

February 11, 2018



Quinquagesima Sunday

# 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 Pastor** 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. Gordon, Flick and Terra are all accepting Mass intentions.

	Events	Mass Times & Intentions
<b>Sunday, Feb. 11th</b> Quinquagesima Sunday	<b>Holy Hour</b> , 3:00 PM	<b>7:30 AM:</b> †Richard Bentz (Djedda Denke) <b>9:30 AM:</b> Pro Populo <b>12:00 PM:</b> Private Intention <b>5:00 PM:</b> For the souls in the Rorate Caeli Purgatorial Society
<b>Monday, Feb. 12th</b> Seven Holy Servite Founders, Confessors	<b>40 Hours Devotion</b> , begins following the 12:15 PM Mass	<b>6:30 AM:</b> †Bernadette Johnson (Djedda Denke) <b>12:15 PM:</b> †Linda L. Vogel (Kevin Vogel)
<b>Tuesday, Feb. 13th</b> Feria	<b>40 Hours Devotion</b> , continues all day and night	<b>6:30 AM:</b> Rick & Molly Murphey (The Vogel Boys) <b>2:15 PM:</b> Patricia Krell & Family (Don & Kathy Gary)
<b>Wednesday, Feb. 14th</b> ASH WEDNESDAY	<b>40 Hours Devotion</b> , ends at 6:30 AM. <b>Ashes</b> , distributed before each Mass	<b>6:30 AM:</b> Pro Populo <b>2:15 PM:</b> Fr. Daniel Nolan, FSSP (Don & Kathy Gary)
<b>Thursday, Feb. 15th</b> Thursday after Ash Wednesday		<b>6:30 AM:</b> †James P. Gordon, Jr. <b>12:15 PM:</b> Fr. Joel Kiefer, FSSP (Don & Kathy Gary)
<b>Friday, Feb. 16th</b> Friday after Ash Wednesday	<b>Exposition of the Blessed Sacrament</b> , following the 6:30 AM Mass, until the 12:15 PM Mass.	<b>6:30 AM:</b> Cheryl Fritz <b>2:15 PM:</b> Fr. Daniel Nolan, FSSP & his intentions (The Suurkask Family)
<b>Saturday, Feb. 17th</b> Saturday after Ash Wednesday	<b>Altar Boys</b> , 10:30 AM to noon <b>Pro Life Rosary</b> , noon	<b>6:30 AM:</b> Cheryl Fritz <b>9:30 AM:</b> Fr. Daniel Nolan, FSSP & his intentions (The Suurkask Family)
<b>Sunday, Feb. 18th</b> 1st Sunday of Lent	<b>Holy Hour</b> , 3:00 PM	<b>7:30 AM:</b> Pro Populo <b>9:30 AM:</b> Fr. Daniel Nolan & his intentions (The Suurkask Family) <b>12:00 PM:</b> Pope Francis <b>5:00 PM:</b> Private Intention

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## TODAY'S HYMNS

<b>Processional</b>	✠	Be Thou My Vision
<b>Recessional</b>	✠	O God of Lovliness #930

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**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

**First Holy Communion:** Save the date! First Holy Communion will take place this year on Sunday, June 3rd, at the 9:30 AM Mass.

**Pro Life Rosary:** The Respect Life Group of St. Joan of Arc will meet in front of Planned Parenthood (123 E. Indiana Ave., Spokane), on Saturday, February 17th at noon to recite 15 decades of the Rosary to end legalized abortion. If you cannot drive to Spokane, 15 decades will also be recited at St. Joan at noon, to unite prayers with those said in Spokane. All are welcome!

**St. Joseph Raffle:** Once again, St. Joan of Arc will raffle off a beautiful statue of St. Joseph with the child Jesus. This year's statue is made from a marble composite and hand finished by an Italian artist. It stands over 24 inches tall and is suitable for indoor or outdoor use. The statue is on display in the parish hall. Tickets are on sale after each Sunday Mass, or by contacting the church office. Tickets are \$2 each or 3 for \$5. Checks should be made payable to **Mission Tradition**. All proceeds will go to benefit three of our youth from St. Joan who are raising funds to participate in missionary work through the FSSP in Peru, this summer. A significant portion of the funds they raise go directly to fund building materials and other goods associated with the mission work. Can we all support our youth in this endeavor, and see what vocations may come from their charitable work? *St. Joseph, pray for us!*

**Light Weigh One King:** This is a 12 week Bible Study DVD program designed to help those who struggle with dieting/food, or other temptations. The program is recommended by nurses and doctors for weight loss and health, and chosen by Prevention Magazine as a safe and healthy Faith based diet. There are no weigh-ins. A One King orientation will be held on February 20th, at 5:30 PM, at the home of Roseann oftus. If you have any questions please call Katie Herbison at (509) 994-3819.

**Idaho Catholic Register:** Bishop Peter Christensen has asked all Idaho Catholic families to subscribe to the *Idaho Catholic Register*. The annual subscription is only \$17/22 issues which arrive twice monthly, except during July. St. Joan of Arc will receive a portion of each subscription, which will go to help fund the new church! If you would like to subscribe, please place your payment with a notation **ICR**, on your check or envelope into the white mailbox outside of the church office or in the collection basket. Please be sure your contact information is current. Checks should be made payable to **St. Joan of Arc**.

**FSSP Calendars:** Kindly pay for your calendars which are **\$7.00** each. 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*. See the list on the mailbox for what you owe.

**40 Hours Devotion:** 40 Hours Devotion of the Most Blessed Sacrament will take place as a prelude to Lent, to combat the sins and blasphemies occurring on "Fat Tuesday". Please make an effort to spend time with Our Lord in reparation for the sins of mankind and for the conversion of souls. The 40 Hours Devotion will begin following the 12:15 PM Mass on Monday, Feb. 12th and conclude at 6:00 AM on Ash Wednesday, Feb. 14th. You will find a sign up on the credenza for this purpose.

**Pilgrimage to the Holy Land with Fr. Michael Passo, FSSP:** Father Passo invites you to join him on a pilgrimage to the Holy Land and Jordan. The dates are from Nov. 25 to Dec. 10, 2018. Please go to the Orbis Catholicus website, [www.oc-travel.com](http://www.oc-travel.com) for the full itinerary and information regarding inclusions, etc. You can also reach Susan Kotnik at 604-465-6911 with your questions.

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## APOLOGETICS CORNER

*Defending our Faith with the Truth*

By Father Dennis M. Gordon, FSSP

### What the Eastern Orthodox are Missing

**Question:** “You said that the Lord’s Church should agree perfectly with the Bible, and then you listed some characteristics from the Bible that the Catholic Church has, but that other Christian churches don’t have (salvation by grace of Baptisms, a ministerial priesthood, celibate priests, forgiveness of sins through confession to priests). But don’t these characteristics apply to the Eastern (Orthodox) Church? **How do we know that the Eastern (Orthodox) Church is not the Church the Lord wants us to be in?**”

**A**nswer: “Because the Lord’s Church has to agree perfectly with the Bible! More specifically, the Lord’s Church cannot hold any tenets which are in contradiction to the Lord’s revealed truth, which we can find in the Bible. Let’s look at two tenets from what the Bible says—you’ll have to follow me closely on this, but it leads to a *very important* conclusion:

“The first tenet: Our Lord said, speaking to God the Father: “All my things are mine and **thine are mine**” (John 17:10). Our Lord elsewhere again said that, “**All things whatsoever** the Father has **are mine**” (John 16:15). Our Lord also said that, “**whatsoever** things [the Father] does, these **the Son does in like manner**” (John 5:19). Isn’t one thing that the Father **has** is the power to *actively bring forth* (in rough terms: to ‘produce’) the Third Person of the Holy Trinity—the Holy Ghost? Isn’t one thing that the Father **does** is to *actively bring forth* (or ‘produce’) the Third Person of the Holy Trinity—the Holy Ghost? So **if whatsoever** the Father **has** the Son has also (as the Bible tells us), then the Son *must* have the power to actively bring forth the Third Person of the Holy Trinity also: and **if** all things *whatsoever* the Father **does** the Son does also (as the Bible tells us), then the Son *must* also *actively bring forth* the Third Person of the Holy Trinity.

“This being *actively brought forth* (or in rough terms: ‘being produced’) by the Father and the Son we call the *procession* of the Holy Ghost from the Father and the Son. For this reason in our Creed we say that the Holy Ghost “proceeds from the Father *and the Son*” (in Latin: **Filioque**). But this doctrine is denied by the Eastern (Orthodox) Churches—they say that the Holy Ghost proceeds from the Father *only* and *not* from the Son as well. This is a very important distinction, because the idea that the Holy Ghost does *not* proceed from the Father *and* the Son denies the Son a power and a divine action which is rightfully His—and if we deny God the Son a power that *does* belong to Him, then we *dishonor* Him.

“But what does Our Lord say about it? He says that the Holy Ghost ‘receives of mine’ and ‘shows it to you’ (John 16:14). The Holy Ghost receives of the Son because He *does proceed* from the Son. Notice that Our Lord puts the Holy Ghost’s receiving from

the Son in the context of the very passage we have already cited about Our Lord’s power to do all that the Father does: “[the Spirit] shall receive of mine and shall show it to you. All things whatsoever the Father has are mine. **Therefore** I said that he [the Spirit] shall receive of mine” (John 16:14-15). Why does He use the *future* tense (“*shall* receive of mine...”)”? It is the same reason we say that the Son is **eternally** begotten of the Father. That is, the Son *always was* being begotten of the Father; the Son is *being* begotten of the Father; and the Son *always will be* begotten of the Father—in an *eternal moment*; for this reason we say in the Creed that the Son is **eternally** begotten of the Father. For this same reason the Son can say the Holy Ghost *shall* receive of Him just as He *has* received of Him.

.....  
**...the Lord’s Church cannot hold any tenets which are in contradiction to the Lord’s revealed truth...**  
.....

“Not only that, but let’s see what the Scripture says more specifically on this! First, recall that the Holy Ghost is called a “river of living water” by Our Lord in John 7:38-39: “He that believeth in me, as the scripture saith: out of his belly shall flow *ivers of living water*. Now *this he said of the Spirit*.” So the term ‘river of living water’, or in some translations, ‘river of water of life’ in the Bible refers to the *Spirit*—the Holy Ghost. Now let’s look at Apocalypse (Revelations) 22:1, wherein St. John sees a vision of the Trinity: starting with “God” (the Father) and “the Lamb” (the Son): “And he showed me a **river of water of life** [a ‘river of living water’], clear as crystal, **proceeding from the throne of God and of the Lamb**.” Notice that the ‘river of water of life’ - a term which refers to the Holy Ghost— is proceeding from **both the Father (‘God’) and the Son (‘the Lamb’)**.

“The Catholic Church holds what God revealed, recorded in the Bible, that the Holy Ghost proceeds from the Father *and* the Son, but the Orthodox Church denies this.”

“Wow! So what was the *second* tenet that the Orthodox have that you said contradicts the Bible?”

“Divorce and remarriage. Our Lord forbade ending a valid marriage and remarrying through divorce (Mark 10:11). But as one subdeacon from the Orthodox Church described it to me, in the *Orthodox Church*: ‘well, you get a second chance—if your first marriage doesn’t work, *you are allowed one marriage more*.’ The Catholic Church is the *only* Christian Church that has held steady its official teaching, which was the Lord’s teaching from the beginning, on divorce.”

# The Complete Ascetical Works of St. Alphonsus Liguori

## PREACHING - INSTRUCTIONS FOR THE PEOPLE - THE SACRAMENT OF THE HOLY EUCHARIST.

**I**N THIS SACRAMENT Jesus Christ gives us his body and blood under the species or appearances of bread and wine, that by the holy Communion his grace and holy love may be preserved and increased in our souls. We must then believe that in consequence of the words of consecration pronounced by the priest in the Mass, the bread and wine lose their proper substance, and are converted into the body and blood of Jesus Christ; and that nothing remains of the bread and wine but the species or appearances, the color, the taste, and figure; so that it is a dogma of the faith, that the Most Holy Sacrament of the altar contains Jesus Christ, really and entirely, his body, his soul, and divinity.

We must, consequently, believe that Jesus Christ, at the same time that he is in heaven, is also really and entirely in all places upon earth where the consecrated Host is reserved; and that when the most holy Host is divided Jesus Christ is not divided, but remains entire in every separate particle of the Host, as has been declared by the Council of Trent (Sess. XIII., can. III), by the Council of Nice, and by the Council of Lateran under Innocent III. (Lat. VI. iv., cap. i.3)

The principal effect of this sacrament is to preserve and perfect in us the spiritual life of the soul. As earthly bread nourishes the body, so this heavenly bread nourishes the soul, and . makes it advance in divine love. It also serves, says the Council of Trent, as an antidote to cleanse us from venial and to preserve us from mortal sins. Another effect of this sacrament is resurrection and glorification of our bodies, which we expect at the last judgment; for Jesus Christ says: He that eateth My flesh, and drinketh My blood, hath life ever lasting, and I will raise him up at the last day? But the most desirable of all the effects of the holy Communion is, that it unites and makes us one with Jesus Christ. He that eateth My flesh and drinketh My blood, abideth in Me, and I in him? In order to receive these holy effects, it is necessary to be in the state of grace; he who receives the holy Communion with a conscience laden with mortal sin, receives Jesus Christ, but not his grace; on the contrary, he merits the malediction of Jesus Christ, and, according to the Apostle, he receives the sentence of his own condemnation; because he is guilty of a most enormous sacrilege. "He eateth and drinketh judgment to himself." (1 Corinthians 11)

It is related that a person in the state of mortal sin went to Communion, but what was the consequence? The consecrated particle became like a sword and pierced his throat, and the person fell instantly dead at the foot of the altar.

There is a more terrible example related in the "Teresian Chronicles." A girl fell into a sin, which she was ashamed to confess, and afterwards made three sacrilegious Communions. After the third Communion she was suddenly struck dead before the altar. Her countenance appeared, not black, but full of splendor. All cried out; "A saint! a saint!" and her body was carried in procession through the whole neighborhood. But mark what happened, and tremble at the thought of receiving Communion in mortal sin. An angel appeared to a Teresian Carmelite friar, who was in his cell, during the night on which the body of the unhappy girl lay unburied in the church. The angel conducted the Father to the church, and commanded him to open the mouth of the deceased. He opened her mouth, and found the three Hosts that she had received in the state of sin, and placed them in a ciborium. After the removal of the Hosts her countenance appeared no longer bright and resplendent, but black and horrible.



**HOLY EUCHARIST, HOLY REDEEMER**  
Courtesy of [holyredeemerchapel.org](http://holyredeemerchapel.org).

Let us return to our subject. For a person in the state of mortal sin, if he wishes to receive the body of Christ, it is not enough to make an act of contrition, though this is sufficient for the reception of other sacraments. It is necessary for such a person to go to confession, and to receive absolution, before he approaches the holy Communion. The only case in which a person can communicate after committing mortal sin, without confession and absolution, is, when he forgot the sin until he had come to the altar; in such a case, in order to avoid the scandal that should arise from rising up to go back to confession, it is enough to make an act of contrition; after making an act of contrition, he may receive the holy Communion.

This is the disposition necessary for Communion on the part of the soul. With regard to the disposition of the body, which is necessary for Communion, a person must be fasting from midnight; that is, he must not have taken into the stomach any digestible substance, whether liquid or solid. The sick, when in danger of death, are excepted; for they can receive the most holy viaticum after having broken their fast.

These are dispositions absolutely necessary for Communion. But to communicate with greater fruit, it is necessary to purify the soul from venial sins at least, from venial sins which are fully deliberate. Hence, tepid souls that habitually commit venial sins have not the dispositions necessary for frequent Communion. At most, they can be permitted to go to Communion once a week, that from the sacrament they may receive strength to avoid mortal sin. But persons who do not commit deliberate venial sins, and have a desire of advancing in divine love, may communicate more frequently, according as their confessor may advise. St. Francis de Sales says that Jesus Christ gives himself to us only through love, and therefore we should receive him only through love. The best disposition, then, for holy Communion is, to receive the holy Eucharist in order to advance in the love of Jesus Christ.

All know that every Christian is bound, under pain of grievous sin, to communicate at least once a year, and so to fulfil his Easter duties: this ought to be done within the time prescribed for the fulfilment of the Paschal precept; and to this all are obliged, under the penalty of being interdicted from entering the Church, and of being deprived of Christian burial after death. Every Christian is also obliged to communicate, and to receive the holy viaticum, whenever he is in danger of death. I say, in danger, without waiting till there is no hope of recovery. By waiting so long, the sick man runs the risk of dying without receiving the viaticum, as has happened to many.

The Church, then, has declared that every Christian is bound, under pain of grievous sin, to communicate on two occasions, namely, at Easter, and in danger of death. But it is also necessary to know that a person will scarcely preserve himself in the grace of God, if, like some who are negligent about their eternal salvation he communicates only once a year. This we know by experience; and reason teaches us, that when the soul is a long time without this divine food, it scarcely has strength to resist

temptations, and therefore easily falls into sin. The Most Holy Sacrament is called celestial bread; because, as earthly bread supports the life of the body, so this heavenly bread preserves the life of the soul. Therefore, let every Christian communicate at least every eight days, as has been already said; but persons who lead a spiritual life, make mental prayer, and abstain from deliberate venial sins, ought, with the consent of their confessor, to communicate several times in the week. For the rest, who live without much devotion, that they may at least preserve themselves in God's grace, it is advisable to go to Communion every Sunday, or at least every fortnight.

Children, as St. Thomas says, should be obliged to go to Communion as soon as they are capable of understanding the difference between this divine food and earthly bread. Some children are capable of understanding this difference sooner than others. But, ordinarily speaking, the obligation of going to Communion does not begin until after the ninth or tenth year; but their first Communion cannot be deferred beyond the age of twelve, or, at the most, beyond the age of fourteen years. We know that St. Charles Borromeo commanded his parish priests to endeavor to make the children go to Communion as soon as they had attained the age of ten years. And for children, in danger of death, theologians, along with Benedict XIV commonly teach that so great an age is not necessary; it is sufficient if they are capable of making their confession. It is necessary to communicate; but, as has been said, it is necessary to communicate in a state of grace; otherwise the Communion will become a poison, or rather a halter to strangle the unworthy communicant. St. Cyprian relates that a Christian woman who, in order to conceal herself, had through fear of the persecution done an action contrary to faith, came to the church, and went to Communion without confessing her sin. But what was the consequence? The sacred Host remained in her throat; the throat instantly swelled in such a manner that she began to tremble from head to foot, and so expired.



# 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, Fr. Irwin FSSP, 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, 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 Hatrup, 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 Hatrup, 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

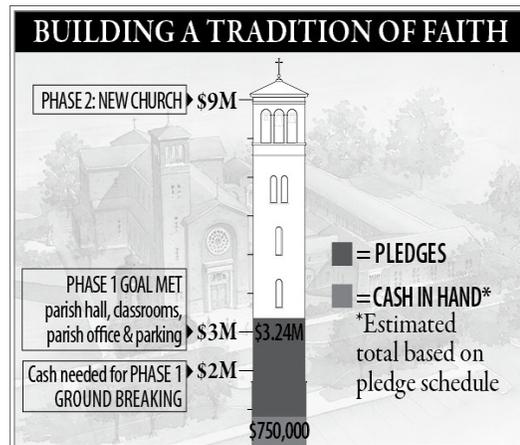
February 4, 2018

General, envelopes, & loose cash	4,775.21
Capital Campaign	16,848.00
Saint Helen's Poor Box	220.00
Social Event Donation	13.51
Votive Candles	134.75
Liturgical Calendars	129.00
Initial Offering	3.00
Black and Indian Mission	50.00
Idaho Catholic Register	102.00
<b>Total</b>	<b>22,275.47</b>

• Thank you for your generosity! •

## January Collections

	Goal	Actual
<b>General Offertory</b>	18,000.00	22,741.04
<b>Capital Campaign</b>	55,000.00	116,266.66



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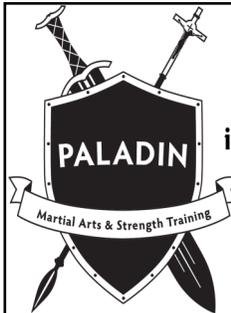
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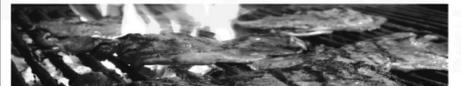
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