

“I urge you therefore, brothers, by the mercies of God, to offer your bodies as a living sacrifice, holy and pleasing to God, your spiritual worship.” Rm 12:1

Out of respect for Our Lord Jesus Christ and for **For ladies and girls:** Neither shorts, slacks, sleeveless, short nor low-cut dresses meet the norms of modesty. appear in Church decent in deportment and modest in dress.

However, no one has the right to question others, Furthermore, according to apostolic custom or especially visitors. It belongs to the parish priest Church law, gentlemen are bareheaded in church, alone to instruct the laity when they repeatedly and ladies are requested to cover their heads. dress or deport below expectation.

For gentlemen and lads: Neither shorts, T-shirts nor sneakers meet the norms of modesty. **Thank you for your charity.**

**Mass Times and Feasts From
June 23rd – July 1st**

Date	Time	Devotion	Feast Day
Sunday, 23 rd	7:30am 10:00am 4:00pm	Low Mass High Mass Low Mass	V Sunday after Pentecost
Monday, 24 th	-	-	Nativity of St. John the Baptist
Tuesday, 25 th	-	-	St. William Abbot
Wednesday, 26 ^h	6:30pm	Family Rosary in the Chapel - All Invited	Sts. John and Paul Martyrs
Thursday, 27 th	-	-	Feria
Friday, 28 th	5:00pm 6:00pm	Confessions Low Mass	Vigil of Sts. Peter and Paul
Saturday, 29 ^h	8:00am 9:00am	Confessions Low Mass	Saints Peter and Paul Apostles
Sunday, 30 th	7:30am 10:00am 4:00pm	Low Mass High Mass Low Mass	VI Sunday after Pentecost
Monday, 1 st	-	-	Feast of the Most Precious Blood

ST. MICHAEL THE ARCHANGEL CHURCH

THE SOCIETY OF SAINT PIUS X

June 23rd V Sunday after Pentecost



Gregorian Latin liturgy

Until 1969, the various Catholic liturgies were all of apostolic origin. The Gregorian Latin liturgy, celebrated in this church, follows the tradition of Saint Peter, the first Pope, and has never undergone any essential change till the present time. Every gesture, every word has been weighed and measured with the assistance of the Holy Ghost for the greatest glory of God and the salvation of souls.

Welcome, Visitors!

We thank you for coming. Whether you are just visiting us for a brief time, looking for a spiritual home, are returning to the practice of Catholic faith or are interested in finding out more about the Catholic Church; we are happy to have you here, as you are. Please take time to read this bulletin, to meet with the priest after Mass and to socialize.

Hospitality

“Let the charity of the brotherhood abide in you and hospitality do not forget; for by this some, being not aware of it, have entertained angels.” (Heb. 13, 1-2) “Wherefore receive one another, as Christ also hath received you unto the honor of God.” (Rom. 15, 7)



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News and Announcements

Catechism: Adult catechism today, June 23rd, has been canceled.

Second Collection for Education: A special second collection will be taken up next Sunday, June 30th for education . Please make any checks out to St. Michael the Archangel.

Ignatian Retreat at St. Thomas More Church. Men: June 24-29.

A second men's retreat to be held from July 8 - July 13. Registration forms are available in the vestibule.

Ora et Labora - The next workday will be Saturday July 06. Please check your emails for opportunities.



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PompeiiRising.org
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Please pray for the faithful departed of St. Michael's

Louis Selthoffer, Teresa Courtney, Joe Courtney, Mary Newland, Jim O'Brien, Mac Mruz, Ruth Mruz, Elizabeth Coughlin, Bill Crowley, Harry Nevin, Angela Berger, Terry Rice, Lucille Nichols, Sally Grounds, Brady Brower, Fern Brower, Russel Bucca, Mamie Bucca, Kenneth Hollis, Ila Jo Hollis, Jeffery Smith, Coburn Walker, Lillian Walker, David Walker, June Roberts, Philip Graham, George Spositi, Roy Hatten, Eric Webber, Neil Ortagus, Stephanie Lorenzana, Asuncion Salazar Mella, Patricia Hays, Wilma Allen, Jerry Nichols, Marty Kelly, Joseph O'Meara, Joan Piperno, AnnaMaria Sicuranza, Jim Nichols.

*“The LORD is in his Holy Temple; let all the earth keep
silence before Him.” (Hab. 2, 20)*



On The Sin Of Anger

“Whosoever is angry with his brother shall be in danger of the judgment.” MATT. v. 2.
SERMONS OF ST. ALPHONSUS

ANGER resembles fire; hence, as fire is vehement in its action, and, by the smoke which it produces, obstructs the view, so anger makes men rush into a thousand excesses, and prevents them from seeing the sinfulness of their conduct, and thus exposes them to the danger of the judgment of eternal death. “Whosoever is angry with his brother shall be in danger of the judgment.” Anger is so pernicious to man that it even disfigures his countenance. No matter how comely and gentle he may be, he shall, as often as he yields to the passion of anger, appear to be a monster and a wild beast full of terror. “Iracundus,” says St. Basil, “humanam quasi liguram amittit, ferae specimen indutus.” (Hom, xxi.) But, if anger disfigures us before men, how much more deformed will it render us in the eyes of God! In this discourse I will show, in the first point, the destruction which anger unrestrained brings on the soul; and, in the second, how we ought to restrain anger in all occasions of provocation which may occur to us.

The ruin which anger unrestrained brings on the soul

St. Jerome says that anger is the door by which all vices enter the soul. “Omnium vitiorum jantia est iracundia.” (Inc. xxix. Prov.) Anger precipitates men into resentments, blasphemies, acts of injustice, detractions, scandals, and other iniquities; for the passion of anger darkens the understanding, and makes a man act like a beast and a madman. “Caligavit ab indignatione oculus meus.” (Job xvii. 7.) My eye has lost its sight through indignation. David said: “My eye is troubled with wrath.” (Ps. xxx. 10.) Hence, according to St. Bonaventure, an angry man is incapable of distinguishing between what is just and unjust. “Iratu non potest videre quod justum est vel injustum.” In a word, St. Jerome says that anger deprives a man of prudence, reason, and understanding. “Ab omni concilio de□turpat, ut donec irascitur, insanire credatur.” Hence St. James says: “The anger of man worketh not the justice of God.” (St. James i. 20.) The acts of a man under the influence of anger cannot be conformable to the divine justice, and consequently cannot be faultless.

How we ought to restrain anger in the occasions of provocation which occur to us

In the first place it is necessary to know that it is not possible for human weakness, in the midst of so many occasions, to be altogether free from every motion of anger. “No one,” as Seneca says, “can be entirely exempt from this passion.” “Iracundia nullum genus hominum excipit” (I. 3, c. xii). All our efforts must be directed to the moderation of the feelings of anger which spring up in the soul. How are they to be moderated? By meekness. This is called the virtue of the lamb that is, the beloved virtue of Jesus Christ. Because, like a lamb, without anger or even complaint, he bore the sorrows of his passion and crucifixion. “He shall be led as a sheep to the slaughter, and dumb as a lamb before his shearer, and he shall not open his mouth.” (Isa. liii. 7.) Hence he has taught us to learn of him meekness and humility of heart. “Learn of me, because I am meek and humble of heart.” (Matt. xi. 29)
