

February 25, 2018



2nd Sunday of Lent

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

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, Feb. 25th 2nd Sunday in Lent	Holy Hour, 3:00 PM	7:30 AM: The Conversion of Poor Sinners (Anon.) 9:30 AM: Pro Populo 12:00 PM: The Hendrick Mills Family (Anon.) 5:00 PM: In Reparation to God for Sins
Monday, Feb. 26th Feria of Lent	Women's Group, 6:30 PM	6:30 AM: Private Intention 12:15 PM: Marcia Lagretaris (Jerry & Mary Hill)
Tuesday, Feb. 27th Feria of Lent		6:30 AM: Priests of the FSSP (Jerry Hill) 12:15 PM: Monica Bushling
Wednesday, Feb. 28th Feria of Lent		6:30 AM: Mrs. Herbison (Patrick Vogel) 12:15 PM: †John Miechowicz
Thursday, March 1st Feria of Lent		6:30 AM: Herbison Family (Anna Vogel) 12:15 PM: Mark & Lisa Ourada (Anon.)
Friday, March 2nd Feria of Lent	First Friday Exposition of the Blessed Sacrament , All night beginning at 7 AM Stations of the Cross , 6:30 PM	6:30 AM: Joe Vogel (Anna Vogel) 12:15 PM: Luke Wild (Beckett Kramer)
Saturday, March 3rd Feria of Lent	First Saturday , Social hour following procession after the 9:30 AM Mass	6:30 AM: My Children (Anna Vogel) 9:30 AM: The Holy Souls (Angela Kramer)
Sunday, March 4th 3rd Sunday of Lent	Holy Hour, 3:00 PM	7:30 AM: Pro Populo 9:30 AM: The Holy Souls (Angela Kramer) 12:00 PM: St. Michael Guild Members 5:00 PM: Private Intention

TODAY'S HYMNS

Processional  O Kind Creator #832 vs 2, 3
Recessional  Be Thou My Vision

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

New Phone Number: St. Joan of Arc now has a new phone system with a detailed menu. The new number is **(208) 660-6036**. Please update your contacts and phone books with the new number.

First Holy Communion and Confirmation: First Holy Communion will take place this year on Sunday, June 3rd, at the 9:30 AM Mass. Archbishop Sample will administer the Holy Sacrament of Confirmation on June 24th, at 12:30 pm. On this day, there will be a 9:30 AM low Mass and the sung Mass will be at 12:30 PM.

Parish Mission: Fr. Joseph Portzer, FSSP, a dynamic speaker, will be giving a Lenten Mission beginning Monday, March 19th through Wednesday, March 21st. An itinerary will soon be posted.

Women's Group: The Women's Group will meet on Monday, February 26th, at St. Joan, beginning with the Rosary at 6:30 PM. All ladies of the parish, 18 yrs and older, are invited to attend.

First Holy Communion Classes: Classes for First Communicants will begin next Thursday for children 7 yrs and older, from 6 to 7 PM in the parish hall. The schedule of classes for First Communicants is listed below. Both, Fr. Gordon and Fr. Flick will teach classes on alternating weeks. The Lesson numbers are from the St. Joseph First Communion Catechism (the standard Baltimore catechism First Communion booklet). While using each of the given lessons as a baseline, the priests will be adding supplementary instruction at each class. 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.

March 1: Lessons 1 & 2	April 12: Lessons 6 & 7	May 10: Lesson 11
March 15: Lesson 3	April 19: Lessons 8 & 9	May 17: Lesson on the Holy Mass
April 5: Lesson 4 & 5	May 3: Lesson 10	May 19: Testing & First Confessions

Plenary Indulgence: On *any Friday during Lent* a plenary indulgence is granted the faithful who, after receiving Holy Communion, devoutly recite the following prayer before an image of Jesus Christ crucified. On other days of the year the indulgence is a *partial* one.

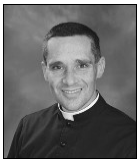
Prayer Before a Crucifix

Good and gentle Jesus, I kneel before Thee. I see and ponder Thy five wounds.
My eyes behold what David prophesied about Thee:
"They have pierced my hands and feet; they have counted all my bones."
Engrave on me this image of Thyself. Fulfill the yearnings of my heart:
give me faith, hope, and charity, repentance for my sins,
and true conversion of life. Amen.

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; Fr. Michael Flick; Fr. Joseph Terra, accordingly. *Thank you for your assistance!*

St. Joseph Raffle: Joan of Arc is raffling off a beautiful statue of St. Joseph with the child Jesus. Every home should have one! This year's statue is made from a marble composite and hand finished by an Italian artist and stands over 24 inches tall. The statue is on display in the parish hall where you can buy tickets 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. Can we all support our youth in this endeavor, and see what vocations may come from their charitable work? *St. Joseph, pray for us!*

Calendars: Kindly pay for your calendars by the end of the week. They are \$7.00 each. See the list on the white mailbox next to the office for what you owe. You should contact the church secretary with any questions.



APOLOGETICS CORNER

Defending our Faith with the Truth

By Father Dennis M. Gordon, FSSP

Judith: The Prefigurement of the Blessed Virgin

Question: “Catholics say that the Blessed Virgin Mary is prefigured by the virtuous and valiant Old Testament woman Judith. Can you show me from the Bible **how Judith of the Old Testament prefigures the Blessed Virgin Mary?**”

Answer: “You got it... Sure can... Here we go...

“In the Old Testament, it says of Judith that ‘*chastity was joined to her virtue, so that she knew no man all the days of her life*’ (**Judith 16:26**); and Our Lady also did ‘*not know man*’ (**Luke 1:34**). But the similarities only begin there.

“Judith won a victory for the Israelites by single-handedly defeating the head of the enemy army, Holofernes, who was the general of the Assyrian army. She did this by (warning: graphic content follows), *cutting off the head of Holofernes as he lay at her feet in his tent*. This episode evokes memories of the prophecy of **Genesis 3:15**, in which the *head of the serpent* would be crushed by a woman; and the woman who crushes the serpent underfoot in the New Testament is the Mother of the Lord, who is Our Lady (**Apocalypse [Revelation] 12:1-4**). However, the prefigurement of Our Lady in this event of Judith’s life only begins there.

“After Judith returns to camp having killed the enemy general, there follows a string of actions, which when taken together, are strikingly similar to the words and actions that took place at the Visitation of Our Lady to her cousin Elizabeth.

“It says first that when Judith arrived at the camp, ‘*when the men had heard her voice*’ (**Judith 13:14**), they called the ancients of the city: at the Visitation, ‘*when Elizabeth heard the salutation of Mary*’, ‘*the voice*’ of her greeting sounding in her ears, she also cried out (**Luke 1:41-44**).

“Then, similar to the words of the *Magnificat* (the prayer of Our Lady) which was said at the Visitation, wherein Our Lady says, ‘*My soul magnifies the Lord*’ (**Luke 1:46**), the Israelites say that ‘*the God of Israel shall be magnified on occasion of thee*’ (**Judith 13:31**). They add that ‘*thou shalt be blessed forever*’ (**Judith 13:25**), similar to the *Magnificat*, wherein Our Lady says ‘*from henceforth all generations shall call me blessed*’ (**Luke 1:48**). Judith says that God ‘*has fulfilled His mercy, which He promised*’ (**Judith 13:18**), just as the *Magnificat* also says (**Luke 1:54**).

“Judith also exclaims that ‘*His mercy endureth forever*’ (**Judith 13:21**), as Our Lady also says in her *Magnificat* (**Luke 1:50**).

“Now when we compare the expressions they used to praise Judith, we begin to see how many of these are so very similar to the expressions used to praise or refer to Our Lady in the New Testament.

“The prince of the Israelites Ozias says, ‘*Blessed art thou, O daughter, by the Lord the most high God, above all women upon the earth*’ (**Judith 13:23**), similar to St Gabriel’s words of salutation when sent by God; ‘*Blessed art thou among women*’ (**Luke 1:28**).

“Most beautiful of all are the words of Judith herself, prefiguring Our Lady’s purity as she says in **Judith 13:20**, ‘*The Lord hath not suffered me his handmaid to be defiled: but hath brought me back to you without pollution of sin, rejoicing for his victory, for my escape, and for your deliverance.*’ That Our Lady also, but more perfectly, was without pollution of sin can be seen in the salutation given by God to Our Lady through St. Gabriel, who addressed her as ‘*full of grace*’ (**Luke 1:28**) - and if one is **full** of grace, one cannot have pollution of sin!”



.....
Judith with the Head of Holofernes
Titian circa 1515
.....

The Rare Vestments of Holy Week

Vestments of Holy Week



This year we will see vestments being worn in an unusual way during the Holy Week liturgies. The vestment changes we will see at Holy Week are not only historical, but they have theological symbolism as well. First, we should understand something about which vestments are *normally* worn by priests, deacons and subdeacons. The priest at Mass wears the first seven vestments shown above, and the most prominent vestment is the one that covers all else: the chasuble. Originally a Roman outer garment, it was adopted as Liturgical clothing originally worn not only by priests, but by deacons and subdeacons as well. The chasuble symbolizes charity, as the bishop says when he is ordaining a priest, and it covers all the other vestments, just as charity is the virtue which is over all other virtues: “above all these things, have charity, which is the bond of perfection.” (Colossians 3:14)

We are used to seeing the deacon and subdeacon wear the ‘dalmatic’ and ‘tunic’, also shown above, which came into use at a much later date than the chasuble; they were introduced in the *third* century, centuries after the chasuble had been the original vestment for priests, deacons and subdeacons. The dalmatic and tunic are vestments of *joy*, and there is even a prayer that the deacon and subdeacon pray when putting on the dalmatic and tunic actually *praying* for joy. There is a great element of joy around the Holy Sacrifice of the Mass, even while it is Calvary itself presented before us: Hebrews 12:2 says that Our Lord, “having *joy* set before Him, en-

dured the Cross” – it was not that the *Cross* was a joy to Him, but rather in spite of the Cross, He ‘*set* joy before Him’ because He knew the *happy effects* of the great Sacrifice that He was to offer to the Father on the Cross. Since the vestments that the deacon and subdeacon normally wear symbolize and are accompanied by a prayer for joy, it would *not* be appropriate to take up this joy during penitential times of year, and so in certain seasons these garments were set aside.

We have seen the deacon and subdeacon set aside these vestments in years past, at the beginning of the Good Friday liturgy, and during the singing of the Passion on Palm Sunday and Good Friday, but in former times, in penitential seasons and in the older Holy Week we will see, these vestments would not be worn *at all*. Since the rites of the older Holy Week are among the most ancient rites in the Church, during them the deacon and subdeacon adopt their *very* ancient liturgical vestment – the chasuble, like the priest wears. So, in this *more* ancient rite of the pre-1955 Holy Week which we will see this year, we will see the deacon and subdeacon adopt that older vestment – the chasuble – worn by them in the very early Church.

However, there is a difference in *how* the chasuble is worn by the deacon and subdeacon. Prior to 1955, the Church maintained the custom of many, many centuries in which the deacon and subdeacon wore the chasuble ***folded up in front***. Originally, they wore it like this to allow them to better work and help the priest at the altar. These ministers assist the priest in many *practical* ways; bringing the chalice to the altar, pouring the water and wine, moving the book to the other side of the altar, etc., and traditionally the chasuble was folded up the front to help their arms be uninhibited in these tasks, at a time when the chasuble was a much larger garment. Eventually, though, this became the traditional way that deacons and subdeacons wore the chasuble in those special penitential times, but this distinct way of wearing the chasuble has a *spiritual* significance as well, which we’ll see in a moment.

During the Liturgies in which we’ll see the deacon and subdeacon wearing the folded chasuble, we will also see something else different in this older, pre-1955 rite of Holy Week. When the deacon and subdeacon sing the Epistle or the Gospel, they will *lay aside* the folded chasuble. However, unlike the subdeacon, who just lays it aside when he reads the Epistle, the

deacon removes his folded chasuble and then drapes it *over his left shoulder*, tying it at his right hip, over his deacon's stole; and he will wear it like this during the central part of the Mass, from the Gospel through Communion. In fact, according to the liturgical historian Fr. Joseph Braun, SJ, in his work *Die liturgischen Paramente*, deacons originally wore their stole on the left shoulder but normally let it simply hang straight down behind them. It was only when wearing this folded chasuble *as a sash*, diagonally, that the deacons would also wear the *stole* in the form of a sash. This has become the way we are used to seeing deacons wear the stole. In other words, the familiar way that deacons wear their stoles today – diagonally, as a sash – is actually the result and a remnant of the use of the *folded chasuble* when it would be worn diagonally!



Why is this done? Here is where we get to the spiritual significance of the folded chasuble and also why it is set aside at times by the deacon and subdeacon. The church historian Fr. James Meagher wrote that the folded chasuble was set aside by the deacon and subdeacon “to show that to them does not belong, by right of their order, the power of preaching the Word of God,” which rather belongs to the priest (Fr. James Meagher, *The Festal Year*, 1883). Therefore, though this was an ancient traditional garment for deacons and subdeacons, it is altered to show a distinction between them and priests. As to why the deacon wears the folded chasuble draped *over his left shoulder* from the Gospel through Communion; this is done as a means of showing that the deacon does not possess the power of the priesthood, since this manner of wearing the chasuble makes it clear that the deacon is acting in a distinct way from the priest at this point in the Mass: he is not *celebrating* Mass with the priest, but just assisting him. Note how the deacon is wearing his vestment in this way in the following old illustration of a deacon holding the book of the Gospels.



This way of wearing the chasuble, distinguishing the deacon from the priest, eventually was adapted into its own vestment which was worn during penitential seasons, sometimes called the ‘broad stole’: but this is really meant to be a folded chasuble draped over the shoulder of the deacon.

To summarize the reasons for these changes to the vestments: the deacon and subdeacon should wear liturgical vestments pertaining to their office during the Mass. The vestments of the deacon and the subdeacon, namely, the dalmatic and tunic, are garments that symbolize *joy*: for this reason, they don’t seem appropriate during penitential seasons. Instead, and because the older rite of Holy Week is so ancient, the deacon and subdeacon put on instead their very ancient garment which symbolizes charity – the chasuble, modified in a way that shows they have an office distinct from the priest.

G.K. Chesterton wrote in his book *The Thing*, “The more modern type of reformer goes gaily up to a fence or gate and says, “I don’t see the use of this: let us clear it away.” To which the more intelligent type of reformer will do well to answer: “If you don’t see the use of it, I certainly won’t let you clear it away. Go away and think. Then, when you can come back and tell me that you *do* see the use of it, I *may* allow you to destroy it.” There is also a proverb which says, “Pass not beyond the ancient bounds which thy fathers have set” (Proverbs 22:28). Such wisdom would keep one from destroying ancient traditions whose spiritual meaning he may not understand.

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.

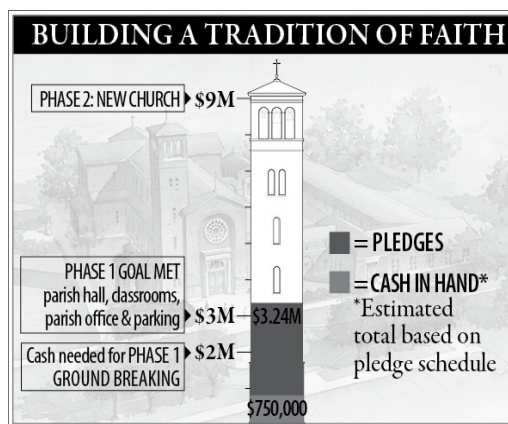
*Stipends are **not** required to receive any sacraments.

FINANCES

February 18, 2018	
General, envelopes, & loose cash	4,228.37
Capital Campaign	9,292.00
Saint Helen's Poor Box	1,118.14
Social Event Donation	25.56
Votive Candles	263.27
Liturgical Calendars	90.00
Idaho Catholic Register	17.00
Total	15,034.54

• Thank you for your generosity! •

January Collections		
	Goal	Actual
General Offertory	18,000.00	22,741.04
Capital Campaign	55,000.00	116,266.66



St. ANGELA MERICI ACADEMY

**CLASSICAL ROMAN CATHOLIC
SCHOOL**



Grades K-12

All subjects,

*including Latin, & optional
instrument lessons.*

(208) 676-0367

ELIZABETH ROMAN

Certified Public Accountant

elizabethromancpa@gmail.com

208-771-1040

**HEARTH
STONE
GROUP**



**YOUR REAL ESTATE RESOURCE in
IDAHO & WASHINGTON since 2008**

Marie Kamprath

Associate Broker

208.691.2007

Dori Schlader

Realtor

208.661.5820

Look for Land, Homes, and Our Selling Solutions at:

IdahoDreams.com

SpokaneDreams.com

Ad Majorem Dei Gloriam

**LOFTUS
Family Dental**

"Dental Care the Easy Way"

Family, Cosmetic, and
IV Sedation Dentistry

855-4-LOFTUS

2615 N. Fruitland Lane

Coeur d Alene, ID 83815

1850 E Seltice Way, Post Falls, ID 83854

1310 Ponderosa Dr., Sandpoint, ID 83864

www.LoftusFamilyDental.com



**SAN CHARBEL'S
HOME INSPECTIONS**

Are you purchasing a home?
Call to schedule an inspection

Joe Vogel, Owner License #D159950

Phone: 208-687-4227 Cell: 208-446-8445

inspectorvogel@gmail.com



MANTLE OF MARY

BEAUTIFUL BROWN SCAPULARS
INDIVIDUALLY MADE FOR YOU

WWW.MANTLEOFMARY.ORG

info@MantleOfMary.org

Mark & Janice Lambert

509.795.4124

Store Hours

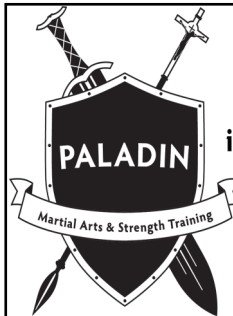
Mon-Fri: 10 am - 5 pm
Sat: 10 am - 4 pm

1621 N 3rd St, CDA

ABBAS
Catholic Bookstores

208-930-4046

abbascda@t1mass.com



Nate Cools

Owner/Head Trainer

(208) 457-2188

info@paladinfit.com

Private Sessions or Classes

- Super Slow
- Weight Training
- Karate
- Self Defense



SCHNEIDMILLER
REALTY



Travis Rawlings
REALTOR

(208) 755-5877

Travis@cbidaho.com



Dirk Anderson
REALTOR

(208) 967-0270

Dirk@cbidaho.com

Relocation Experts

Assisting you with your Residential, Commercial and
Investment Property needs in Idaho and Washington.



Angelo's Ristorante
Buon Saluto e Buoni Appetiti



*Dinner for Two and a
Bottle of Wine \$65*

7 Nights

Reservations Recommended

208.765.2850

846 N. 4TH STREET
COEUR D'ALENE, ID

Martino's
TUSCAN GRILL

Come Enjoy Coeur d'Alene's

**HOTTEST NEW
RESTAURANT**



Open Mon-Sat 11AM to 10PM

OLD MILL LOOP
MARTINOTUSCANGRILL.COM

AXIA HOME LOANS

TIM SIMUNDS
(208) 964-5837

e: tim.simunds@axiahomeloans.com

w: timsimunds.axiahomeloans.com

NMLS# 1636787

Pro Deo familia et patria

Naff Family Farm

whole raw jersey milk

yogurt, kefir, cheese,

grass-fed beef & milk-fed pork

208-416-9486

tedandsarah@naff-farm.com

www.naff-farm.com



**MPG
PAINTING**

a Division of Creative Engineering LLC

CSLB 995073

Kent Holbrook

Mobile: (208) 964-0691

Office: (916) 273-0469

kenth@mpgpainting.net

www.mpgpainting.net

