

12/2021



# Defende Nos



No. 86

Saint Michael's Priory SSPX

## Our Founder's Word

*We cannot understand the incarnation of the Son of God without applying to Jesus those fundamental ideas which are the reason for the incarnation. Jesus is God's ideal religious. He is the perfect oblation, the perfect victim. We can never sufficiently meditate on these sublime and divine realities. Saint Paul has described to us in moving terms the greatness of Our Lord's priesthood, the sublimity of His oblation and sacrifice. Jesus is essentially the priest-Mediator, the Anointed, that is to say Christ, by his hypostatic union. He will for ever be the one and only true priest, the one true victim acceptable to God.*

**Archbishop Marcel Lefebvre**  
— March 1971

## WHOM SEEK YE? (Jn 18:7)

**I**f the time of Advent is to be a time of waiting, of expectation, of longing, of hope, we must have a clear idea of what we long for. Isaias announced that it is not a thing, not even



an event, but a person who is promised for “his name shall be called Emmanuel” (7:14) and that this Son would be born as a child and be called “God the mighty, the Father of the world to come, the Prince of Peace”, who would rule for

ever with judgment and justice (9:6,7). David announced that he would be the Son of God begotten from all eternity (Ps 2:7), but at the same time he would be *“a worm and no man; the reproach of men and the outcast of the people* (Ps 21:7). How could such apparent opposites be reunited in one Messiah? Who is the person who delivered Himself to the soldiers in the garden of Gethsemane, and yet answered them saying, *“I am He”*, miraculously casting them backwards to the ground?

### THE INCARNATION

We are familiar with the mystery of the Incarnation, and we know that it took place on the day of the Annunciation, when the Virgin Mary uttered the sacred words *“be it done unto me according to thy word”* (Lk 1:38). Every Catholic knows that it has something to do with God becoming man, taking human flesh, but how few know how to express this mystery correctly: *“By the Incarnation is meant that the Second Person of the Blessed Trinity, whilst retaining his divine nature, took to himself a human nature, that is; a body and soul like ours.”* The correct understanding of this ineffable mystery of Christ is fundamental not only to our Redemption, but also to our spiritual lives, which are nothing other than the sharing in the life of the Incarnate Son of God. It is impossible to abide in Christ without appreciating that Our Lord Jesus Christ is truly God and truly man, through the most splendid unity of two natures in one person, which we call the hypostatic union. It is not an exaggeration to affirm that the whole crisis of modernism, of ecumenism, of rejection of the unchanging Mass of all time and of devotion to the Immaculate Mother of God, all take their origin in the failure to fully believe and penetrate the mystery of Christ, and to draw from it all its consequences.

Archbishop Lefebvre affirms very clearly his Faith in the Incarnation: *“The presence of the Incarnate God in the history of humanity cannot but be its centre, as a sun, towards which everything goes, and from which everything comes. And if one thinks and believes that this mystery of the Incarnation is for the mystery of the Redemption, then it goes without saying that without Jesus Christ, there can be no salvation possible. Every act and every thought which are not Christian are without saving value, without merit for salvation”* (Spiritual Journey, p. 31). The consequence of the Incarnation is that Our Lord Jesus Christ is the only

light for sinful mankind, “*the true light that enlighteneth every man*”, Who alone gives “*them power to become the children of God, to them that believe in His name*” (Jn 1:9,12).

## NESTORIANISM

Our Catholic Faith is consequently, above all else, an attachment to the person of Our Lord Jesus Christ. It is fundamental to understand that He is



only one Person. The heresy of Nestorianism, condemned in 431 by the Council of Ephesus, separated Christ into two persons, one human and one divine, and consequently denied the divine motherhood of the Blessed Virgin Mary. She was, so they said, not the Mother of God, but the mother of the human person alone. The consequence is to empty out the mystery of the Redemption of its true meaning. If the man who suffered on the Cross was not really God, then his human sufferings could do nothing to reconcile sinners to the Almighty. If his person was but human, according to this way of thinking, the infant born in the crib is not

truly divine, nor to be adored as God, nor does his sufferings and death on the Cross have the infinite merits of the Passion of God the Son himself. Devotion to the infancy, to the imitation of Christ's human life, to His Passion, are all destroyed by this error. Likewise if the body of blood in the

Blessed Eucharist do not belong to the Son of God Himself, then all adoration of Our Lord in the Blessed Eucharist is destroyed. Furthermore, devotion to the Sacred Heart, that is to the human and divine love of God made man is also undermined. Finally, it follows that the Blessed Virgin Mary is not properly the Mother of God, but only the mother of Christ as a man, and so the basis of all devotion to her is gone. Once the unity in Christ is destroyed, once the union of the two natures in one divine Person is refused, Christ is no longer the wonderful Saviour of the world, the propitiation for our sins.

It is no secret that Protestantism refuses all these devotions. Why? They do always deny the divinity of Christ, but more subtly the union of the divine person that gives to Christ's human nature its power of sanctification. Likewise, the modernists have replaced the real Christ, Who was born and died on the Cross, with a cosmic Christ, that is some vague divinity who gave the appearance of being man, or is thought of as man, but who is not really God and man at the same time. They do so by making a false distinction between the Christ of history, who is simply a man, and the Christ of the faith, who becomes divine through our Faith. St. Pius condemned the proposition that "*the Christ of history, is far inferior to the Christ who is the object of faith*" (St. Pius X, Lamentabili, condemned Proposition 29). For them, it is the imagination that makes the human Christ into a god. Consequently, in reality they make of Christ a man separated from God: "*The divinity of Jesus Christ, is not proved from the Gospels. It is a dogma which the Christian conscience has derived from the notion of the Messiah*" (Ib. condemned Prop 27).

Who can fail to see a rebirth of Nestorianism in both Protestantism and the post-conciliar church, in the progressive evacuation of devotion to the Infancy, Passion of our Divine Saviour, to the Blessed Sacrament? For in each case the sacred humanity of Christ is adored precisely because it belongs to the Son of God by the most intimate union possible, in one divine Person. Likewise for the Sacrifice of the Mass. It truly makes present the same sacrifice of God made man on the cross precisely because the body, blood and soul of Christ are one with His divinity on the altar, as they were on the Cross and as they are now in heaven and will be for all eternity. All these devotions express the unity of Christ, of his two natures in one divine



person, which is also the source of the perfect unity of all his human actions with His Father in one Godhead.

## MONOPHYSITISM

However, the distinction of natures must also be acknowledged. It was in 451 that the Council of Chalcedon condemned the contrary heresy of Monophysitism, which denied the distinction between the two natures in Christ,

divine and human. According to this error, the unity in Christ was so exaggerated that the distinction of the two natures was obscured, so that



Christ was neither truly human nor truly divine, but a fusion of the two somewhere in between.. A similar error was condemned by the third Council of Constantinople in 681, when it condemned monothelitism, anathematizing Pope Honorius I for favouring it. This heresy maintained that there was only one divine will in Christ, instead of two distinct wills, divine and human. His actions, they said, were divine and not human. But if Christ had not had a human will, then he would not have had a complete human nature, nor would he now. Indeed, if Christ is truly a man, as he is, this means that he has a created human soul, with the human faculties of intellect and will and also a human body, as perfectly real as in us, but united to the one divine Person. We find these simple truths clearly expressed in the

prayer of Our Divine Saviour in the agony of his bloody sweat in the garden of Gethsemane, when he cried out: *“My soul is sorrowful even unto death”* and *“My Father, if it be possible, let this chalice pass from me. Nevertheless, not as I will but as thou wilt.”* (Mt 26: 38, 39).

Now the reality of the human soul and body in Christ is fundamental to the whole mystery of our sanctification. For it is this unity of nature with sinful mankind which is the basis of Christ making vicarious satisfaction on our behalf upon the Cross, and passing on to us the grace of the divine adoption, a sharing in his own life as the Son of God. For to be the second Adam, the head of redeemed mankind, he had to be truly a man, and yet God also. Thus by a wonderful exchange, He took upon himself our human nature that he might give us in return a share in His divine sonship, as St. Paul teaches: *“But when the fullness of time was come, God sent his Son, made of a woman, made under the law: that he might redeem them who were under the law; that we might receive the adoption of sons.”* (Gal 4:4,5). Thus it is that Archbishop Lefebvre speaks with admiration of the humanity of Christ’s soul: *“There was perhaps never a soul as human as that of Our Lord Jesus Christ, because by his divinity, by his omnipotence, by all the influence that God had on this extraordinary soul, He made it as human as possible, the most beautiful, the most profound, the most luminous...”* (The mystery of Jesus).

## GRACE AND THE SACRED HUMANITY OF CHRIST

In this regard, the modernists are also descendants of the monophysites. They refuse to believe that the sacred humanity of Christ, real body and soul as it is, united to the divinity, is the source of all supernatural grace and life, so that in all truth Our Divine Saviour could say: *“I am the way, the truth and the life; no-one cometh to the Father but by me.”* (Jn 14:6), *“without me you can do nothing”* (Jn 15:5), and *“Amen I say unto you: Except you eat the flesh of the son of man and drink His blood, you shall not have life in you.”* (Jn 6:54). Here he lays out the obligation of union with Himself as man for eternal salvation.

The modern heretic would say that this is egotistical, that there are as many different paths to God as men who seek him. However, in so doing he not only denies the words of Christ, but also the very existence of the supernatural order of grace. St. Peter, to the contrary, teaches that all graces come through Christ: *“Neither is there salvation in any other. For there is no oth-*

er name under heaven given to men whereby we might be saved. “(Act 4:12), and moreover teaches that His divine power comes to us through His human life and godliness, “by whom he hath given us most great and precious promises; that by them you may be made partakers of the divine nature.” (2 Pet 1:3,4). It is no wonder that the Council of Trent so insistently proclaims the necessity of the sacred humanity of Christ as to condemn with an anathema anyone who “shall say that men are justified without the justice of Christ by which He merited for us (Sess vi. Cn 10). It furthermore teaches that the meritorious cause of all grace and justification is “His most beloved only-begotten Son, our Lord Jesus Christ, who when we were enemies, for the exceeding charity wherewith He loved us, merited justification for us by His most holy passion on the wood of the Cross, and made satisfaction for us to God the Father” (vi,7). Note that this was all done in His human nature.



Consequently, there is no grace, no holiness, no godliness, no supernatural life, no eternity, separated from the human life and love of Christ Our Lord. Christ is our rightful King in His human nature in time, waiting the time when He will come on the clouds of heaven with power and majesty to render judgment to all mankind, also in his sacred and glorified humanity. Those who promote the freedom of all religions, and dialogue with and respect for all the false religions, directly deny this most elementary truth of the Faith. To them must be answered the words of the Psalmist: “For all the gods of the gentiles are devils” (Ps 95:5), that is that every religion outside the Catholic Church is a deception of the devil to draw souls away from the source of true everlasting life.

Archbishop Lefebvre contemplated thoroughly this direct and necessary connection between grace and the life of Christ, both human and divine. Hence he was able to see clearly through, and to stand up against, the indifferentism promoted by the liberals at Vatican II. Affirming that all religions should be honoured and respected is tantamount to denying the sacred humanity of Christ, outside of whom there is no salvation. This courage was a direct effect of his life of personal devotion towards Christ Our Saviour. Thus he taught his seminarians: *"Let us not forget that every grace, that every increase of grace, the blessings of sanctifying grace coming to us through the hands of the priest and the Catholic Church, comes to us from the inexhaustible source of the grace of Jesus, and can only come from Him, our only Saviour. This reality of Jesus' divine life circulating in our souls and our bodies should be for us a subject of continual thanksgiving and also a source of active vigilance so that we don't let our lamps go out like those of the foolish virgins. Let us meditate and contemplate the transpierced Heart of Jesus, whence come the fountains of eternal life...Jesus is not optional... 'He who is not with Me is against Me'. To deny this is the fundamental error of religious liberty and ecumenism"* (Spiritual Journey p. 37, 39).

Now we can understand a little more clearly whom we are seeking, and how we must find him by Faith if we are to have life everlasting. He is the Word made flesh, truly one in person, but both God and man in nature. We seek Him who is truly God, but we know and imitate Him in his Sacred Humanity, which is for us men the cause and model of all holiness. We will yearn to imitate the meekness, humility and detachment when we meditate on the divine Infant's birth and hidden life. Likewise, patience, resignation, fortitude, in His Passion. Everywhere in His life, teachings, actions is manifested the love of His Sacred Heart. It is for this reason that St. Paul teaches: *"Be ye therefore followers of God, as most dear children, and walk in love, as Christ also hath loved us, and hath delivered Himself for us, an oblation and a sacrifice to God for an odour of sweetness."* (Eph 5:1,2). Happy we shall be if we have that familiar friendship with the divine Person we seek in a really human way, as we read in the Imitation of Christ: *"When Jesus is present all things go well and nothing seems difficult; but when Jesus is absent everything is hard...to be without Jesus is a grievous hell, and to be with Jesus a sweet paradise. If Jesus be with thee no enemy can hurt thee. Whosoever finds Jesus finds a good treasure, yea, good above all goods....Let all things be loved for Jesus' sake, but Jesus for His own sake."* (II,8).



**OUR HEAVENLY FRIENDS**

St. Anastasia was a Roman lady of noble descent. Her father was an opulent and noble pagan; but her mother, who was a Christian, caused her to be baptized in her infancy, and secretly reared her in sentiments of Christian piety, in which she made great progress.

St. Anastasia had been married to a noble Roman, named Publius, who was a pagan; he loved his wife much, but having discovered her acts of piety, and that she was a Christian, from a loving husband he became a cruel tyrant, confined her to the house, and treated her like a slave. The saint, rejoiced that she could suffer for the love of Jesus Christ.

Publius, her cruel husband, having been appointed by the emperor ambassador to the King of Persia, gave orders to his domestics that they should maltreat his wife during his absence and that there should be no fear if she would be found dead upon his return. But God ordained that Publius met with an untimely death upon his journey; while the saint, having regained her pious labors in behalf of the prisoners of Jesus Christ. St. Anastasia, inflamed with the love of God, occupied her time in consoling and succoring the Christians, particularly those who were in prison, who she exhorted to suf-

fer for the faith. Having heard of the arrest of St. Chrysogonus, she hurried to his prison, and esteemed herself fortunate in having it in her power to be of service to him in this trial. He had been in prison for one year, during which he instructed his fellow-prisoners who were Christians, and converted many pagans to the faith. St. Anastasia rendered him such assistance, by reason of her extraordinary works of charity.

St. Chrysogonus, by order of Diocletian on November 24 in the year 303, was beheaded, but St. Anastasia continued her mission to the prisoners. One day upon an errand of charity, and having found that all the holy confessors had been butchered by order of the emperor, she wept bitterly. When officers of the court asked why she wept, she replied "I weep because I have lost my brethren, who have been cruelly put to death." Hence, she was arrested and brought before the prefect, Florus, who got no satisfaction from her defence and so then he sent her to the emperor Diocletian. Diocletian was unsuccessful in exhorting her to abandon a religion which was proscribed throughout the empire, and so sent her back to the prefect Florus. He sent her to the pontiff of the capi-

tol, Upian, in the hope that he could convince her to sacrifice to the gods. Upian having used all his arts of persuasion in vain, said to her: "Now I shall give thee but three days to determine." Anastasia replied:

*"They are three too many; thou mayest imagine them already past. I am a Christian, and am anxious to die for Jesus Christ. From me thou shalt never get any other answer."*

Upian then employed the assistance of three idolatrous women; but this having proved ineffectual, he made a second attempt himself, in which he had the effrontery to be guilty of some immodest action. This was instantly punished by the Almighty; for he was struck blind upon the spot, and seized by convulsions that within an hour terminated his life. Florus, enraged at the death of Upian, caused the saint to be shut up in prison, with the intention of starving her; but the Lord miraculously preserved her life. Florus trans-

ferred her to another prison thinking the jailer had transgressed his orders to starve her -but she continued to live without food. Florus then ordered her to be put on board a ship with 120 idolaters - the ship was bored with holes and was supposed to sink. The ship soon filled with water, but instead of sinking went ashore; and the miracle worked the conversion of all these persons, who afterwards had the glory of suffering martyrdom for Jesus Christ. St. Anastasia was then conducted to the island of Palmarola, under sentence of death; she consummated her triumph in the flames.



**ST. ANASTASIA  
25<sup>TH</sup> DECEMBER**

A Christian lady obtained her body, and gave it honourable burial near Zara, in Dalmatia; but about the year 460, under the Emperor Leo, her relics were transferred to Constantinople, and placed, as Cardinal Orsi writes, in the celebrated church of the Resurrection, called The Anastasia. Her feast is commemorated on the 25<sup>th</sup> of December.

## ANSWERS TO THE READERS

**Question:** Is it true to say that Christ is head of all men?

**Answer:** St. Thomas Aquinas asks himself this question in the Summa Theological (IIIa, Q.8, a.3) and proceeds to answer his own question in a way that seems at first to be somewhat surprising.

“It is written (I Tim 4:10): *Who is the Saviour of all men, especially of the faithful*, and (I Jn2:2): *He is the propitiation for our sins, and not for ours only, but also for those of the whole world*. Now to save men and to be a propitiation for their sins belongs to Christ as Head. Therefore, Christ is the Head of all men”.

He goes on to explain his affirmative answer by making some very necessary distinctions. The important distinction here is one that is fundamental to all of his metaphysics, namely the distinction between act and potency, which is that which is already accomplished and in actuality on the one hand, and that which is yet in potentiality, and not yet actualized, on the other. In considering the question of whether or not all men are members of Christ’s mystical body, the Church, the obvious consideration is that of actuality, that is the case in reality here and now. According to this way of thinking Christ is in act Head of all those men who are right now members of His mystical body, through baptism and sanctifying grace. However, it is not the only way of thinking, for there are also men whom Christ redeemed through His precious blood, who could become members of His Mystical Body, of whom He is the Head in potency, whether in fact he will actually every become their Head or not. It is only after this consideration that it can be understood to what extent and how Christ is indeed Head of all men, although not all are actually members of His mystical Body.

Here is the conclusion given by the Angelic Doctor:

“Hence we must say that if we take the whole time of the world in general, Christ is the Head of all men, but diversely. For, first and principally, He is the Head of such as are united to Him by glory;  
secondly, of those who are actually united to Him by charity;  
thirdly, of those who are actually united to Him by faith;  
fourthly, of those who are united to Him merely in potentiality, which is not yet brought to actuality, yet who will one day be

brought to be actually His members according to divine predestination;

Fifthly, of those who are united to Him in potentiality, which will never be brought to actuality. These are those men existing in the world, who are not predestined (who never corresponded with God's grace). They, on their departure from this world, wholly cease to be members of Christ, as being no longer in potentiality to be united to Christ."

This conclusion is of great practical importance, especially in the times in which we live. It demonstrates that Christ is indeed the Redeemer of all men, having shed His blood for all men, and having loved all men as His own, who rightly belong to Him, their only Savior. Yet there are those who, of their own deliberate will, refuse the union of charity, and even of faith, which makes for the unity of the Mystical Body, the Church, and there are even those who will always refuse to embrace this unity of the Church. Yet Christ is by right and in truth the Head of all without exception, until such time as death without grace brings to an end all possibility of eternal salvation.

Here lies a profound mystery. Not all men love Christ. Far from it. Many are those who refuse His divine governance. Yet Christ loves all men, for He sees them all as (potentially) children of God, members of His Church co-heirs with heaven. This is the universality of the objective redemption, from which no human being is excluded. Understand, if you can, *"the breadth, and length, and height and depth: to know also the charity of Christ, which surpasseth all knowledge"* (Eph 3:18 & 19), but do not fall into the ecumenical trap of saying that He loves all men equally, regardless of whether they have faith or charity, or are actually members of His mystical body, or actually refuse the advances of His love or are of any religion or no religion at all. He loves us that we might correspond in actuality with the excess of His love and love Him in return, and become actually members of His Mystical Body, not that we might remain cold and indifferent, just a vain potentiality to love, an eternal disappointment and refusal of love that can only have one destiny: eternal damnation.

Fr. Peter R Scott



# CONFIRMATION CEREMONY IN ENUGU & LAGOS



Eve of the Confirmation Ceremony at the New Priory (All Set)



The D-Day - Procession



The Faithful kneel in Prayer



The Confirmands at Mass



The Confirmands with the Bishop and Fr. Fortin



The Bishop at the Reception Ceremony



The Faithful at the Reception Ceremony



The Cake



The Finishing



Bishop Fellay administering Confirmation at Lagos Chapel



Confirmations - Bishop Fellay with Confirmands at Lagos Chapel



Bishop Fellay with altar boys in the Sacristy at Lagos Chapel

## UPCOMING EVENTS

**December intention: May the Child Jesus inspire many vocations**

### **Eucharistic Crusade**

**Next meeting: Saturday 11<sup>th</sup> December at 10am**

Treasure of October

*No of Treasure Sheets received: 17*

*Daily Offerings: 471      Masses: 104      Communion: 79*

*Spi. Communion: 313      Sacrifices: 240      Decades: 1806*

*Bl. Sacr. Visits: 65      Meditations: 125      Examples: 542*

### **Our Lady of Good Success**

*Rosaries of October: 8871*

**Next meeting: Sunday 19<sup>th</sup> December**

### **Holy Souls Society**

**Next meeting: Sunday 26<sup>th</sup> December**

### **Legion of Mary**

**Next meetings: Sunday 5<sup>th</sup> and 19<sup>th</sup> December**

### **Altar Boys Practice**

**Next meeting: Saturday 11<sup>th</sup> December at 9am**

## **HOW TO HELP THE PRIORY**

*It is with many grains of rice that we are able to fill the bag. So any help is welcome!*

Thank you for supporting our expenses by cash.

You also can help:

✂ By cheque: to **THE SOCIETY OF SAINT PIUS X**

✂ By Transfer - occasionally or monthly - to

Bank: **FIDELITY BANK**

Name: **THE SOCIETY OF SAINT PIUS X**

Number: **5080119933**

Your priests are very grateful for your support and they are praying in their daily Rosary for all the Benefactors of the Priory and the Chapels.



**ROMAN CATHOLIC CHURCH**  
**SOCIETY OF SAINT PIUS X**  
 (Latin Mass, Gregorian chant, Traditional Catechism, etc.)  
**SAINT MICHAEL'S MISSION**

**A question ?**  
**Call the Priory**  
**0909 0000 576**

**ENUGU**

**ST. MICHAEL'S  
PRIORY**

(Behind ESBS Radio Station)

0909 0000 576

[smp.ng@fsspx.net](mailto:smp.ng@fsspx.net)

15 UMUKWA STREET  
INDEPENDENCE LAYOUT

✂ **Sunday Mass** : 7am & 9am (*Sung Mass*)

✂ **Weekly Mass** : 7.15 am  
6.00 pm

✂ **Benediction of the Blessed Sacrament** :  
Saturday at 8.00 am

✂ **Confessions and Priest's office:**

every day 8.00 - 9.00 am  
and 4:30 - 5:30 pm

✂ **Adults' catechism** : Tuesday 6.30 - 7.30 pm

✂ **Children's catechism** : Sunday 10.30 - 11.30

✂ **Night adoration** : First Friday of the month

**ST. PIUS X CHAPEL**

69 Queen Street  
YABA- LAGOS  
Contact : Mr Paul OKEKE  
(0708 645 31 04)

**LAGOS**  
Every  
Saturday  
and  
Sunday

✂ **Sunday Mass**: 7am & 9am (*Sung Mass*)

✂ **Saturday Mass** : 6.00pm (*Low Mass*)

✂ **Confessions and Priest's office** :  
Sunday 6.00- 7.00am, Saturday 5.00-6.00pm

✂ **Catechism & Conference** : Sunday 10.30  
- 11.30am

**SACRED HEART CHAPEL**

44 Khartoum St.  
WUSE 5 - ABUJA  
Contact : Mr Emmanuel  
GILBERT (080 332 96 427)

**ABUJA**  
Every  
Saturday  
and  
Sunday

✂ **Sunday Mass** : 9.00am (*Sung Mass*)

✂ **Saturday Mass** : 5.00pm (*Low Mass*)

✂ **Confessions and Priest's office** :  
Sunday 8.00-9.00am, Saturday 4.00-5.00pm

✂ **Catechism & Conference** : Sunday 10.30-  
11.30am

**ST. PIUS V CHAPEL**

34 Anyika Street  
Beside Best Aluminium  
Awada—Obosi ONITSHA  
Contact : Mr Stan IZUCHI  
(0703 05 44 862)

**ONITSHA**  
Every  
Saturday  
and  
Sunday

✂ **Sunday Mass** : 9am (*Sung Mass*)

✂ **Confessions and Priest's office** :  
Sunday 8.00am—9.00am

✂ **Catechism & Conference** : Sunday  
10.30am--11.30 am

**IMMACULATE  
HEART CHAPEL**

Wify Comprehen-  
sive College, GU  
Ake Road, Aligbo-  
lu, Port-Harcourt  
Contact :

Mr Francis-Mary Nwadibia  
(0808 380 1831 or 0813 590 5335)

**PORT-HARCOURT**

**1st & 3rd  
Sundays  
at 4:00 pm**

✂ **Sunday Mass** : 3.00pm (*Sung Mass*)

✂ **Confessions and Priest's office** : 2.00pm

✂ **Catechism & Conference** : 5.00pm