

05/2022



# Defende Nos



No. 90

Saint Michael's Priory SSPX

## Our Founder's Word

*"If Eve poisoned mankind by the forbidden fruit that she ate in the earthly paradise, the priest to the contrary, communicates life to souls by the fruit of the tree which is the cross, which fruit is our Lord Jesus Christ. The tree of life, whose fruits men were no to eat in earthly paradise, here it is come again on the earth and communicating to us eternal life by giving us the son of God Himself, and the life of God Himself, assurance of our eternal life, assurance of Paradise. What more wonderful thing could the priest do? What is more beautiful a thing in the life of a man than to give Our Lord Jesus Christ to others"*

*Archbishop Marcel Lefebvre —  
June 29, 1974*

## PREPARATION FOR COMMUNION

Last month the importance of the spiritual preparation for fervent Holy Communion was treated. However, there is also the question of the physical dispositions required to receive Holy Communion, to which we do not always adhere sufficiently well. They follow from the consideration of the divine majesty, and the excelling dignity of the Real Presence of Our Divine Saviour in the Holy Eucharist. How must we prepare ourselves for the interview with, and for the reception of, our heavenly King, given that both are public, for all to see?



## MODESTY = HUMILITY

First of all, physical cleanliness is most appropriate, as a sign of respect – hands and face clean, hair in place, shirt tucked in and our attire neat and tidy. Next comes the question of modesty of speech, of

comportment and of dress. The beauty of modesty lies in the fact that it not only concerns exterior actions, but especially our interior actions, that is our thoughts, desires and intentions. (Summa, IIa IIae, 161,2). For humility is the first kind of modesty, by which we show ourselves as we really are. Other aspects of modesty, such as exterior actions and dress, are but a manifestation of this humility. Most especially the humble man avoids drawing attention to himself, as vanity would dictate, or showing off either his body or his knowledge or his abilities. He acknowledges his weakness in all these things, and his entire dependence upon God. The beauty of modesty is that it makes us act in a humble way, as becomes a reasonable person, that is with perfect self-control, as a child of God.

If this modesty is important at all times, how much more when we approach God Himself in the Blessed Sacrament. Modesty of the tongue dictates that we must not speak in church. Our silence expresses our adoration of Almighty God and of His divine Son. It is broken only to pray or sing our praises to the Good Lord. Moreover, a woman is not to direct such activities in church, as St. Paul clearly states: *"Let women keep silence in the churches; for it is not permitted for them to speak, but to be subject...For it is a shame for a woman to speak in the church."* (I Cor 14:34,35). This does not exclude participation in common prayers, hymns or chants, such as the Rosary, but does indicate that a woman should not speak alone, and this out of humility. She can only direct them in the absence of a suitable man. If the modern woman does not want to accept this, then she must ask herself if she is really humble or not.

Modesty of comportment means not rushing up to the front, not fidgeting, not distracting others nor looking around out of curiosity, but focussing on the altar. It means holding our hands together in a prayerful manner. It ideally means genuflecting before kneeling at the Communion Rail, and genuflecting again after receiving Our Lord.

## DRESS

Modesty of dress cannot be underestimated, on account of the disordered attraction to sensuality in fallen human nature, which constantly inclines to an immodest display, either of flesh or of fancy clothes, or of the bodily form. This form of vanity, provoking sinful desires, is most frequently observed in women, as the 1930 Letter of the Sacred Congregation of the Council stated:

*"By virtue of the supreme apostolate which he wields over the Universal Church by Divine Will, our Most Holy Father Pope Pius XI has never ceased to... condemn emphatically the immodest fashion of dress adopted by Catholic women and girls, which fashion not only offends the dignity of women, but conduces to the temporal ruin of the women and girls, and, what is still worse, to their eternal ruin, miserably dragging down others in their fall."*

*In order that uniformity of understanding prevail... we recall that a dress cannot be called decent which is cut deeper than two fingers' breadth under the pit of the throat, which does not cover the arms at least to the elbows, and scarcely reaches a bit beyond the knees. Furthermore, dresses of transparent materials are improper."*

This means, first of all, that women must not wear pants, jeans or other male dress in public, and especially not in church. As Cardinal Siri observed in his Notification of 1960: *"The changing of feminine psychology does fundamental and -- in the long run -- irreparable damage to the family, to conjugal fidelity, to human affections and to human society. True, the effects of wearing unsuitable dress are not all to be seen within a short time. But one must think of what is being slowly and insidiously worn down, torn apart, and perverted."* He further concludes: *"What matters is to*

*preserve modesty together with the eternal sense of femininity which, more than anything else, all children will continue to associate with the face of their mother."*



**Confirmands receiving Holy Communion at St. Michael's Priory**

It means, furthermore, that women's clothing in particular should not be flesh-coloured, nor tight fitting, that her dress or skirt should fall well below

the knee when seated, that the front and the back of the dress should never be cut low, so that that the upper chest and back, the shoulders and upper arms are fully covered. Infractions against these rules are not infrequent in our hot climate, and the sanctity of the church requires that a special effort be made to avoid all such vanity, which both degrades a woman's dignity and takes away from the honour and submission that are owed to God Himself. Head coverings are also a powerful expression of modesty and humility, as St. Paul teaches: *"Every woman praying or prophesying with her head not covered, disgraceth her head: for it is all one as if she*

were shaven. For if a women be not covered, let her be shorn. But if it be a shame to a women to be shorn or made bald, let her cover her head" (I Cor 11:5,6). Consequently, just as no man will approach the Communion Rail with his head covered, likewise, no woman is to approach it without a head covering.

### EUCHARISTIC FAST

The ancient discipline of the Church, dating from time immemorial, is a complete fast from midnight. It is contained in Canon 858 of the 1917 Code and allows only the exception of danger of death, for the administration of Holy Viaticum. However, this discipline was changed by Pope Pius XII in the 1950s to encourage frequent communion of the faithful at afternoon Masses, which had previously been forbidden. This change in the law of the Church is licit, since it retains a fast and the respect which is due to the Blessed Sacrament. Consequently, we ought to follow the regulations of the *Motu proprio Sacram communionem* of March 19, 1957. This law requires that the faithful abstain from all solid food and all alcoholic beverages for a period of three hours before the time of Holy Communion and that the priest celebrating Mass abstain for three hours before the beginning of the Mass. Water does not break the fast, but other non-alcoholic beverages must not be taken less than one hour before receiving Holy Communion. Medications do not break the fast and those who are sick can drink beverages without time limit. Those who are in danger of death remain excused from this fast. It is true that Pope Paul VI made other regulations after Vatican II, reducing the fast to one hour, and then to 15 minutes. This is no fast at all, and consequently traditional Catholics must consider themselves morally bound to observe these rules from 1957, the last truly Catholic law on the question. However, when we assist at morning Masses, let us strive to keep the fast from midnight, as Pope Pius XII himself recommended in the above-mentioned *Motu proprio*: "*Nevertheless, we greatly exhort the priests and the faithful who are capable of doing it, that they observe the Eucharistic fast before Mass or Holy Communion in its ancient and venerable form.*"

Is this law on the Eucharistic fast to be interpreted strictly, as if it were a mortal sin to break it? Canon Chanson wrote this in 1957: "*We must give a strict interpretation to these rules. A period of three hours is 180 minutes. We ought not to say: Let us not count it to ten or twenty minutes exactly. The duration of the fast is to be understood mathematically. Some priests have, from this perspective, a great responsibility for the laxism which we find amongst certain faithful*" (Pour mieux administrer, p. 252). The 1959 edition of *Matters Liturgical* confirms this opinion: "*The three hours and the one hour specified in the above law must be computed according to the clock, that is, with mathematical precision. Any opinion, moreover, allowing for parvity of matter (ie. not important) in this computa-*



tion, cannot be considered solidly probable, so that to receive Holy Communion at any time before the three hours and the one hour have fully elapsed would constitute a mortal sin.” (p. 692). Consequently, we must observe the rule strictly out of respect for Our Lord in the Blessed Sacrament, and not receive Holy Communion if we are not sure that we have been fasting for the required three hours. However, the breaking of this law cannot any more be considered a mortal sin against the law of the Church, since Church law no longer obliges it. Consequently, those in the modern church who do not observe it are not guilty of sin for that very fact, especially if they know no better. We, however, must consider ourselves strictly bound before God to observe this law, as it expresses accurately the mind of the Church.

### KNEELING FOR HOLY COMMUNION

The Church’s rubrics are very explicit on this point of Tradition, and it may not be ignored. It is well for us to read the introduction to the rubrics (1-3) that govern the administration of Holy Communion that is found in the traditional Roman Ritual. It explains the fundamental reasons why it is that all those who can do so must make the effort to kneel to receive Holy Communion. *“The greatest solicitude is to be observed so that all sacraments of the Catholic Church will be dispensed with reverence and exactitude. Particularly is this true of the administration and reception of the most holy sacrament of the Eucharist, than which there is nothing more sublime, nothing holier, nothing more wonderful in the Church of God. For in It is contained the highest of God’s gifts, Christ, the Lord Himself, Author and Source of all grace and holi-*



First communicants kneeling at the communion rail in St. Pius x Church Lagos

*ty. The greatest solicitude is to be observed so that all sacraments of the Catholic Church will be dispensed with reverence and exactitude. Particularly is this true of the administration and reception of the most holy sacrament of the Eucharist, than which there is nothing more sublime, nothing holier, nothing more wonderful in the Church of God. For in It is contained the highest of God’s gifts, Christ, the Lord Himself, Author and Source of all grace and holi-*

ness. ...Hence he (the pastor) will frequently remind the people with what preparation and what fervor and piety, as well as outward humility they should approach this divine sacrament...and at the moment of Communion kneel on both knees, receiving It in humble adoration and with reverence, the men separate if possible from the women.” The communion rail is consequently not just to separate the nave from the sanctuary of the church, but to give a suitable place, with support, for the profound exterior act of adoration which must accompany the reception of this sacrament. If it is true that the sick and those who cannot kneel have always been exempted from this gesture, it does not follow that the modern practice of receiving Holy Communion standing, as if one were on an equal level with God, is acceptable. To the contrary, it is an insult to the Divine Majesty.

### MANUAL SELF-ADMINISTRATION OF HOLY COMMUNION

This is the correct title for what is commonly known as Communion in the hand, or in the palm, in which the layperson, the communicant, pretends to become himself the minister of the sacrament of Holy Communion. This irreverent and sacrilegious practice has no foundation in Catholic Tradition, and is in fact an invention of the Protestants. For having refused the doctrine of the Real Presence, they called adoration of Our Lord in the Blessed Sacrament “Roman idolatry”, and introduced Communion in the hand as an outward sign of their refusal of this adoration.

Unheard of in the Church’s Tradition, it was introduced after Vatican II, thanks to Ecumenism. However, it was still condemned by Pope Paul VI in 1969 (*Memoriale Domini*) and twice by Pope John Paul II in 1980 (*Inaestimabile donum* and *Dominicae cenae*). Yet despite this, it became widespread because of the failure to use authority on the part of Rome, allowing exceptions, which then became the rule. Moreover, it is hardly surprising that this practice has spread, since it is entirely in conformity with the ideology of the New Mass, which replaces Christ’s presence in the Holy Eucharist, with his presence in the community and in the word of God. Hence Eucharistic adoration is greatly undermined, as is the sanctity of the true sacrifice of the altar.

### MINISTER

There are two issues at stake here: the first is the minister of the sacrament of the Holy Eucharist. The Church (Canon 845 of the 1917 Code) declares that the ordinary minister is the priest, for he alone can confect the sacrament by transubstantiation. The extraordinary minister is the deacon, but only when the priests are not sufficient to distribute Holy Communion. That laypersons should be allowed to touch and administer this sacraments to themselves or to others is an entire novelty, especially given that neither their persons nor their hands are consecrated to God, as are a priest’s. Disrespect towards this greatest and holiest of all the sacra-

ments is the immediate consequence. Remember that when a priest receives Holy Communion, for example on Good Friday or when he is sick, he never administers it to himself, but always receives on the tongue from another priest.

## PARTICLES

The second issue is the particles that drop from the host. As every Catholic knows from his catechism, Christ is present whole and entire, body, blood, soul and divinity, in every particle of the host. When the priest administers Holy Communion in the traditional rite, he is very careful to keep his thumb and index fingers joined that no particle fall, and to purify them after the distribution of Holy Communion. In addition a communion plate is always used, so that there is no chance of particles falling inadvertently to the floor. With self-administration by the laity, none of these precautions are observed, and particles are constantly falling to the ground. Sacrilege is consequently necessarily committed when Holy Communion is given into the hands of the laity for them to administer the sacrament to themselves.

The usual justification for this insulting practice is that it was done in the early Church. It is true that during the time of persecution, that is the first three centuries, the faithful were allowed under some circumstances to take the Blessed Sacrament home and communicate themselves, with special precautions. However, this ceased as soon as peace was granted to the Church, as St. Basil the Great (330-379) testifies: *"It is not necessary to show that it does not constitute a grave fault for a person to communicate with his own hand in a time of persecution when there is no priest or deacon"* (Letter 93). To attempt to go back to the practice of times of persecution is the error of **Archeologism**, condemned by Pope Pius XII in his 1947 encyclical on the Liturgy (§61, 62). It denies all the many reasons why this practice was abolished once peace was granted to the Church. Both St. Leo the Great (+461) and St. Gregory the Great (+604) testify that Holy Communion is only given in the mouth, and the Council of Rouen in 650 declared: *"Do not put the Eucharist in the hands of any layman or laywoman, but only in their mouths"*. The Council of Trent (Sess xiii, 8) declares that administration of Holy Communion by the priest is of Apostolic Tradition and that it must be retained.

Consequently, let it be very clear: a Catholic must never participate in such a grave sacrilege as Communion in the hand, and must always refuse to receive Holy Communion in this way. Much better to make a spiritual Communion than to participate in an insult to God under the pretense of receiving a most holy sacrament. The end does not justify the means.

Fr. Peter R Scott

**ANSWERS TO THE READERS**

**Question:** Why do people who receive Holy Communion every day not become saints?

**Answer:** It is certainly true that the sacrament of the Holy Eucharist is the sacrament of divine love, and that every time we receive it worthily, in the state of grace and with a supernatural intention, we ought to grow in our degree of charity. It is also true that this most Blessed Sacrament is the author of grace Himself, and that consequently there is no limit to the grace that it contains.

Yet this being said, it cannot be denied that the vast majority of people who receive Holy Communion regularly, and even daily, do not become saints, that is to say remarkable by their heroic virtue. Why not? Does not the Sacrament of the Holy Eucharist work *ex opere operato* and consequently give grace by itself?

In his 1905 decree allowing for the frequent and even daily reception of the Holy Eucharist, St. Pius X explains the conditions for profiting from this. To be in the state of grace is clearly necessary for a worthy communion. However, it is not enough for the Holy Communion to profit our soul, but the communicant must have the right intention, which he defines as “*not through habit, or vanity, or human reasoning, but [he] wishes to satisfy the pleasure of God, to be joined with Him more closely in charity and to oppose his infirmities and defects with that divine remedy*” (Db 1986). Clearly, then, there are degrees in our preparation and in the purity of our intentions and the fervour of our love and our determination to overcome our faults, and the quantity of grace received will depend upon the disposition. Moreover, the same Pope recommends (but does not command) that the communicant be free from all attachment to venial sin. It is this heroic love of God and hatred of all sin, which prepares the communicant to truly grow into a saint. This is what St. Pius X taught: “*Although it is especially expedient that those who practice frequent and daily*



*communion be free from venial sins, at least those completely deliberate, and of their effect, it is enough, nevertheless, that they be free from mortal sins...*" (Db 1987).

We do not become saints, therefore, because our dispositions are not generous enough, nor our intentions supernatural enough. How can this change? The spiritual authors all point out that we grow in the love of God by more generous acts of sacrifice and of charity than before. Since Holy Communion is the fruit of the sacrifice of the Cross, sacrifice of divine love, then it follows that the more we are able to imitate that perfect sacrifice ourselves, the more we are disposed to truly unite ourselves with the Divine Victim.

We must consequently overcome our sloth and exercise ourselves to make sacrifices if our Holy Communions are going to bring us to the height of perfection. This is what St. Paul teaches: *"Exercise thyself unto godliness. For bodily exercise is profitable to little: but godliness is profitable to all things"* (I Tim 4:7,8). Fr. Garrigou-Lagrange in his book *The Love of God and the Cross of Jesus* is very clear in his teaching. We do not receive enough graces from Holy Communion because we do not hunger and thirst for it, and we do not hunger and thirst for it, because we do not exercise ourselves spiritually.

*"If we wonder how it can happen that we do not experience any spiritual hunger for the Eucharist, we ought to remember that doctors advise people who have lost their appetite to take exercise. The same can be said in regard to our spiritual life. We lack exercise. At least one act of mortification a day is a necessity for us; and little by little we should develop a spirit of sacrifice. It will give us peace and joy by putting to death our egoism, self-love and pride, and by making room in our soul for love of God, our neighbour, until they take first place there. We shall indeed hunger for the Eucharist.... If we always had these dispositions, every communion would be more fervent than the one before, and our journey to God would be, by the same token, made at greater and greater speed, like the saints."*

Fr. Peter R Scott

## OUR HEAVENLY FRIENDS

**S**T BERNARDINE OF SIENA was born in the Tuscan town of Massa Marittima. The little boy lost both his parents before he was seven and was entrusted to the care of a maternal aunt and her daughter both excellent women, who gave him a religious training. Upon reaching the age of eleven or twelve he was placed by his uncles at school in Siena, where he passed with great credit through the course of studies deemed requisite for a boy of his rank.

At the age of seventeen he enrolled himself in a confraternity of our Lady, the members of which pledged themselves to certain devotional practices as well as to the relief of the sick. In 1400 Siena was visited by the plague in a virulent form. So serious was its toll that from twelve to twenty persons died daily in the famous hospital of Santa Maria della Scala, which found itself bereft of almost all who tended the sick. In this extremity Bernardine offered to take entire charge of the establishment, with the help of some other young men who have determination to sacrifice their lives if necessary to aid the sufferers. Their services were accepted, and for four months the noble band worked tirelessly, day and night, under the direction of Bernardine, who, besides nursing the patients and preparing them for death, saw to everything and brought order as well as cleanliness into the hospital. Though several of his

companions died, Bernardine escaped the contagion and returned home after the epidemic was over. He was, however, so exhausted by his labours that he fell an easy prey to a fever which laid him low for several months.

Upon his recovery he found that his immediate duty lay close at hand. An aunt named Bartolornea, to whom he was much attached, had become blind as well as bedridden, and to her he devoted himself as he had done to the plague-stricken in the hospital. His aunt died after fourteen months. Bernardine set himself by prayer and fasting to learn God's will as to his future. By this means he was led to enter the Franciscan Order, the habit of which he received shortly afterwards in Siena. In 1403 he was professed and here he was ordained priest. His life was mainly spent in retirement. Gradually he was being prepared by God for the twofold mission of apostle and reformer.

At the decision of his superior, Bernardine opened his apostolic career at Milan to which he went as a complete stranger towards the end of 1417, but soon his eloquence and zeal began to attract enormous congregations. At the close of a course of Lenten sermons, before he was allowed to leave the city to preach elsewhere in Lombardy, he was obliged to promise that he would return the following year. At first, he was hampered in his delivery by hoarseness and inability to make himself heard, but afterwards, as the result, he firmly believed, of fervent

prayer to our Lady, his voice became singularly clear and penetrating.

All over Italy men spoke of the wonderful fruit of St Bernardine's missions-the numerous conversions, the restoration of ill-gotten goods, the reparation of injuries and the reform of morals. Nevertheless, there were some who took exception to his teaching and accused him of encouraging superstitious practices. They went so far as to denounce him to Pope Martin V, who for a time commanded him to keep silence. However, an examination of his doctrine and conduct led to a complete vindication and he received permission to preach wherever he liked. The same pope, in 1427, urged him to accept the bishopric of Siena, but he refused it, as he afterwards declined the sees of Ferrara and of Urbino. His excuse was that if he were confined to one diocese he could no longer minister to so many souls.



**ST. BERNARDINE OF SIENA**

**MAY 20<sup>TH</sup>**

In 1430, nevertheless, he was obliged to give up missionary work to become vicar general of the friars of the Strict Observance. This movement within the Franciscan Order had originated about the middle of the fourteenth century in the convent of Brogliano between

Camerino and Assisi and had only maintained a struggling existence until the coming of St Bernardine, who became its organizer and its second founder. When he received the habit there were only three hundred friars of the Observance in all Italy; when he died there were four thousand. All his energy during that period went to renewing the original spirit of the order.

The saint longed to return to his apostolic labours which he regarded as his only vocation, and in 1442 he obtained permission from the

pope to resign his office as vicar general. He then resumed his missionary journeys. As a matter of fact, even when it was clear he was dying, he preached fifty consecutive days. He died when he was almost 64 years old on the eve of the Ascension, May 20, 1444, in the monastery of the Conventuals.

## FREQUENTLY ASKED QUESTIONS ABOUT THE LEGION OF MARY

\*After 100 Years, Do Legionaries Implicitly Worship Mary and the Saint?\*

NO, THEY DON'T.

Firstly: The Catechism of the Council of Trent states these words: "It is lawful to have images in the Church, and to give honor and worship unto them." In 1904 POPE PIUS X expressly said Catholics:

"For to be right and good, worship of the Mother of God ought to spring from the heart; acts of the body have here neither utility nor value if the acts of the soul have no part in them" Encyclical on THE IMMACULATE CONCEPTION @Rome in St. Peter's on 2nd February, 1904.

Meditating on these letter brings up an object, which is that we should fully carry out what the Divine Son of Mary commands. For if true love alone has the power to unite the wills of men, it is of the first necessity that we should have one will with Mary to serve Jesus our Lord. It is quite easy to recall what this most prudent Virgin said to the servants at the marriage feast of Cana she addresses also to us: "Whatsoever he shall say to you, do ye" (John 2., 5).

Secondly: it's important to reminisce the difference between, 'worship' and 'Pray'. Where 'worship' means 'praising and making a deity out of a person', 'to pray' means to 'plead for mercy, for a dream, for a wish'. So the term that Devoted Catholics and Legionaries use is, 'Intercede'. That is, they 'pray' to St. Mary or intercede with her that she may, PRAY FOR US.

Legionaries believe that, 'When we plead to St. Mary or for that matter, St. Joseph, etc or St. Michael we believe that, when we pray to them for a thing, St. Mary being the earthly mother of God can plead to God to get our petitions done for us.

We will always draw notable reference from The Wedding at Cana. However, To simplify it further, it's like when we are slightly hesitant to ask something directly from our dad, we approach our mother to 'Intercede' for us to our dad. Another theory is, we feel comfortable to intercede because, unlike the 'Triune God', the saints lived and walked on the same earth we are living on. That is, we connect or feel better talking to them or expressing ourselves or our humanly feelings to the saints.

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

#### Let us pray

Confer, O Lord, on us, who serve beneath the standard of Mary, that fullness of faith in Thee and trust in her, to which it is given to conquer the world. Grant us a lively faith, animated by charity, which will enable us to perform all our actions from the motive of pure love of Thee, and ever to see Thee and serve Thee in our neighbor; a faith, firm and immovable as a rock, through which we shall rest tranquil and steadfast amid the crosses, toils and disappointments of life; A courageous faith which will inspire us to undertake and carry out without hesitation great things for God and for the salvation of souls; A faith which will be our Legion's Pillar of Fire - to lead us forth united - To kindle everywhere the fires of Divine Love - To enlighten those who are in darkness and in the shadow of death - To inflame those who are lukewarm - To bring back life to those who are dead in sin; And which will guide our own feet in the way of peace; So that - the battle of life over - Our Legion may reassemble, Without the loss of any one, In the kingdom of Thy Love and Glory. **Amen.**

May the souls of our departed Legionaries And the souls of all the faithful departed Through the mercy of God rest in peace. **Amen.**

In the name of the Father, etc.

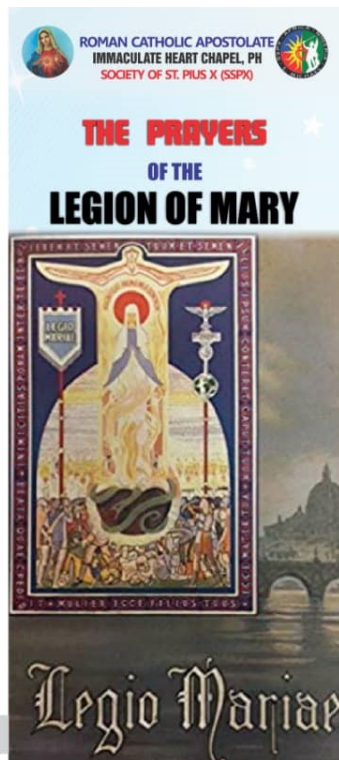


#### OBJECT OF THE LEGION OF MARY

The object of the Legion of Mary is the glory of God through the holiness of its members developed by prayer and active co-operation in Mary's and the Church's work. The unit of the Legion of Mary is called a praesidium, which holds a weekly meeting, where prayer is intermingled with reports and discussion. Persons who wish to join the Legion must apply for membership in a Praesidium. The Legion sees as its priority the spiritual and social welfare of each individual. The members participate in the life of the parish through visitation of families, the sick, both in their homes and in hospitals and through collaboration in every apostolic and missionary undertaking sponsored by the parish. Every legionary is required to carry out a weekly apostolic work in the spirit of faith and in union with Mary.



E-mail: [sms.ng@fsspx.net](mailto:sms.ng@fsspx.net)  
Enquiry: 08135905335





**PRIORY**

**ST. PIUS X CHAPEL, YABA**



A well installed at the Priory is nearly complete



New Altar boys stools in mahogany on Epistle side



Drinking water bottle rack installed in the priory workshop



New Hymn board on Mahogany installed in March

## UPCOMING EVENTS

**May intention: Perseverance for the newly Baptized**

### **Eucharistic Crusade**

**Next meeting: Saturday 14<sup>th</sup> May at 10am**

Treasure of March

*No of Treasure Sheets received: 18*

*Daily Offerings: 491*

*Masses: 88*

*Communions: 66*

*Spiritual Communions: 397*

*Sacrifices: 323*

*Decades of the Rosaries: 2488*

*Visits to the Blessed Sacrament: 120*

*Fifteen minute meditations: 214*

*Good Examples: 481*

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

*Rosaries of March: 7865*

**Next meeting: Sunday 15<sup>th</sup> May**

### **Holy Souls Society**

**Next meeting: Sunday 22<sup>nd</sup> May**

### **Legion of Mary**

**Next meetings: Sunday 1<sup>st</sup> and 15<sup>th</sup> May**

### **Altar Boys Practice**

**Next meeting: Saturday 14<sup>th</sup> May 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 pray in their daily Rosary for all the intentions of 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**

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](mailto: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

**ST. PIUS X CHAPEL**

69 Queen Street  
YABA- LAGOS  
Contact : Mr Paul OKEKE  
(0708 645 31 04)  
(+234909999274)

**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** : 5.00pm (*Sung Mass*)
- ✧ **Confessions** : Sunday 4.00pm,

**ST. PIUS V CHAPEL**

34 Anyika Street  
Beside Best Aluminium  
Awada—Obosi ONITSHA  
Contact : Mr Stan IZUCHI  
(0703 05 44 862)  
(+234909999275)

**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)  
(+234909999275)

**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