



# ROSARIUM



LETTER FROM THE FRIARS OF OUR LADY OF THE ROSARY



Nr. 3 – Winter 2019-2020

## 1969: A Wound in the Heart of the Church

**F**IFTY YEARS AGO the Holy Church was severely wounded in the heart <sup>1</sup>. The alleged liturgical reform of Pope Paul VI played one of the most important roles, one may claim, in the disorientation and decline of the Bride of Christ. Anyone attending a new Mass today will notice without a doubt how the congregation of the official Church has lost the sense of the sacred. The prayers, preaching, posture and behaviour display human sentimentalism rather than godly faith and love. It is obvious to everyone that most of the communicants, partaking of the new Mass, return to their places without devotion and do no thanksgiving. Even devoted churchgoers appear no longer to be aware of the meaning of Holy Communion. The new rites contain, even in the original and official texts, the germ of desacralisation. In the long run they destroy faith and all genuine spirituality.

The only way to protect us from the loss or decrease of faith is to insist on holding fast to Tradition, avoiding compromise. Thirty years of experience have shown that groups that have accepted at least the legitimacy <sup>2</sup> of the *Novus Ordo Missæ*, have in the end been infected by a cancer that eats away at the Church. If one accepts this legitimacy, then one affirms and accepts the liberal principle, which wants to subject truth to a personal will, to the free will. The logical consequence is that public confession of faith and condemnation of errors are no longer possible; hence the general relaxation of Christian piety and morals.

The *Motu proprio* of 7<sup>th</sup> July 2007 made it a fundamental condition that all priests of the world who wish to celebrate the traditional Mass should recognize the legitimacy of the N.O.M.: the liberal principle was thus accepted. Pope Benedict XVI explained in his letter to the bishops on the occasion of the *Motu proprio*:

*There is no contradiction between the two editions of the Roman Missal. [...]*

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1 The *Novus Ordo missae* was introduced by the Apostolic Constitution *Missale Romanum* of April 6<sup>th</sup> 1969.

2 The New Mass can, it seems, be valid if the right matter, form and intention of the priest are present. But because of its Protestant tendency, it is bad in itself and dangerous for the faith. Therefore, it cannot be imposed on the whole Church as a binding law: it is illegitimate.

*Needless to say, in order to experience full communion, the priests of the communities adhering to the former usage cannot, as a matter of principle, exclude celebrating according to the new books. The total exclusion of the new rite would not in fact be consistent with the recognition of its value and holiness.*

The instruction of the commission *Ecclesia Dei* of 30<sup>th</sup> April 2011 added:

*The faithful who ask for the celebration of the forma extraordinaria must not in any way support or belong to groups which show themselves to be against the validity or **legitimacy** of the Holy Mass or the Sacraments celebrated in the forma ordinaria.*

The alleged “liberation” of the old Mass in 2007 was thus clearly “a simple act of tolerance for pastoral purposes”<sup>3</sup>, but in no way a questioning of the liturgical reform as the main cause of the desacralisation. So the cancer continues to rage actively and threatens to contaminate those who accept the liberal principle laid out in the *Motu proprio*.

As for us, we want to resolutely continue the crusade initiated by Archbishop Lefebvre in 1979 for the restoration of the liturgy:

*We must make a crusade, a crusade based, precisely, on these old notions of sacrifice in order to revive Christendom, to rebuild Christendom as the Church wishes, has always done it, with the same principles, the same Sacrifice of the Mass, the same sacraments, the same catechism, the same Holy Scripture.*

*So I say to you: For the glory of the Most Holy Trinity, for the love of Our Lord Jesus Christ, for the devotion to the Most Blessed Virgin Mary, for the love of the Church, for the love of the Pope, for the love of the bishops, the priests and all the faithful, for the sake of the salvation of the world, for the salvation of souls, **keep this testament of Our Lord Jesus Christ, keep the Sacrifice of Our Lord Jesus Christ, keep the Mass of all time!***<sup>4</sup>

Thanks to these words from the Archbishop forty years ago and thanks to his continuous fight for the truth, not only the priesthood but also the spirit of faith and piety in the Church were profoundly renewed. In contrast, the Archbishop of Birmingham, spokesman for the Bishops Synod in 1967, said:

*The liturgical reform is, in a profound way, the key to the Aggiornamento. This is where the revolution begins.*

So the Church can't be restored without the removal of the *Novus Ordo*. True Catholics must continue to condemn it as illegitimate and refuse to receive the sacraments from the hands of those using this rite or giving it legitimacy. Faith is at stake.

Fr. Raymond O.P. +  
Superior

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<sup>3</sup> Interview with Pope Benedict XVI on September 12<sup>th</sup>, 2008.

<sup>4</sup> Sermon by Archbishop Marcel Lefebvre on September 23<sup>th</sup>, 1979 in Paris to celebrate his 50<sup>th</sup> anniversary as a priest.

## Considerations on the Notion of Law (II)

**G**OD governs all things here below according to His eternal law which is nothing other than divine wisdom ordaining the acts and movements of every creature towards its end, that is, ultimately God Himself. Human laws, civil or religious, are not outside this rule. Still, it's necessary that they be true laws, that is, as defined by Saint Thomas:

*An ordinance of reason, for the common good, made by him who has charge of the community, and promulgated*<sup>1</sup>.

We have already explained that the rule and measure of human acts is the reason<sup>2</sup>. Thus the order of will (individual or collective) from which reason is absent does not constitute a law; it is only an act of despotism and iniquity. The Law then is above all a work of practical reason. Its purpose is the common good, that is what we must now develop.

### **The Law Looks to the Common Good**

*The law, explains the Angelic Doctor, belongs to that which is the principle of human acts, the reason, because it is their rule and measure. Now as reason is the principle of human actions, so in reason itself there is something which is the principle in respect of all the rest. So to this principle chiefly and mainly law must be referred. Now the first principle in human actions, which are the object of the practical reason, is the last end; and the last end of human life is bliss or happiness.*

Whether it's the natural beatitude that one can attain here below or the supernatural and perfect beatitude of heaven it's all the same the pursuit of happiness which is the motive of human

actions and which must consequently finalise the making of laws.

*The law must treat above all, as Saint Thomas concludes, of what ordains to blessedness*<sup>3</sup>.

But man is "by nature a political animal"<sup>4</sup>, much more so than other animals, for whom nature prepares their food, their furry clothing, their means of defence, or at least a great agility to flee danger. Compare, for example, the autonomy of the chick newly-hatched to the state of dependence of the little man who comes out of the maternal womb. He is deprived of all means of survival. It's clear that to provide so many necessary things, – food, clothing, defence, medical care, instruction, etc. – one man alone will not suffice, for, left to his own strength, he would be unable to keep himself alive.

If here and there a Robinson Crusoe has survived, it's because he had previously benefited from the society of his fellow human beings, and because he lived in the hope of finding it again. It is therefore natural for man to live in society. History shows us that in all times and all places, families unite into cities, and many cities into a kingdom or civil society in the hope of finding there a greater perfection or utility. Human perfection is only realised by life in common. It is in the social framework that man is truly himself, endowed with all the conditions for a perfect life<sup>5</sup>. It is therefore the perfection of man as part of a social whole that is the regulating end of his activity. That is why the law which exercises this

1 Saint THOMAS AQUINAS, *Summa Theologica*, I-II, 90, 4.

2 Letter *Rosarium* n. 2, Winter 2019.

3 Saint THOMAS AQUINAS, *Summa Theologica*, I-II, 90, 2.

4 ARISTOTLE, *Politics*, I, 2.

5 Saint THOMAS AQUINAS, *1 Pol.*, I.1 ; *Contra gentes*, III, c. 129.

ruling function, must be established with a view to the common good.

Man's happiness will therefore be necessarily communal. This is what the following reasoning of Saint Thomas explains:

*Moreover, since every part is ordained to the whole, as imperfect to perfect; and since one man is a part of the perfect community, the law must needs regard properly the relationship to universal happiness. Hence, Aristotle (Ethic. V, 1) says: "Legal matters are called just when they provide and preserve happiness and its parts for the political community".*

It's an application to politics of the principle of totality: each part is ordained to the whole as the imperfect to the perfect, and the individual, so much as he is a political animal, is in relation to the human community as the part to the whole. Man is therefore ordained to society. For many reasons, we find it difficult to grasp this principle, whose intelligent application is the only way to escape two political pitfalls: totalitarianism and individualism, which leads to anarchy. Totalitarianism places the social good as the ultimate good, at the expense of the individual good, systematically sacrificed. Opposed to that, individualism tramples on the common good, ordaining society to the particular man. In these two extremes the error consists in forgetting the sole good which transcends society and the individual to unite them both: God.

### ***What, then, is the Common Good?***

In the first place, explains the philosopher Marcel De Corte, the common good is not simply the sum of particular goods; if so it would no longer be common, the particular good being, by definition, the good proper to each individual and, as such, incommunicable. In this case it would only

be a collection of individual goods with no other relation amongst them except their juxtaposition and, therefore, their confrontation by a conflict of interests. Alternatively, the common good is not a good which, not being proper to anyone in particular, would only be that of the collective envisaged as that of a colossal individual. In this case it would be *common* in nothing for it could hardly be shared by the members; it would be the particular good of the collective person<sup>6</sup>.

In his commentary on Aristotle's *Ethics* Saint Thomas points us towards the true notion of the common good in specifying the finality of the law:

*Laws are called just when they bring about happiness and the means to it – i. e. the things that are ordered to happiness – either principally like the virtues or instrumentally like riches and other external goods of this kind). This is by comparison with the civic community to which the framing of a law is directed<sup>7</sup>.*

These virtues which form the principal object of the common good are in the first place justice which rules the relations of individuals amongst themselves (commutative justice), of individuals in relation to the community (legal justice), and of the community in relation to individuals (distributive justice). It is vain to speak of love, as is done a lot these days, if justice is not respected. Certain material goods – like roads, municipal halls – make up part of the common good, but on account of instruments, apt to favour and promote unity, social concord and the exercise of virtues.

Capitalism and Marxism, which materialize the common good by making the

<sup>6</sup> Marcel DE CORTE, article « Telle est la loi » in the review *Itinéraires* n. 127.

<sup>7</sup> Saint THOMAS AQUINAS, in *V Ethic.*, c.1, n. 13, l. 2.

acquisition of wealth the main and even exclusive object of human well-being, end up destroying the common good, which can never be limited to material goods, however fairly distributed they may be. Just laws take into account these two complementary and hierarchical aspects of the common good of society: the exercise of the greatest sum of social virtues and a proportional redistribution of material goods<sup>8</sup>. This is why Leo XIII wrote:

*Governments have the strict obligation to procure for society, by a prudent legislation, not only exterior goods but also and principally the goods of the spirit*<sup>9</sup>.

### ***Prefer the Common Good to our Own Particular Good***

Man is totally ordained to God whereas he is only ordained to civil society in the order of temporal life. His ultimate end is not the city of this world, however harmonious it may be, but God seen in heaven face to face<sup>10</sup>. With this reservation being made, it is important to insist on the primacy of the temporal common good over that of the individual. All created good has something divine in itself. Now society achieves collectively the perfections of human nature much more than any individual taken separately. Society is, therefore, in the human order, the most divine thing. In nature, we notice that the part exposes itself naturally for the conservation of the whole; the hand exposes itself spontaneously to blows to preserve the body. And since reason imitates nature, we find this same

8 i.e. in proportion to the work and services done to the society.

9 LEO XIII, encyclical *Libertas Præstantissimum*, June 20<sup>th</sup> 1888.

10 "Man is not ordained to the body politic, according to all that he is and has; and so it does not follow that every action of his acquires merit or demerit in relation to the body politic." Saint Thomas Aquinas, *Summa Theologica*, I-II, 21, 4, ad 3.

inclination in political virtues: the virtuous citizen exposes himself to death for the salvation of the city, or even for lesser causes, as recently shown by the sacrifice of Colonel Arnaud Beltrame<sup>11</sup>. For its part, society can order an individual to sacrifice his well-being for the common good, in assigning for example a soldier to a mission where he would risk death, or by imposing the death penalty on a criminal whose guilty existence seriously damages the common good.

However, this primacy of the common good should not be overstated: the total sacrifice of the common good cannot be an ordinary and general case. In fact,

*what pushes the individual to live in society is the assistance he receives in order to live; consequently, if society sacrifices this assistance for the sake of an arbitrary collective purpose, it no longer answers the natural desire of its associates: it misses its end, it makes them suffer; they overthrow it.*

This is what aroused the movement in France of yellow vests.

*Social equilibrium has gradually been shattered, notes a descendant of Saint Louis, because the common good has been forgotten in favour of individual interests or mirages*<sup>12</sup>.

Governors - or more precisely administrators - who demand that citizens devote themselves to the common good, when they themselves work only for their own good or for that of their caste, must expect reactions of abandonment or revolt.

Saint Augustine's religious rule states a profound truth:

*The more you care for the common good before your own, the more*

11 A French elite officer who replaced the hostage of an Islamic terrorist and ultimately lost his life on March 24<sup>th</sup> 2018.

12 New Year address to the French from Prince Louis of Bourbon, January 6<sup>th</sup> 2019.

*you will make progress.*

This means that the community good not only transcends the particular good, but that far from reducing or destroying it, it favours it. Seek the common good and not only will you attain it but your own as well and your fulfilment, for "there is more happiness to give than to

receive." (Act. 20, 35) This is true within families, religious communities, and even within the political community. It will remain for us to see how it is concretely the good laws and good governors that preserve and increase the common good of virtue and social unity.



## Chronicle of the Community

\* June 7-8: Vigil of the Feast of Pentecost. Father Raymond participates in the pilgrimage from Chartres to Paris. He cannot unfortunately finish the pilgrimage, since he becomes ill Sunday night through Monday. "All is Grace!"

\* June 7-17: Visit of Father Thomas to England, with a sound schedule of preaching : in addition to the sermons, a conference on Christian sanctity in our times, first at St Michael's School in Burghclere, then at St Joseph's Church in London; and, between these two events, a retreat on Christ the King for the faithful at Bristol.

\* July 22-26: Father Raymond speaks during the summer University of Royalists at St-Macaire, near Bordeaux, giving a conference on the missionary spirit, about which young people must especially be animated. Father Thomas assures the chaplaincy for this same University for the second consecutive year.

\* August 26-31: Our two Fathers preach a retreat for the faithful at Mérygn, at which three priests also attend. Once again, everyone greatly appreciates the fine hospitality of the Fathers and the Sisters of the Transfiguration.

\* September 14: We celebrate a solemn Mass in the presence of many faithful and friends at the Convent of

the Immaculate at Montagnac. After five years of preparation, the Dominican nuns have finally come to establish their residence. May this young shrub grow and be fruitful, for the edification of the Holy Church!

\* September 22: Father Raymond takes part in the pilgrimage organized by the Society of Saint Pius X to honor the priest-martyrs of the Revolution at Île-Madame (just offshore from the Atlantic coast).

\* September 24: In order to mark the 800th anniversary of the pilgrimage of Our Holy Father Saint Dominic to Our Lady of Rocamadour (1219), we visit these holy sites, which according to a pious tradition, would have served as a refuge and hermitage for Zacchaeus, the tax collector of the Gospel, and where, since the Middle Ages, a miraculous Black Virgin has attracted throngs of pilgrims.

\* October 19: At the invitation of a group of young people enamored of wisdom, our Fathers go to Versailles, where they lead a day of initiation to Thomistic philosophy (metaphysics and the philosophy of nature).

\* October 26-27: Father Raymond goes down to Lourdes, where he participates in the grand pilgrimage of Tradition and preaches the Way of the Cross.

# The Victories of the Rosary

## *Our Lady of La Naval de Manila*

**I**N 1646, Dutch Calvinists sought to seize the Philippines, discovered by the Spanish in 1521 and since that time, profoundly evangelized. This country was destined by Providence to become the principal base for the evangelization of south-east Asia. A Dutch victory risked to forever compromise the cause of Catholicism in these countries. On March 15<sup>th</sup>, 1646, a fleet of five well-armed Dutch ships suddenly appeared offshore of Manila. The Spanish and the Filipinos only had two commercial galleons to oppose the Dutch, “The Incarnation” and “The Rosary”. The Dominican Father Juan de Conca was designated as chaplain of the fleet. This ardent apostle preached the rosary to the sailors, who recited it in two choirs, kneeling on the bridges of the ships. Five fierce battles took place between March and October 1646. The Spanish-Filipinos miraculously emerged as victors, losing all-in-all only fifteen men, while the Dutch suffered enormous losses and never again attempted to annex the Philippines.

The sailors of Manila had vowed, if they were victorious, to make a pilgrimage to the statue of Our Lady of the Rosary located at the Dominican friary of the city. Several years later, the ecclesiastical council of Cavite, at which participated doctors of theol-

ogy, canonical experts, and eminent priests, examined the written and oral testimony of all the eyewitnesses. At the conclusion of this meeting, on April 9<sup>th</sup>, 1662, the council declared that the five naval victories of 1646 were miraculous:

*It is the almighty God who has accorded the victory by the intercession of the Virgin Mary and by the devotion to her Rosary.*

The council ordered moreover that these miracles be preached and give rise to celebrations; that they be recounted among the miracles accomplished by Our Lady of the Rosary, for a greater devotion by the faithful towards the blessed Virgin and her holy Rosary.

The memory of these splendid facts is perpetuated even in our times. Each year, the procession of the Rosary behind the statue of Our Lady of La Naval attracts thousands of Filipinos, conscious of the special protection of the Virgin over their country, justly called the “Kingdom of the Rosary.”





Pilgrimage near Bordeaux



On the Footsteps of the Martyr Priests:  
Pilgrimage to l'Île-Madame



Preaching at the Convent of the Immaculate  
for the Dominican Contemplative Nuns



Our Monastery: Maison Saint-Paul



Repairing of the  
Roof of the Future  
Infirmary



The new Roof

Our present expenses: reparation of the roofs of outbuildings, renovation of the existing bathrooms, change of the boiler. We appeal to your generosity to help us cover these expenses and consecrate ourselves to our apostolic vocation.

To help us you can send a payment:

- in the European Community, to our bank account:

\* Bank : LCL Bergerac

IBAN : FR43 3000 2052 3500 0007 1468 F16

BIC : CRLYFRPP

\* Bank : Crédit Mutuel de Bretagne

IBAN : FR76 1558 9228 2202 0409 5524 049

BIC : CMBFR2BARK

- outside the European Community, on our website: <http://dominicains-rosarium.fr>

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



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