

July 29, 2018

10th Sunday After Pentecost

ST. JOAN OF ARC CATHOLIC CHURCH



Traditional Latin Rite Parish of the Diocese of Boise

Priestly Fraternity of St. Peter



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 11th Street, Coeur d'Alene, ID 83814
 (208) 660-6036 www.stjoanarc.com
 Sacramental Emergencies: (208) 446-8339

Pastor Fr. Dennis Gordon, FSSP
 fr.gordon@stjoanarc.com

Assistant Pastors Fr. Michael Flick, FSSP
 fr.flick@stjoanarc.com

Fr. Andrew Rapoport, FSSP
 fr.raपोport@stjoanarc.com

Fr. Joseph Terra, FSSP
 Chaplain to the Carmelite Sisters

Secretary Linda Bushling
 lbushling@stjoanarc.com



MASS AND EVENT SCHEDULE

	Events	Mass Times & Intentions
Sunday, July 29th 10th Sunday after Pentecost	Holy Hour , 3:00 PM	7:30 AM: Pro Populo 9:30 AM: Private Intention 12:00 PM: Private Intention 5:00 PM: Private Intention
Monday, July 30th Feria		6:30 AM: †Mrs. Terry Riccardi (Cynthia deTar) 12:15 PM: Private Intention
Tuesday, July 31st St. Ignatius of Loyola, Confessor		6:30 AM: Children of Tom & Cynthia deTar (Cynthia deTar) 12:15 PM: Private Intention
Wednesday, August 1st Feria		6:30 AM: Priests and Seminarians of the FSSP (Cynthia deTar) 12:15 PM: Private Intention
Thursday, August 2nd St. Alphonsus Liguori, Bishop, Confessor, Doctor		6:30 AM: Sons of the Most Holy Redeemer - Papa Stronsay (Fr. Flick) 12:15 PM: Private Intention
Friday, August 3rd Feria	24 Hour Exposition of the Blessed Sacrament , following the 6:30 AM Mass until 6:00 AM Saturday	6:30 AM: Dirk Anderson (Joseph Anderson) 12:15 PM: Private Intention
Saturday, August 4th St. Dominic, Confessor	First Saturday Devotions Social Hour , following the procession after the 9:30 AM Mass	6:30 AM: Mary Anderson (Joseph Anderson) 9:30 AM: Private Intention
Sunday, August 5th 11th Sunday after Pentecost	Girls Camp , begins at noon Holy Hour , 3:00 PM	7:30 AM: Matthew Hunton (John Herbison) 9:30 AM: Private Intention 12:00 PM: Pro Populo 5:00 PM: Private Intention

TODAY'S HYMNS

Processional ✠

Recessional ✠ O Lord, I Am Not Worthy, vs 1,2,3 #902

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

Mass Intention Forms: At the entrance to the front and back of the church on the credenzas you will find Mass Intention Forms on envelopes for your convenience. Fr. Flick and Fr. Rapoport are **now** accepting Mass intentions. Fr. Gordon and Fr. Terra are **not** accepting Mass intentions at this time.

Fr. Gordon's Mass Intentions: Fr. Gordon's Mass intentions for the week are as follows: 7/30 through 8/1: Private Intentions; 8/2: †Fr. Richard Rego; 8/3: †Augustin de la Huerta; 8/4: †Phyllis Walrath (Mrs. Anna Babich). Masses will be said privately.

Message from Fr. Berg: "Dear Faithful of St. Joan of Arc, Thank you for your very thoughtful card at the end of my term as superior general. One of my joys has been able to visit parishes such as yours and now I am pleased to be able to go work in one as well. I will continue to keep you in my prayers and ask to remain in yours. Fr. John Berg".

Missing Something? The Lost and Found has been relocated to the library downstairs. Please take a moment to check for any items you may be missing as the table is overflowing.

St. Francis Xavier Mission to Peru: Please pray for Mary Elizabeth Freeman, Thomas Zimmerman, and Ashley Zimmerman as they assist the FSSP St. Francis Xavier mission trip in Piura, Peru from July 20th to August 3rd. May God reward their charity and return them home safely!

Elevator Use: The elevator is strictly for the use of disabled parishioners and visitors. *Please*, do not allow children to use the elevator for rides or "short cuts". Thank you for your cooperation!

Camp Set UP and Take Down: St. Joan is looking for men, 18 yrs and older, to help set up camp on Saturday, August 5th and breakdown camp on Friday, August 17th. Please contact Travis Rawlings for more information at travis@stjoanarc.com or (208) 755-5877.

Library Books: Please remember to return any books you have finished to the SJA Library.

Apprenticeship Available: 5 year apprenticeship program with **Western States Fire Protection**. Union position that starts at \$14.00/hr, with an increase of \$1.50/hr every six months, plus benefits. For an opportunity to learn a real trade interested persons should contact Mr. Andrews at (208) 699-3908.

Home for Rent: 1800 sf, 4 bd, 2 bath, laundry, huge yard on acreage. Room for livestock. Barn and pasture available. Close to new church property in Post Falls. \$1500/mo. Please contact Eric or Katy Mack at (208) 651-9046.

Pilgrimage to the Holy Land and Jordan: "Walk in the Footsteps of Christ" Pilgrimage, with Fr. Michael Passo, FSSP, will take place from November 25th to December 10th, 2018. See where Our Lord lived and worked His many miracles, where He preached, lived with His apostles, died, was buried and rose from the dead. Daily Mass at the Holy Sites. For information, contact: Orbis Catholicus Travel at (800) 675-9088, or visit the website at oc-travel.com/holy-land-november. You may also contact Susan Kotnik at susankotnik@gmail.com.

Prayer Requests and Donations for the Carmelites: On the credenza is a small black metal box to place your prayer requests and/or monetary donations for the Carmelites in Post Falls. Please make checks payable to **Carmelites of Jesus, Mary and Joseph**. Donations and prayer requests can also be mailed directly to the Carmel at 18772 W. Riverview Dr., Post Falls 83854. Please remember that the Sisters rely on the generosity of others for their support. May God reward you for your charity!



APOLOGETICS CORNER

Defending our Faith with the Truth

By Father Dennis M. Gordon, FSSP

Do Catholics Receive Holy Communion Figuratively or Literally?

Question: “Wasn’t Jesus speaking *figuratively* when He said we must eat His flesh?”

Answer: “We need to interpret the words of the Bible according to *the Bible’s* use of those words. Now one might interpret those words either *literally*, in which case we must conclude that Our Lord actually meant really eating His true Flesh, or one might interpret those words *figuratively*, in which case one must explain what that expression *to eat the flesh* means in a figurative sense in the Bible.

“Now, **if** one wants to believe that in the Bible Our Lord Jesus was speaking *figuratively* when He said we must *eat His Flesh* (in **John 6:48-60**), then one must adopt **the Bible’s** meaning of the *figurative* use of the expression ‘to eat the flesh’. To adopt a *figurative* meaning of the expression *to eat the flesh* that is other than the figurative meaning that *the Bible* gives to those words when they are used figuratively would be a non-Biblical and incorrect interpretation of them. The problem, then, with taking Our Lord’s words about eating His Flesh *figuratively* is that whenever the Bible uses this expression *figuratively* it doesn’t mean something good!

“In the prophet Micheas’s writings (**Micheas 3:3**) we see how the Bible uses the expression ‘to eat the flesh’ of someone *figuratively*: ‘Hear, O ye princes of Jacob and ye chief of the house of Israel: Is it not your part to know judgment? You that hate good and love evil, that violently pluck off their skins from them and their flesh from their bones. Who have **eaten the flesh** of my people and have flayed their skin from off them.’ In this verse, *eaten the flesh* **is** being used figuratively. However, isn’t it clear that the *eating of the flesh* of the people figuratively means *wasting and destroying* the people? In other words, in the Bible, the **figurative** use of the expression *to eat the flesh* means to **waste and destroy**.

“Another passage in which the Bible uses this expression figuratively: in **Ezekiel 39:18** the expression comes up again when God commands the

birds and the beasts, ‘You shall **eat the flesh** of the mighty and you shall drink the blood of the princes of the earth.’ The context shows that the mighty and the princes are being judged and punished by this, by being overcome by the beasts, and *wasted and destroyed*. In the Bible, the **figurative** use of the expression *to eat the flesh* means to **waste and destroy**.

“There is yet another place where this expression is used figuratively. In **Isaiah 9:20**, the prophet speaks of the strife existing between the tribes of Israel: ‘Every one shall **eat the flesh** of his own arm: Manasses Ephraim, and Ephraim Manasses, and they together shall be against Juda.’ By the figurative expression *eating the flesh* of one’s own arm, the prophet foretells how these tribes will *waste and destroy* one another. In the Bible, the **figurative** use of the expression *to eat the flesh* means to **waste and destroy**.

“**Whenever** the Bible uses the expression *eat the flesh*, figuratively, it always means to *waste and destroy*. Since **the Bible** puts this meaning on this expression, **when used figuratively**, we *can’t* put some *other* meaning on this expression **when used figuratively**. Since the Bible’s **figurative** use of that expression *to eat the flesh* always meant to *waste and destroy*, do we *really* want to believe that Our Lord was speaking figuratively? When He said we each must eat His Flesh to have life (**John 6:54**), **if** He were speaking figuratively, then *according to the Bible* that would mean He was saying that we each must *waste and destroy* His Flesh in order to have life! Figuratively that doesn’t make sense, so He **cannot** have been speaking figuratively, but instead He was speaking quite **literally** that we must actually eat His true Flesh in order to have His life remain in us!”

Of the Order, Number and Agreement of the Gospels

by

Father Cornelius a Lipide, S.J.

From the Introduction to the Commentary on Sacred Scripture

There are only Four Canonical Gospels, and the Church proves them to be so by the teaching and tradition of the Apostles. For S. Peter gave his sanction to the Gospel of S. Mark, S. Paul to that of S. Luke, the Apostles unitedly to that of S. Matthew, for when they were about to go away to their several provinces they carried it with them. All the Bishops of Asia, and the rest of the faithful are witnesses to the Gospel of S. John. Origen and S. Jerome, cite the authorities for these statements. You may ask why there are precisely four Evangelists and four Gospels, neither more nor less.

1. S. Augustine (lib. I *de Consens. Evang.* c. 2) answers, because there are four quarters of the world in which the Gospel must be preached.

2. “These four are, as it were, the four pillars of the Church, on which as on a square stone, the sacred structure of the faith is built.” So says S. Gregory (lib. I, *Epist.* 24).

3. Because the number four is solid and square. Therefore it denotes the solidity and perfection of the Gospels. Whence Philo (*lib. de Mundi Opificio*) says, “The number four first shows the nature of a solid: for a point is reckoned in unity, a line by duality; when breadth is added, superficies pertains to the number three; for surface to become a solid body it lacks one thing; when this is added, namely height, we have the number four.” Aristotle calls a perfect man foursquare.

4. Others assign as the reason, that there are just so many letters in the Hebrew name of God, which is called the Tetragrammaton, representing the four primary attributes of God, which are unfolded in the Gospels. Others say, because there were four rivers in Paradise. But these are all mystical and symbolical reasons.

5. The literal and real reason is because, as there are four Cherubim in the court of Heaven, as it were the princes and wise ones of God, so in the Church on earth there are four Evangelists, as it were, princes and cherubim of Christ. This is

plain from the first chapter of Ezekiel, where he represents these four Cherubim with four faces, as denoting the four attributes of God. Add that two of the Evangelists, in the beginning of their Gospels, speak of the two natures of Christ—Matthew of His human, John of His divine nature. The other two speak of the two-fold dignity of Christ—Mark of His royal, Luke of His sacerdotal dignity. So Rupertus on the first chapter of Ezekiel. “For Christ was a man by being born, a calf by dying, a lion by rising again, an eagle by ascending,” says S. Jerome. That cherubic chariot then is the Gospel chariot, drawn, as it were, by four horses, that is to say, the four Evangelists, making the circuit of the world. This application of Ezekiel’s vision of the four Cherubim to signify the four Evangelists is given by S. Jerome, Athanasius, Austin, Irenæus, Gregory, Ambrose, Bede, and the rest of the Fathers by a unanimous consensus.

Listen to S. Jerome (*Epist.* 103, *ad Paulinum*), “Matthew, Mark, Luke, and John are the Lord’s chariot, the true cherubim, which means the multitude of knowledge, whose bodies were all full of eyes, who gave forth sparks, ran to and fro like lightnings, had straight feet, and who were borne aloft; who had their backs covered with wings, and who flew in all directions. They each take hold of one another, they are mutually intertwined, they revolve as a wheel within a wheel, and they proceed whithersoever the breathing of the Holy Spirit leadeth them.”

Now, the cherubim of Ezekiel had four faces and four forms, namely, of a lion, a man, a calf, and an eagle. S. John, in the Apocalypse (chap. iv.), calls them four living creatures. “The first living creature,” he says, “was like a lion, the second living creature like a calf, and the third living creature, having the face, as it were, of a man, and the fourth living creature was like an eagle flying.”

The lion denotes S. Mark, whose face, *i.e.*, the beginning of his Gospel, is the cry and the roar of John the Baptist in the wilderness, “Repent

ye, for the kingdom of heaven is at hand:" the calf denotes S. Luke, who commences his Gospel with the ancient priesthood, whose victim was a calf. The man denotes S. Matthew, who begins with the human genealogy of Christ. The eagle denotes S. John, who, soaring aloft from earth to heaven, balances himself like an eagle, and thunders forth, as it were, that Divine exordium, "In the beginning was the Word, and the Word was with God, and the Word was God." Deservedly does S. Denis the Areopagite, in his Epistle to the same John, call him the sun of the Gospel, and his Gospel itself the memory and the renewal of that Theology, which he drew from the Lord, as he lay upon His breast, and left to be beheld in his Gospel by those who came after, like a ray of the sun.

Listen to S. Jerome in his Preface to S. Matthew: "First of all is Matthew the publican, surnamed Levi, who published a Gospel in Judæa in the Hebrew language, chiefly for the sake of those from among the Jews who had believed in Jesus, but who still observed the shadow of the Old Law, after the truth of the Gospel had come in its place.

The second is Mark, the interpreter of the Apostle Peter, and first Bishop of the Church of Alexandria, who had not indeed himself seen the Lord, the Saviour; but related the things which he had heard his master preach, rather according to the truth of what was done, than the order.

The third is Luke the Physician, a Syrian by nation, an Antiochene, whose praise is in the Gospel. He was a disciple of the Apostle Paul; and composed his work in the parts of Achaia and Bœotia. He aimed somewhat loftily; and as he himself confesses in his Preface, narrated what he had heard rather than what he had seen.

The last is John, the Apostle and Evangelist, who loved Jesus very greatly, and who, lying upon the Lord's bosom, drank of the very purest streams of doctrine, and who alone was privileged to hear from the Cross, 'Behold thy Mother.'"

These four so appropriately wrote the words and deeds of Christ, that they seem to make a kind of musical harmony of four chords; for what each one writes is different in style from the others, but agrees with them in meaning and in facts. What one is silent about, another

supplies: what one gives concisely, another relates more at large: what one obscurely hints at, another gives at length. As S. Augustine says, "Although each seems to have preserved his own order in writing, yet they are not found to have written as though any one were ignorant of what had been said by him who preceded; but as each was inspired, he added the not superfluous co-operation of his own labor."

The First Gospel in the Latin, Greek, and Syriac versions, has for its title, "The Holy Gospel of Jesus Christ according to Matthew." The Holy Ghost illuminated, stirred him up, and directed him, so as to write the things which he had partly witnessed himself, partly had heard from the other Apostles, and partly God had revealed to him, in such a way as should be in accordance with the method, order, style, diction, and genius of S. Matthew.

Some are of opinion that this title was prefixed to his Gospel by S. Matthew himself, as were also the titles of S. Mark, S. Luke, and S. John by those Evangelists. But it is far more probable that the titles of each of the Gospels were attached to them, not by the Evangelists themselves, but by the Church. The similarity of the titles is an indication that such was the case. The title of the Syriac Gospel, which I have already cited, makes it still more probable that it was so. And from hence you may gather an irrefragable argument for the authority of tradition, that Holy Scripture does not suffice for building up the true faith and morals of the Church, but that there is need likewise of Apostolic traditions. This is one of the false negations of the heretics. For tell me if you can, from whence you know that this is the Gospel of S. Matthew, and Canonical Scripture, and that the Gospels of Thomas, of Barnabas, and the Twelve Apostles, which were formerly in circulation, are not Canonical Scripture, except by the tradition and consent of the Church?

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, Terrence Cooney, Roberta Costa, Regina Dumas, Jess Flores, Sharon Flores, Alvin Froehlich, 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.

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, James Duggan, Joan Duggan, Norman Dumas, Jean Duval, Brenda Finn, Frank Finney, William Fisher, Mary Forrester, James P. Gordon, Joseph Guarnotta, Jeanine Grenier, Helen Groves, Ed Hattrup, Patricia Howland, Rosemary Jacobs, John Keller, Daisy Koler, Paul Koudelka, 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, Ernest Willette

VOCATIONS

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

Br. Peter Mary, FSSR; Mr. Christopher Hattrup, 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 Monestary, 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 sacrament.

FINANCES

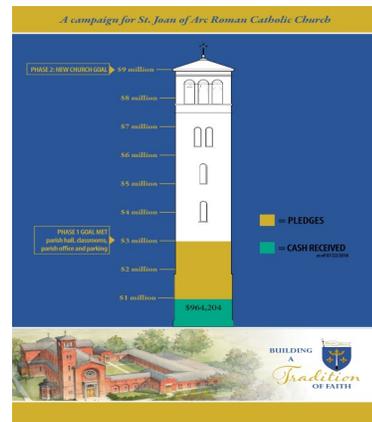
July 22nd Collections

General, envelopes, & loose cash	6,251.54
Capital Campaign	5,646.00
Saint Helen's Poor Box	177.15
Social Event Donation	36.00
Votive Candles	212.67
Youth Non Tax Deductible	500.00
Retreats, Conferences	1,669.00
Advertising	360.00
Liturgical Calendar	10.00
Funds Held for Others	100.00
Total	14,962.36

Thank you for your generosity!

June Collections

	Goal	Actual
General Offertory	18,000.00	22,828.73
Capital Campaign	55,000.00	31,585.44



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