



Defende Nos



No. 89

Saint Michael's Priory SSPX

Our Founder's Word

What is the most beautiful dream that a priest can have? It is to give Our Lord Jesus Christ, to communicate Our Lord Jesus Christ. He cannot do anything more beautiful, greater, greater, richer, more supernatural, more divine. When especially does the priest give Our Lord Jesus Christ? When he administers the Holy Eucharist, when he gives Our Lord Jesus Christ to souls. What more marvelous thing could he do? To prepare souls to receive Our Lord Jesus Christ and to give them Our Lord Jesus Christ is the essential mission of the priest, and nothing else. In giving them Our Lord Jesus Christ, he gives them heaven, he gives them eternal life.

*Archbishop Marcel Lefebvre —
29 June, 1974*

WORTHY RECEPTION OF HOLY COMMUNION

For those of us who understand a little of the divine majesty, of the infinite dignity of the Divine Person of Our Lord, of the inexpressible sanctity of the Blessed Sacrament, as well as a little of our own unworthiness, approaching Holy Communion fills us with a holy fear of God. St. Paul indeed affirms very clearly: *“Whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord...eateth and drinketh judgment to himself, not discerning the body of the Lord.”* (I Cor 11: 27,29).



Does not even the priest pray before receiving the Sacred Host: *“Let not the partaking of Thy Body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgement and condemnation”*? Who, then, could say that he is worthy, and that he is sure of profiting from this most elevated sacrament of divine love?

Two kinds of disposition are required for the worthy reception of the Holy Eucharist: first those of a spir-

itual nature, but also those which are physical. The spiritual dispositions are carefully described by the decree of St. Pius X of December 20, 1905, promoting frequent and even daily reception of the Blessed Sacrament. This decree makes a distinction between the dispositions which are sufficient, that is necessary for the fruitful reception of the sacrament, and those that are more perfect and desirable in those who yearn to profit more profoundly from this wonderful sacrament. In this way the errors of Jansenism, dissuading from frequent reception of Holy Communion, were refuted.

SUFFICIENT DISPOSITIONS

Two conditions are declared to be necessary and sufficient, “*so that no one, who is in the state of grace and approaches the sacred table with a right and pious mind, may be prevented*” (Db 1985). The term “worthy” is applied to such a Holy Communion because there is no obstacle to it producing grace. Consequently, a person must be certain that he has confessed all mortal sins to a priest before he can worthily approach Holy Communion. If in doubt, he may not approach Holy Communion, because he would be placing himself in danger of committing a sacrilege. Furthermore, it is not enough for him to say that he has perfect contrition for his mortal sins, since nobody can be certain of this, and also because the Church requires that all mortal sins be subject to the power of the keys and receive sacramental absolution. (Canon 856 of the 1917 Code). It is manifestly obvious that a practising Catholic ought never to fall into mortal sin, but since the reality of human weakness is such as it is, then a person must clearly understand whether his sins are mortal or venial. Moreover, if he thinks that his sins may be mortal, then he must verify that his confessions are really good confessions, especially if he has the habit of repeatedly falling into the same sins. They are only good confessions if the contrition is true, that is, combined with a firm purpose of amendment. This is the case if he is determined to root out the sin, and to avoid the occasions. However, if he has a voluntary attachment to the mortal sin or to the near occasion of it, then not even confession will make him worthy of Holy Communion, and if the priest is aware of the attachment, he will rightly refuse absolution to a person who is not well disposed to receive it.

The second condition is that he have a “*right and pious intention*”. The decree, to explain what it means by this, describes what is NOT a right and pious intention, namely approaching the sacred table “*through habit, or vanity, or human reasonings*” (§2, Db 1986). How frequently it happens that children and even adults advance to receive Holy Communion out of habit – just because everybody does it, or because it is the thing to do, and they always do it. This is not a profitable and worthy communion, for there is no supernatural motive, and it will not produce grace. To communicate through vanity is to go to the Communion rail to be seen by others, and give an impression of piety and devotion. This is likewise a

bad communion. Human reasonings for receiving the Blessed Sacrament are such things as to pass an exam, to find a wife, obtain better employment, more money or the like. It is not only superstitious, but also an insult to our Divine Saviour to receive the sacrament of His love for such purely temporal and human reasons. There is, of course, nothing wrong with praying for such temporal blessings, but they cannot be the principal motive, the reason, behind a worthy Holy Communion.



THE CENTURION MEETS JESUS

RIGHT INTENTION

What, then, are the motives of a right and pious mind? The above-mentioned decree summarizes in this way: *“to satisfy the pleasure of God, to be joined with Him more closely in charity and to oppose”* one’s *“infirmities and defects with that divine remedy”*. (Ib.) For it is indeed the will of God that we should have life everlasting (Jn 3:16), so also is it the will of God that we receive the sacrament by which we abide in Christ and Christ in us (Jn 6:57), for *“except you eat the flesh of the Son of man and drink his blood, you shall not have life in you”* (Jn 6:54). It is likewise the will of God that the life of Christ increase in our souls by an increase in charity, which is the principal effect of this sacrament. The man who knows himself, who is truly humble, will readily admit his many defects and

infirmities, and will look to this sacrament, that the Council of Trent calls *“an antidote, whereby we may be freed from daily faults and be preserved from mortal sins”* (Db 575), as to the divine remedy of which we have such a regular and even daily need. For it is in the light of such great love that we see as they really are the emptiness of the world’s temptations and allurements. Consequently amongst the right intentions must be included the longing for a greater love of Christ; peace of soul; forgiveness of offenses, or love of a neighbour; the desire to find a remedy to protect against future mortal sin and the temptations of concupiscence, greed or avarice; the yearning to be purified from regular faults, imperfections and venial sins;

the prayer to make up for the punishment due to our past sins.

Nevertheless, a right intention does not exclude secondary intentions, as when a person communicates for the love of God but with a special intention, such as the conversion of a friend, or the discovery of God's will with respect to employment or the like. These need not distract from the primary intention. However, there can be varying degrees of pure and upright intention, when there are a mixture of motives. A person who communicates with a vague general intention of doing God's will, but who does so also out of habit, or out of vanity, does not necessarily communicate a sin, but the graces will be diminished to the degree that the supernatural motive is watered down by the natural reasons. Routine is the grave danger to a right intention, which is why it can be a good thing to abstain from Holy Communion from time to time, in order to purify one's intentions. How we must long to receive Our Divine Saviour with the purest love possible to correspond with His own gift of Himself and to grow in His love! Thus our intentions can become more and more purely supernatural and the fruit of our regular Holy Communions correspondingly greater.

PERFECT DISPOSITIONS

Thus there are desirable or more perfection dispositions that are recommended by the above-mentioned decree of St Pius X: *"It is especially expedient that those who practice frequent and daily communion be free from venial sins, at least from such as are fully deliberate, and any affection thereto"* (§3, Db 1987). If venial sins are not an obstacle to the grace of Holy Communion and if even one of the effects of fervent Holy Communion is to obtain the forgiveness of venial sins, it can be rightly asked why freedom from venial sins is a desirable disposition. The answer is that the best possible disposition is a great love of Our Divine Saviour, our Divine Friend and our God. However, if we truly are in love with Him, we will do all in our power to eradicate that which offends him, namely venial sin. Consequently, the more effectively our love of God purifies our souls from venial sin, the greater grace will we receive from this holy sacrament.

In this regard, a distinction has to be made between venial sins that are fully deliberate, such as telling a lie on purpose, or deliberate disobedience in small matters, or making an unkind remark, and those venial sins that are not fully deliberate, and which we frequently call imperfections, such as sudden movements of anger, frustration or annoyance. It is sins that are fully deliberate that are most offensive to Almighty God, and which show our lack of docility to God's holy will. Consequently, to truly unite ourselves to Our Divine Saviour in Holy Communion, so that He abides in us and we abide in Him, we must strive to rid ourselves of every fully deliberate venial sin, and consider them as a serious impediment to the work of grace in our soul and the fruit of the sacrament.

Abbot Marmion points out that our imperfections or weaknesses, that are not deliberate and which we deplore, do not constitute an obstacle to our union with Christ through Holy Communion, but to the contrary Holy Communion is given to us so that we can overcome all these failings. But *“what prevents perfect union (with Christ) are the bad habits that we know about and do not break, for by lack of generosity we dare not overcome them. It is the voluntary attachments to our-*

selves or to some creature...and this is especially true of deliberate faults or habits against charity towards our neighbour...” (Christ, Life of the Soul). How important is it, therefore, to root out our gossip about others’ faults, our deliberate selfishness, our unwillingness to share, our refusal to help others out, our complaints about our neighbour, our coldness towards annoying persons etc.!



THE PRIORY

AFFECTION FOR VENIAL SIN

You will have noticed that the decree recommends as highly desirable that the communicant have no affection for venial sin. What does this mean? It means that we must eliminate the desire to repeat former venial sins. Indeed, it is perfectly possible for us to be attached to the venial sins that we confess, and to fail to break the desire to continue in them. Here are some examples; unkind words about a neighbour, family member or friend, or overeating, or reading dangerous books or looking at questionable web sites, or overeating, or sleeping late, or failing to perform well our chore or our duties of state, or twisting the truth to suit ourselves. Attachment to venial sins exists when we do not have the determination to combat and overcome these disorders, although we would like to. The venial sins become by the very fact deliberate. We regret them for a time, and then fall back into them, since we really do not detest them deep down. The attachment remains. These attachments to venial sin are not, indeed, a reason to exclude from receiving Holy Communion, and must not be regarded as such. They simply lessen the grace to be received. Furthermore, St. Pius X points out that if the commu-

nicant otherwise has a supernatural intention in receiving Holy Communion, he cannot help but overcome such attachments little by little: *“It is sufficient that they be free from mortal sin, with the purpose of never sinning in the future; and if they have this sincere purpose, it is impossible but that daily communicants should gradually free themselves even from venial sins, and from all affection thereto.”* (Ib. §3) Let this be the heartfelt desire of the regular communicant – namely that by the love of Our Lord received in Holy Communion he might overcome all attachment to venial sin.

Now we understand why the Church makes us pray three times over *“Domine non sum dignus”*, even though we are in the state of grace and have a right intention. In another sense we are not worthy of such a holy sacrament because we have not vanquished all attachment to venial sin, and because our imperfections abound. Our dispositions remain imperfect. The answer is not to abstain from frequent Holy Communion, but to the contrary, to persevere, but at the same time to make an adequate preparation. St. Pius X explains this also: *“Since, however, the Sacraments of the New Law, though they produce their effect ex opere operato, nevertheless produce a greater effect in proportion as the dispositions of the recipient are better, therefore, one should take care that Holy Communion be preceded by careful preparation...”* (Ib. §4). It is precisely the failure to prepare adequately which places us at risk of lacking the right and supernatural intention.

PREPARATION

In what should our preparation consist? Normally Holy Communion is received during the sacrifice of the Mass, and the devout assistance at Mass is an excellent preparation, for it fills us with Faith in Christ Our Lord and with contrition for our sins, and it unites us to the sacrifice of Christ on the Cross. In particular, the prayers from the *Pater noster* to the *Domine non sum dignus* are a preparation for Holy Communion. However, this does not take away from the importance of a personal preparation, which will obtain for us the best possible dispositions to receive Holy Communion. This means first of all a strong Faith in the mystery of the Real Presence, and a profound adoration of Our Lord in the Blessed Sacrament. To this must be added the spirit of compunction, the awareness of our unworthiness on account of our many past sins and bad habits. For this comes the desire to unite ourselves to Christ Crucified, *“propitiation for our sins”* (I Jn 2:2), and through Him to Almighty God. From the consideration of the love of Our Lord and our own unworthiness is born devotion, the giving of ourselves to Christ, that He might abide in us and we in Him. This devotion is readily expressed by many spiritual communions, preparing the way for our sacramental communion. From this devotion comes a very pure and intense upright intention, that is one which is entirely supernatural. All routine and vanity are vanquished, as we seek the remedy for our weaknesses and growth in the love of God, and we cry out, along with St. Augustine: *“O sacrament of goodness, O sign of unity, O bond of charity”*.

You will find these sentiments expressed perfectly in the prayers before Holy Communion found in your Missals, most particularly this selection from the prayer of St. Thomas Aquinas: *“Almighty and eternal God, behold I approach the Sacrament of Thine only-begotten Son, our Lord Jesus Christ. I approach as one who is sick to the physician of life, as one unclean to the fountain of mercy, as one blind to the light of eternal brightness, as one poor and needy to the Lord of heaven and earth. Therefore, I beseech Thee, of Thine infinite goodness, to heal my sickness, to wash away my filth, to enlighten my blindness, to enrich my poverty, and to clothe my nakedness, that I may receive the Bread of angels, the King of kings, and the Lord of lords with such reverence and humility, with such contrition*

and devotion, with such purity and faith, with such purpose and intention, as may conduce to the salvation of my soul. Grant, I beseech Thee, that I may receive not only the Sacrament of the Body and Blood of our Lord, but also the fruit and virtue of this Sacrament...”



Here lies our resolution, that having the traditional Mass, Faith and devotion constantly before our eyes, we might not just receive the Sacrament only, as those who communicate out of routine or without devotion in the post conciliar church, but truly the Sacrament as well as its fruit and virtue. Thus each time we receive Holy Communion we will progress in our union with Christ crucified, and more effectively overcome our faults and rise up to the practice of supernatural virtue.

Fr. Peter R Scott

ANSWERS TO THE READERS

Question: Must a priest follow certain criteria if he is to refuse Holy Communion to the faithful?

Answer: A priest does not have the right to refuse Holy Communion arbitrarily. He must follow the requirements of Canon Law, which prescribes to whom he must refuse Holy Communion, and to whom he must administer it. This law is to be found in Canon 855, §1 of the 1917 Code: *“Catholics who are publicly known to be unworthy (for example, those who have been excommunicated or interdicted or who are manifestly of ill repute) must be refused Holy Communion until their repentance and amendment have been established, and satisfaction has been made for the public scandal which they have given.”* A watered down version of this Canon is found in the 1983 Code, Canon 915.

The essential part of this law is that a Catholic must be a public sinner, or publicly unworthy, to be refused the sacrament of Holy Communion. This is the case, for example, of a person who has publicly performed abortions, or voted for legislation in favor of abortion, or of a father who would have had his children baptized and raised in a heretical sect, or one giving membership to Freemasonry or to the communist party, or one living in public concubinage, or of persons divorced and remarried outside the Church, or those convicted of civil crimes such as pedophilia for which they have not repented and made satisfaction.

However, the Church is very clear that Holy Communion cannot be refused to a person who is not a **public** sinner, that is if his sin is not sufficiently well known in the community at the present time. For to refuse Holy Communion to a person who is not known to many people as one who publicly breaks the commandments of God would be to defame his good name and destroy his reputation. For a person has a right to a good name in justice, even if he is a hidden sinner. It is only by public sin that he loses this right, for he has lost his reputation. However, if such a hidden sinner were to ask the priest in private to receive Holy Communion, or if he asks him whether or not he can go to Holy Communion, the priest would be obliged to forbid him to go to Holy Communion, and this even though he could not refuse him Holy Communion if he were to request it publicly at the communion rail. This is to prevent a more grievous sin of sacrilege and is explained in the second half of Canon 855: *“Occult sinners, who secretly ask for Holy Communion, shall be refused by the minister if he knows that they have not amended; if, however, they seek Communion publicly and the priest cannot pass them by without scandal, he shall not refuse them”*. It is truly sad for a priest to be obliged to administer a sacrilegious Communion, but if he cannot convince him privately to abstain from going to Holy Communion, then he must administer it.

The question can sometimes arise, not of hidden or occult sins, but of public attitudes that persons might take against the Church, but which are not public sins. There are some people who lack respect for their priests, refuse to follow their advice and counsel, who cause dissension in a parish by gossip and similar means. In general, they are not to be considered as public sinners or publicly unworthy, unless they openly promote teachings that are opposed to the Catholic Faith and morality, or unless they incite other parishioners to direct disobedience and disrespect towards their pastors. On occasion, Sedevacantists and Feeneyites have fallen into this category, but if this is not the case, then they are not to be refused Holy Communion.

Also, when parents obstinately refuse their very grave duty of educating their children in the Catholic Faith, as required by Canon 1113, and instead educate them in a non-Catholic religion, they must be refused Holy Communion. Canon 2319 (1917 Code) states that they are to be treated

as excommunicated, and consequently refused the sacraments. This does not apply to parents whose children are in government schools, because there is no traditional Catholic school available, and because the corruption in the Novus Ordo schools is unacceptable. As long as they educate their children in the Catholic Faith they are not sinners, and are doing their duty. It is question of prudence as to the best manner of doing so, so as to protect their children against religious indifference.

Question: How can one encourage children to receive Holy Communion frequently?

Answer: It seems to me that since the time of Saint Pius X, this question ought to be asked differently. For the couple of centuries that preceded St. Pius X's 1910 decree *Quam singulari*, it is true, the influence of Jansenism had made many Catholics perceive Holy Communion more as a reward than as a remedy against our venial faults, failings and weaknesses. The innocence and simplicity of childhood were considered an obstacle, rather than a manifestation of the great need for this sacrament.

However, a century later the pendulum has swung in the other direction, and children very frequently receive Holy Communion out of routine and habit, with little or no examination of conscience and no real preparation nor thanksgiving. This leads to lukewarmness, and has made some think that it is better not to offer daily Mass and Holy Communion to children, as was generally the case in Catholic schools before Vatican II, so as to avoid lukewarm Communion. Is not the question rather to be asked differently, and then the question of frequency would be resolved all by itself: - How can one encourage children to receive Holy Communion with **greater devotion**? This is the grave concern of every pastor, parent, teacher and guardian of children. If the Church's law imposes upon us the obligation of taking care that children receive their annual Easter communion worthily (Canon 860 in the 1917 Code), it would seem also our duty to take care that children receive their non-obligatory communions with the best possible disposition.

If we all listened carefully to the decree of St. Pius X, our teaching as well as our example would inspire children to receive Holy Communion both frequently and devoutly: *"Those who have care of children must see to it with the greatest diligence that, after their First Communion, children often approach the Sacred Table - daily if possible - as desired by Jesus Christ and our Holy Mother the Church; and that they do so with the devotion compatible with their age"* (*Quam singulari*, Rule VI). Encourage children to receive Holy Communion devoutly, and they will spontaneously desire to receive it frequently!

It is the supernatural spirit that is the key. It most encourages the combination of both frequency and devotion in the reception of Holy Communion. From this spirit flows the reverential awe for the mystery of the Holy Sacrifice of the Mass, dependence on grace, the longing for perfection and to give one's best to God; also the love of the Faith and catechism and the appreciation of the emptiness of the world. It is from this that follows the spirit of sacrifice necessary to willingly and joyfully make the efforts necessary to receive frequent and devout Holy Communion. Those families in which both parents pray together fervently and regularly, receive the sacraments of Penance and Holy Communion with love and devotion as often as they can, consistently treat with respect the Church's teachings, and strive to assist at daily Mass whenever they can, will have children whose innocent imitation of their parent's virtues and supernatural spirit will produce both frequent and devout holy Communion.

Fr. Peter R Scott

OUR HEAVENLY FRIENDS

Catherine of Siena; She was the youngest but one of a very large family. Her father, Giacomo di Benincasa, was a dyer; her mother, Lapa, the daughter of a local poet. They belonged to the lower middle-class faction of tradesmen and petty notaries. She is the twenty-third child of Jacopo and Lapa Benincasa. She was a strikingly pleasant and outgoing child, imaginative and idealistic in her devotion. She was strongly independent, and her independence was her hallmark throughout her life. In a time and a culture where marriage was prized. Catherine set her heart on Christ and vowed herself to Him at seven years of age. She grew up very close to San Domenico, a center of Dominican learning and preaching, and she spent a great deal of time in the Church. When she expressed a desire to enter the Dominican Order, she was told that she would marry. To make herself less appealing, she cut off her hair. Her father soon relented and allowed her live as she pleased.

For two years Catherine lived an intense life of prayer and meditation. Around the same time she joined the Mantellate, women who were affiliated with the Order of St. Dominic and wore the habit but lived in their own homes, serving the needs of the poor and sick under the direction of a prioress and ultimately under the direction of the friars. She eventually

broke with her extreme solitude and began in earnest the work of caring for the city's marginalized. She served as nurse in homes and hospitals, looked out for the destitute, and buried the dead. Yet she still found time for silence and contemplation.

Catherine's public influence reached great heights because of her evident holiness. She began to gather around herself sons and daughters from whom she learned and whom she taught. She became involved in the controversy that split the church not only in half but into thirds. Because of Catherine's influence Pope Gregory XI was persuaded to return to Rome.

She was instrumental in promoting peace between Rome and Florence, one of its city-states. On March 27 of the same year Gregory died and was succeeded by Pope Urban VI. Many factions opposed his election and the talk of schism was prevalent.

Catherine wrote letters to all who were involved, arguing for loyalty and unity. Although she desired to go to Rome to promote the ideas she felt would alleviate the problems, she did not because of the reputation she acquired as the "woman who was too much on the road." Only if the Pope sent explicit orders would she go. Urban summoned her and she set out for Rome with her "family" of followers. This was to be the last journey Catherine was to make. She spent the last

two years of her life in Rome, in prayer and pleading on behalf of the cause of Urban the VI and the unity of the Church. She offered herself as a victim for the Church in its agony.

In the last year of her life Catherine could no longer eat or even swallow water. She wrote a few more letters, but most of her time was spent in prayer and the offering of herself. Till late February she still dragged herself the mile to St. Peter's each morning for Mass and spent the day there in prayer until vespers.

On February 26th she lost the use of her legs and was confined to bed. Born in 1347 Catherine died on April 29th in 1380. She was Thirty-three years old.

While Saint Catherine's letters are a better window to her personality, she is best remembered for her work which is called *The Dialogue*. She called it simply "my book", it is

her bequest of all her teachings to her followers. Raymond, her spiritual director, wrote about her and this work:

"So about two years before her death, such a clarity of Truth was revealed to her from heaven that Catherine was constrained to spread it abroad by means of writing, asking secretaries to stand ready to take down whatever came from her mouth as soon as they noticed that she had gone into ecstasy. Thus, in a short time was composed a book that contains a dialogue between a soul who asks the Lord four questions, and the Lord himself who replies to the soul, enlightening her with many useful truths."

Catherine's life is a concrete example of the Domini-

can vocation of prayerful action, for it could be said that she was almost never removed from the state of prayer-and yet she accomplished, in her brief life more than many who live long lives!



ST. CATHERINE OF SIENA

APRIL 30TH

FREQUENTLY ASKED QUESTIONS ABOUT THE LEGION OF MARY

Why is it called Legio Mariae?

Gradually the group grew and organized itself. It took the name of Legion of Mary because it was efficiently organized like a Roman legion. In this way, it avoided giving the group an Irish or local identity, since it meant to extend itself to all the countries of the world.

What does the Legion of Mary do?

The main apostolate of the Legions activities directed towards Catholics and non-Catholics encouraging them in their faith or inviting them to become Catholic. This is usually done by encouraging them in prayer, attending Mass and learning more about the Catholic faith. We practice the spiritual works of mercy in a structured environment. The spirituality is a complete one, with the emphasis on St. Louis De Montfort and devotion to Our Lady. The handbook is spectacular. Active Members go door to door evangelizing and while it is sometimes discouraging, with so many fallen away Catholics and misconceptions about the Church, it is also quite edifying in that you can see the fruits of your labor when someone feels Divine Providence is at work and the contact attends Mass and goes to Confession after twenty years away from the One True Church.

Does the Legion of Mary still exist?

The Legion of Mary is the largest apostolic organization of lay people in the Catholic Church with well over three million active members in almost every country of the world.

stmaryoldtown.org

Today, to both active and auxiliary (praying) members make up a total of over 10 million members worldwide, making it the largest apostolic organization of lay people in the Catholic Church.

wikipedia.org

What is Meant by Catena Legionis?

Catena in Greek, Spanish and Latin is described as Series of, or chain. In the Legion Catena is the chain that binds us to the Legion and to each other. Not a chain of steel but a human chain that strengthens with use. It assures our perseverance in the Legion. The main part of the Catena is the Magnificat, a prayer authored by Mary.

What is auxiliary membership?

Auxiliary member means any member employed on other than a regular full- time basis. When we invite a priest, a religious, or a layperson to become an auxiliary member of the Legion we are offering them the gift of a very special bonding with Mary. We invite them in her name to share in her maternal mission to our next door neighbour, everyone we meet

and indeed the whole world. We especially want to introduce Mary and therefore her Son to people who might otherwise never really come to know her and the apostolic vocation she calls them to undertake for the salvation of souls. The auxiliary is committed to praying every day with mind and heart the prayers of the Tessera, namely, the invocation and prayer to the Holy Spirit, five decades of the Rosary and the invocations which follow them, the Catena, and the prayers described as 'Concluding Prayers.' It is strongly recommended that these prayers and every other Legion service be offered to Our Lady as an unreserved gift to be administered according to her intentions.

What is Adjutorians?

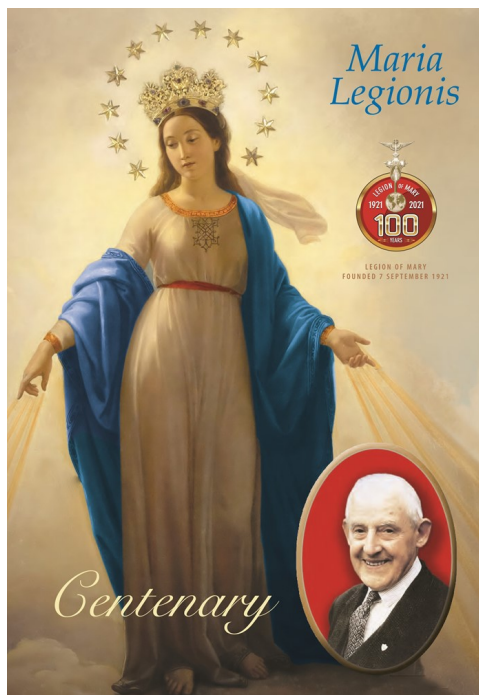
Adjutorian is a higher grade of Auxiliary membership. Adjutorian membership is to ordinary auxiliary membership as Praetorian membership is to ordinary active membership. an Adjutorian which is to say I am like a prayer partner with the Legion. Since I am a member of an Order, I cannot be a Legionary but am the other. An Adjutorian says some of the Legion prayers daily and attends Holy Mass daily. There are also Auxiliaries who also contribute with their prayers but do not need to come to the meetings, etc.

What is the work of Legion of Mary?

The essential aim of the Legion of Mary is the sanctification of its members through prayer, the sacraments and devotion to Mary and the Trinity, and of the whole world through the apostolate of the Legion. There are many methods of evangelization that are accepted as Legion work: CCD Class, Hospital and Home Visitations, Mass Preparation/ Church Cleaning, Mission Works, Praying Rosary, handing out Catholic literature from the book barrow, etc. are much more "general" Catholic. There you encounter people who don't go to mass, haven't been to confession in umpteen years, are cohabitating, go to Protestant churches, etc. You don't need to be an expert to deal with those problems. However, Hospital and Home Visitations are the primary duties of the legion.

How to join Legion of Mary!

Membership is open to all baptized Catholics. After visiting a Praesidium a few times, one can join the legion as a probationary member for three months. Then, a decision is made on whether to join the legion as an active member permanently or auxiliary member!



Written By Bro: Francis Ahuocha President.... Our Lady Queen of All Hearts Praesidium, PH!

PRIORY

ST. PIUS X CHAPEL, YABA



Fr Fortin's Farewell at the Priory



Archconfraternity of St. Stephen Founding Ceremony at Lagos



Fr Fortin with some faithful



Archconfraternity - 17 New members make their promise before Fr Scott on March 13



Fr Fortin with the CWO



Archconfraternity - Fr Scott with New members in the Ssacristy on March 13

UPCOMING EVENTS

April intention: For the Sick and the Dying.

Eucharistic Crusade

Next meeting: **Saturday 9th April at 10am**

Treasure of February

No of Treasure Sheets received: 19

Daily Offerings: 381

Masses: 83

Communions: 61

Spiritual Communions: 429

Sacrifices: 310

Decades of the Rosaries: 2212

Visits to the Blessed Sacrament: 92

Fifteen minute meditations: 94

Good Examples: 471

Our Lady of Good Success

Rosaries of February: 9620

Next meeting: **Sunday 17th April**

Holy Souls Society

Next meeting: **Sunday 24th April**

Legion of Mary

Next meetings: **Sunday 3rd and 17th April**

Altar Boys Practice

Next meeting: **Saturday 9th April 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.

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

A question ?
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**ST. MICHAEL'S
PRIORY**

NAIRA TRIANGLE, JUNCTION OF THE
PORT HARCOURT & ABAKALIKI
EXPRESSWAYS

(Opposite NNPC Mega Fuel Station)
P.O. Box 371
0909 0000 576
smp.ng@fsspx.net

- ✧ **Sunday Mass** : 7am & 9am (*Sung Mass*)
- ✧ **Weekly Mass** : 7.15 am & 6.00 pm
- ✧ **Saturday Mass**: 7.15 am
- ✧ **Benediction of the Blessed Sacrament** :
Saturday at 8.00 am

- ✧ **Confessions and Priest's office**:
Sunday 6.30am & 8.15am
Mon—Sat 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 6pm
- ✧ **First Saturday Devotions at 6.45am**

ST. PIUS X CHAPEL

69 Queen Street
YABA- LAGOS
Contact : Mr Paul OKEKE
(0708 645 31 04)
(+2349099999274)

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)
(+2349075252520)

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)
(+2349099999275)

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 Comprehensive College, GU
Ake Road, Aligbolu, Port-Harcourt
Contact : Mr Francis-Mary Nwadibia
(0813 590 5335)
(+2349099999275)

PORT-HARCOURT
1st & 3rd & 5th
Sundays
at 4:00 pm

- ✧ **Sunday Mass** : 4.00pm (*Sung Mass*)
- ✧ **Confessions and Priest's office** : 3.00pm
- ✧ **Catechism & Conference** : 2.00pm