologians and masters that these latter, discovering the avarice of their negligence in the presence of the generosity of the young man, set about to spread very large alms from then on.⁶

After having received the priestly anointing, Dominic embraced the religious state, under the rule of Saint Augustine, among the canons regular of Osma (1194). In the shadow of the cloister, during ten years of prayer and intense contemplative study, he entered into a close intimacy with God.

He began to shine among the canons like the star of the shepherd, the last by humility of heart, the first by sanctity. [...] He was chosen to be superior, judging that thus placed on an elevated pedestal, he would pour out to all his light and would invite each one to follow his example.⁷

Thirsty for the Salvation of Souls

After this hidden preparation, on the occasion of a voyage, God oriented him towards the special mission to which he had predestined him. Accompanying his bishop Diego in a diplomatic mission towards the Marches of the North (today, central and northern Germany), on the way he found himself confronted, in Languedoc, with the heresy of the Albigenses (1204). He felt himself moved by a profound compassion for these abused souls, marching towards their eternal damnation. One evening, in an inn at Toulouse, he perceived that his host was Cathar. He obliged thus this latter to provide a reason for his belief. The entire night was passed in burning discussions. With force, Dominic argued unflinchingly; with love, he persuaded. The man could not resist: at the break of day, he yielded to the light. Dominic, forgetting the fatigue of a day of travel, listened only to his faith and his charity in order to bring this man to the truth.

Dominic went away joyous to have won over his brother, deeply moved by the intimate contact taken with heresy, completely animated by this first apostolic success.⁸

From 1206, encouraged by Pope Innocent III and by Foulques, bishop of Toulouse, he dedicated himself to preaching the faith, reinvigorating the forsaken Catholics, vigorously opposing heresy by his words accompanied by penance, poverty, and evangelic humility.

God had given him a special grace of prayer for sinners, the poor, the afflicted : he bore their misfortunes in the intimate sanctuary of his compassion and the tears which poured forth from his eyes manifested the ar-

4. Bl. JORDAN of SAXONY O.P., *Libellus de initiis Ordinis Fratrum Prædicatorum*, n° 10.

5. Deposition of Fr. Steven in the process of Bologna, 1233, n° 35.

6. Bl. JORDAN of SAXONY O.P., *Libellus de initiis Ordinis Fratrum Prædicatorum*, n° 12.

7. Bl. JORDAN of SAXONY O.P., *Libellus de initiis Ordinis Fratrum Prædicatorum*, n° 12-13.

8. Fr. Marie-Humbert VICAIRE O.P., *Histoire de saint Dominique*, Paris, Cerf, 1957, t. 1, p. 125.

*dour of the sentiment which burned in him.[...] One of his singular and frequent requests o God was that He would give to him a true and efficacious charity so as to cultivate and procure the salvation of men: because he thought that he would be truly a member of Christ only on the day where he could give himself completely, with all of his strength, to win souls, as Lord Jesus, Saviour of all men, consecrated himself completely to our salvation.*⁹

Dominic took in at Prouille, between Fanjeaux and Montréal, “some noble women that their parents, due to poverty, had confided to the instruction and the education of the heretics”.¹⁰ Some companions joined him. The idea took form in him to found a religious order consecrated to the preaching of the truth.

Man of an Apostolic Heart

After the approbation of the Order of Preachers by Pope Honorius III, on December 22, 1216, some nine months later (August 15, 1217) Dominic sent his first sixteen friars throughout Christendom in order to “make public the Order” and to expand the reach of their preaching. During the four years that he had left to live, he crisscrossed Europe, always on foot and begging for his bread, in order to preach, found monasteries, bolster his friars, sharing “the day with his neighbour, the night with God”.¹¹ Prematurely exhausted by his vigils, his penances, his travels, but also by the ardour of his charity, Saint Dominic passed away on August 6, 1221. Fifty years later, the Order could count four hundred monasteries spread out in twelve provinces and ten thousand priests.

Rich in Purity of Life

Our patriarch Dominic renewed the priestly apostolate, uniting, in the legislation of his Order, solemn prayer and study, sanctity and doctrine, the contemplative monastic life and preaching, in evangelical poverty and humility. He thus restored the apostolic life, says the liturgy.¹²

Dear friends, let us renew our enthusiasm for the treasure of supernatural and even natural truth received in and by the Church! What a source of equilibrium for our intelligence, of light to guide our earthly pilgrimage, of just and sure principles to restore the Catholic city on sane foundations! Let us give thanks to God and let us make fruitful the talents received in diffusing around us this heritage, each one according to his capacity. We will lose nothing as a result; on the contrary: sharing spiritual goods unites and enriches men.

Fr. Raymond O. P., Superior

9. Bl. JORDAN of SAXONY O.P., *Libellus de initiis Ordinis Fratrum Prædicatorum*, n° 27.

10. Bl. JORDAN of SAXONY O.P., *Libellus de initiis Ordinis Fratrum Prædicatorum*, n° 13.

11. Bl. JORDAN of SAXONY O.P., *Libellus de initiis Ordinis Fratrum Prædicatorum*, n° 13.

12. “For the honour and the defence of your holy Church, [you] wanted to renew the form of the apostolic life by the blessed patriarch Dominic” – Proper Preface of Saint Dominic.

Considerations on the Notion of Law (IV)

According to the Angelic Doctor, the law "is nothing else but an order of reason emanating from him that presides over and governs all that is subordinate to him".¹ So the 'president', namely he who governs, is also him from whom the laws emanate. Saint Thomas unites executive and legislative power under one head. Against this conception of politics, the modern, liberal thought brandishes the principle of the separation of powers, presented as the only guarantee against despotism. Before exposing the virtues of the legislator, it is apt to show how, on the contrary, the common good is made almost impossible by this liberal principle.

Distinction and not Separation of Powers

It seems one must go back to the English philosopher John Locke (1632-1704) to find a theory separating the executive, the legislative and the judiciary powers. Locke had a phobia of the arbitrary and of despotism, and advocated the subordination of the executive to the legislative power. His influence on Montesquieu (1689-1755) and the revolutionaries of 1789 was significant. Montesquieu developed the thought of Locke, likewise wary of despotism, where "one only, without law or rule, pulls all by his will and by his caprice".² From the theory, one passes to practice with the laws of 16-24 August 1790 and the Constitution of 1791.³ Today, liberal democracies all depend on this principle of separation of powers. Contrary to appearances, it's not here that one finds a bulwark against dictatorship, nor a guarantee of liberties. In a recent book, the jurist Valérie Bugault formulates two con-

sequences of this separation: the dissolution of political power and ever more legislation, that cannot be contained.

*An organism whose sole role is to create laws will only be concerned with creating more and more laws, which is directly contrary to the common interest.*⁴

In practice, the problem is aggravated with the "representative mandate".⁵ Voters hardly know anything about the bills passed by their chosen representatives and can exercise no control on them. From this fact is achieved the rupture of the functional and natural bond between "power" and "political responsibility". The executive is not responsible for the laws passed, which it must apply, and whose concrete application it does not enforce, which falls on the judiciary power. On its side, the legislature is not responsible for the application of the laws for which it has, however, voted. This dissolution of political power profits neither the state nor the people. Valérie Bugault concludes:

*The separation of powers such as it is institutionally understood, combined with the representative mandate, is a political hypocrisy! It is in reality a strategy utilised by the "merchant-bankers" to take political power within countries.*⁷

Already in 1965, the philosopher Louis Jugnet taught his students at the Institute of Political Studies at Toulouse that good politics does not fall into the trap of confusing powers or separating them, because:

4. Valérie BUGAULT, *Demain dès l'aube... le Renouveau*, Sigest, 2019, p. 94.

5. See Newsletter *Rosarium* n° 4, Winter 2020-2021, p. 4.

6. That is to say, economic and financial power. See Newsletter *Rosarium* n° 6, Spring-Summer 2020, p. 6-7

7. Valérie BUGAULT, *op.cit.* p.99.

1. St. THOMAS AQUINAS, *Summa Theologica*, I-II, 92, 1

2. MONTESQUIEU, *On the Spirit of Law*, II, 1

3. "The Constitution delegates exclusively to the legislative Body the following powers and functions: I To propose and decree the laws." Constitutions of 1791, September 3, 1791, Title III, ch. 3, sect. 1, art. 1.

radical separation runs the risk of making the State ataxic⁸, of neutralizing the cohesion of public affairs, of fragmenting what should converge. While categorically rejecting the totalitarian State, whether "right-wing" or "left-wing" (insofar as these words have any meaning), we do not accept the liberal state, whose historical impotence against abusive capitalism, against the Marxist push and against Nazi barbarism, has had only too many opportunities to manifest itself.⁹

The most natural and beneficial regime is that where the head of State is responsible for both the legislation and its execution. The principle function of the king, explains St. Thomas, is to make laws. Responsible before the nation, he is so before God too, to whom he knows he will have to render an account, for he is subordinate to the same moral law as the last of his subjects.

The true control over political power lies on the one hand in the respect of natural law, to which all positive human law must conform; and on the other hand in the activity of the intermediate bodies and their just autonomy.

*The intermediate bodies, explains Michel Creuzet, are the social groups, human groups, situated between the isolated individual (or the family, basic social unit) and the State. They are constituted either naturally or by deliberate accord, in view of attaining a common end for the people who compose them.*¹⁰

All these communities – families, villages, boroughs, towns, provinces, professional, religious, cultural, recreational associations etc. – constitute for individuals a defence against the tyranny of the State.

Virtues of the Legislator

Still it is necessary that this political order be maintained and sustained by the virtues of its head. Since the common good to which governments must aim is the sovereign good in the human order, one is entitled to demand from them faculties superior to those of other men: eminent intelligence, right and strong will: Nothing more natural, explains St. Thomas to us, for:

*It is normal in itself that, if a man is eminent in justice and in science, he serve the utility of others.*¹¹ *Naturally, he goes on, powerful minds are made to govern and dominate others.*¹² *By virtue of the superiority of intellect of some, the inferiority of others, naturally the former are masters of the latter.*¹³

It is above all by the eminence of his practical reason that the leader will be able to make a just idea of the good of all his subjects considered as a whole. He will never busy himself with an individual or a family except as parts of the whole, for it is the whole that is the direct and primary object of his office. Instead of taking the place of the private reason of individuals and families in their own sphere by his reason of State, he will not intervene in this sphere, except in cases where the good of the whole is impeded. And so, the virtue which rectifies the practical reason of the political man is political prudence, a superior type of prudence. We live, alas,

*in a time where [political] prudence is hardly considered as a virtue, as a prudence ordered to promote the common good of the multitude but as the art of compromising in order to succeed, to safeguard the interests of a party, often oppressing the elite of citizens and working to the ruin of a country.*¹⁴

8. Ataxia is a neurologic illness characterized by an inability to coordinate bodily movements.

9. Louis JUGNET, *Doctrines philosophiques et systèmes politiques*, Ulysse, 1980, p. 46.

10. Michel CREUZET, *Les Corps intermédiaires*, Éditions des Cercles saint Joseph, Martigny, 1964, p. 23.

11. St. THOMAS AQUINAS, *Summa Theologica*, I-II, 96.4.

12. St. THOMAS AQUINAS, *Prologue of the Commentary on the Metaphysics of Aristotle*.

13. St. THOMAS AQUINAS, *Commentary on the Politics of Aristotle*, B.I, lect. 3.

The Virtue of Prudence

Pure and simple prudence is ordained to the good of the individual; 'economic' prudence is ordained to the common good of the house or the family. Now, if it is necessary to exercise prudence to govern oneself or one's household, how much more so when millions of citizens will have to be directed to form a homogenous social body. How can power be given to men incapable of founding and governing a family? For decades however the party system has brought to power men of non-existent or dissolved family life.

The prudence of the head, which is wisdom in action, will consist in advising, judging and commanding rightly, above all in the elaboration and application of laws. The leader will look therefore to surround himself with worthy and competent counsellors and to delegate his powers. Certainly, as Aristotle teaches, "it is better for something to be done by one alone than by many", but, "each time that it is possible".¹⁵ Then, precisely because the superior cannot be everywhere nor do every thing, he will have the wisdom to delegate his powers, and to respect the natural authorities in place. In this way he will contribute to the edification of his subjects, and increase the beauty, the cohesion, and the vigour of his nation.¹⁶

There also exists, relatively speaking, a political prudence of citizens, a virtue of which they must make use in order to collaborate as much as possible to the common good, for example in the election of the most worthy candidates to positions of responsibility. Prudent rulers make prudent and re-

sponsible citizens. Tyrants who, on the contrary, have as ambition to command rather than contribute to the general interest, paralyse any upward tendency of their subjects: any superiority on the part of the latter arouses in the former the suspicion that their unjust domination is being challenged. Dictators suspect virtuous men rather than vicious. They apply themselves even to stifle in their subjects the awakening of this greatness of soul, the fruit of virtue, that would prevent them supporting the yoke of tyranny.

The Virtue of Justice

Having, by prudence, determined concretely what constitutes the common good of the people, the head of State must still exercise justice, the constant will to procure the good for society as a whole (legal justice) and for each of its members (distributive justice), that is to say, to the good the rewards, to the bad the punishments. For governing is not essentially a matter of prudence: it is the execution of what prudence has foreseen. This is accomplished first by imperium or commandment, which, as we have seen, is addressed to the reason of the subjects.¹⁷ Then by coercion, to oblige those whom reason does not convince, to embrace the common good.

Who can fail to see that egalitarianism, one of the 'achievements' of the French Revolution, is incompatible with the exercise of justice?¹⁸ One will never obtain a just society by the levelling of its subjects: the incompetent or the nonchalant put at the same grade and

17. See Newsletter *Rosarium*, n° 3.

14. FR. GARRIGOU-LAGRANGE O.P., Preface to the edition of *De Regno*, Paris, 1926.

15. ARISTOTLE, *Physics*, VIII, c. 6.

16. It is to imitate the ways of God, who "governs human beings in such a way that some of them can be, in governing, the cause of goodness for others. Thus the true teacher does not only make scholars of his followers, but moreover teachers themselves." *Summa Theologica*, I, 103, 6.

18. Because all men have the same origin in the order of nature, and all have been redeemed by Christ, we must not conclude that there is no inequality among men. It is clear, on the contrary, that there exist individual differences (sex, health, intelligence, talents.), as well as differences in social condition and function in society. To want to erase all these "inequalities" is not only utopic, but harmful for life in society, a life made up of complementarities.

receiving the same reward as the competent or laborious: that is what such an ideology leads to! Saint Alphonsus of Liguori, exposing the means that princes make use of to make their subjects lead Christian lives, declares:

*In the distribution of honours and charges, they give preference to those who have better morals: except in the case where, in matters of great importance to the good of the State, a subject is found who is much more capable and skilful. But, even in that, princes must consider that men who are more friendly to God receive from the Lord more light and strength to ensure the execution of the sovereign's orders which concern the public good.*¹⁹

The good ruler maintains firmly the principles of justice, which are everywhere and always the same in their abstract formulation, but at the same time, is flexible in their application, whose concrete form depends on circumstances of people, of places, etc.

The Virtue of Fortitude

Prudent and just, the leader must also show strength and courage. For, if he sincerely seeks the common good, he will always find before him the enemies of the people, the profiteers of all kinds, who will put many obstacles in his way. Let him meditate on these encouraging lines of Saint Alphonsus:

When it is a question of God's honour, princes must arm themselves with courage and not neglect their duty for fear of any adversity or contradiction that may come their way; since God assists in a special way all kings who fulfil their duty, as he himself said to Joshua, when he entrusted him with the government of his people: "Be firm and courageous, do not fear or be dismayed, for the Lord thy God is with thee" (Jos 1:9).

19. Saint ALPHONSUS OF LIGUORI, *La fidélité des sujets envers Dieu*, in: Œuvres de saint Liguori, Paris, Vivès, 1876, tome II, p. 598.

Is the passage from the book of Joshua quoted by the great doctor of the Church not an invitation to all heads of State to meditate on Holy Scripture? What is the culture of our modern politicians? Have they read, in addition to the Bible, the great classics such as Aristotle's *Politics*, St Augustine's *City of God*, St Thomas Aquinas' *De Regno*, Pius IX's Syllabus, the encyclicals *Immortale Dei*, *Libertas Præstantissimum*, *Quas Primas*...? But they studied law, we will be told!

*Unfortunately, in our time, studying law often means unlearning the notions of what is true and just, retorts Father Berthe. The declaration of human rights has purely and simply crossed out from our codes the rights of God, of the Church and of the family, the fundamental principles of society, in order to concentrate all powers into the hands of the god-State. Consequently, in the universities secularised by the Revolution, the chairs of natural law and canon law were abolished as no longer having a purpose. Nothing could be more logical, for if the people are the sole sovereign, they are also the sole legislator, and law is found entirely in the list of written laws: natural law becomes a fiction and canon law an anachronism.*²⁰

These studies of Law should be completed by the study of sound philosophy, of the treatise on justice in the *Secunda secundæ* of the *Summa Theologica*, of the history of the Church and of her social doctrine. It is only through such work that the politician can make himself useful to his country by drafting good laws. We shall see precisely next time what the qualities of a good law are.

(To be continued)

Fr. Thomas O. P.

20. To take only one historical example, the good judicial reform undertaken by the remarkable minister Maupeou under the government of Louis XV of France, was thwarted by Montesquieu.

The Last Will and Testament of Saint Dominic

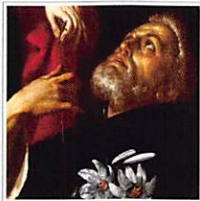
AUGUST 6, 1221, exactly eight centuries ago, our venerable Father and Founder Dominic, at the point of rendering his noble soul to God and being “a mendicant in Jesus Christ, having nothing to leave to his sons”¹ said to them:

*My beloved brothers, here is the heritage that I leave you, as to my true children: have charity; remain humble; and make your treasures of voluntary poverty.*²

For the religious Order he had just founded, these words are a true charter of sanctity. They have allowed it to traverse intact the vicissitudes of the ages. But could not the holy Patriarch have added: “And keep fast to my Rosary”?

In this jubilee year, filial piety invites to pray to the great Saint Dominic, to profit by the examples of his admirable life, but also to give thanks. Is it not him that the Queen of Heaven deigned to choose in order to institute and spread this devotion of the Rosary which is so dear to her, and which comes to us directly from her Immaculate Heart? Among the seventeen popes who have attested to it, Leo XIII († 1903) solemnly affirmed in 1891:

*It is under her spirit and her inspiration – that of the Most Holy Virgin Mary – that to an epoch very hostile to the name Catholic, and quite similar to ours, the illustrious Saint Dominic introduced and propagated this devotion as a powerful weapon of war in order to repel the enemies of the Faith.*³



The Magisterium of the Church has not ceased, since the thirteenth century, to laud the benefits of the Rosary. Here are some testimonials:

Urban IV († 1264): “Every day, the Rosary procures advantages to Christian people.” Sixtus IV († 1484): “This manner of prayer is beneficial to the honour of God and of the holy Virgin, and particularly suited to turn away the menacing dangers of the world.” Adrian VI († 1523): “The Rosary defeats the Devil.”⁴

Saint Pius V († 1572): “The darkness of heresy was dispelled, and the light of the Catholic faith shone forth⁵ with all its brilliance.” Gregory XIV († 1591) presents it as “the destruction of sin”, thus summarizing all the efficacy of this means privileged by the Immaculate to crush the head of the irreconcilable enemy of mankind.

Let us remember: during her apparitions, it is often with the Rosary at hand that our Mother of Heaven enjoins us to pray it. At Fatima, in 1917, she insistently names herself “Our Lady of the Rosary.”⁶

Yes, after eight hundred years, this Marian gift was “spread in an admirable manner with the aid of the most unmistakable miracles, and fills those who practice it with innumerable favours and graces.”⁷ “Praise thus to Saint Dominic”⁸ and to his most holy Rosary!

Br. François-Dominique O. P.

4. This was particularly the case in the victories won over the Albigenses, Islam, Protestantism, Communism, etc.

5. According to Father Chéry (*Théologie du saint Rosaire*, Poussielgue, 1869), it was by the means of the Rosary that the faith was preserved in Spain, was introduced in Armenia, in China, and in India.

6. During her apparitions from the month of August to October.

7. Former Dominican breviary for the Feast of Our Lady of the Rosary.

8. Sequence of the Mass of August 4 in the Dominican Rite.

1. Fr. MORTIER O.P., *Saint Dominique*, DDB, 1896.

2. Petrus FERRANDUS, *Legenda sancti Domini*, Nr. 50. DRANE, *The Life of saint Dominic*, Burnes & Lambert, London, 1857.

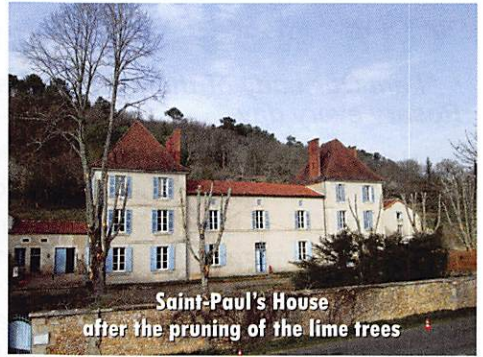
3. LEO XIII, Encyclical *At the coming of the Month of October*, on September 22, 1891.

Chronicle of the Community 2020-2021

- * December 17, 2020 : We meet with our fellow-priests of the priory of Bergerac to study a moral case, according to the prescriptions of canon law.
- * February 6, 2021 : Meeting of the Third Order at St. Paul's.
- * February 19 : The Fathers set off for Versailles where they conduct a session of philosophy for young people. They will return there on June 12.
- * February 21 : This Sunday begins a week-long parish mission for the faithful of Nantes' priory. In spite of the curfew, the attendance is quite large. In the afternoon, Fr. Raymond takes the train to Paris. He is invited to preach the seven Lenten conferences at Saint-Nicolas-du-Chardonnet.
- * March 1-5 : Our faithful team of generous volunteers from Brittany are coming to continue the work of last October : three ladies and eight gentlemen. They will come back in October.
- * March 15 : A bell is installed to call the Brothers to the offices.
- * April 24-May 1 : Fr. Thomas preaches the annual retreat at the Reparatrix Sisters of the Holy Ghost of Niedaltdorf, Germany, and presides over the ceremony for the perpetual profession of a Sister.
- * May 1-5 : Fr. Raymond conducts a session on political philosophy on the theme of Law to a study group at Marlieux. He takes the opportunity to make a short pilgrimage to Ars.
- * June 23 : The community gathers in Bologna at the tomb of the founder of the Preachers. A Dominican Father shows us the cell where our holy patriarch gave up his soul to God eight hundred years ago.
- * June 30-July 4 : At Rafflay, near Nantes, Fr. Thomas preaches an end-of-year retreat to the baccalaureate students of the Dominican Sisters of Saint-Pré (Brignoles).
- * July 19-23 : Fr. Thomas assures the chaplaincy of the Royalist Summer University, at Romagne, near Poitiers.
- * July 26 : a new thematic retreat on the Holy Ghost begins at Saint-Martin's school, near Nantes, for twenty-five retreatants.
- * August 25 : Fr. Raymond hits the road for a month-long preaching tour. He passes through the Carmelite convent of Quiévrain ; a retreat for the faithful followed by a study session in Germany ; finally, the annual retreat of the Dominican Nuns of Avrillé.
- * October 14 : Fr. Thomas flies to Poland. An intense two-week apostolate awaits him. He preaches a Montfortian recollection in Poznan. He also meets Father Golaski O. P. who, for twelve years, has been celebrating exclusively the Tridentine or Dominican Mass. Following the *motu proprio Traditionis Custodes*, which makes the celebration of the traditional Mass subject to the express permission of the local bishop, he decides to join "tradition" and is now working with the S.S.P.X. in Poland.
- * November 7 : Fr. Thomas preaches the annual retreat for the remaining Sisters of the Holy Ghost at Niedaltdorf, Germany.
- * November 22 : Fr. Thomas preaches the annual retreat of the members of the Transfiguration Fraternity at Mérygn (central France).



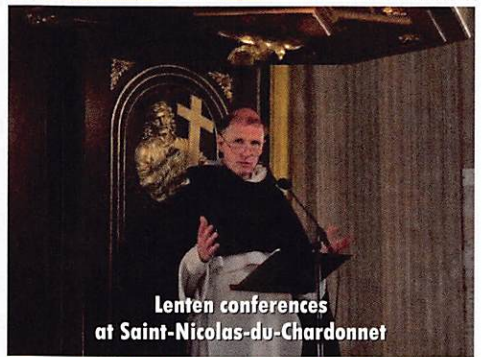
Setting up the garden



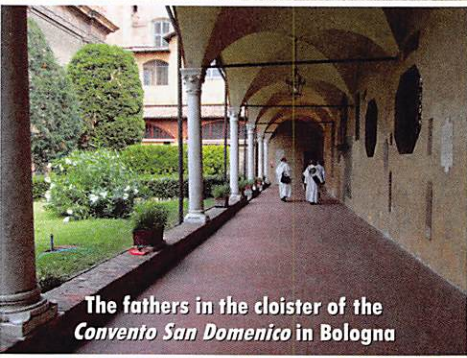
Saint-Paul's House
after the pruning of the lime trees



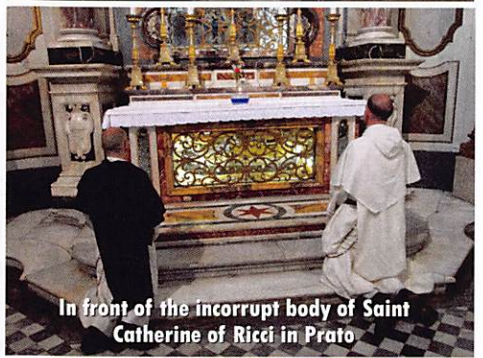
Our generous volunteers



Lenten conferences
at Saint-Nicolas-du-Chardonnet



The fathers in the cloister of the
Convento San Domenico in Bologna



In front of the incorrupt body of Saint
Catherine of Ricci in Prato



Retreat in Germany



Hedge planting

THE ROSARY CONFRATERNITY

"I am Our Lady of the Rosary. That one always continues to recite the Rosary every day..."

Our Lady in Fatima, 13th October 1917

„The Confraternity of the Rosary, declares Pope Leo XIII, was instituted with the aim of engaging many faithful, united in fraternal charity, to celebrate the praises of the Blessed Virgin Mary and to seek her protection through the recitation of the Holy Rosary.

Each of the partners contributes little to the common treasury, but receives a great deal. [...] Every member who follows the rules of the Confraternity and carries out the recitation of the Rosary, gathers together for his intentions all the members of the society, who then return to him, multiplied, the same charitable office."

Leo XIII, *Ubi Primum*, 2nd October 1898.



For more information, download the brochure on the website:
<https://dominicains-rosarium.fr/en/>

To enrol, please send us the following request, either by mail or by email: lepanto.rosarium@gmx.com

To help us you can send a payment:

- in the European Community, to our bank account. Bank : Cr dit Mutuel de Bretagne
IBAN : FR76 1558 9228 2202 0409 5524 049 – BIC : CMBRFR2BARK
- outside the European Community, on our website:
<https://dominicains-rosarium.fr/en>

Take it as certain that we pray daily for our living and departed benefactors.

*Our community wishes you a merry and holy Christmas.
A Christmas mass is celebrated for our benefactors*



FRIARS OF OUR LADY OF THE ROSARY

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