

December 24, 2017



Vigil of the Nativity of Our Lord

# ST. JOAN OF ARC CATHOLIC CHURCH



*Traditional Latin Rite Parish of the Diocese of Boise*



*Preliminary rendering of the new St. Joan of Arc Church*

## Mass Times

**Sunday** 7:30 AM Low Mass  
 9:30 AM Sung Mass  
 12:00 PM Low Mass  
 5:00 PM Low Mass  
 .....

**Weekdays** 6:30 AM, 12:15 PM  
 .....

**Saturday** 6:30 AM, 9:30 AM

## Confession Times

45 min. before each Sunday Mass  
 .....

30 min. before each daily Mass  
 .....

4:00-5:00 PM Saturday

## Contact Information

773 N 11<sup>th</sup> Street, Coeur d'Alene, ID 83814  
 (208) 660-2603 [www.stjoanarc.com](http://www.stjoanarc.com)  
 .....

**Pastor** Fr. Dennis Gordon, FSSP  
[pastor@stjoanarc.com](mailto:pastor@stjoanarc.com)  
 Rectory (208) 660-6036  
 .....

**Assistant Pastors** Fr. Daniel Nolan, FSSP  
[asst.pastor@stjoanarc.com](mailto:asst.pastor@stjoanarc.com)  
 Fr. Michael Flick, FSSP  
[asst.pastor2@stjoanarc.com](mailto:asst.pastor2@stjoanarc.com)  
 .....

Fr. Joseph Terra, FSSP  
 Chaplain to the Carmelite Sisters  
 .....

**Secretary** Linda Bushling  
[lbushlingstjoanarc@gmail.com](mailto:lbushlingstjoanarc@gmail.com)



# MASS AND EVENT SCHEDULE

Frs. Nolan, Flick, and Terra are currently accepting Mass intentions.

	Events	Mass Times & Intentions
<b>Sunday, Dec. 24th</b> Vigil of the Nativity of Our Lord	<b>Holy Hour</b> , <i>cancelled</i> <b>Matins:</b> 9 PM <b>Mass of the Nativity of Our Lord</b> , Midnight, choir begins at 11:30 PM	<b>7:30 AM:</b> SJA Young Adults <b>9:30 AM:</b> Private Intention <b>12:00 PM:</b> Pro Populo <b>5:00 PM:</b> Private Intention
<b>Monday, Dec. 25th</b> Nativity of Our Lord	<b>Women's Group</b> , <i>cancelled</i>	<b>12:00 AM:</b> Anne Marie Vogel & Choir (Fr. Nolan) <b>7:30 AM:</b> Intentions for Christmas Novena <b>9:30 AM:</b> Private Intention <b>12:00 PM:</b> Mary Kate Herbison (Elizabeth Vogel)
<b>Tuesday, Dec. 26th</b> St. Stephen, Deacon & Protomartyr	<b>Young Adults Party</b> , Mass at 5:00 PM	<b>6:30 AM:</b> Intentions for Christmas Novena <b>12:15 PM:</b> †John H. deTar (Ed & Julie deTar) <b>5:00 pm:</b> Private Intention
<b>Wednesday, Dec. 27th</b> St. John, Apostle & Evangelist		<b>6:30 AM:</b> Ann W. deTar (Ed & Julie deTar) <b>12:15 PM:</b> Intentions for Christmas Novena
<b>Thursday, Dec. 28th</b> Holy Innocents, Martyrs		<b>6:30 AM:</b> Fr. Francois Laisrey (The Ade Family) <b>12:15 PM:</b> Intentions for Christmas Novena
<b>Friday, Dec. 29th</b> Day within the Octave of the Nativity		<b>6:30 AM:</b> Fr. Dennis Gordon (The Ade Family) <b>12:15 PM:</b> Intentions for Christmas Novena
<b>Saturday, Dec. 30th</b> Day within the Octave of the Nativity	<b>Parish Ice Skating Party</b> , 6:30 to 8:30 PM at Frontier Ice Arena	<b>6:30 AM:</b> Holy Souls in Purgatory, especially priests (The Ade Family) <b>9:30 AM:</b> Intentions for Christmas Novena
<b>Sunday, Dec. 31st</b> Sunday within the Octave of the Nativity		<b>7:30 AM:</b> Pro Populo <b>9:30 AM:</b> Private <b>12:00 PM:</b> In thanksgiving (Amanda Owen) <b>5:00 PM:</b> Private

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## TODAY'S HYMNS

**Processional**       Let All Mortal Flesh Keep Silence  
**Recessional**       Lift Up Your Heads #931

**REMINDER:** Please do not bring cell phones into the church, or be sure they are completely silenced *before* entering the church. Thank you for your consideration.

## ANNOUNCEMENTS

**Private Masses:** Fr. Nolan will say the following Mass intentions privately this week: 12/25: Anderson Family (Sally Brown); 12/26: Special Intention (Fr. Nolan); 12/27: Joanna Vogel Family (Kevin Vogel); 12/28: Crimmins Family (Elizabeth Vogel); 12/29: †Kathleen Sursley (Katie Herbison); 12/30: Maria Gonzalez (Cynthia deTar).

**Mass Schedule for Christmas Day:** 12:00 AM, Midnight Mass; 7:30 am; 9:30 AM (sung); 12:00 PM, noon. In addition, Matins will be sung on Christmas Eve at 9:00 PM and the choir will sing carols beginning at 11:30 PM. There will be no Holy Hour on Christmas Eve.

**Mass Schedule for January 1st:** 7:30 AM, 9:30 AM (sung), 12:00 noon.

**FSSP Calendar Update:** The Fraternity is expecting a shipment of calendars and we should receive the rest of our order soon. We have received approximately half of our order. With this in mind, we will distribute **one calendar per family** on a first come, first serve basis. The price of this **first** calendar is \$6.00. Please make checks payable to *St. Joan of Arc* and mark it **calendar** and place your payment in the white mailbox next to the office door. Your calendar will be placed on the credenza for pick up within a few days, once payment has been received.

**Women's Group:** The Women's Group will not meet this Monday due to the Christmas Holy Day.

**Rosary Found:** A lovely Rosary was found in the pews. Please contact the secretary to claim it.

**Ice Skating Party:** The annual parish Ice Skating Party will take place on Saturday, December 30th, from 6:30 to 8:30 PM at the Frontier Ice Arena. No cover charge—all are welcome!

**Young Adults Party:** On Tuesday, December 26th, there will be a Christmas Party for young adults, married and single, ages 18 to 30. The evening will begin with Holy Mass at 5:00 pm at St. Joan of Arc, then proceed to the Loftus home (4049 Sky Harbor Dr., CDA) for a potluck dinner. Please bring a main dish and beverage. Attire is dressy, and babysitters are available. Kindly RSVP to [rmloftus@hotmail.com](mailto:rmloftus@hotmail.com), or call (208) 661-4088.

**Confraternity of St. Peter:** The Confraternity of St. Peter is a society of those who wish to help the charism of the Priestly Fraternity of St. Peter through prayer and sacrifice, with the intention of contributing to the sanctification of all priests, of supporting priests and seminarians in their pastoral endeavors, and obtaining numerous vocations. Information and membership sign ups will be available following all Masses during Advent. Questions may be directed to Roseann Loftus (208) 661-4088.

\* \* \*



## APOLOGETICS CORNER

*Defending our Faith with the Truth*

By Father Dennis M. Gordon, FSSP

# The Honor of Mary and Joseph

**A**t the Feast of Our Dear Lord's Birth, I think He would be pleased that a mistake about His Mother Mary and his foster father St. Joseph be clarified; a mistake that touches upon their honor, and one that seems to crop up around this time of year.

In **Matthew 1:25** it says of St. Joseph and Our Lady, "And he knew her not *till* she brought forth her firstborn son." Does that mean, then, that St. Joseph "knew" her, in the Biblical sense of the term, *after* that? When we see how the term "till" is used in Scripture, we will see that it does *not* mean that St. Joseph "knew" Our Lady, in the Biblical sense of the term, after She gave Birth to Her Son.

The word in this verse "till" is a translation of a word that St. Matthew used in his Gospel, rendered in the early Greek manuscripts as *ἕως* (*heos*, till). The word "till" in *today's* understanding of English, seems to mean that something was one way before, then there was a change, and afterward the thing is a *different* way; the way "till" is used today it implies 'up to but *not* after'. However that is *not* how "till" used to be used, and that is not how St. Matthew used it, as we will see from the other places where he uses this word *ἕως*. This word is better translated as "before *and* through that time," as we can see in *all the other places* in which St. Matthew and other authors in the Bible use this word.

For example, in **Matthew 28:20**, Our Lord tells the Apostles, "Behold I am with you all days, even *till* (*ἕως*) the consummation of the world." Does that mean that *after* the consummation of the world there will be a change, and Our Lord *won't* be with the Apostles? By the word "till" here, is He only promising to be with them 'up to but *not* after' the end of the world? No, because the word used here, *ἕως*, means

"before *and* through that time," so it is really saying, "I am with you all days, even *before and through* the end of the world."

Let's look at another time St. Matthew uses this word: in **Matthew 22:44**, God the Father is speaking to the Son, saying, "Sit at my right hand, *until* (*ἕως*) I make thy enemies thy footstool." Does that mean that the Son will be at the right hand of the Father "up to but *not* after" His enemies are subjected to Him? Well, we know that *can't* be what *until* (*ἕως*) means in this verse, because **Hebrews 10:12** says that the Son "*forever* sits at the right hand of God." No; as in the other places in the Bible where it is used, *ἕως* means "before *and* through that time," so it is really saying, "Sit at my right hand *before and through that time* that I make thy enemies thy footstool."

Check out one last example: in **Isaiah 46:4** the Lord says, "I am, *ἕως* you grow old." Does that mean that God will exist, will 'be', only until the people to whom Isaiah was writing would grow old? By the word "till" here, is He saying that God will exist 'up to but *not* after' Isaiah grows old? No; as in the other places where it is used, *ἕως* means "before *and* through that time," so it is really saying, "I exist, *before and through that time* that you grow old."



**THE MYSTICAL NATIVITY, SANDRO BOTTICELLI, C. 1500**  
*Oil on canvas. Held at the National Gallery, London.*

This masterpiece abounds with unusual iconography, and for all the joyous emotions it evokes, the work also hides in its details the reminder that Christ's mission on Earth will not be without great pain for Himself and for His followers.

So in Matthew 1:25, where it says of St. Joseph and Our Lady, "And he knew her not *till* she brought forth her firstborn son," it is really saying "And he knew her not "before *and* through that time," when she brought forth her firstborn son." St. Joseph had no knowledge of Our Lady, in the Biblical sense of that term, before and after She brought forth her *only-begotten* son.

*May each of us have a Blessed and Merry Christmas, celebrating the joyous Birth of Our Dear Redeemer and Savior!*



# The Incredible Catholic Mass

by  
Martin Von Cochem

## CHAPTER V

### In the Holy Mass Christ Renews His Nativity

*"IN that day the mountains shall drop down sweetness,  
and the hills shall flow with milk." (Joel 3:18)*

**T**hus the holy Church throughout the world speaks of the sweet mystery of Our Saviour's birth. And indeed, on that day of days, when the only-begotten Son of God, clothed in human flesh, was born into this world, all things were made sweet; He brought true joy from heaven, peace to men of good will; comfort to the afflicted, and to the world the dawn of a new and brighter day.

How great was that sweetness which filled the soul of the Blessed Virgin Mary, when she contemplated that her new-born Son was not only hers, but also the Son of the Eternal Father, the most high God! How great was the happiness of those who were privileged to look upon the fairest of all the children of men, and to hold Him in their embrace; St. Joseph, the shepherds, the Wise Men!

Rightly we count those privileged persons happy, yet it must not be forgotten that we are even more privileged than they, since we may daily gaze, through the eyes of faith, upon that very same tender infant, and share in the gladness of attending His birth. Listen to the words of Pope Leo I: "Our minds enlightened and our love enkindled by the record of the evangelists and the utterances of the prophets, we do not regard the birth of Christ as an event of the past, but as one present to our sight. For we hear proclaimed to us what the angel announced to the shepherds: Behold, I bring you tidings of great joy; this day is born to you a Saviour. Every day we may be present at this happy birth, every day our eyes may behold it, if we will but go to Mass! For then it is in very deed renewed, and by it the work of our salvation is carried on."

The same is told us in the revelations of the Abbess Hildegard: "At the moment when, in the Mass, the bread and wine are changed into the body and blood of Christ, the circumstances of His incarnation and birth are mirrored before us as clearly as when these mysteries were accomplished by the Son of God when He was on earth."

This testimony has been confirmed by the Church; she bears witness to the truth that the birth of Christ is renewed and represented afresh in the sight of Heaven, just as when it took place more than 1800 years ago.

In what manner and by whose agency Christ is born in holy Mass St. Jerome tells us in these words: "The priest calls Christ into being by his consecrated lips" which is to say: Christ is born into the world at the bidding of the priest, when his lips utter the words of consecration.

Pope Gregory XV declares the same in the prayer he enjoins upon the priest to recite before saying Mass: "I am about to celebrate holy Mass, and to call into being the body and blood of Our Lord Jesus Christ."

Holy Church herself teaches us that the birth of Christ is effected anew after a spiritual manner in the Mass, for she places on the lips of the officiating priest the self-same song of praise which the angels sang on Christmas morn: "*Glory to God in the highest, and on earth peace to men of good will.*" (Luke 2:14)

Let us, when these words of the *Gloria* sound in our ears, imagine ourselves listening to the angel who thus spoke to the shepherds: "*I bring you good tidings of great joy; for this day is born to you a Saviour, Who is Christ the Lord. You shall find the Infant wrapped in swaddling-clothes, and laid in a manger.*" (Luke 2:10-12)

Imagine our angel guardian saying to us: "Rejoice, my child! for now, in this Mass, thy Saviour will be born for thy salvation; thou wilt see Him with thine eyes under the form of the sacred host." Our faith tells this to us, and ought we not to rejoice on this account? And if we really believe this, we shall adore the divine Child at holy Mass with the same reverence and affection as did those who were privileged to behold Him with their bodily eyes.

In the life of the fathers we read that a certain priest named Plegus, who habitually said Mass with great devotion, conceived a special desire to know in what manner Christ was present under the veil of bread and wine; not that he in any way doubted Our Lord's real presence, but love prompted this wish.

One day when he was saying Mass, immediately after the elevation, this desire was so strong within him that he fell upon his knees, and said: "I beseech Thee, Almighty God, that Thou grant to me, unworthy as I am, to behold the bodily form of Jesus Christ in this sacred mystery; that as Simeon of old took Him in his arms, so I may see Him with my eyes, and touch Him with my hands."

While he thus prayed, an angel appeared at his side, and said to him: "Behold, and see Christ here present in bodily form, as when He was an infant on His Mother's knee." Startled by these words, the priest raised his head, and there, lying upon the corporal, he saw the Son of God in the shape of a beautiful babe, that looked at him smilingly, and stretched out His tiny hands to be taken in his arms. But out of reverence the priest ventured not to do this, until the angel said: "This is Jesus, the Son of God, Whom a few moments ago thou sawest under the form of bread; He is now present as He really is; fear not, but rise up, and take Him in thy arms, and let thy heart rejoice in God thy Saviour."

Encouraged by these reassuring words, he rose from his knees, lifted the Child in his trembling hands, and caressed Him fondly. Then, gently laying Him again upon the corporal, he again knelt down, and humbly prayed Him to resume His former shape, in order that he might receive Him in holy Communion, and bring the Mass to an end. When after this prayer he again stood up, he saw the Blessed Sacrament once more in the form of the consecrated wafer, and consumed it with singular devotion.

This instance has been given in order that we may know and believe that in holy Mass Christ is not present to the imagination alone, or in a purely spiritual manner, but really and truly, in bodily form. The self-same infant Christ to Whom the Mother of God gave birth at Bethlehem, and Whom the three kings came to adore is here; His countenance is concealed by swaddling clothes, that is, by the external shape of the consecrated host which we see with our eyes. But the tender child Who lies hidden beneath those outward forms can only be perceived by the sight of faith, the Faith that believes undoubtedly that Our Lord is, in very truth, concealed beneath this lowly form. †

# SICK AND HOMEBOUND

In your charity, please pray for the sick and homebound of the parish.

Patricia & Francesco Barsanti, David Burns, Sr. Maria Consuela, David Cools, Roberta Costa, Regina Dumas, Brenda Finn, Jess Flores, Sharon Flores, Jeremiah Freeman, Robert Geist, David Gunseor, Gale Hamilton, Susan Hamilton, Sherri Higgins, Donald Holbrook, Kathryn Holbrook, Margaret Hurn, Joseph Kemna, Mary Lynn Kenary, Scott Kennedy, Carrie Kralicek, Paul Krieg, Joseph Larsen, Marianne Leake, Donald Lohman, Spencer Lowell, Bryce Lund, Sandra Madrid, Sharon McManus, Patrick McMonigle, Tim Ost, Michael O'Sullivan, Phyllis Peick, Michael Permen, Rachel Porter, Julia Rose, Coleman Rozsnyai, Louis Sachwitz, Joshua Schlader, Georgia Schrempp, Heaven & Mary Schumacher, Ed Stephens, David & Erika Taxin, Jonathan Taxin, Mary & Charles West, Ernie Willette, Lezlie White, Barbara Woods, Heather Zimmerman.

## FAITHFUL DEPARTED

Please pray also for the deceased of our parish.



Richard Ambrosi, Angelo Ambrosetti, Diane Braun, David Brunson, Julie Cook, Richard Copeland, Robert Courteau, Ann deTar, Grover Dilsaver, Joseph Anthony Drongoski, Charles Douglass, Susan Douglass, Fiona DuFrain, James Duggan, Joan Duggan, Norman Dumas, Jean Duval, Frank Finney, William Fisher, Mary Forrester, James P. Gordon, Joseph Guarnotta, Jeanine Grenier, Helen Groves, Ed Hatstrup, Patricia Howland, Rosemary Jacobs, John Keller, Daisy Koler, Elemer Kovacs, Boleslaw Kozlowski, Wanda Kozlowski, Josephine LoCurto, Patrick Mahoney, Bonnie McDonald, Erma McKay, Kevin McKay, Mike McManus, Agnes McMillan, David Metzger, Norm Miller, Florence McNamara, Lynnette Miller, Ann Morgan, Arcadia Nicklay, Fr. Colman Nolan, Mary Norman, Molly Rose Pearson, William Pearson, Jerry Peick, Kathleen Rardon, Fr. George Rassley CSSR, Bonnie Royer, Tamiko Shaw, Steve Slater, Jeremy Smith, Maryanna Thompson, Paul Upthegrove, Paul Uribe, Linda Vogel, Paul Van Voorst, Bob Wagner, Dorothy Wagner, Helen Walitzer, Elizabeth Welch

## VOCATIONS

Please pray for the members of our parish who are discerning or pursuing a religious vocation.

Br. Peter Mary, FSSR; Rev. Mr. Marty Adams, FSSP; Mr. Christopher Hatstrup, FSSP; Mr. Joseph Loftus, FSSP; Mr. Richard Grablin, FSSP; Sr. Teresa Benedicta, Carmel of Jesus, Mary and Joseph, Post Falls, ID; Sr. Mary Gertrude, Norbertine Sister of the Bethlehem Priory of St. Joseph; Brother Mary Peter, Monastero di San Benedetto di Norcia; Brother Lawrence Burns, OSB, Clear Creek Monastery, OK

### Customary Stipends

- ◇ Mass\*: \$10
- ◇ Marriage: \$80-100
- ◇ Baptism: \$25-50
- ◇ Other sacrament: no stipend applies

\*We ask that parishioners request no more than three Mass intentions per priest at one time.

\*Stipends are **not** required to receive any sacraments.

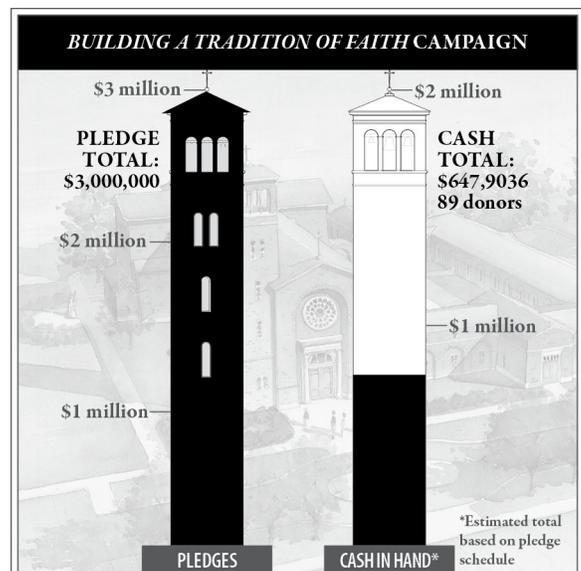
## FINANCES

### December 17, 2017

General, envelopes, & loose cash	6,414.95
Capital Campaign	110,473.21
Saint Helen's Poor Box	48.04
Social Event Donation	98.34
Votive Candles	165.00
Tamale Fundraiser	80.00
Flowers	110.00
Liturgical Calendars	10.00
Youth Non Tax Deductible	473.70
<b>Total</b>	<b>117,873.24</b>

### November Collections

	Goal	Actual
<b>General Offertory</b>	18,000.00	23,168.10
<b>Capital Campaign</b>	55,000.00	30,726.57



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Ad Maiorem Dei Gloriam



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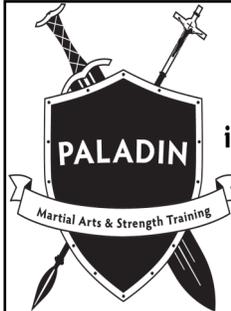
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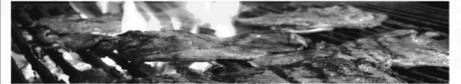
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