



No 6

Rosa Sine Spina

Saturday August 2nd 2025

France

Beginning of the Miracles?



On July 28, 2025, After Henri had prayed and contemplated the Madonna of Reparation for a long time, a tear of oil appeared on the face of the statue that represents her.

What a powerful answer the Heavens are sending us in the trials we are going through!

Could this be the beginning of the miracles promised for this Jubilee Year?

Don't forget that the Madonna of Reparation awaits many of you at Her Feet!

with our Lady of Reparation

Jubilee Year of Hope



Editorial

My dear reader friends,

On Saint Dominic's Day, don't complain if the sun stings!

It is with this saying that we open the month of August with you; a month that will be rich in celebrations and, who knows, exceptional announcements!

An extraordinary surprise? Yes, indeed, we said extraordinary! For this first edition of August, a surprise awaits you! An Exceptional Encounter that we are eager to share with you, and we hope you will be delighted.

L'Equipe de Rosa Sine Spina vous invite à nous rejoindre le 4 et le 5 Août pour des directs de la Chapelle pour célébrer la Saint Curé d'Ars et l'Anniversaire de la Très Sainte Vierge Marie !

We take this opportunity once again to call on you to participate in the Journal if you feel the need, either by giving us your advice or by sharing your ideas and your writings with us.

Thank you for your loyalty, and we'll see you in the next edition!

Happy reading!

The Rosa Sine Spina Team

Message of the Blessed Virgin given to Marijana and Jelena, in early August 1984:

"This Message is intended for the Pope and all Christians. Prepare for the second millennium of My birth which will take place on August 5, 1984. Throughout the centuries, I have dedicated My whole life to you. Is it too much for you to dedicate three days to Me? Do not work on that day, but take your rosary and pray."

At Medjugorje, the Blessed Virgin Mary said that Her true birthday was August 5th and not September 8th.

Table of Contents

The Roman Order of Mary Queen of France	
Interview on Unity in Diversity	p 3
News from Around the World	
Bad Weather, Abortion	p 4
The Church Our Mother	
Saint Anne d'Auray, the Great Pardon	p 5
The History of Our Land	
The Infant Jesus: Royalty Par Excellence	p 6
On the Path to Sainthood	
Zachary King, a Unique Conversion	p 7
Christian Life	
Flowers, Brioche Recipe	p 9

To receive the Journal, please subscribe:

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If you would like to participate in the Journal by offering your ideas or sharing your testimonies, let us know—you are most welcome!



St. Dominic



Let's take a brief moment to remember Saint Dominic of Guzman (celebrated on August 8th), one of the Patron Saints of the Roman Order of Mary Queen of France!

I am Saint Dominic, Patron of this small community gathered around this instrument, to value the Message of Reparation, source of all Graces... Desire Paradise with Love! Pray, pray, pray! You are the Temple of the Lord! Sing of Love and Goodness! I bless you, My little Henri, and all communities and all the children of the earth! In the name of the Father +, and of the Son +, and of the Holy Spirit +. Amen.

POPE LEO XIV

Saint Peter's Square

Wednesday, July 30, 2025



"Our time also needs healing. Our world is marked by a climate of violence and hatred that harms human dignity. We live in a society that is falling ill from a "binge" of social media connections: we are hyperconnected, bombarded with images, sometimes even false or distorted. We are overwhelmed by multiple messages that stir up a storm of contradictory emotions within us.

In this context, it's possible that we feel like turning everything off. We can get to the point of preferring to no longer hear anything. Even our words risk being misinterpreted, and we can be tempted to shut ourselves in silence, in an incommunicability where, even if we are close, we can no longer say the simplest and most profound things to each other.

In this regard, I would like to focus today on a passage from the Gospel of Mark which presents us with a man who does not speak and does not hear (cf. Mark 7:31-37). Just as this could happen to us today, this man may have decided to stop speaking because he didn't feel understood, and to become mute because he was left disappointed and hurt by what he had heard. Indeed, it is not he who goes to Jesus to be healed, but he is brought by other people. One might think that those who lead him to the Master are those who are concerned about his isolation.

The Christian community has also seen in these people the image of the Church, which accompanies each person to Jesus so that He may listen to His word. The episode takes place in a pagan territory, so we are in a context where other voices tend to drown out the voice of God.

"



Unity in diversity

To enrich and beautify this journal, we wanted to interview Henri on a subject that touches our battered and suffering society. He was kind enough to answer our eight questions during an exceptional and unique meeting at the Marian Sanctuary of Notre Dame de la Garde in Marseille. Together, let's read the precious testimony that Henri gives us on how to make "Living Together" more beautiful and better.



• 1st question : How would you define the term unity?

In Hoc Signo Vinces,

Praised be the Holy Hearts of Jesus, Mary, and Joseph!

Before answering this question, I first want to greet those around the world who read, browse, and savor the writings, the journal we publish every Saturday. I also want to greet the dedicated work of those who toil like bees to provide sustenance to those who follow the Mission of the Roman Order of Mary Queen of France.

Unity is a great word that surpasses us; we believe, we think we know the deep and real meaning of unity.

In my view, unity is a whole, it is a mosaic that sometimes surpasses human understanding; it is this need to be one, to be a whole, to be with one another, alongside one another, close to one another. And may this unity not overshadow anyone, because unity brings us together side by side, it shows us the value of the richness of the other person, who is our neighbor. Unity, like colors, shines in what we are for others with Jesus who created this unity all around Him, with the Virgin of Reparation who is the Mother of the unity of Christians of the East and the West.

We must remember the passage given to us in the first letter to the Corinthians, chapter 12, verse 12: just as the body is one and has many members, and as all the members of the body, despite their name, form only one body, so it is with Christ.

We are one like a body, even though the body has several members; we are one in the Church as members of the Church. This, in my eyes, is the beautiful definition of unity.

• 2nd question :What are the virtues required to achieve true fraternal unity?

Whatever the color of our skin, I often say; whatever the color of our hair, the color of our eyes, our culture, our language, whatever continent we are on, unity is an asset and division is a danger.

When we are united, we have this form of humanity, this form of empathy and compassion. We feel close to diversity; we feel close to differences. Unity brings people together yesterday, today, and even more tomorrow. Unity is a value that transcends. It is not a dividing line, unlike division which distances us, which builds barriers between men, between nations, between peoples, between communities. Division is always unhealthy and unity is a virtue.

Because we are in a society that could constantly be confronted with disinformation, extremism, and all forms of hatred, we must, beyond our differences, discover the beauty of living together, of being more supportive, of putting others before ourselves.

We are this Church, and we have in the heart of the Church, imbued with the fragrance of the Holy Spirit, not to polarize ourselves to one side or the other, but to let what God has placed in us shine, to let what God wants to shine within us.

As the Church, as Christians, as souls of good will, we must embody unity in our flesh, in our hearts, in our way of thinking, our way of seeing, our way of being, because Heaven, the Lord, our Savior Jesus willed the Church; that it be not an allegory but

...the image, the archetype of what unity is.

And we need this unity to already contemplate Holiness, because to be united is to be in the light of the Father, the Son, and the Holy Spirit who live this harmony, this communion in this God of three persons. We need this unity because if we reject it, we will be toxic to one another.

The danger that threatens us today, that threatens all of society, that threatens the Church, is division, the choice of resentment. But let us not minimize division. Let us not seek to rage, but rather let us seek the art and the way to find compromises, common ground so that we can reunite to walk, to love, and to build together.

.....



Six more questions were asked of Henri. His interview on Unity is interesting and rich because it helps us to question our view of the other.

If you would like to find the full interview, we'll see you at the end of this 6th edition.

And we'll end with these words of wisdom:

"..... I believe that man, that the human being, in their inner wisdom, can begin a more fraternal approach to unity by welcoming difference."..... (Henri)

Here is a short excerpt from the interview with Henri for the Rosa Sine Spina Journal team.



Deadly storms in China

More than 40 people are dead, nearly a dozen are missing, and tens of thousands have been evacuated following the severe weather that struck China on July 29, 2025. Torrential rains caused deadly floods and landslides in Pékin

These rains were extremely violent and caused the worst floods the country has experienced in a century. Our prayers rise for our Chinese brothers and sisters. May hope accompany them and give them the strength to rebuild what nature has taken away.



Abortion

Why must I die?

Saint Ignace de Loyola, dont la fête est le 31 juillet, est connu pour sa méditation capitale sur les deux bannières, illustration parfaite de notre époque où deux armées s'affrontent. Celle de Notre-Dame, la Rose sans épines, et celle de Satan. Face à la Pureté et à l'Amour de la Mère de Dieu, le Serpent, avec ses lois immorales, cherche à imposer une culture de mort toujours plus incisive.

Our society is one of the worst, since it has integrated the shame of abortion into its constitution. The information emerging from this is catastrophic: We demand the protection of children born alive after an abortion! No law. No protection. And yes, children are still born alive after failed abortions... then are abandoned to their fate. Fully formed. Breathing. Crying. Thrown away like medical waste. Some babies are sedated to keep them quiet. Others are left without blankets or pain relief, simply because they were not "wanted."

There are no statistics, no official figures, because the system hides the truth. And those who dare to speak out—doctors, midwives, nurses—risk everything. But unofficially, they tell us the truth: "We chose medicine to save lives. Today, we are forced to do nothing."

It's a scandal! And we cannot be silent. France still has no protocol for children born alive after an abortion.

- In the United Kingdom, Parliament recently voted 379 to 137 to decriminalize abortion up to birth, effectively eliminating criminal liability even in the last weeks of pregnancy.
- In the Netherlands, abortion is permitted up to the point of fetal viability, generally around 24 weeks.
- In Belgium, abortion is permitted up to 12 weeks and can be extended in certain cases, but lawmakers are considering pushing back this limit, and many women already travel to the Netherlands when they exceed it.
- In France, abortion is permitted up to 14 weeks, but can be extended in particular circumstances; it is also enshrined in the French Constitution.

"I cannot imagine hearing a baby cry in another room, as my children did when they were little, and closing the door to let it die of thirst, cold, or its injuries, alone in a dark room, with no one to care for it. But that is exactly what is happening behind the closed doors of our hospitals: neo-infanticide!"

The Curé of Ars



Monday, August 4th, is the date on which the Church celebrates its most holy priest, Saint Jean-Marie Vianney, better known as the Curé of Ars.

Since November 2024, a year of celebration (exhibitions, visits, shows, and discoveries) has been open in Ars-sur-Formans, as this year marks the 100th anniversary of the holy Curé's canonization.

The Prayer of Saint Jean-Marie Vianney

"There are two ways of suffering: to suffer with love and to suffer without love. The Saints all suffered with patience, joy, and perseverance because they loved. We, on the other hand, suffer with anger because we do not love. If we loved God, we would love the Crosses, we would desire them, we would find pleasure in them. We would be happy to be able to suffer for the Love of Him who was willing to suffer for us. So be it."

Babies born alive after late-term abortions are abandoned, without even a blanket. Imagine their physical and emotional suffering! In certain cases of late-term medical termination of pregnancy (which involves the administration of drugs to induce labor and expel the baby), babies are born alive, but prematurely. These babies are deprived of necessary medical care and treatment.

Did you know that many of these children fight to survive and that, in far too many cases, it is a doctor who ends their life? Doctors who signed the Hippocratic Oath, swearing to care for their patients and not to kill them?

This inhumane practice must be stopped immediately. More and more countries are legalizing late-term abortion, causing the birth of viable babies.

*Information extracted from the CitizenGO platform.



La Main de Sainte Anne sur le peuple breton

From 1623 to 1625, Yves Nicolazic had the grace of receiving visions and apparitions from a distinguished inhabitant of Heaven: the mother of the Mother of God, the grandmother of Jesus, the glorious Saint Anne!

Yves was a simple, pious peasant from the village of Keranna, "Anne's village" in Breton. In early August 1623, at the end of a day's work, while he was thinking particularly of Saint Anne, "his good patron," a very intense light shone in Nicolazic's house and a hand holding a wax torch appeared. On several occasions, Nicolazic then had this vision which lit up the nearby streets.

One night, with his brother-in-law, they saw a White Lady with a candle in her hand in the field of Boceno.

On July 25, 1624, the eve of the feast of Saint Anne, the "Lady" appeared again at night on the road, said words to reassure him, and led him to his home with a torch in her hand.

Then, the mysterious Lady addressed the peasant; here are Her Words: "Yves Nicolazic, do not be afraid. I am Anne, mother of Mary. Tell your priest that on the field called Boceno, there was once a chapel dedicated to my name. It has been in ruins for 924 years and 6 months. I want it to be rebuilt as soon as possible and that you take care of it, because God wishes for me to be honored there."

Despite Saint Anne's revelation and her clear request, it was only after the "great sign" given by Saint Anne, nearly a year later, that a solid and public devotion to the Holy Mother of the Most Holy Virgin began.

It was on the night of March 7-8, 1625, when Saint Anne appeared again to Yves and asked him to bring his neighbors and follow the flame of her candle. By following it, they found an old statue of Saint Anne, made of olive wood, buried underground.

The "relic" was proof of the existence of the old chapel in honor of Saint Anne. Three days later, pilgrims began to flock in large numbers to pray before the statue. This crowd has continued to grow to this day. The first official Mass was celebrated by a decision of the Bishop of Gwened (Vannes) on July 26, 1625.



Another miracle also occurred. Yves and his wife Guillemette, who could not have children, had four: Yves (like his father) and Julien died at a young age, while Jeanne and Sylvestre, who became a priest, survived. In the meantime, the farmer had become a builder and director of the chapel's reconstruction, in accordance with Saint Anne's request. He died on May 13, 1645, entrusting: "I see the Blessed Virgin and Madam Saint Anne, my good Patroness!"

In the 19th century, the Saint Anne's chapel was replaced by the current basilica, which in September 1996 received a visit from its most distinguished pilgrim, Saint John Paul II!



Statue in the Basilica of Saint Anne d'Auray

Prayer to Saint Anne

Mother Anne, truly Blessed Woman, we entrust to You our prayers, our needs, our anxieties; share them with us and present them to Your grandson Jesus! Hold us close to You, carry us in Your arms as You did with Mary, and do not abandon us until we join You in the blessed Homeland. Amen!

"The Most High deigns to reveal the ineffable mysteries of the Kingdom of Heaven above all to the little ones. That is why, by the grace of God, Saint Anne, mother of the most sweet Virgin Mary, miraculously appeared to the peasant Yves Nicolazic so that the faith of the Breton people might burn with a renewed spiritual flame."

— His Holiness Leo XIV in a letter to Cardinal Robert Sarah

The Feast of the Great Pardon
from July 24 to 27, 2025.
A "pardon" is a typically Breton form of pilgrimage and one of the most traditional manifestations of popular faith in Brittany.



A humble Christ-like and royal ex-voto of major eschatological significance for the destiny of France.

Dated 1639, an oil painting on canvas showing the Infant Jesus walking in a three-quarter profile, carrying the bundle (from the Latin fascis, a bundle) of the Instruments of His future Passion and dressed in a short white robe with a scattering of dark lilies, should be linked in its mystical intent to the Vow of Louis XIII presented in issue No. 3 of *Rosa sine spina*.

Possibly painted by the same workshop and venerated in the same territory of the Ussel region in Bas-Limousin, it precedes the latter by nine years and follows by one year the birth of the Dauphin Louis Dieudonné, son of Louis XIII.

There can be no doubt about the emphasis on the imitation of Our Lord in the royal person in charge of France.

This devotion of a particular tenderness, imbued with all human suffering and notably announcing the spiritual genius of Saint Thérèse of the Child Jesus and the Holy Face, flourished in the 17th century, coming from the Oratory, but was also very dear to the maternal sensitivity for the Infant Jesus that was highly developed among the Carmelites, and also among the Ursulines, particularly in Burgundy. It was then encouraged in Provence by revelation to pious laypeople and was revealed very early in Limousin by the daughters of the nobility who entered religious life[1].



Murillo

Of Spanish influence—Murillo, among others, treated the theme—and linked to the sensibility of the Flemish School, the iconic image, though naive, imposes itself on the gaze and on meditation. Walking from right to left, from East to West, the Adolescent, haloed in a gentle light with a powerfully questioning gaze, the oval of His almond-shaped eyes placed like two staggered fish, pierces the heart of the faithful. The scarlet mouth focuses the solar face like a kiss of fire. The body is stocky, well-fleshed, the limbs are muscular, bare feet walking, arms half-exposed under rolled-up sleeves, ready for the patibulum, for work, burdened with the load of the three nails, the hammer, and a whip in a basket in His left hand. The cross has the consecratory titulus at the top; the lignum vitae is crowned with thorns at its intersection. The ladder, the spear of Longinus, the pole with the bloody sponge more than soaked in vinegar...

(one would almost think of a prophetic Phrygian cap...) complete the "program," the divine project. Not all the iconic Arma Christi are present, but here they are summarized to the essentials.

Responding to the vermillion of the cape—evoking the shape of a wounded heart, excavated into a vortex—worn as a sash and puffed up by the wind from the giant's race of the Infant God in the cosmic field of the globalized world present in the sphere placed before Him and encircled by the glorious fleur-de-lis golden cross, the scarlet "terrace," rising slightly to His left, flowers with a winding display of roses (without thorns...), tulips (chalices), and daisies (announcing the resurrection). The Old-New Testament seal of the Baptist surmounts the date at the bottom right, with the Agnus Dei in a medallion, placed in a chasm while, for its part, bearing the Johannine labarum.

In the inexhaustible richness of representations in sacred art, and particularly in universal Catholic spirituality of all eras, this small altarpiece ornament is no exception in its catechetical potential and as a support for prayer. It invites us as much to the gravity of the suffering that the faithful must face in the footsteps of their Savior, beyond the unfading watermark of God's tenderness incarnated in the Holy Childhood of Divine Innocence—whose ever more violent and unforgivable slaughter explodes before our astonished eyes—and yet, we must believe without wavering in the Salvation of the World through the mysteries of the Incarnation, the Passion, and the Cross.



Christ-like and Royal Ex-voto. Workshop of the Cibille?, 1639 (Classified as a Historical Monument)

Church of Notre-Dame in Ussel (19200), originating from La Tourette.



The Church of Our Lady of Ussel

Let us pray.

O Divine Infant Jesus, I have recourse to You. I beg You, through Your Holy Mother, assist me in this necessity.. for I firmly believe that Your Divinity can help me. I confidently hope to obtain Your Holy Grace.

IHSV

Is. Rk de K.

[1] Cf. Is. Rooryck, L'Enfant-roi de la Tourette, in B.S.L.S.A.C, 1978.



SHE WILL CRUSH YOUR HEAD.

(Genesis 3,15)

Here we present the story of Zachary King, a former satanist who experienced a miraculous conversion thanks to the Infinite Love that the Virgin Mary has for us!

He was part of the "worldwide Church of Satan" for 26 years and became a high-level sorcerer. It is Satan himself who, during a black mass, chooses these sorcerers, of whom there are only about ten out of 7 billion people, and Zachary King was one of these unfortunates.

In this satanic sect, Zachary not only practiced black magic but also ritual abortions, worked to destroy and divide churches, and performed rituals for people who wanted to sell their souls for glory, money, and success—a practice that is unfortunately popular and frequent in the dark and deceptive world of "celebrity." Zachary King himself had also sold his soul in a pact at the age of 13.

After nearly 30 years as a satanist, Zachary decided to leave the sect, not because he regretted all the diabolical sins he had committed, but simply because he was annoyed by everything he had done and repeated for so long. Everything had become monotonous. He then decided to flee by car to another city in the United States. There, as he had to provide for himself, he was hired at a jewelry store in a shopping mall.



 One day, in the jewelry store, a woman approaches him and says, "I have something very powerful to give you," and she places the Miraculous Medal in his hand. Zachary, incredulous, thinks to himself: "Powerful!? What is this woman talking about? I'm a sorcerer who has bewitched all kinds of medals to make them effective channels for negativity! I'll show her that this medal has no power!"

The moment he closes his hand with the Miraculous Medal inside, everything disappears and Zachary finds himself suspended in a void, with complete darkness around him. Only the woman was in front of him. This woman begins to tell him all the evil he has done in his life, ending each sentence with the expression: "And this comes from the devil." It was a difficult and involuntary examination of conscience for the famous satanist.

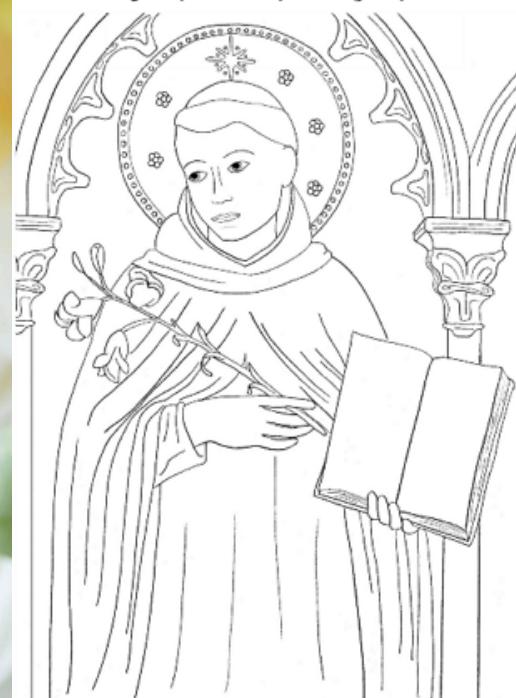
Zachary begins to be afraid because he thinks he is falling into hell. But when he becomes aware of all the evil he has done, the woman says to him: "The Virgin Mary is calling you to be part of Her Army." Then, the Virgin Mary appears, smiles at him, and takes his hand. At that moment, he understands in his heart that the Virgin Mary is the Mother of God.

After this inner realization, the merciful Jesus also appears. He was of a radiant beauty, and white and red rays penetrated Zachary from top to bottom. He understood that Jesus Christ was his Lord and that He was forgiving all his sins.

Before the vision ended, the Virgin Mary said to Zachary: "Your mission will be to help Me conquer abortion in the world." Zachary, of course, had no idea how to go about it. He then said to Jesus: "Your Mother wants me to help Her conquer abortion in the world, but I don't know how to do it." He then heard the voice of the Virgin Mary who said to him: "Use what you know."

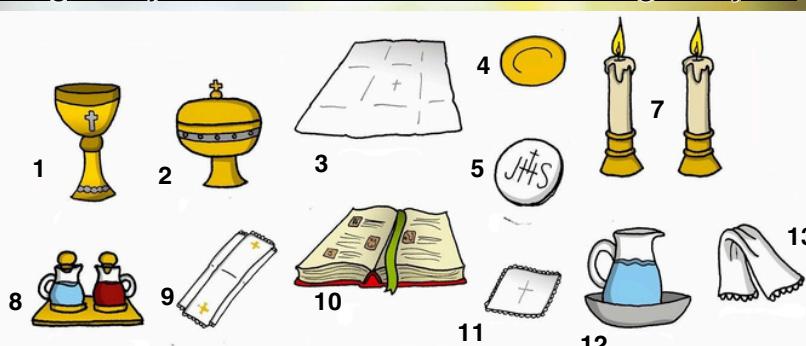
Currently, Zachary King travels throughout the world to denounce occultism, satanism, abortion, etc., working for the glory of the Virgin Mary, the gentle Queen who saved his soul.

- Saint Dominic Guzman -



Let the little children come to me!

Liturgical Objects: Find the names of the different liturgical objects.



Hail Mary, full of grace, the Lord is with Thee. Blessed art Thou among women, and blessed is the fruit of Thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

Answers no 5
Charades

1. Gospel 3. Sunday
2. Jonah 4. Deuteronomy
crossword Word: ANGEL

M	A	D	E	L	I	N	E	B	Y	F	R	I	E	S	A	H
R	E	R	C	L	U	P	E	S	A	M	P	O	R	E	S	A
E	T	S	A	R	E	R	I	P	E	T	R	E	N	T	E	R
S	R	A	S	D	E	I	P	T	G	S	T	E	N	T	E	R
S	B	E	B	N	M	B	O	I	G	S	T	E	N	T	E	R
U	M	B	H	T	G	A	L	E	S	S	T	E	N	T	E	R
S	S	A	M	U	N	R	A	D	E	S	T	E	N	T	E	R
C	L	T	E	O	E	I	N	A	R	S	T	E	N	T	E	R
I	E	F	D	I	E	C	T	E	C	T	E	E	N	T	E	R
T	R	U	E	N	G	I	S	R	E	D	R	A	E	I	O	J
E	D	R	A	E	I	O	J	T	S	E	R	A	E	I	O	J

Flowers, Divine Gift",

In His Divine creation, our Sweet Heavenly Father gave us the gift of trees, plants, and flowers. Flowers, what a marvel!

Flowers are part of our daily lives. We are accustomed to giving and using flowers for various occasions in our lives: birthdays, giving for pleasure, births, weddings, funerals, and celebrations.



Flowers are symbolic, often associated with states of the soul and feelings. We turn to flowers to comfort, to show our Love, to bring back a smile, to reconcile, to give thanks. They help us to demonstrate our feelings. Through flowers, we send a message. Men, women, and children speak through flowers. Flowers participate in human language.

With flowers, we beautify our homes, our gardens, our offices, our workspaces, and our tables.

Flowers are from Divine Providence, a symbol of the Love that God has for His Creation. Through the gift of flowers, God the Father shows us His Love. Flowers are sources of joy, peace, Love, serenity, and contemplation.



To give thanks to God for the gift of His Creation, we use flowers to beautify our churches, our chapels, and our oratories by making bouquets and floral arrangements. Flowers also have their full importance in our spiritual lives.

The Chapel dedicated to the Madonna of Reparation is very often adorned with flowers of different varieties, different sizes, different colors, and different origins.

Flowers warm and perfume hearts.

The most well-known flowers are the lily, the gladiolus, the peony, the orchid, the rose, and the carnation.

Flowers are also cited several times in the Holy Scriptures.

SHE: "I am the rose of Sharon, the lily of the valleys."

HE: "As the lily among thorns, so is my love among the daughters."

(Song of Songs 2:1-2)

"His lips are lilies, dripping with myrrh."

(Song of Songs 5:13)



T E M O I N A G E How can I give thanks for these days spent with Mary of Reparation? What beautiful encounters.... Let us allow ourselves to be guided in these troubled times! Deo gratias! Please pray for my dear Marion, thanks to whom I am here.

Cécile

E A big thank you for the time spent with you, which allowed me to get to know this beautiful chapel, so full of flowers and fragrance, and for your welcome. May God bless you.

Suzy

Brioche Recipe

4 people
45 minutes



Brioche Recipe

Ingredients

- 250g of flour
- 3 eggs
- 8g of fresh yeast
- 80g of soft butter
- 2 tablespoons of water
- 4 tablespoons of brown sugar
- 1 tsp of salt
- Butter (for greasing)

Kneading your brioche by hand, without a stand mixer

1. Dissolve the yeast in warm water (set aside).
2. On your work surface, pour out the flour, make a well, and add the sugar and salt.
3. Pour in the yeast/water mixture and mix a little with your fingers.
4. Add the eggs.
5. Roughly mix the preparation.
6. Begin kneading by hand, stretching the dough well and folding it back on itself for 10 minutes.
7. Add the pieces of butter while continuing to knead for another 10 to 15 minutes.
8. When the dough pulls away from the work surface, place the dough in a bowl and cover it with plastic wrap.
9. Let it rest at room temperature for at least 1h30 (the dough should double in volume).
10. Deflate the dough with the palm of your hands for 5 minutes.
11. Grease the pan, place the brioche dough inside, cover it with a tea towel, and let it rest for 1h30.
12. Preheat the oven to 180°C (350°F).
13. Using a brush, spread milk over the top of the brioche.
14. Bake for 25 to 30 minutes, depending on your oven.

Special Interview with Henri



Unity in diversity

To enrich and embellish this journal, we wanted to interview Henri on a subject that affects our battered and suffering society. He was kind enough to answer our 8 questions during an exceptional and unique meeting at the Marian Sanctuary of Notre Dame de la Garde in Marseille. Let us read together the precious testimony that Henri gives us so that "Living Together" may be more beautiful and better.

- **1st question: How would you define the term unity?**

In Hoc Signo Vinces,

Praised be the Holy Hearts of Jesus, Mary, and Joseph!

Before answering this question, I first want to greet all those around the world who read, browse, and savor the writings, the journal that we publish every Saturday.

I also want to salute the devoted work of those who are as busy as bees to be able to provide sustenance to those who follow the Mission of the Roman Order of Mary Queen of France.

Unity is a great word that surpasses us; we believe and we think we know its profound and real meaning. In my opinion, unity is a whole, a mosaic that sometimes surpasses human understanding. It is this need to be one, to be a whole, to be with one another, alongside one another, and close to one another. May this unity not eclipse anyone, because unity brings us together side by side, it shows us the value of the richness of the other who is our neighbor. Unity, like colors, shines in what we are for others with Jesus who made this unity all around Him, with the Virgin of Reparation who is the Mother of unity for Christians of the East and West.

We must remember the passage given to us in the First Letter to the Corinthians, chapter 12, verse 12: "Just as the body is one and has many members, and all the members of the body, despite their name, form only one body. So it is with Christ."

We are one like a body, even if the body has several members, we are one in the Church as a member of the Church.

This is my beautiful definition of unity.

- **2nd question: What are the virtues required to achieve a true fraternal unity?**

Regardless of the color of our skin—I often say this—the color of our hair, the color of our eyes, our culture, our language, whatever continent we are on, unity is an asset and division is a danger.

When we are united, we have this form of humanity, this form of empathy and compassion. We feel close to diversity; we feel close to differences.

Unity brings people together yesterday as it does today and even more tomorrow.

Unity is a value that transcends. It is not a demarcation line, unlike division, which distances us, which stands between men, between nations, between peoples, between communities. Division is always unhealthy, and unity is a virtue.

Because we are in a society that could constantly be confronted with disinformation, extremism, and all forms of hatred, we must, beyond our differences, discover the beauty of living together, of being more solidary, of putting others before ourselves.

We are this Church, and in the heart of the Church, imbued with the fragrance of the Holy Spirit, we must not be polarized on one side or another, but let what God has placed in us radiate, let what God wants shine in us.

We must, as a Church, as Christians, as souls of goodwill, embody unity in our flesh, in our hearts, in our way of thinking, in our way of seeing, in our way of being, because Heaven, the Lord, our Savior Jesus wanted the Church; that it be not an allegory but...

the image, the archetype of what unity is.

And we need this unity to already contemplate Holiness, because to be united is to be in the light of the Father, the Son, and the Holy Spirit, who live this harmony, this communion in this God in three persons. We need this unity because if we reject it, we will be toxic to one another.

The danger that threatens us today, that threatens all of society, that threatens the Church, is division, the choice of resentment. But let us not minimize division.

Let us not seek to rage, but rather let us seek the art and the way to find compromises, common ground, so that we can find each other again to walk, to love, and to build together.



Basilica of Our Lady of the Guard



3rd question : Comment se définit la diversité humaine, selon vous ?

What do we mean by human diversity?

We can describe human diversity by a person's origin and their social affiliation with a professional environment. We can also describe it by where we live, whether in the city or the countryside.

We are different in our humanity, in our flesh, in our physical appearance, but we were all created in God's image.

We were all chosen and loved by God first. Even though we are now physically different, we are loved in the same way. We are called in different ways, but we are always called. We are given different missions, but we always have a mission. It doesn't matter where we are on Earth, or what we have on the table—bread, rice, or pasta—or how we cook; these things make us different, they make us humanly diverse, but we sit at the same table. We sit at the same table.

We are different because we have different personalities.

English Translation

We are different because we have humanly different ways of praying, different ways of approaching trials, the cross, or joy, and different ways of approaching social issues and events.

Humanly speaking, our differences are not necessarily differences.

We can all savor the same bread, no matter how it's baked around the world. We can all sit at the same table, no matter how it's set around the world.

If men and women knew how to humanly sit with one another, we would have the most beautiful table on Earth, the most beautiful banquet—the wedding feast of Love and Hope.

Diversity is the place where fear and serenity confront each other within us: the fear of the unknown, of absence, of emptiness, of limits, but also the tranquility and serenity of knowing we are capable of more—of surpassing ourselves, of going further, further into our differences. Because humanly, beyond race, nationality, and customs, we are from the same branch.

We come from the same tree, and we find our fulfillment not in similarity, because we are not similar.

We find our understanding in that sensitivity, which is the other person!

We must hear the rhythm of the other, the step of the other, even though we have the same beating heart, the same heart that seeks to coexist in different environments but with a culture of unity that does not crush diversity.



4th question: How to live unity in diversity around Notre Dame de la Réparation?

We have a wonderful gift, dear readers, to have the Mother of God visit us. If we pay attention to these different manifestations.

When the Virgin Mary appears on Earth, she always takes on the physical features of the country where she appears. She also adopts the clothing customs and adapts to the language of certain countries.

However, the Mother of God always speaks the same faith, which is one of unity—unity to lead her children to her Son.

The Blessed Mother of God loves us, and it is because this world is divided and wounded that she has come down with the glorious title of Virgin of Reparation.

This isn't a symbolic title; it's a title that unites and brings people together.

We all find ourselves behind the Mother of God, by her side.

No matter our heritage, identity, or sensitivity, we find ourselves alongside the Mother of God as people baptized in one spirit to be one body.



She wants to encourage us to overcome our disagreements and differences and to walk together, to move forward together. She is helping us become familiar with a new vocabulary, a vocabulary...

a vocabulary that hasn't fallen into oblivion, that doesn't fall on deaf ears. It's the vocabulary of a great fraternity—a fraternity of life, a fraternity of the Gospel, and a fraternity in the face of events.

It's about being together without hiding our differences, being together while accepting our differences. She gives us, as a minority (because when you are different, you are a minority), a voice that is heard and valued. Voices are often stifled and relegated to the background. We tend to highlight certain voices—positions that matter, positions that take precedence—and hide people who don't tick certain boxes or who wouldn't look right in a photo. She is the Mother of God as the Mother of all nations. She doesn't choose, she doesn't sort, and she doesn't refuse anyone. She doesn't push anyone away. She isn't here as in the time of apartheid; she isn't here to create a form of segregation.

The Mother of God wants us to re-examine our vision of difference because if we don't revise our perspective, we will fall into extremes. She is a Mother, and as a Mother, she loves. And as a Mother who loves, she does not reject marginalized and oppressed differences. Instead, she ensures that the voices of the marginalized and oppressed are promised, amplified, heard, recognized, and valued.





We have the grace that the Virgin of Reparation, in her different messages, gives us the theme of unity. In this difficult and extreme decade, in light of the conflicts multiplying on Earth and first in the hearts of men, the Virgin Mary, the Mother of God, comes to personify unity.

Tomorrow, unity in diversity and unity in the acceptance of differences will allow us to see a peaceful society and a renewed world.

Unity in diversity will be for us the true embodiment of the glorious fulfillment of the Great Message of Reparation, which is the faithful characteristic of the Gospel.

We are not here to form opposing blocs or movements.

Through the Mother of God, as different, sensitive, and unique individuals, we have the ability to listen to one another, to learn from one another, to seek to understand one another, and above all, above all, to love one another.



5th question: Does "all under the same banner, that of Notre Dame," mean, in your opinion, "all united in diversity around Notre Dame"?

There is only one banner.

Each country is represented by a flag, a flag that tells a story, speaks of an identity, and defines a state, a nation, a monarchy.

The banner is a sign, the largest, strongest, and firmest sign of the broadest possible gathering.

When we march behind a banner, we agree with its values.

We agree with the message it conveys.

When we choose to place ourselves under a banner, we agree to be infused with what is asked and expected, and committed to making what is desired heard and shared.



English:

The most beautiful of all banners, the greatest of all standards, will fly over the world today and tomorrow: the tricolor standard brought by the Virgin of Reparation. She carries these three colors with the roses—white, yellow, and red. The banner of unity reflects all nations. This mosaic of diversity and this banner tell us that we cannot live without accepting diversity.

Unity in diversity is not a contradiction. It might seem like a two-sided coin. Unity is you, it's me, it's each and every one of us.



Today, the Virgin of Reparation has unfurled this banner. We see the dynamism that emerges from what she is undertaking. This banner shows us the depth of a reflection we must have on who we are and what we want.

The banner of Our Lady celebrates the difference of people as a form of richness.

The goal, our goal, is to be under this banner that transcends, and we should not be afraid. Sometimes we go back and forth—we move toward this banner and then take a step back. We sometimes see this banner as a controversial sign. We want to be in its shade when it suits us, like a tree that offers rest, and when it bothers us, we prefer to move away from it.

Today, this banner soothes us and shows us that we should not close ourselves off behind assumptions, barriers, or prejudices. It celebrates difference. This banner raises up men, women, and human beings in cultural diversity, all of whom reflect the image created by God.

Diversity shows us that we are different, and the banner of Our Lady shows us that we are not so different, that we are not so foreign, that we are not so far from one another. True unity is found under this banner.

And today, since I have the opportunity you've given me for this interview, I would like to ask those who faithfully read and absorb the different articles in your newspaper to seek this spirit of light and peace, which creates unity in diversity. I ask them to pray through Mary, the Virgin of Reparation, the Spouse of the Holy Spirit, the Mother of Christians of the East and West, to shape unity within us, beyond our differences, beyond everything that could oppose us. And to not let anyone divide us, and above all, to not let Satan divide us.

We cannot, we do not have the right to be divided, because this standard protects us, this standard lifts us up, this standard sets us straight.





We must share with one another what we feel under this banner. And we must make this banner shine day and night, so that it may be a beacon of universality, of the demand for a living and dynamic faith.

I pray that this banner brings us into relationship with one another, in a way that is effective and active, because this banner never stops speaking to us. It never stops calling us to take form.

Since these three colors are different, since these three colors seem to oppose each other, we must make these shimmering colors show us the mosaic that we must form in a spatiotemporal universality. And even if we are sons and daughters, brothers and sisters scattered across the world, may you be one, may we be one in the unity of humanity. May we be one as the people of God. May we be one not scattered, but gathered in a single communion, sharing the same riches and the same values.

6th question: In what ways could Romanists get involved in the mission of the Roman Order of Mary of France despite their differences?

We are called to approach the mission of the Roman Order of Mary Queen of France with mutual listening to make unity succeed. For this listening to happen, there must be a welcoming of the other.

We open the doors of the Roman Order of Mary Queen of France to the universe, to universality, to humanity in all its difference. Whatever the living conditions and lifestyles, whatever the affiliation, whatever the confession, whatever the skin color... Everything that makes us different must be welcomed, not fought against, not rejected. The beauty of the mission of the Roman Order is this welcoming of difference.

Even if we don't share the values of the Roman Order's mission, everyone can find their place in a space that aims to be respectful, supportive, and fraternal. It's as if the Roman Order of Mary Queen of France were a tree under which, even when the sun is at its zenith with its suffocating heat, we can come to the shade of its branches to sit, side by side. We don't glare at each other like porcelain dogs, but we look each other straight in the eye with acceptance and sharing, where there is a place for you, for us, for each and every one of us.

This legitimizes diversity and ensures that diversity can benefit everyone. What a richness diversity is! Diversity can be experienced as a means to flourish and grow.

Diversity can also be seen as a possibility for a future where weapons are laid down. The Roman Order of Mary Queen of France has open arms and open doors.

Regardless of our confession, we want the broadest possible dialogue and the largest possible gathering in every sense of the term. The sole purpose of this gathering is love and listening to one another. We are human, we are brothers and sisters, and we are opening ourselves to this universality and diversity of humanity because we are workers capable of building a better world together. I believe the Roman Order can listen to and work with other people and other confessions, including Jews, Orthodox, Protestants, and Greeks. Confession and convictions don't matter because we are not here to crush the other, even if we don't share the same values or opinions. Instead, we are here for values that unite: peace, love, hope, and unity.

We must meet at this crossroads of life, at this intersection of the human journey. I believe that man, that the human being, in their inner wisdom, can initiate a more fraternal approach to unity by welcoming difference.

The Roman Order of Mary Queen of France knows how to welcome, gather, unite, and listen. Yesterday, today, and for tomorrow, I pray that we can always find the art and the way to bring people together, the art and the way to unite.

7th question: In your opinion, how can we live together in today's world despite the differences that separate us?

Living together, how can we live together when we fight over riches, resources, water, land, sea, the sky, and people?

Men, women, nations, heads of state, and countries attack each other, fighting among themselves for land. Yet it does not belong to us. We always want more, thirsty for power, for...



...ambition, we are ready, in the case of wars, to invade neighboring countries, to destroy and annihilate peoples, like the massacre in Gaza. This vile genocide is capable of causing starvation and thirst. We are capable of the worst because we think the earth belongs to us, but the earth does not belong to us. We are tenants on this earth. And we have a duty to make the earth fruitful to pass it on to the next generation. Everywhere men are divided, beginning with the Church, and we see how the message of Our Lady of La Salette fits into this particular situation.



We see how the Message of Our Lady of Fatima is part of a long-standing continuity with the errors of Russia, in the face of our deafness and unwillingness to consecrate Russia to the Immaculate Heart of Mary. We are paying the consequences of our inaction, our passivity, our refusals, and our stubbornness and disobedience.

But if we want the weapons to be silenced tomorrow, if we want blood to no longer be shed tomorrow, if we want the dove to return to the earth tomorrow, no longer with the olive branch of Peace BUT with the sign of the palm tree, which is the sign of peace, we must work to first achieve unity within ourselves.

Unity within us, in what we feel, means that there is no confrontation, no duel, that we know we are living, that we aspire to good. That we know how to reach for Love, and in this way, we can go into the fight and extinguish this fire that makes us fight against what is different. For example, Russia is fighting Ukraine in the name of nauseating ideologies. Russia claims to want to denazify Ukraine. These are senseless ideologies that we must reject.

We see here and there how much men are afraid of migrants. We see here and there how much we are afraid of those who don't share the same culture, of those who don't have the same skin color.

I am referring to those vile murders of people of color in America. I am referring to Sudan, in Africa, and segregation.

War always begets war, blood always begets blood. This world is fractured because people want it to be. And if we want a song to come and bring back unity, its refrain, like a recurring tune, must return with every verse so that we do not forget that to be one is to love. To be one is not to be alone.



If we lead our lives in solitude, confinement, and isolation, we will become inflated with pride, swollen with selfishness, and we will not make room for others.

Today, more than yesterday and even more so for tomorrow, we must make the sun of unity rise through prayer and deep commitment. Every Romanist, every Christian, has the sacred and noble duty to call for this unity of hearts as the only legitimate movement for masks to fall, for knees to bend, for tears of repentance to flow, and for unity to bring us together to dialogue and to exchange.

Every Romanist can get involved, not just by praying, following announcements, or reading newspapers, but by giving some of their time to Jesus, by becoming a missionary, by becoming an actor. This means leaving your home, opening your doors, letting the air of life in by opening a window, smiling at others, and having a look that lifts others up and sets them straight.



We begin by changing and changing ourselves first. Every Romanist can get involved; every Romanist must get involved.

And it is up to us—you, the publishers, editors, columnists, and all who work on the publication of this newspaper—to provide a space where everyone can express themselves, free their hearts, and have the means to act. If we don't provide the means to act, others won't act. We tend to say, "We must act, we must act," but we don't provide the means to do so.

We hold all the keys to open the locks. So I invite each of you to do this work. Go and build a fraternal consensus so that everyone has a place and everyone gets involved!



8th question: In your opinion, how can we make the other person's difference a strength for consolidating Unity?

We are different. We have our ups and downs, our flaws—many flaws—but also our strengths. And we must not resign ourselves to a status quo. We can't just say, "I have a lot of flaws and there's nothing else I can do."

We must not turn our differences into a weakness, but a strength. We must not make our differences the bait for vulnerability. We are the world of today, the world of here, and for there to be a world of tomorrow, a world elsewhere, a future world, what we are must be reformed.

What we are must be joined with the other, because we want to add "I plus me," but we never want to add "I and you" to create a "we."

There is an exercise of self-mastery that must be done, a detachment from self to find the key to mastery so that we can be transformed and so that the breath of God can push us toward the other.

We are different, but our differences don't make us less than others or more than others. We are different as inhabitants of this earth, but our difference is an original faith that must restore courage and hope.



We tend to look down on others with bitterness in order to strike them down. But we fail to draw on the good within the other's difference.

Unity and diversity structure who we are. There is no unity without diversity—this is an observation we must make, a conclusion we must be led to write.

We cannot restrict ourselves by saying, "My flaws won't help me be better, won't help me grow. I have so many flaws that I'm worth nothing." No. Everyone has particular gifts, and because we are unique in our own way, and because we are especially shaped by our history and traditions, we must expand the space of our heart, just a little more, and a little more, and a little more. We must expand the greatness of our life, and we must not, under any circumstances, restrict who we are. We must try to melt this block of ice that is our hard heart, filled with flaws, and with these flaws, make our heart a treasure for the other.

I believe, with the trust I place in Jesus, Mary, and Joseph, that our flaws—which are subjects of discord, arguments, and fits of anger—can find a common denominator that makes us see in the other a source of life, a source of joy, a source that tells us, "I have something to do."

I see the other person with their flaws. Instead of criticizing them, I will be of service, I will become a brother, and I will find a way—not to condone or praise their flaws—but to find a way, with my own flaws, to go toward the other who is different from me. This is to join with one another, to add to one another, in a fusion that is not a chaotic amalgam, but a fusion of our identities.

This fusion will not be a misfortune, so that we can find a new way, in an aesthetic sense, to be a visible church, a sensitive humanity.



Conclusion

To conclude, since you have given me this opportunity to express myself through your journal, I would like to extend my greetings to you.

For what you do, I want to encourage you, give you a blessing, and wish a long life to this beautiful publication, this wonderful tool. It celebrates, page after page, all the originality of the earth and the full diversity of current events. This should inspire you to go beyond your capabilities because you have the strength to renew yourself.



I see it, issue after issue: you create colors, articles, and you have that precious vocabulary, the right words that can touch hearts.

So, I invite those who don't know this journal to make it their own. May this journal become a kind of daily bread on our table. And instead of wasting our time on all sorts of worldly things in this consumer society, may we see in this beautiful journal the grace that is given to us, the gift that is offered, and the time we can offer.

I invite everyone to come and join this journal by writing articles and proposing topics. You can talk about recipes, flowers, plants, animals, or games to bring this journal to life, so that everyone can get involved, invest themselves, and demonstrate this unity in diversity.

Long live this journal! And may this work serve for the glory of God, for the salvation of souls, until the end of time.

I take this opportunity to bless all the Romanists who read and follow you, and I ask them to pray for me, just as I pray for them, to be faithful to the Great Message of Reparation, and to love Jesus, Mary, and Joseph night and day.

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Mary, Madonna of Reparation, my Mother, my Trust, my Hope, and my Salvation!

In communion of prayers and reparation.

I hope to see you very soon. I hope you will invite me again for a new interview.

Thank you very much.