

December 31, 2017



Octave of the Nativity

# 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  
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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. 31st</b> Sunday within the Octave of the Nativity	<b>Holy Hour</b> , 3 PM	<b>7:30 AM:</b> Pro Populo <b>9:30 AM:</b> In thanksgiving (Amanda Owen) <b>12:00 PM:</b> Private Intention <b>5:00 PM:</b> Don Schlader (Cynthia deTar)
<b>Monday, Jan. 1st</b> OCTAVE DAY OF THE NATIVITY		<b>7:30 AM:</b> Pro Populo <b>9:30 AM:</b> Bresee Family (Louisa Bresee) <b>12:00 PM:</b> Private Intention
<b>Tuesday, Jan. 2nd</b> Most Holy Name of Jesus		<b>6:30 AM:</b> Bresee Family (Louisa Bresee) <b>12:15 PM:</b> Private Intention
<b>Wednesday, Jan. 3rd</b> Feria in Christmastide		<b>6:30 AM:</b> SJA Young Adults (Anonymous) <b>12:15 PM:</b> Private Intention
<b>Thursday, Jan. 4th</b> Feria in Christmastide		<b>6:30 AM:</b> †Janet Drake (Anonymous) <b>12:15 PM:</b> Private Intention
<b>Friday, Jan. 5th</b> Feria in Christmastide	<b>First Friday</b> , Exposition of the Blessed Sacrament following the 6:30 AM Mass, and all night Vigil following the Epiphany Blessings <b>Epiphany Blessing of Water</b> , following the 12:15 pm Mass	<b>6:30 AM:</b> Elizabeth Thrasher (Cynthia deTar) <b>12:15 PM:</b> Private Intention
<b>Saturday, Jan. 6th</b> EPIPHANY OF OUR LORD	<b>First Saturday</b> , Social hour following the 9:30 am Mass and Procession	<b>6:30 AM:</b> Dr. George Loftus (Samantha Jacobs) <b>9:30 AM:</b> Private Intention
<b>Sunday, Jan. 7th</b> THE HOLY FAMILY	<b>Holy Hour</b> , 3 PM	<b>7:30 AM:</b> Fr. N <b>9:30 AM:</b> Fr. F <b>12:00 PM:</b> Pro Populo <b>5:00 PM:</b> Fr. F

## TODAY'S HYMNS

**Processional**      Gaudete  
**Recessional**      Angels We Have Heard on High #812

**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. Gordon will say the following Mass intentions privately this week: 1/2/18: Rorate Caeli Purgatorial Society Members; 1/3/18: St. Michael's Guild; 1/4/18: Special Intentions (Barbara Grinstead); 1/5/18: Special Intention; 1/6/18: The Safranski Family.

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

**Volunteers Needed:** 5 to 10 volunteers are needed to help reach out to parish families who have yet to formally pledge their support to the capital campaign. The purpose of the call is to remind them that we are seeking campaign support from as many parish families as possible. Callers will remind families that Commitment Sunday is January 7th, when pledge cards will be provided at each Mass. Calling sessions are scheduled from 6 to 7:30 PM on Tuesday, January 3rd, and Wednesday, January 4th, in the Church basement. Volunteers will need to bring their cell phones. Pledge cards and envelopes are available on the credenza and may be returned in the Sunday collection baskets or placed in the white mail box next to the office.

**Priests Traveling:** All four priests will be away on Fraternity business January 10th through the 12th. For this reason there will be **no 6:30 AM Mass on January 11th and 12th.**

**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 now **\$7.00**. 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.

**Epiphany Blessings:** On Friday, January 5th, following the 12:15 pm Mass, the Epiphany water will be blessed. Please drop off your **1/2 gallon or larger** container of water to be blessed in the vestibule by Friday morning.

If you **have never** had an Epiphany house blessing please sign the list in the vestibule if you would like a priest to bless your home. Please pay particular attention to the instructions when signing up so that the priests can visit homes in an orderly manor. For those who have had an Epiphany blessing of a home any time in the past, blessed chalk will be available on the credenza by January 6th, for the heads of households to make the Epiphany inscription in the home.

**All Night Adoration:** Exposition of the Blessed Sacrament will take place following the Epiphany blessing of water on Friday, January 5th after the 12:15 PM Mass, and continue all night until Mass at 6:30 AM on January 6th, the **Epiphany of Our Lord**. Please select a time from the list on the credenza to visit Our Lord. There must be someone present before the Blessed Sacrament at all times.

**Holy Days of Obligation for 2018:** Bishop Christensen would like to remind the faithful that we are obliged to attend Holy Mass on the following Holy Days of Obligation in the New Year:

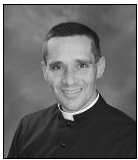
Wednesday, August 15th : Solemnity of the Assumption of Mary

Thursday, November 1st: Solemnity of All Saints

Saturday, December 8th: Solemnity of the Immaculate Conception

Tuesday, December 25th: Solemnity of Christmas

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## APOLOGETICS CORNER

*Defending our Faith with the Truth*

By Father Dennis M. Gordon, FSSP

# The Biblical Origin of the Mass

**Q**uestion: “I brought some non-Catholics to Mass they saw a lot of things during the Mass that were very new to them. Can you explain the **biblical reasons for some of the things that are done at Mass?**”

**A**nswer: “Yes! There are a lot of biblical reasons for what we do at Holy Mass. Here are a few questions visitors at Mass might have, about things you won’t see at Evangelical or Protestant services, and where in the Bible the roots of those things can be found:

“Why does the priest stand *between the people and the altar, with his back to me*, to pray? The priest always prayed standing between the altar and the people, who looked on from the porch of the temple: *‘Between the porch and the altar the priests the Lord’s ministers shall weep, and shall say: Spare, O Lord, spare thy people.’* (**Joel 2:17**) So the Bible tells us that the priests stood *between the altar and the porch*, which was in the *outer court* of the temple where the people were (**Ezekiel 40:31**); between the altar and the people. They faced the altar to offer sacrifice; so by praying between the altar and the people, the priest ended up with his back to the people, but *facing God* in the Holy of Holies.

“Why is there *a special language for prayer*, and why is the vernacular not used? The Jewish Encyclopedia (*Article: Aramaic Language Among the Jews, 1906 Jewish Encyclopedia*) explains that the Jews had a special language for prayer, even though the everyday language was Aramaic. This was true in Our Lord’s time also, where He spoke Aramaic every day, but He prayed, like the other Jews, in a *special prayer language*; Hebrew. The special language tells us that the prayer is special; holy.

“But why is *Latin* used? By the will of God, as the Bible records, *three* languages were used to proclaim the Kingship of Christ, at the moment He was sacrificed for our sins. The ‘title’ placed over Our Lord’s head when He was crucified said, ‘Jesus of Nazareth King of the Jews’ (INRI is the Latin abbreviation), and this title *‘was written in Hebrew, in Greek and in Latin.’* (**John 19:19-20**) Latin was the universal language in the West when Jesus came, and Greek was the universal language in the East when Jesus came. Since these are the languages

that God chose to proclaim His Kingship when He was sacrificed, and since the Mass is taking us back *to the same time* and Sacrifice of Jesus on Mt. Calvary, when we offer that same Holy Sacrifice of the Mass we also use those three languages in use at the time the Crucifixion took place: mostly Latin, but also Greek, as when we pray the *Kyrie eleison*, and Hebrew, as when we say *Alleluia, Amen, or Hosanna*.

“Why does the priest wear *special clothing* that he doesn’t wear outside of Mass? Priests in the Bible had special clothing for use in the Temple: *‘And when the priests shall have entered in, they shall not go out of the holy places into the outward court: but there they shall lay their vestments wherein they minister, for they are holy. And they shall put on other garments, and so they shall go forth to the people.’* (**Ezekiel 42:14**)

“Why is *bread and wine* used at Mass, whereas other Christians use bread and grape juice? This is because *bread and wine* accompany a *sacrifice*: *‘For every lamb, and for every ram there shall be a sacrifice of flour [bread, as the Israelites understood this] ...and he shall offer the third part of the same measure of wine for the libation, for a sweet savor to the Lord.’* (**Numbers 15:5-7**) Since with *every* lamb bread and wine had to be offered, since Our Lord Jesus is the ‘Lamb of God’ (**John 1:29**), and since *‘one jot, or one tittle shall not pass of the law, till all be fulfilled’* (**Matthew 5:18**), Our Lord willed that *bread and wine* be sacrificed along with His offering Himself as the Lamb of God. Also note that bread and *wine* are commanded by God to be offered: not bread and grape juice.

“Why does the priest *bless the people* at the end of Mass? The priests would do this at the end of offering sacrifice since Old Testament times: *‘When David had made an end of offering holocausts and peace offerings, he blessed the people in the name of the Lord.’* (**1 Paralipomenon [Chronicles] 16:2**)

“The Old Testament worship was a *‘shadow of the good things to come’* (**Hebrews 10:1**), and now we *have* those foreshadowed good things *fulfilled* in the Holy Mass: a Sacrifice which is truly biblical!”



# The Incredible Catholic Mass

*Martin Von Cochem*

## Chapter V

### In the Holy Mass Christ Renews His Nativity (Pt. II)

**O**n 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, comfort to the afflicted, and to the world the dawn of a new and brighter day.

Holy Church herself proclaims that the birth of Christ is effected in a spiritual manner in the Mass, for the priest says 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)

Rightly we count those privileged persons happy who were present at Our Lord's actual birth; 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 sacramentally, though it be hidden from our eyes.

The reasons why He thus conceals Himself from our view are many; the principal one is this, to give opportunity for the exercise of faith in so momentous a matter, and enable us to acquire merit every time we hear Mass. Numerous instances might be adduced in which Our Lord, for the confirmation of our faith in His personal presence, has permitted devout Christians, nay, more, Jews and unbelievers, to see Him in bodily shape. We will give one:

Albertus Krantius relates at some length the efforts repeatedly made by the Emperor Charlemagne to convert the pagan Saxons to the Christian faith. Although he more than once completely subjugated them by force of arms, and compelled them to abjure their idolatrous practices, again and yet again, under the leadership of Wittekind, their chief, they fell away from their Christian profession.

It was in the Lent of one year when, for the twelfth time, the emperor entered their land at the head of a large force. Easter approached, and all the soldiers of the imperial army were ordered to prepare themselves for the reception of the sacraments, and for the devout celebration of the festival in their camp. At that time Wittekind, the Saxon chieftain, went to the German entrenchments with the object of witnessing the Christian ceremonies. In order to escape recognition he disguised himself in the rags of a mendicant, and in this character, without any companion, he entered the camp, and begged alms of the soldiers. Meanwhile he carefully observed all that was going on, and obtained all the information he could. He noticed how on Good Friday the emperor and all the soldiers went about with a mournful mien, kept a strict fast, and spent a considerable time in prayer; how on Holy Saturday they went to confession, and on Easter Day received Holy Communion.

Whilst he was assisting at the Mass, at the moment of the consecration he distinctly saw in the hands of the priest a beautiful child of most engaging aspect, the sight of which filled him with a joy and happiness which he had never before felt. During the remainder of the Mass he could not take his eyes off the priest. His astonishment was still greater when, on the soldiers going up to receive communion, he saw the priest give the same beautiful child to each communicant, by whom it was received, though not always in the same manner. For to some the child went with evident delight;

from others He turned away, resisting with all His might, and only going to them under compulsion. The Saxon chief did not know what to make of the unheard-of marvels which he witnessed.

At the conclusion of the Mass he left the church, and took his stand amid a swarm of beggars, who solicited alms from the congregation as they passed out. The emperor gave to each mendicant with his own royal hand, and as Wittekind extended his hand to receive the coin destined for him one of the emperor's servants recognized him by the peculiar formation of one of his fingers. The man whispered to his royal master: "That is Wittekind, the Saxon leader; I know him by his crooked finger."

The emperor had the stranger brought to him in his tent, and asked him why he, the Saxon chieftain, had come there disguised as a beggar. Wittekind was terribly afraid lest he should be taken for a spy, and treated as such, so he told the truth to the emperor. "Do not be angry with me," he said; "I only did this in order to have a better opportunity of acquainting myself with the Christian worship."

The emperor then inquired what he had seen, and Wittekind replied: "I have beheld wonders greater than any I have ever before seen or heard of; wonders far beyond my comprehension." He then told him what he had observed on Good Friday, on Holy Saturday, and what he had witnessed at Mass that same morning, requesting that these mysteries might be explained to him. The emperor was amazed to hear that God had granted to this obdurate heathen the grace to behold the divine Child in the sacred host, a grace He had given to but few saints. He then explained to the Saxon the reason why they were sorrowful on Good Friday, why they fasted, why they went to confession and communion; and so deeply was the heart of the heathen touched that he renounced his worship of idols, accepted the Christian faith, and, when sufficiently instructed, received the Sacrament of Baptism. He took some priests back with him to his people, and by their ministry the kingdom of Saxony was gradually converted to Christ.

This true story, which was the cause of the conversion of the Saxons, proves beyond a doubt that the infant Christ is truly present in the consecrated host, and has been seen in bodily shape not only by certain of the faithful, but even by heathens. He conceals the ineffable beauty of His glorified body from our sinful sight, but it is not hidden from the eyes of God the Father, and all the company of heaven; on the contrary, in every Mass it is displayed to them in such unspeakable loveliness that the Most Holy Trinity is glorified by it, while the blessed Mother of God, the angels and saints, experience a joy and happiness that no words can adequately describe. For, as Christ is reported to have said to the Venerable Alanus, nothing contributes more towards magnifying God, rejoicing His blessed Mother, and causing the felicity of the saints than the holy sacrifice of the Mass.

When the holy angels look upon this new-born infant, they prostrate themselves before Him in lowly adoration. This is what St. Paul refers to when he says: "Let all the angels of God adore Him." (Heb. 1:6) In the night of the nativity God the Father brought His only-begotten Son for the first time into the world; but whenever Mass is said He brings Him anew into the world, on to our altars, that He may sacrifice Himself for us and impart to us the fruits of His birth.

Then the angels fall down and worship Him; as the Church says in the preface: "The angels praise, the dominations adore, and the powers fear Thy majesty: the heavens also, and the heavenly forces, and the blessed seraphim glorify it in common exultation." In the night when He was born they sang: "Glory to God in the highest..." We too, together with the heavenly host, will praise and glorify the divine Child, Who comes anew from heaven, and takes upon Himself the form of an infant for our salvation, and grants to all who assist at Mass an abundant share in the merits He has won for us. †

# 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.

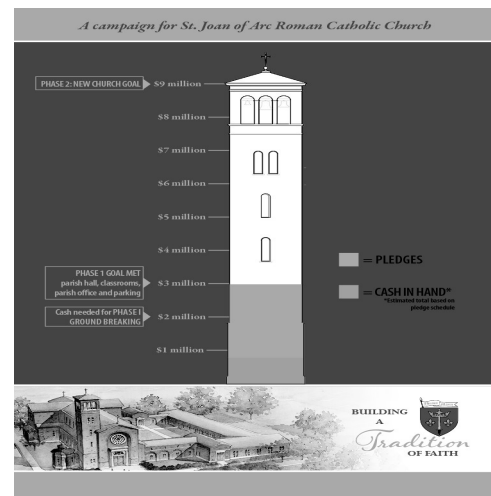
## FINANCES

### December 24, 2017

General, envelopes, & loose cash	4,166.70
Capital Campaign	35,455.21
Saint Helen's Poor Box	1,429.72
Social Event Donation	92.00
Votive Candles	211.00
Individuals Gift	290.54
Wish List	2000.00
Liturgical Calendars	186.00
Rosary Donation	132.00
Initial Offering	6.00
Immaculate Conception	5.00
Christmas Day	8,259.16
<b>Total</b>	<b>52,233.33</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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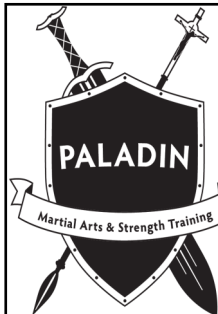
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