

March 18, 2018



Passion 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
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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 11th Street, Coeur d'Alene, ID 83814
(208) 660-6036 www.stjoanarc.com
Sacramental Emergencies: (208) 446-8339
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Pastor Fr. Dennis Gordon, FSSP
pastor@stjoanarc.com
.....

Assistant Pastor Fr. Michael Flick, FSSP
asst.pastor2@stjoanarc.com
.....

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

Secretary Linda Bushling
lbushlingstjoanarc@gmail.com

MASS AND EVENT SCHEDULE

Frs. Gordon, Flick and Terra are all accepting Mass intentions.

Events		Mass Times & Intentions
Sunday, March 18th PASSION SUNDAY	Ss. Joseph & Patrick Dinner , 1 PM to 5 PM at St. Stanislaus Hall Holy Hour , 3:00 PM	7:30 AM: Pro Populo 9:30 AM: †James P. Gordon (William & Margaret Reindel) 12:00 PM: In Reparation for all bad Communion 5:00 PM: Private Intention
Monday, March 19th St. Joseph, spouse of the Blessed Virgin Mary	Lenten Mission , 6:30 PM	6:30 AM: Fr. Gordon's intentions (Mr. & Mrs. W. Reindel) 12:15 PM: Fr. Portzer's Mass Intention 5:30 pm: Robert Schelstrate (Noreen Schelstrate)
Tuesday, March 20th Feria of Passiontide	Lenten Mission , 6:30 PM	6:30 AM: Special Intention 12:15 PM: Fr. Portzer's Mass Intention 5:30 PM: Special Intention
Wednesday, March 21st Feria of Passiontide	Lenten Mission , 6:30 PM	6:30 AM: Private Intention 12:15 PM: Fr. Portzer's Mass Intention 5:30 PM: Sr. Anne Catherine (Noreen Schelstrate)
Thursday, March 22nd Feria of Passiontide	Teen Catechism , <i>cancelled</i>	6:30 AM: Private Intention 12:15 PM: Andrew & Mary Catherine Starkey (Noreen Schelstrate)
Friday, March 23rd Feria of Passiontide	Exposition of the Blessed Sacrament , 7:00AM - noon Stations of the Cross , 6:30 PM SOUP SOCIAL , 7:30 PM	6:30 AM: Private Intention 12:15 PM: Deacon Martin Adams (Katie Adams)
Saturday, March 24th Feria of Passiontide	St. Tarcisius , <i>cancelled</i>	6:30 AM: Junette Merwin (Ruben Finn) 9:30 AM: Sean T. Gordon
Sunday, March 25th PALM SUNDAY	Holy Hour , <i>cancelled</i>	7:30 AM: Private Intention 9:30 AM: Pro Populo 11:30 AM: Private Intention 5:00 PM: All Parish Benefactors

TODAY'S HYMNS

Processional ✠

Faithful Cross

Recessional ✠

O Sacred Head Surrounded #837

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

Holy Week Schedule:

Palm Sunday: 7:30 AM, 9:30 AM (low), 11:30 AM (sung), 5:00 PM (no Holy Hour)

Holy Thursday Liturgy: 6:30 PM

Good Friday Liturgy: 3:00 PM, with Stations at 12:00 noon

Easter Vigil: 8:00 PM

Easter Sunday: 7:30 AM, 9:30 AM (sung), 12:00 noon (no Holy Hour or **5:00 PM** Mass)

Lenten Mission: A reminder that the Lenten Mission will begin at **6:30 PM** on Monday, March 19th, ending Wednesday, March 21st. There will also be a **5:30 PM low Mass** on each day of the mission.

First Holy Communion Classes: Remaining Classes for First Communicants are listed below. The Lesson numbers are from the St. Joseph First Communion Catechism (the standard Baltimore Catechism First Communion booklet). If parents cannot bring their children to class, they are responsible for ensuring their children know the material. All children must pass a verbal test by one of the priests in order to receive their First Holy Communion.

April 5: Lessons 4 & 5

May 3: Lesson 10

May 19: Testing & Fir

April 12: Lesson 6 & 7

May 10: Lesson 11

June 2: First Communicants Optional

April 19: Lesson 8 & 9

May 17: Lesson on the Holy Mass

Retreat Day, 11 AM to 3:30 PM

Ss. Joseph & Patrick Dinner: The annual Ss. Joseph & Patrick Dinner Fundraiser, featuring a homemade Italian dinner, dessert and entertainment, will take place **today, Sunday, March 18th, from 1 PM to 5 PM** at St. Stanislaus Hall in Rathdrum. Give mom the day off and support this great fundraiser!

St. Joseph Raffle: There is still time to purchase tickets for the raffle of the 25" St. Joseph statue, which will take place at the Ss. Joseph & Patrick Dinner. 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.

Stations & Soup: Following Stations of the Cross on Friday, March 23rd, there will be a Soup & Salad Potluck dinner in the parish hall. All are welcome! If you would like to help just click on the link: <https://www.PerfectPotluck.com/JWJH7671> to sign up.

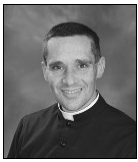
Cancelled Classes: Due to Holy Week, Teen Catechism and St. Tarcisius will not meet this month. Also, the Women's Group will not meet this month due to preparations for Holy Week. However, First Holy Communion class will take place as scheduled.

Lamb Cakes Fundraiser: Just in time for Easter! Pre-orders are being accepted for lamb cakes which will be ready for pick up on Holy Thursday. Proceeds to help FSSP mission work in Peru. Samples available today in the parish hall after all Masses. Checks should be made payable to **Mission Tradition**.

Easter Flowers: May we have some help to cover the \$350.00 it will take to pay for Easter lilies to adorn the Altar? Your donations, large and small, are truly appreciated. Please make any checks out to *St. Joan of Arc* and mark your donation "FLOWERS". *Thank you to those who have already donated!*

Mass Intentions: On the credenza and at the back door are forms for Mass Intentions, along with an example of how to complete it on the wall. Please write clearly, and include any stipend with your request as it is difficult to track the intentions and stipends when they are separated. Checks should be made out to: Fr. Dennis Gordon; **Michael Flick**; Fr. Joseph Terra, accordingly. *Thank you for your assistance!*

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APOLOGETICS CORNER

Defending our Faith with the Truth

By Father Dennis M. Gordon, FSSP

Catholic Definitions

Question: “Can you tell me what **some Catholic terms** mean?”

Answer: “Sure! Here’s a list of some Catholic terms we use that you may not hear in other circles, or at least these are defined as a *Catholic* should understand them:

“**Concupiscence:** A disorder in the passions in which the harmony is disturbed which had existed between the soul and the body when Adam and Eve were created; by this disorder the soul tends to be enslaved by the body (*concupiscence of the flesh*), by exterior goods (*concupiscence of the eyes*), or by an exaggerated sense of one’s own importance (*pride*).

“**Passions:** The movements of the sensible appetites (*sensible inclinations*).

“**Prayer:** A lifting up of the soul to God, by which we will in time what God wills in eternity that we should ask of Him; namely, the various means of salvation, particularly progress in charity.

“**Supplication:** A *general* prayer of petition offered to God, which does not ask for something specific: e.g.: “O God, help me!”

“**Penance:** A virtue by which one deplores something that one has done and assumes a moderated grief for one’s past sins, with the intention of removing them. (*Summa Theologica*, IIIa q. 85, a. 1)

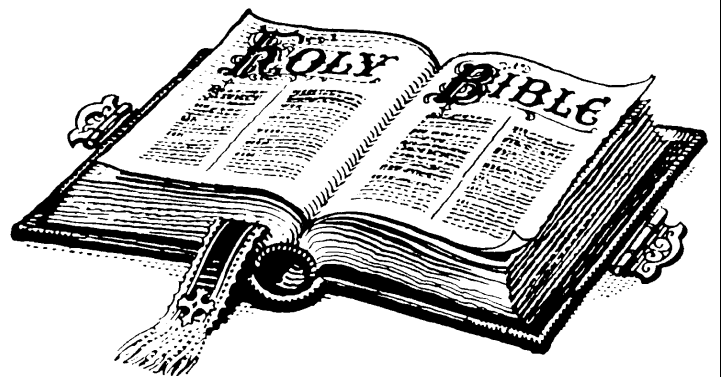
“**Mortification:** The spirit and practice of detachment from sensible things and from self.

“**Fervor:** The promptness of the will in the service of God. (E.g.: ‘Each Holy Communion should be more *fervent* than our previous one’ - each should be received with more *promptness of the will in the service of God*.)

“**Devotion:** The promptness of the will in the service of God (It is the same as *fervor*— *Summa*, IIa IIae, q. 82, a. 1)

“**Justification:** The change whereby anyone is changed by the remission of sins from the state of ungodliness to the state of justice, that is, to the state of right order in the interior of man in so far as he is subject to God. (*Summa* Ia IIae, q. 113, a. 1)

“**Merit:** A right to a reward: something given in return for work or toil as a price for it. It is only by Divine ordination that He grants rewards for works done which proceed from the Holy Ghost in the soul in the state of grace— God crowns His own gifts, not the merits coming from our own selves.”



The Chanting of the Passion

~Pre-1955 Holy Week~



The Chanting of the Passion is a most beautiful and emotional element of both the Palm Sunday and the Good Friday Liturgies during Holy Week. The text of the Passion is taken word-for-word from the Gospel of St. Matthew on Palm Sunday, and from the Gospel of St. John on Good Friday. In the older, pre-1955 rite which we have permission to use this Holy Week, we will see some slight differences in how it concludes, as well as one significant difference in the text of the Passion on Palm Sunday.

On both Palm Sunday and Good Friday the Passion will be chanted by ‘deacons of the Passion’. When we say ‘chanter’, we mean that it will be *sung using Gregorian chant*; so-named for St. Gregory the Great who fostered the chant’s implementation in the Church. When we say ‘deacons of the Passion’, we mean *the sacred ministers who assume the role of a deacon at that point in the Liturgy* (since it was always a deacon who sang the Gospel in a Solemn Liturgy, and the singing of the Passion comes at the point in the Liturgy where the Gospel is normally sung). As a sign of mourning, the deacons of the Passion remove their folded chasubles for the Passion.

The Passion is sung in three voices, in three distinct pitches; the *Christus*, who sings the words of Christ, the *Chronista*, who sings the narrative parts of the text, and the *Synagoga*, who sings the speaking parts of all other persons besides Christ in the text. The *Christus*, the words of Christ, are sung in a deep bass voice. In the ancient *Bobbio Missal* which dates from circa 650 A.D., the words of Christ in the Passion text are offset with different notes from the rest.

Another ancient Missal from about 750 A.D. shows the same. There is a specific reference by Bishop Durandus of Metz in 1254 A.D. to the use of **three voices** to distinguish the three parts of the Passion when it is sung. Obviously, this distinction of voices is a very ancient practice.

The solemn, deep and almost mournful voice of Our Lord reflects His power, dignity and sorrow as He undergoes His Passion. When the *Christus* part is chanted by the celebrant of the Mass (if another deacon is available he may chant that part), the celebrant stands at the top altar step and reads the chant at the altar. Everything priestly that the celebrant does, he does at the altar. This is distinct to the older rite. In fact, you will notice that in the older rite of Mass (Holy Week or otherwise), even when an ordained subdeacon sings the Epistle, the priest will still always read the Epistle at the altar in a low voice while the subdeacon is singing the Epistle. As the celebrant of the Mass, he is to read every part, even the Passion, in a low voice, while the deacons are chanting the Passion. Acting *in persona Christi*, in the person of Christ, he offers the *entire* Mass, **at the altar**, since **every part of the Mass is a part of the Sacrifice**. The *Chronista* or narrator sings in a tenor voice, and he relates the text of the Gospel that tells the story in **between the speaking parts**.

The dissonant sounding Synagoga, singing in a high pitch, makes use of what is called the indirect *tri-tone* interval, or ‘augmented fourth’. The direct tri-tone is an interval of three whole notes together. It is a difficult interval to sing. The indirect tri-tone occurs when the interval is such that the three-whole-

The Chanting of the Passion in Holy Week

note *tri-tone* predominates. This leaves an unsettling *interval* of sound, one that has even been used in sirens in Europe to achieve that very unsettling effect, to draw people's attention. Therefore, when the *Synagoga* begins singing after the narrator (the *Chronista*) leaves off, there is a dissonance created, which **musically reflects the spiritual dissonance** that is in the person whom the *Synagoga's* voice is representing (Judas, St. Peter (in his triple denial of Our Lord, for example), Pontius Pilate, or the crowd shouting 'crucify Him'). This musically shows **the dissonance of the soul that needs God** and is discordant without Him.

At the Conclusion of the Passion, one may notice a difference in the way the chanting concludes. In the older Holy Week rite, the chanting is not the actual Gospel of the Liturgy of the day itself. The actual Gospel on Palm Sunday and Good Friday comes immediately *after* the three deacons of the Passion finish their chant, and it happens in the following way: Once the chanting of the Passion finishes, the deacon of the Mass takes the Book of the Gospels up to the altar and kneels to pray the customary preparatory prayer as we have seen the deacon do at any Solemn Mass with a deacon. On Palm Sunday incense is then imposed and the deacon then takes the book to the place where the Gospel is read, he incenses the book as normal, and then he chants the conclusion of the Passion as the Gospel of the day.

That pause in between the end of the Passion and the chanting of the Gospel of the day signifies **the awe of all creation** at the death of its Lord. The deacon chants this Gospel in the tone called the *Planctus*, or *lamentation*, with a mournful plaintive melody at the beginning of each sentence, which is a wail of grief, and a long and solemn sorrowful conclusion at the end of each sentence, signifying the lamentation of the Church at Our Lord's death. The Passion and the Gospel, with the interlude in between, is chanted in this way both on Palm Sunday and on Good Friday. On Palm Sunday incense is used, however on Good Friday, following the cus-

tom observed at Requiem Masses (for the dead), incense is not used on that day. On Palm Sunday and Good Friday, the altar boys do not carry candles for the reading of the Passion nor the Gospel, as a sign of mourning.

On Palm Sunday we will also see a difference in the reading of the Passion in the more ancient, pre-1955 rite of Holy Week. This Passion narrative is longer, and it is longer because of a more significant difference between the Passion text in the 1962 Holy Week and that of the pre-1955 Holy Week.

The Passion narrative in the older Holy Week begins (on Palm Sunday) with the preparations of Our Lord for the Passover; it includes the Last Supper, and finally continues with the Agony in the Garden, the latter of which is the point at which the Passion begins in the 1962 Holy Week. By beginning the Passion with the preparations for the Last Supper, with beautiful eloquence, Holy Mother Church is showing us the **connection between the Last Supper and the Passion** of Our Lord. The text then continues with Our Lord's supper at the home of Lazarus and therefore includes the washing and anointing of Our Lord's feet by St. Mary Magdalene, before going on to the Last Supper and the institution of the Holy Eucharist.

Thus we will see a number of beautiful and theologically-rich traditions during the chanting of the Passion on Palm Sunday and Good Friday!



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, Paul Orozco, 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

FINANCES

March 11, 2018

General, envelopes, & loose cash	5,348.23
Capital Campaign	5,615.21
Saint Helen's Poor Box	146.50
Social Event Donation	21.05
Votive Candles	264.50
Liturgical Calendars	102.50
Easter Flowers	115.00
Idaho Catholic Register	34.00
Individuals Gift	112.03
Total	11,759.02

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, O'Praem, Canoness of the Bethlehem Priory of St. Joseph; Brother Mary Peter, Monastero di San Benedetto di Norcia; Brother Lawrence Burns, OSB, Clear Creek Monastery, OK

• Thank you for your generosity! •

February Collections

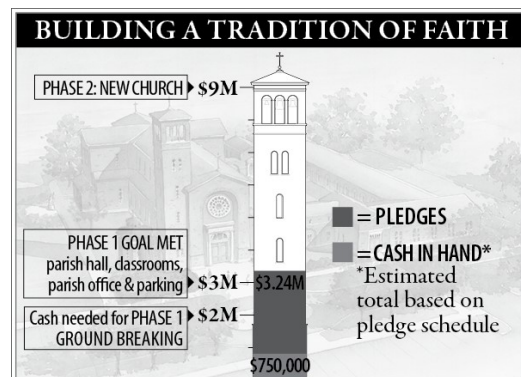
	Goal	Actual
General Offertory	18,000.00	21,362.76
Capital Campaign	55,000.00	38,952.66

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.



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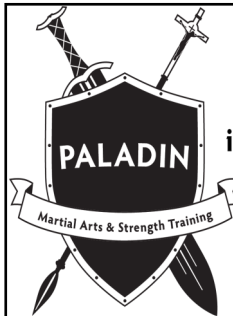
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