



Defende Nos



No.125

Saint Michael's Priory SSPX

QUAS PRIMAS CENTENNIAL

It was on December 11, 1925 that Pope Pius XI published his short but momentous encyclical on the Social Kingship of Our Lord Jesus Christ, thereby instituting the feast of Christ the King. We will do well to consider if it is relevant to us in the 21st century or if, to the contrary, it would not be written now, as Rome's apostolic visitors told Archbishop Lefebvre in November 1974.



WHY A CONSECRATION OF MANKIND?

It is instructive for us to realize that this encyclical and this feast did not just happen out of nowhere, but were prepared, and with good reason. It was after 25 years of requests for the consecration of mankind to the Sacred Heart that finally Pope Leo XIII acceded to this request, and wrote a consecration to welcome the 20th century.

Our Founder's Word

We have to fight more than ever for the Social Reign of Our Lord Jesus Christ. In this battle we are not alone; we have with us all the Popes up through Pius XII inclusively. All of them combated Liberalism, in order to deliver the Church from it. God did not grant that they succeed, but this is no reason to lay down our weapons! We have to hold on. We have to build while others are demolishing. The crumbled citadels have to be rebuilt, the bastions of the Faith to be reconstructed: firstly the Holy Sacrifice of the Mass of all time, which forms saints; then our chapels, which are our true parishes; our monasteries, our large families.

They have Uncrowned Him, p. 251

The encyclical *Annum sacrum* of May 1899 ordered that the consecration be made in every church in June 1900. Leo XIII explained why:

“Such an act of consecration, since it can establish or draw tighter the bonds which naturally connect public affairs with God, gives to States a hope of better things. In these latter times especially, a policy has been followed which has resulted in a sort of wall being raised between the Church and civil society. In the constitution and administration of States the authority of sacred and divine law is utterly disregarded, with a view to the exclusion of religion from having any constant part in public life. This policy almost tends to the removal of the Christian faith from our midst, and, if that were possible, of the banishment of God Himself from the earth. When men's minds are raised to such a height of insolent pride, what wonder is it that the greater part of the human race should have fallen into such disquiet of mind and be buffeted by waves so rough that no one is suffered to be free from anxiety and peril? When religion is once discarded it follows of necessity that the surest foundations of the public welfare must give way, whilst God, to inflict on His enemies the punishment they so richly deserve, has left them the prey of their own evil desires, so that they give themselves up to their passions and finally wear themselves out by excess of liberty.” (§10).

SECULARISM

The revolutions of the 19th century had produced societies in rebellion against God. This evil, which was the consequence of the French revolution of 1789, goes by the name of secularism – that is separation of public life from all religion and morality, and from God Himself. This was the Church’s chief battle at the beginning of the 20th century.

St. Pius X saw this very well and in his very first encyclical spoke about the evils of secularism, *“the disastrous state of society today...suffering more than in any past age from a terrible and radical malady...gnawing into its very being, dragging it to destruction...this disease is apostasy from God”* (E supremi). It is why he made the restoration of all things in Christ his motto, and ordered that the consecration of mankind of 1900 be renewed every year.

By 1925, the consequence of this secularism had greatly harmed the Church. Freemasonic persecution against the Church in formerly Catholic countries had become open, as in France in 1905, in Portugal in 1910, in Mexico in 1914. It was a direct and explicit war to turn modern society against God. Then came the First World War, with the development of a radical and naturalist nationalism (quite the contrary of healthy patriotism) and the destruction of what remained of Christendom, with revolutions throughout Europe. The advance of Communism, an atheistic materialism directly opposed to all Catholic principles, in turn followed these revolutions. The Church responded in some nations by public consecrations to the Sacred Heart, as in Spain in 1919 and in Poland in 1920. Pope Pius XI acceding to the Papal throne in 1922, saw that his battle was to be against secularism, the evil of direct and public attacks against the Catholic Church, its role in society and public morality, and consequently against God Himself. He likewise saw that supernatural means were the only response possible.

WHY INSTITUTE A FEAST OF CHRIST THE KING?

Thus in opening his encyclical *Quas Primas* he referred back to his very first encyclical *Ubi arcano*, in which he said “*that these manifold evils in the world were due to the fact that the majority of men had thrust Jesus Christ and His holy law out of their lives; that these had no place either in private affairs or in politics: and We said further that, as long as individuals and States refuse to submit to the rule of our Saviour, there would be no really hopeful prospect of a lasting peace among nations*”. The context of the encyclical is consequently that of society “*shaken to its foundations and on the way to ruin*” (Ib.).

Hence his clear teaching on the purpose of the institution of the feast of Christ the King: “*The annual and universal celebration of the feast of the Kingship of Christ will draw attention to the evils which secularism has brought upon society, in drawing men away from Christ, and will also do much to remedy them. While nations insult the beloved name of our Redeemer by suppressing all mention of it in their conferences and parliaments, we must all the more loudly proclaim His kingly dignity and power, all the more universally affirm His rights*” (Ib.).

He continues to explain in more detail exactly in what consists secularism. It is ultimately the rejection of the Catholic Church and of its God-given right to teach men how to save their souls. This rejection has become as an infectious disease, communicated uncontrollably throughout a godless world. *“We refer to the plague of secularism, its errors and impious activities. This evil spirit, as you are well aware, Venerable Brethren, has not come into being in one day; it has long lurked beneath the surface. The empire of Christ over all nations was rejected. The right which the Church has from Christ Himself, to teach mankind, to make laws, to govern peoples in all that pertains to their eternal salvation, that right was denied. Then gradually the religion of Christ came to be likened to false religions and to be placed ignominiously on the same level with them....”* (Ib.). What a precise description of secularism!

RELIGIOUS LIBERTY = SECULARISM

Now the question is whether secularism remains a problem in this 21st century. It would seem not, since in 1965 the second Vatican Council positively promoted it under the guise of religious freedom. Vatican II declared that, in virtue of the dignity of the human person, everybody must be free to practice the religion that he wants, both privately and in community, and that regardless of whether the religion is true or false (D.H. §2-4). This makes impossible the union of Church and State, in which the civil authority promotes the one true religion, bringing about the social reign of Our Lord Jesus Christ. The State cannot profess any Faith. So it must be atheistic. It must be secular. It cannot take any account of God’s commandments. This “teaching” on religious liberty is consequently equivalent to the adoption of secularism into the Church. Archbishop Lefebvre comments: “Today the Church of Vatican II is married to the State which it wants to be atheistic. The fruit of this adulterous union is pluralistic society, the babel of religions, the indifferentist City, object of all the desires of Freemasonry” (They have uncrowned Him, p. 211).

From this first truth of Faith, the divinity of Our Lord Jesus Christ, is derived this second truth of Faith, His royalty, and especially His Kingship over societies, and the obedience which societies must have to the Will of Jesus Christ, the submission which the civil laws must bring about with regard to the law of Our Lord Jesus Christ. Indeed, more, Our Lord ants souls to be saved, doubtless indirectly but effectively through a Christian civil society.

Archbishop Lefebvre, They have uncrowned Him, p. 246.

Religious Liberty is consequently the theoretical root of secularism, that is to say its justification. We must live in a secular world, they say, so that all can have equal liberty. But this “liberty” is not true freedom at all, but licentiousness and rebellion and disorder. The other justification frequently given is that we no longer live in an age in which a Catholic State is possible. But this is to take the effect as the cause. The argument is: Because we live in a godless age, it is not possible for Christ to reign. In fact, it is the other way around: Because Christ does not reign over individuals, families, governments, tribunals our age has become godless and secular. Pope Pius XI taught it very clearly: *“When men recognize, both in private and in public life that Christ is King, society will at last receive the great blessings of real liberty, well-ordered discipline, peace and harmony”* (Ib.).

CONSEQUENCES OF RELIGIOUS LIBERTY

Freedom of all religions is the kingpin of secularism. For once it is accepted that the State cannot take any position on religion or morality or the existence of God or the keeping of God’s commandments, then we have automatically the apostasy of a society without God. The whole social fabric, which is essential to our lives, body and soul, individual and in community, falls apart. The other consequences of secularism, with which we are so familiar follow: divorce, abortion, the breakdown of marriage as an institution, sexual immorality, homosexuality, hedonism, euthanasia, corruption, dissensions, wars, class warfare, unequal distribution of wealth, poverty and abuse of workers. Pope Pius XI lists some of the consequences of secularism, that is of the rebellion against Christ, and exclusion of His right to rule as King over society: “seeds of discord sown far and wide; bitter enmities and rivalries between nations, which still hinder so much the cause of peace; that insatiable greed which is so often hidden under a pretense of public spirit and patriotism, and gives rise to so many private quarrels; a blind and immoderate selfishness, making men seek nothing but their own comfort and advantage, and measure everything by these; no peace in the home, because men have forgotten, or neglect their duty; the unity and stability of the family undermined; society in a word shaken to its foundations and on the way to ruin” (Ib.). All this because fallen mankind refuses to pay homage to Christ the King, and to obey His laws in public as in private.

A century late we look back at this list of the evils of secularism and reflect on how prophetic he was to describe so accurately life in the 21st century. However, there is a difference. In 1925, secularism was condemned by the Church, and was manifestly directly opposed to all its teaching. In this century it is no longer the case, alas.

IS ALL SECULARISM EVIL?

Both Pope Benedict XVI and Pope Francis attempted to make a distinction between good and bad secularism. In December 2024, Pope Francis praised “*dynamic and active secularism*” as practiced in Corsica, but has at other times decried the secularism that is opposed to the Church. Benedict XVI in his time (2008) praised the secularism practiced in the US: “*it began with a positive concept of secularism. Because this new people was made up of communities and persons who had escaped the State religions and wished to have a lay, secular State, which opens the doors to all confessions, to all forms of religious exercise. It was thus a willingly secular State, but secular truly for love of religion, of its authenticity, which can be lived only freely. And thus we find this fusion of a willingly and honestly secular State, but really for a religious will, to grant authenticity to religion....This seems to me a fundamental and positive model to be considered also in Europe....Now there is even in the US an attack of a new secularism, a new completely different secularism, and therefore, new problems*”.



The old American secularism of religious liberty in a secular state is supposedly good, but not the new forms which attack the Church and its teachings. The contradictions in this text are obvious. How can a country be secular, that is godless, in its laws, for love of religion? How can such indifference to divinely revealed truth be a source of freedom, honesty and give authenticity to religion? To the contrary, it is directly opposed to the love of religion and to the authenticity of the truth, and if the true religion continues to exist, it is despite such secularism and not because of it.

NO!

Secularism is always evil and always condemned by the Church, as taught by Pope Pius XI. It is certainly true that there are degrees of secularism, that is in the application of the same error of the exclusion of Christ from public life, but in each degree it is the same false principle, the same error against Christ, true God. A first degree is the separation of Church and State, the refusal of the State to acknowledge Christ and the Church's authority in all that pertains to eternal salvation. A second degree is religious liberty, or the equality of all religions before the State, regardless of whether they be true or false. This is the denial of all duty towards God, and of any rights of God, now replaced by the rights of man, that is by human dignity. These first two degrees were embraced by Vatican II in the name of liberalism. A third degree is the radically anti-religious regime of atheistic Communism or of radical modern Liberalism that reduces religion to an interior, psychological experience, and that consequently denies all morality. However, these are not three different errors, but three degrees in the same error.

The ways in which secularism manifests itself have certainly progressed over the past century, but the error remains the same – the refusal to accept Christ's authority as God over society. Consequently our response must be the same. It is the profession of our Faith. Here lies precisely the timely relevance of this encyclical to the 21st century. It is not because we live in a society which refuses to keep God's commandments and to submit to the sweet yoke of Christ the King, that we must keep silence. To the contrary, the more vicious the secularism against which we must fight, the more godless and immoral the people around us, the more false sects abound, the more pagan fetishes are observed in our villages, the more universal are injustice and corruption, the more strongly ought we to profess our Faith.



CAN WE FIGHT FOR CHRIST THE KING?

How are we, so few in number and importance to profess our Faith in Christ the King? Let us listen to the timely recommendations of Pope Pius XI. A first lesson he gives is the enthronement of the Sacred Heart as King of Love in the family, that our Catholic families become like oases, centres of Faith, which is lived by the whole family together: *“The kingship and empire of Christ have been recognized in the pious custom, practiced by many families, of dedicating themselves to the Sacred Heart of Jesus; not only of families, but nations too...”* The same can be said of our traditional chapels, that they become havens in which the Catholic life is lived socially, together, by our Masses, prayers, associations, devotions, studies, and even relaxation together, in an environment penetrated by Faith.

Next on his list comes Eucharistic devotion and public adoration of the Blessed Sacrament exposed and by solemn processions, in which *“men unite in paying homage to Christ, whom God has given them for their King. It is by a divine inspiration that the people of Christ bring forth Jesus from His silent hiding place in the church, and carry Him in triumph through the streets of the city, so that He whom men refused to receive when He came unto His own, may now receive in full His kingly rights”* (Ib.).

Then comes the celebration of the feast of Christ the King, on the Sunday before All Saints, as the crowning glory of all the mysteries of Christ’s life, as a reminder to nations *“that not only private individuals but also rulers and princes are bound to give public honour and obedience to Christ”*. (Ib.). It is likewise on this day every year that the consecration of mankind to the Sacred Heart is renewed. Note that this is not just a consecration of Catholics, that is of ourselves, but rather a consecration of all mankind, for all have the duty to submit to Christ’s holy rule. It asks Christ to be King of the prodigal children who have abandoned Him, of those who are deceived by heresy and schism, of those *“involved in the darkness of idolatry or of Islamism”* and even of the Jews, who were once the chosen people. Thus it prays not just for the Church, but for Our Lord to grant peace and order to all nations. To this should be added the reparation to the Sacred Heart for First Fridays, that the same Pope spoke about in a later encyclical in 1928.

Is there anything else we can do? Yes, says the Pius XI, and it is perhaps the most important. The faithful are to meditate on these truths, that they might “*gain much strength and courage, enabling them to form their lives after the true Christian ideal*”. Indeed, there can be no substitute for a life of prayer, through which Christ reigns over our minds by their perfect submission to Christ’s teachings, through which Christ reigns over our wills by their obedience to God’s laws and precepts, by which Christ reigns over our hearts, loving God above all things, by which Christ reigns over our bodies, instruments for the interior sanctification of our souls. This is the ultimate answer to the error of secularism, given to us by this encyclical,

Fr Peter R Scott



OUR HEAVENLY FRIENDS

ST FIDELIS OF SIGMARINGEN, MARTYR

THE Congregation de *Propaganda Fide* honours as its protomartyr the Capuchin priest St Fidelis, known in the world as Mark Rey. A native of Sigmaringen in Hohenzollern and a youth of great promise, he was sent to the university of Freiburg in Breisgau, where he taught philosophy whilst he was working for a legal degree. Already he had begun to lead a penitential life, wearing a hair shirt and abstaining from wine.

In 1604 he was appointed tutor to a small party of aristocratic Swabian youths who wished to complete their education by supplementary studies in the chief cities of western Europe. During this tour, which seems to have lasted for six years, he won the affection and esteem of his companions, to whom he set the example of religious devotion and of liberality towards the poor, to whom he sometimes gave the clothes off his back.

Upon his return to Germany, he took his degree as doctor of laws, and began to practise as an advocate at Ensisheim in Upper Alsace. He soon became known for his integrity and for his studied avoidance of the invective and personalities then too often employed to damage an opponent's case.



His espousal of the cause of the oppressed earned him the nickname of The Poor Man's Lawyer; but the unscrupulous and crooked expedients adopted by his colleagues gave him a disgust for the law, and he decided to enter the Capuchin branch of the Franciscan Order, of which his brother George was already a member.

After having received holy orders Mark took the habit, together with the name of Fidelis, chosen in allusion to the promise of a crown of life to those who persevere (Apoc. ii, 10). Father Fidelis's constant prayer was that he might be preserved from sloth or lukewarmness:

"Woe betide me if I should prove myself but a half-hearted soldier in the service of my thorn-crowned Captain!" he was heard to exclaim. His patrimony was divided into two portions, one of which was distributed to the poor, whilst the other was given to the bishop in aid of needy seminarists. As soon as his theological course was completed, the young Capuchin was employed in preaching and in hearing confessions. He was appointed guardian successively at Rheinfelden, Freiburg and Feldkirch, and whilst he held this last office he not only brought about a reform in the town and in several outlying districts, but also converted numerous Protestants. His great devotion to the sick, many of whom he cured during a severe epidemic, still further enhanced his reputation, and at the request of the bishop of Chur his superiors sent him to preach among the Zwinglians of the Grisons, with eight other Capuchins. This first attempt since the Reformation to reclaim that land from heresy was received by the leading Protestants with threats of violence which Fidelis affected to disregard, although fully aware of the fate that probably awaited him.

From the outset the mission was abundantly blessed, and the newly established Congregation for the Spreading of the Faith formally appointed Father Fidelis leader of the Grisons enterprise

.Day after day he gathered fresh recruits into the Church, his success being attributable even more to the prayers in which he spent his nights than to his daily sermons and instructions. The wonderful effects of his zeal inflamed the rage of his adversaries. They roused the peasants against him by representing him as the opponent of their national aspirations for independence and the agent of the Austrian emperor, to whose rule he was said to have counselled submission. St Fidelis, who had been warned, spent several nights in prayer before the Blessed Sacrament or before his crucifix. On April 24, 1622, he preached at Grusch. At the close of his sermon, which he had delivered with more than his customary fire, he stood silent for some time in an ecstasy with his eyes looking upwards.

He had spoken in a sermon at Feldkirch of his approaching death and had signed his last letter, "Brother Fidelis who will soon be food for worms". He then proceeded to Sewis, and was in the midst of a sermon on "One Lord, one faith, one baptism", when a gun was fired at him; but the bullet missed, lodging in the wall.

There was a great tumult, He tried to retake the road back to Grusch, but was attacked by a score of armed men, clamouring that he should repudiate his faith. "I came here to enlighten you, not to accept your errors", was the reply, and he was struck down, calling on God to forgive his murderers as they mangled his body with their weapons. He was forty-five years old. His feast day is on the 24th of April.

ENTHRONEMENT OF THE SACRED HEART

The enthronement is the official and social recognition of the rule of the Sacred Heart of Jesus over the Christian family, by a recognition affirmed, outwardly expressed and made permanent by the solemn installation of the image of that divine Heart in a conspicuous place in the home, and by the Act or Consecration...

The great evil, the evil of evils, in our society today is that the sense of the supernatural, of the Divine, is lost. But there is assuredly a remedy for it, and that is to take again the road of the Gospel, and to return to Nazareth. The Eternal Wisdom willed to found the redemption of the world on the corner stone of the Holy Family. In the, the Word, Jesus, our Brother, commenced His work of redemption. By no other way than this ought we to try to save the modern world: we must mold it after the pattern, so simple, yet so sublime, of Nazareth...Our purpose in this campaign is to inoculate the home...with Jesus Christ and the sap of His divine love in such a way that the tree may finally be Jesus Christ Himself in the blossom and fruits it bears.

The Enthronement, then, properly understood, is Jesus King of Love, coming to the threshold of the home and asking for His place in it; one which belongs to Him by divine right, the same which He was offered in the villa of Bethany. And it is a place of honor because He is the King who, at no distant time and by His loving conquest of families, will reign over the whole world. It is also a place of intimacy because He wants to be in very truth the Friend. In a word, the Enthronement teaches us how to dwell with Jesus in our homes.

Alas! How little Jesus is known! Consequently, how little He is loved! The majority of those who call themselves Christians fear Him and keep far from Him....We persist in not seeing in Jesus our Savior who is so sweet, so accessible, so gentle, and so simple, the King of Love, who found delight in the sons of men, who in His mortal life delighted to lodge in the house of sinners, or to preside at the marriage in Cana.

Fr Mateo Crawley-Boevey
Jesus, King of Love, p. 199-202

PRIORY NEWS

St. Michael's Priory had the joy of welcoming the District Superior of Africa for a full five weeks during February and March. During this time, he was able to visit the chapels in Lagos, Abuja, Onitsha and Port Harcourt as well as spend time at the priory. We are particularly grateful that he took time from his other responsibilities in South Africa, Namibia, Zimbabwe, Kenya, Gabon, Mauritius, Madagascar and Reunion to spend so long with us.



To the left are the four priests of the Priory, together with Fr. Legrier. From the left Fr Peter Scott, Fr Christophe Legrier, Fr Paul Vassal, Prior, Fr. Luke DeMeyer and Fr. Martin Anozie.

Below they can be seen in discussion during a working meeting at the priory.

This year the priory has four pre-seminarians preparing to go to the Seminary. Here they can be seen in Latin class, from left to right George, Emmanuel, Patrick, Emmanuel.





Kingsley, the priory maintenance supervisor is constructing a new altar for St. Michael's Priory, amongst his many other duties. He is seen to the left working on the upended altar, and the altar in progress is to the right.

Creativity is required in designing an altar for the enthronement of the Sacred Heart, which also includes the Immaculate Heart of Mary. To the right is a model and below is the altar of one of our families in Cotonou, who enthroned the Sacred Heart during March.



Eucharistic Crusade

April intention: Sanctification of priests and religious

Next meeting: Sunday 27th April after the High Mass

Treasure of February 2025

	NIGERIA	GHANA
Treasure sheets	28	3
Morning Offerings	621	77
Masses	143	20
Sacramental Communions	109	17
Spiritual Communions	441	3
Sacrifices	248	47
Decades of the Rosary	2788	415
Visits to the Blessed Sacrament	188	14
Fifteen minute meditations	182	16
Good Examples	233	35

Our Lady of Good Success

Rosaries during February—12,063

Next meeting: Sunday 20th April

Holy Souls' Society

Next meeting: Sunday 27th April .

Legion of Mary

Every Sunday after the High Mass

Altar Boy Practice

Next meeting: Saturday 12th April at 9:00 am



Month of the Resurrection

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 PRIORY

ENUGU

**ST. MICHAEL'S
PRIORY**

(Opposite NNPC Mega Fuel Station)
 P.O. Box 371 Enugu
081 0271 1905
sspxnigeria@gmail.com

3 SHIPEOLU STREET, NAIRA TRIANGLE,
 JUNCTION OF THE PORT HARCOURT &
 ABAKALIKI EXPRESSWAYS

- ✕ **Sunday Mass** : 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 8.00am
 Mon—Sat 8.00 - 9.00 am and 4:30 - 5:30 pm
- ✕ **Children's catechism** : Sunday 10.30 - 11.30

**A question ?
 Call Fr Paul
 Vassal, Prior
 0810 271 1905
 0704 571 1890**

ST. PIUS X CHURCH

69 Queen Street
 YABA- LAGOS
 Contact : Mr. Paul OKEKE
 (0708 6453 104)
 (0909 999 9274)

LAGOS
 Every
**Saturday
 and
 Sunday**

- ✕ **Sunday Mass**: 7am & 9am (*High Mass*)
- ✕ **Saturday Mass**: 9am / 6pm (*Low Mass*)
- ✕ **Confessions** :
 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 (0803 3296 427)

ABUJA
 Every
**Saturday
 and
 Sunday**

- ✕ **Sunday Mass** : 9.00am (*Sung Mass*)
- ✕ **Saturday Mass** : 5.00pm (*Low Mass*)
- ✕ **Confessions**:
 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 0544 862)
 (+234909999275)

ONITSHA
**1st, 3rd &
 5th Sundays
 at 8 am;
 2nd & 4th
 Sundays at
 4 pm**

- ✕ **Sunday Mass** : 8 am or 4 pm
- ✕ **Saturday Mass**: 6pm before 1st, 3rd & 5th
 Sundays
- ✕ **Confessions**: Sunday 7am-8am or 3-4 pm
- ✕ **Catechism & Conference** : Sunday

**IMMACULATE
HEART OF MARY
CHAPEL**

Flat 20, Federal
 Department of Agri-
 culture Quarters,
 Rumuodomaya,
 PORT HARCOURT
 Contact : Mr. Vitalis OMECHE
 (0703 0622 144)

**PORT HAR-
COURT**
**1st, 3rd & 5th
 Sundays at 4 pm;
 2nd & 4th Sun-
 days at 8 am**

- ✕ **Sunday Mass**: 4 pm or 8 am
- ✕ **Confessions**: 3 pm or 7 am
- ✕ **Saturday Mass & Confessions**: 6 pm
 before 2nd & 4th Sundays.