



# Defende Nos



No. 88

Saint Michael's Priory SSPX

## Our Founder's Word

*Let us not forget that every grace, that every increase of grace, the blessings of sanctifying grace coming to us through the hands of the priest and the Catholic Church, comes to us from the inexhaustible source of the grace of Jesus, and can only come from Him, our Savior. This reality of Jesus' divine life circulating in our souls and our bodies should be for us a subject of continual thanksgiving and also a source of active vigilance so that we don't let our lamps go out like those of the foolish virgins. Let us meditate and contemplate the **transpierced Heart of Jesus**, Whence come the fountains of eternal life.*

*Archbishop Marcel Lefebvre –  
Spiritual Journey 1990*

## SACRED HEART OF JESUS - SOURCE OF LIFE AND HOLINESS

**I**t is to St. Margaret Mary Alacoque that we owe the historical origin of the public devotion to the Sacred Heart of Jesus that has been the source of so many graces and blessings for the Church over the past 350 years.



Amongst the many apparitions of the Sacred Heart to St. Margaret Mary, the Great Apparition of Sunday June 16, 1675 was for the Church the most memorable. For it was then that Our Lord launched through her, as an instrument, His appeal for a public devotion, namely a feast of the Sacred Heart on the Friday

after the octave of Corpus Christi, and of a communion of reparation, promising “that my heart will pour out in abundance the powerful effects of its influence on all those who will render it this honour”. Showing the saint his Sacred Heart, Our Lord explained his longing that His love for men might be returned: “Behold this Heart which has so loved men, which has spared nothing, even to being exhausted and consumed, in order to testify to them its love. And the greater number of them make me no other return than ingratitude, by their coldness and their forgetfulness of me in this sacrament of love.” For St. Margaret Mary, the revelation of the Sacred Heart was given to her as a “last effort” of the Heart of Jesus to touch souls, to pour forth the graces of his “loving redemption”, an incomparable gift of “all the treasures of love, of mercy, of grace, of sanctification and salvation” contained in his divine Heart. (Cf. Bainvel, SJ).

But although the facts of the apparitions of the Sacred Heart are historically certain, having been verified by the Church, with the greatest care, nevertheless, it would not be possible to base a public devotion for the whole Church on a private revelation, rather than on the Catholic Faith itself. For a private revelation can only be the instrument or occasion for deepening our understanding of the mysteries found in the public revelation that ended with the death of the last of the Apostles. Consequently, to understand this devotion, and what Our Divine Saviour requires of us, we must study its doctrinal foundation, thereby penetrating more completely the purpose for which Our Lord requested it.

### DOCTRINAL FOUNDATION

It is indeed the physical or **fleshly heart** of Jesus to which we owe the worship of adoration. For in virtue of the hypostatic union, it is united to the divine Person of Christ. It is for this reason that Pope Pius VI condemned the error of the Jansenists, who refused devotion to the Sacred Heart. He explains the reason – namely that the faithful do not cut off or separate the Heart from the divinity of Christ, for “they are adoring it as the Heart of the Person of the Word (Incarnate) to whom it has been inseparably united”. (Db 1563). However, it is not the heart of flesh in itself and for itself which is adored, but as the **symbol of love**. Hence the flames, symbol of the fire of divine love that Our Lord came to cast and enkindle upon the earth (Lk 12:49), and the piercing by the lance, motivated by charity. St. Margaret Mary gives this description: “this divine Heart with its adorable wound was shown to me as on a throne of flames...It was encircled with a crown of thorns, signifying the pain caused by our sins, and above it was a cross, which signified that from the first moment of His Incarnation the cross has been implanted there.”

Pope Pius XII explains this symbolism very beautifully: “The Heart of the Incarnate Word is deservedly and rightly considered the chief sign and symbol of that

threefold love with which the divine Redeemer unceasingly loves His eternal Father and all mankind. It is a symbol of that **divine** love which He shares with the Father and the Holy Spirit by which He, the Word made flesh, alone manifests through a weak and perishable body...It is, besides, the symbol of that burning **love which infused into His soul**, enriches the human will of Christ and enlightens and governs its acts...it is the symbol also of **sensible** love, since the body of Jesus Christ, formed by the Holy Spirit, in the womb of the Virgin Mary, possesses full powers of feelings and perception; in fact, more so than any other human body". (Haurietis aquas, § 57).



Consequently, the Sacred Heart is not just a metaphor. It is a real symbol based upon universal experience, namely the expression of the reality that our interior life, the force of our feelings, affections, convictions, desires, of our emotional state and of our moral dispositions, are all expressed by the beating of our hearts, and so likewise is Christ's. Devotion to the Sacred Heart is consequently devotion to the love of God made man, and necessarily also a devotion to the Divine Person, manifesting all His love and goodness in His human nature. It is the living of this teaching of St. John: "*In this is charity: not as though we had loved God, but because He has first loved us, and sent His Son to be a propitiation for our sins.*" (1 Jn 4:10).

### SPECIAL OBJECT

But devotion to the Sacred Heart is not just devotion to the love of God made man. There is a special aspect that is highlighted by the sorrowful complaints made by Our Lord to St. Margaret Mary. It is devotion to a love that has been despised and rejected, treated with indifference, coldness and disrespect, and notably by those who ought to have been consecrated to His love. It is as if Our Lord continues to suffer in His Passion for the ingratitude of His own. Of course, in heaven He cannot suffer in the present time, but by anticipation He certainly did suffer in His agony for all the disrespect of all men of all time. Hence the crown of thorns and the cross, indicating the close connection between His rejection by His own, and the Passion, and calling for us to show compassion. It is for this reason that the consideration of the Agony in the Garden and the suffering of the Passion are so closely bound up with this devotion. Likewise devotion to the Holy Eucharist, requesting adoration and communions of reparation to His Sacred Heart, to express our longing to return the love which so many refuse to give Him.

The special object of devotion to the Sacred Heart is consequently **love that calls for love** in return, inviting to an overflowing love in response to His appeal, a love that longs to correspond with the immense love with which Christ has blessed us. His love longs for us all to fall under the sweet empire of His love. St. Margaret Mary made this clear on several occasions, quoting the words of the Sacred Heart: *“If you did but know how I thirst to be loved by men...He will reign in spite of his enemies, and will make himself the master and the owner of our hearts, for this is His principal end in this devotion, to convert souls to His love”*.

It is for this reason that devotion to the Sacred Heart is no optional extra in the practice of our holy Faith. As Pope Pius XII taught: *“There is no question here of some ordinary form of piety which anyone at his own whim may treat as of little consequence or set aside as inferior to others, but of a religious practice which helps very much towards the attaining of Christian perfection”* (Ib. § 109). Pope Pius XI was even more explicit, pointing out that the essence of our Catholic religion is contained in this devotion: *“For is not the sum of all religion and therefore the pattern of more perfect life, contained in that most auspicious sign and tin the form of piety that follow from it inasmuch as it more readily leads the minds of men to an intimate knowledge of Christ Our Lord, and more efficaciously moves their heart to love Him more vehemently and to imitate Him more closely”*(Miserentissimus, § 3). In effect the practice of our Catholic Faith is the meeting up of two loves: God’s effort to win our love through sending His only begotten Son, and our own efforts to return His overflowing love, so that abiding in charity we might abide in God (I Jn 4:16). Christian perfection is nothing other than the loving transformation into Jesus, and union with His love, so clearly revealed to us in the Gospel, for *“having loved His own who were in the world, He loved them unto the end.”* (Jn13:1). And it is in precisely this that devotion to the Sacred Heart consists. Here lies its Excellency, its universality and its adaptation to modern times: *“Can a form of devotion surpassing that to the most Sacred Heart of Jesus be found, which corresponds better to the essential character of the Catholic faith, which is more capable of assisting the present-day needs of the Church and the human race? What religious practice is more excellent, more attractive more salutary than this, since the devotion in question is entirely directed towards the love of God itself.”* (Pius XII, Ib. § 120).

### CONSECRATION

It follows that amongst the acts of worship of the Sacred Heart, there are two of fundamental importance: Consecration and Reparation. Our Lord Himself taught St. Margaret Mary the beauty of this act of love which is consecration to the Sacred Heart. For it is nothing less than the offering up, the dedication, the giving of all that we are and all that we do to the love of God made man. It is to *“devote*



ourselves and all things that are ours to the Divine Heart of Jesus, acknowledging that we have received all things from the everlasting love of God" (Pius XI. Ib. § 4). Now this fits into the special object of the devotion to the Sacred Heart, that is; a return for love which is not loved. For as Pope Pius XI points out, this consecration has become all the more necessary as the sovereignty of Christ the King has been publicly denied in modern society. Consecration of oneself, of families, cities, provinces, countries and the world itself (by Pope Leo XIII, and repeated every year in every traditional parish on the feast of Christ the King) are the loving response to this insult to His divine majesty, bursting forth in clear opposition to secularism "as it were with one voice, to vindicate His glory and to assert His rights. Christ must reign." (Ib.).



A tremendous example is found in the person of Gabriel Garcia Moreno, President of Ecuador. His was the first nation to be consecrated to the Sacred Heart, on March 25, 1874. Jointly by himself and by the Archbishop of Quito. The importance of this national consecration can be surmised as it was foretold by Our Lady of Good Success two hundred seventy four years in

advance when she said, "A truly Catholic president will come in the nineteenth century, a man of character, to whom Our Lord God will give the palm of martyrdom in the plaza where this convent of mine is. He will consecrate the republic to the Divine Heart of my Blessed Son. This consecration will uphold the Catholic religion in subsequent years, which will be tragic for the Church." In effect, he was assassinated by a freemasonic plot on the First Friday of August, 1875, just after assisting at Mass, on the Plaza de la Independencia, in the centre of Quito. Of his death Pope Pius IX wrote that he "died a victim for the Faith and Christian Charity for his beloved country."

Another effective example is the consecration of families to the Sacred Heart promoted by Fr. Mateo Crawley-Boevey, at the insistence of St. Pius X. It is, also known as the Enthronement of the Sacred Heart, since a small altar or throne is erected for the statue or image of the Sacred Heart, symbolic of the family's submission to His reign of love. But the essential is the consecration of the family, of the life together of all its members, of all their activities, to the King of love, so

that their family might be penetrated by the presence of the divine Master, and the virtues that accompany submission to his royal authority: - especially a strong Faith, obedience, responsibility, charity, kindness, patience, humility, self-sacrifice, meekness and generosity. The whole family promises to keep out the spirit of the world, with its immodesty, self-indulgence, immorality, bad books and evil websites, and to pray together their morning and night prayers and their daily Rosary. There can be no better instrument for the sanctification of families, of super-naturalizing their life together, of their stability in keeping the Faith, which is why it has been repeatedly approved by the Church.

### REPARATION

But if devotion to the Sacred Heart is the return of love which has been despised, rejected, treated with coldness and contempt, consecration alone does not suffice. There must be amends made to love which is not loved, or as Pope Pius XI puts it *“some sort of compensation must be made for the injury...the duty of honorable satisfaction or reparation.”* (Ib. § 6). Of course, this is the atonement that all of us owe to God for our many sins. However, it is in particular an expiation due in charity for not having loved Him ourselves, and for all those who have not loved Him as they ought to do. Of course, the whole power of expiation lies in the bloody sacrifice of Christ on the Cross, so that our own satisfaction is entirely rooted in our union with Christ Crucified. It is not something that we can do by ourselves, but entirely in union with the love of the Sacred Heart. Hence the importance of devotion to this Sacred Heart.

Pope Pius XI expresses this very clearly: *“Even as consecration proclaims and confirms this union with Christ, so does expiation begin that same union by washing away faults, and perfect it by participating in the sufferings of Christ, and consummate it by offering victims for the brethren. And this indeed was the purpose of the merciful Jesus when He showed His Heart to us, bearing about it the symbols of the passion and displaying the flames of love, that from the one (Passion) we might know the infinite malice of sin, and in the other (flames) we might admire the infinite charity of Our Redeemer, and so might have a more vehement hatred of sin and make a more ardent return of love for His love.”* (Ib. § 11). It is by our adoration, by our gratitude for His Passion, by our own compassion, and by repeated acts of love that we can correspond with the complaints made by the Sacred Heart to St. Margaret Mary of the many and so great insults done to Him by ungrateful men, and even by consecrated souls.

Reparation is consequently a necessary part of devotion to the Sacred Heart, and all the most necessary on account of the times in which we are living. Indeed, if Pius XI in 1928 went so far as to list the reasons that ought to especially motivate our reparation, how much more does this apply nearly a century later. He mentions attacks on the Church, and its divine rights, and on consecrated souls, and particularly on children stolen away from the Church by state communism, social-

ism and atheism. He also lists the incredible ignorance of divine things, the public promotion of vice, the attacks on Church discipline even amongst the faithful, the disregard for the sanctity of marriage, the abandonment of Christian modesty, the materialistic attachment to earthly things, the power of the press and the undermining of legitimate authority. If already then he complained that *“the wickedness of men has been greatly increased”* (Ib. § 18), how much more is it the case now?

The solution, now as then, is for the faithful *“to offer themselves as victims”* by their union with the Sacred Heart. As a part of this reparation, there are two special duties that the Holy Father recommends as most pleasing to the Sacred Heart - *“namely that men should approach the Altar with this purpose of expiating sin, making what is called a Communion of Reparation, and that they should likewise make expiatory supplications and prayers, prolonged for a whole hour, which is rightly called the Holy Hour.”* (Ib. § 12).

### FIRST FRIDAYS

Our Divine Saviour so wanted to encourage weak and unstable men as we are to make reparation to His Sacred Heart, that He made a great promise. It is the promise of final perseverance in grace and of eternal salvation. There are no conditions, except to receive Holy Communion on nine successive First Fridays, being in the state of grace at each time, and having the intention of offering up one's Holy Communion in reparation to the Sacred Heart. Here are the words, as related by St. Margaret Mary: *“I promise thee, in the excessive mercy of my Heart, that its all-powerful love will grant to all those who go to Communion on nine first Fridays of the month the final grace of repentance; they shall not die in my disfavour, nor without receiving the Sacraments. My divine Heart becoming their assured refuge at that last moment”*. Such a promise, such a reward, such eternity, is out of all proportion to the little effort required to make the nine first Fridays. It shows how Our Lord values the small, the very little reparation that we make, becoming such a source of grace by its union with the Sacred Heart. No man who is aware of his sinfulness can possibly turn away from such a promise. How every Catholic should strive to at least once in his life to do the nine first Fridays.

Of course, generous souls will yearn to do more, to continue their First Friday communions of reparation beyond nine times, to make all their communions acts of reparation to Love which is not loved. They will long to repeat every First Friday the act of reparation prescribed by Pope Pius XI in the above-mentioned encyclical, which begins thus: *“O sweet Jesus, whose overflowing charity for men is requited by so much forgetfulness, negligence and contempt, behold us prostrate before Thy altar eager to repair by a special act of homage the cruel indifference and injuries, to which Thy loving Heart is everywhere subject...”*

Fr. Peter R Scott

## ANSWERS TO THE READERS

Question: **What is authentic Catholic masculinity?**

Answer: Masculinity can be understood in a purely biological sense as physical strength and prowess. However this is not the true concept of masculinity even in the natural law, let alone for a Catholic.

Let us first avoid the terminology of a modern world preoccupied with things of the body and the senses, and call it by its real name – that is manliness or virility. The Latin for man is “*vir*”, and the word in our modern languages that is derived from it is “*virtus*”. In antiquity a man was considered a real “*vir*” if he had “*virtus*”, which meant courage, such as a soldier in a military campaign. However, with the advent of Christianity the whole notion of “*virtus*” changed. It became virtue, which is the sign of a real man.

But if a man must practice all virtue, is there not a virtue which is most characteristic of a man, which suits him most to perform his role of leadership in the family and in society, which is most necessary for the common good, as well as for his own personal sanctification? Yes, there is, and St. Thomas gives the name of virility of manliness to that part of the virtue of fortitude which we call magnanimity, (IIa Iae, 128 Ad 6).

The virtue of fortitude or moral strength is consequently that virtue in which manliness consists above all else. But to understand what this means we have to understand the virtue of fortitude, which comprises two acts. The first is the readiness of soul to go to the attack, without fear, and the second is the withstanding of imminent dangers, so as not to be overcome by the difficulty or sadness or discouragement. They must co-exist in the strong man and are complementary, but magnanimity is principally found in the first act. It is the great-heartedness to go forth and to do difficult things. It is in this that virility or manliness consists, although it also presupposes the patience and perseverance that are the acts by which impending dangers are withstood.

However, there is a great danger of misunderstanding this. If a strong man is capable of going out and organizing, sacrificing, working for a goal, there is a strength which is truly manly because it is virtuous and a strength which is not manly at all. If he is a man of power, an individualist, determined to get his own way and overcome all obstacles for his own gain, then his is a false ideal. It is not a virtue nor true fortitude. He is an egoist. His strength is disordered, and his goal false. He is not manly at all. It is the case of the successful athlete or businessman, who has achieved well for himself. He is considered to be a strong character because he has been loyal to himself and accomplished his ideal, and can be compared to the unjust steward, who was commend-



ed “forasmuch as he had done wisely: for the children of this world are wiser in their generation than the children of light” (Lk 16:8). Great figures of history, such as Alexander the Great or Napoleon, fall into this category. They were not real men at all.

For the truly magnanimous man seeks the highest honours, and not those of human power or respect. He seeks real honour, which is to be pleasing to God, to achieve true goodness and virtue. For in such a way, he acts most according to reason and faith, and it is in this that virtue consists. He it is who resists all manner of evil, and whose efforts are directed against the sinful tendencies of the world, whose struggle for great things is to overcome all temptation under appearance of good, to consider how he can promote the common good, help the poor, support the Church, save souls. The truly virile man is one who has the determination to promote the Social Kingship of Christ Our Lord as much as he can. He understands that the greatest battle is for our own sanctification, and that without everything else is in vain. He is determined to overcome his self-love and to follow Our Divine Saviour’s command: “*Be you therefore perfect, as also your heavenly Father is perfect*” (Mt 5:48).

The real man understands that in seeking to do the best he can, to seek the greatest honour possible to man, to give the best possible example, to become a model for later generations to emulate, he must embrace self-surrender and willing conformity to the holy will of God. He will learn from the words of King David to Solomon, and learn this perfect wisdom: “*I am going the way of all flesh: take thou courage, and shew thyself a man. And keep the charge of the Lord thy God, to walk in his ways, and observe his ceremonies, and his precepts, and judgments, and testimonies*” (3 Kings 2:2,3). A truly virile man knows how to use his authority to do great things for he knows how to obey.

St. Paul explains how this true virility is practised in marriage, when he compares the husband to Christ Himself, for he is head of his wife as Christ is head of the Church (Eph 5:23). Just as Christ has loved us and delivered himself up for us, an oblation and a sacrifice to God for an odour of sweetness (Ep h5:2), so also “*Husbands, love your wives, as Christ also loved the church, and delivered himself up for it; that he might sanctify it*” (Eph 5:25,26). The spirit of self-sacrifice is the most honourable and most magnanimous life that a man can live.

Fr. Peter R Scott

## OUR HEAVENLY FRIENDS

PAUL, surnamed " the Simple" on account of his childlikeness, is not to be confused with St Paul, the first hermit. This second Paul, also an anchorite, became one of the most eminent of the early followers of St Antony in the Egyptian Thebaid. Up to the age of sixty he had lived the life of a labourer, but the misconduct of his wife, whose infidelity he had surprised, contributed to wean him from all earthly ties. Leaving her without a word, the old man went an eight days' journey into the desert to seek St Antony and to beseech him to accept him as a disciple and to teach him the way of salvation. The great patriarch, judging him to be too old to enter upon a hermit's life, repulsed him, bidding him return to the world to serve God by hard work, or at any rate to enter some monastery where they would put up with his stupidity. He then shut the door. Paul, instead of obeying, remained outside, fasting and praying continuously until the fourth day, when Antony opened the door and discovered him still there. "Go away, old man", he exclaimed. "Why are you so persistent? You cannot remain here."--" I cannot die anywhere but here ", replied his would-be disciple. Realizing that Paul had had no food, and fearing lest he should actually have the old man's death on his conscience, Antony admitted him rather reluctantly, saying, " You can be saved if you are obedient and do what I enjoin." The reply was, " I will

do whatever you command."

The neophyte was thereupon subjected to a course of training which was calculated to discourage anyone less determined. First, he was bidden to stand outside and pray until he was told to stop-and he obeyed, undisturbed by the heat of a scorching sun and without having broken his fast. Next, he was invited to enter the cave and to weave mats and hurdles as he saw St Antony do. This also he performed, praying all the while. When he had made fifteen mats he was told that they were badly made and that he must take them to pieces and start over again. He complied without a murmur, although he was still fasting. This done, St Antony bethought him of another test, telling him to moisten with water four six-ounce loaves of bread-the bread being exceedingly hard and dry. When the food was ready, instead of eating, he instructed Paul to sing psalms with him and then to sit down beside the loaves until the evening, when it would be time to eat. At night they would pray together and then take a short rest, rising at midnight for further prayers which continued until daybreak. After sunset each one would eat a loaf and Antony would ask his disciple if he would like another, receiving the reply, "Yes, if you do." To Antony's rejoinder, "It is enough for me; I am a monk ", the old man would meekly reply, " Then it is enough for me; I also wish to be a monk." The same routine was repeated day after day, but sometimes the

training would take another form. Paul would have to spend the time drawing water and pouring it away, or weaving rushes into baskets and undoing them, or sewing and unsewing his garments; but whatever he was told to do he did it cheerfully and promptly. Once St Antony overturned a pot of honey and told him to collect it all from the ground without picking up any dust.

On another occasion, when there were guests at the hermitage and a general conversation was going on, Paul asked if the prophets were before Jesus Christ or Jesus Christ before the prophets. St Antony, mortified at his disciple's display of ignorance, told him sharply to hold his tongue and go away. Paul at once did so, and continued to keep silence until the matter was reported to Antony, who had forgotten all about it. When he had elicited the fact that Paul's silence was simply a question of obedience, he exclaimed, " How this

monk puts us all to shame! He immediately obeys man's simplest order, while we often fail to listen to the word which comes to us from Heaven." When the training was deemed complete, Antony established Paul in a cell at a distance of three miles from his own, and there he was

went to visit him. He recognized in the old man singular spiritual gifts and certain powers of healing and exorcising greater than his own. Often when he could not effect a cure, he would send the sufferer on to St Paul, who would restore him at once. Another divine gift he possessed was the power to read men's thoughts. As each one came into church he could tell by glancing at his face what was in his mind and whether

his thoughts were good or bad. By such signs of God's predilection St Antony came to esteem his aged follower above all his other disciples, and frequently held him up to them as a model. Feast day March 7.



**ST. PAUL THE SIMPLE**  
**7<sup>TH</sup> MARCH**

## LEGION OF MARY AT A GLANCE

The Legion of Mary is a lay apostolic association of Catholics who, with the sanction of the Church and under the powerful leadership of Mary Immaculate, Mediatrix of All Graces, serve the Church and their neighbour on a voluntary basis in about 170 countries. The first meeting of the Legion of Mary took place in Myra House, Francis Street, Dublin, Ireland, on 7th September, 1921. This meeting was to have very beneficial consequences for the mission of the Catholic Church and, in a special way, for millions of members of Christ's lay faithful who would serve in the Legion and for those who would be served by the legionary apostolate. Many persons outside the Catholic Church would also benefit from that apostolate. With the approval and support of the Popes and a great many Bishops, Priests and Religious, as well as the prayers and efforts of legionaries, the Legion of Mary, by the grace of God, has grown into a worldwide organisation with several million members.

The object of the Legion of Mary is that the glory of God through the holiness of its members developed by prayer and active co-operation in Mary's and therefore the Church's work. The unit of the Legion of Mary is named 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 financial aid of every individual. The members participate within the lifetime 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 hold out a weekly apostolic work aided by the spirit of religion and in union with Mary. Drawing its inspiration from the True Devotion to Mary, as taught by St. Louis Marie de Montfort, and which had a profound influence on the Founder of the Legion, the Servant of God, Frank Duff, confirmed that the Legion is at the disposal of the Bishops and Priests for use in the mission of the Church. While essentially a lay association, legionaries look for spiritual and apostolic formation to priests and religious, who, as Legion, are the Spiritual Directors, hold an honoured place in the Legion system. The Legion requires ecclesiastical approval to work in a diocese or parish. Loyalty to the Magisterium and to Ecclesiastical Authority is a basic legionary principle. The Legion aims to bring Mary to the world as the infallible means of winning the world to Jesus and legionary service is based on the doctrine of the Mystical Body of Christ so that in their fellow members and in those they serve, legionaries seek to have the Person of our Lord once again seen and served by Mary, his Mother.

The general and essential means by which the Legion of Mary is to effect its object is personal service acting under the influence of the Holy Spirit, having Divine Grace as its moving principle and support, and the glory of God and the salvation of souls as its final end and purpose. Evangelization, especially the seeking of conversions to the Church, should be a priority for the Legion. Through the visitation of homes and by other means, the Legion must, as a first principle, set out to establish a contact of some sort with every soul everywhere. Seeing and serving Christ in the sick and marginalised is another vital part of the legionary apostolate. While not engaging in the giving of material relief, legionaries will often find opportunities to do works of service for the needy. To be an active legionary, it is necessary to apply for membership in a Praesidium as aforementioned, which holds a weekly meeting and allocates a weekly apostolic task to the members, who generally work in pairs. "The report connects the work with the Praesidium and therefore it must be a clear presentation of the doings of the member- in a sense as vivid as the picture on a cinema screen – such as will enable the other members mentally to engage in that work, to judge it, to comment on it, to learn from it. Accordingly, the report must

show what has been attempted and achieved, and in what spirit; the time spent; the methods used; what has not been gained and the persons who have not been touched.” (Handbook 18:9). It may be useful to remind ourselves of what the handbook says in regard to reports at the Praesidium meeting as set out particularly in chapters 18, 19 and 33 respectively. After a successful period of probation, members are called to make the \*Legionary Promise\* (this is only applicable for members over 18 years) which is directed to the Holy Spirit. Realising the necessity for a strong support of prayer, the Legion has Auxiliary members, who associate themselves with the Legion by undertaking a service of prayer in its name. The administration of the Legion is carried out through its various councils at local, regional and national level.

The order of legion structure ranges from Praesidium-> Curia-> Commutium-> Regia-> Senatus-> Consilium Legionis Mariae. The central council, the Concilium Legionis Mariae, meets monthly in Dublin. Every army needs leadership, tactics, encouragement and every member of the military needs equipment with which to arm them. The equipment of a legionary is the rosary, not a weapon which causes injury but a way for bringing us near Mary and Jesus. The rosary has kept the religion alive in numerous places when there was no priest to celebrate Mass. It's the means by which we awaken life within ourselves that Spirit of Mary which wishes to serve Christ and present him to the globe. With each Ave we proclaim that Mary was stuffed with grace. Mary was filled with the love of God, so Legionaries keep Mary's company in prayer and outlook, that the Spirit which animates will inspire and direct us.

Sequel to the above, our Chaplain Rev Fr. Pius N. (SSPX) Laboured and researched so much in effort to secure the authentic Legion hand book, thus he obtained the typical Legion Hand Book that existed before the infiltration of Vatican II. Year 2019 gave birth to the first establishment and restoration of a Traditional Legion of Mary Praesidium at Our Immaculate Heart Chapel – Port Harcourt and under the auspices of Society of St. Pius X. (SSPX Nigeria). We held our first Praesidium meeting on October 20th, 2019 and can affirm that within the short period under review, extension has taken place and yielded additional two (2) Praesidia at chapel level. Today we discuss that outreach, the activities of the Legion for the past 100 years hence we joyfully mark this centenary of Legion sodality. The pioneers of the Legion of Mary realised that there have been many opportunities for lay Catholics to measure their faith. Among the qualities of the Legion which are to be admired is that it absolutely was never a closed-in body, just for the select few. It deservedly features a reputation for inviting membership; making efforts to extend membership so as many as possible can be involved in its mission.

The servant of God, Frank Duff (1889-1980) is the founder of this noble society, Edel Quinn (1907-1944) was the emissary to East Africa; and the Worker of God, Alfie Lambe (1932-1959) was Army Agent to South America. All of them knew they needed God. Having faith in Him, allowing His will to be central in their lives, they became modern evangelists. They needed God; God also needed them. We too know we want God. We must always reflect sometimes that God also needs us. How else will His grace, goodness and love reach people who need it? The answer is simply through the Legionaries. Thus, Our centenary celebration stands as a reflection of our activities and voluntary acceptance to that divine call of evangelism, Spiritual work of Mercy while bearing in mind that the Legion of Mary presents the true face of the Catholic Church. May Mary, Mother of the Church, intercede for us and convey blessings, encouragement and enthusiasm to our Praesidia Amen.

\*WRITTEN BY BRO: VITALIS OMECHE\* Active Member... Our Lady Mediatrix of All Graces Praesidium, Immaculate Heart Chapel!



**LIFE OF THE PRIORY**



The Legion of Mary at Immaculate Heart Chapel, Port Harcourt

Fr. Francis Laiguede's Farewell package at the Priory



Charles Okonkwo from Lagos Chapel's taking of the Cassock at St. Thomas Aquinas Seminary, Virginia

**UPCOMING EVENTS**

**March intention: That Young People may answer God’s call to a Vocation**

**Eucharistic Crusade**

Next meeting: **Saturday 12<sup>th</sup> March at 10am**  
Treasure of January

*No of Treasure Sheets received: 10*

*Daily Offerings: 205                      Masses: 53                      Communion: 46*

*Spiritual Communion: 166              Sacrifices: 183*

*Decades of the Rosaries: 1200      Visits to the Blessed Sacrament: 48*

*Fifteen minute meditations: 95      Good Examples: 201*

**Our Lady of Good Success**

*Rosaries of January: 6040*

Next meeting: **Sunday 20<sup>th</sup> March**

**Holy Souls Society**

Next meeting: **Sunday 27<sup>th</sup> March**

**Legion of Mary**

Next meetings: **Sunday 6<sup>th</sup> and 20<sup>th</sup> March**

**Altar Boys Practice**

Next meeting: **Saturday 12<sup>th</sup> March at 9am**

**HOW TO HELP THE PRIORY**

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

Thank you for supporting our expenses by cash.

You also can help:

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

✘ By Transfer - occasionally or monthly - to

Bank: **FIDELITY BANK**

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

Number: **5080119933**

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

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

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

**ENUGU**

**ST. MICHAEL'S  
 PRIORY**

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

NAIRA TRIANGLE, JUNCTION OF THE  
 PORT HARCOURT & ABAKALIKI  
 EXPRESSWAYS

- ✘ **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