

February 4, 2018



Sexagesima 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 11th Street, Coeur d'Alene, ID 83814
(208) 660-2603 www.stjoanarc.com
.....

Pastor Fr. Dennis Gordon, FSSP
pastor@stjoanarc.com
Rectory (208) 660-6036
.....

**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. 4th Sexagesima Sunday	Holy Hour, 3:00 PM	7:30 AM: Pro Populo 9:30 AM: †Forest Jones (Djedda Denke) 12:00 PM: St. Michael's Guild 5:00 PM: Private Intention
Monday, Feb. 5th St. Agatha, Virgin & Martyr		6:30 AM: †Richard Riemer (Djedda Denke) 12:15 PM: The FSSP Priests (Rich & Julie Thrasher)
Tuesday, Feb. 6th St. Titus, Bishop & Confessor		6:30 AM: Jenny Victor (Dennis Francka) 12:15 PM: †Delmar & †Delvin Shaw (Djedda Denke)
Wednesday, Feb. 7th St. Romuald, Abbot		6:30 AM: †Tamiko Shaw (Djedda Denke) 2:15 PM: Special Intention
Thursday, Feb. 8th St. John of Matha, Confessor	Children's Catechism, 6-7 PM	6:30 AM: Private Intention 12:15 PM: Nicolini Family Intetnion (Angela Nicolini)
Friday, Feb. 9th St. Cyril of Alexandria, Bishop, Confessor & Doctor	Exposition of the Blessed Sacrament, following the 6:30 AM Mass, until the 12:15 PM Mass.	6:30 AM: Private Intention 12:15 PM: Nicolini Family Intention (Angela Nicolini)
Saturday, Feb. 10th St. Scholastica, Virgin	Little Flowers, 10:30 AM to noon Youth Group, 8:30 AM to 5:00 PM	6:30 AM: Private Intention 9:30 AM: Anna Vogel (The Vogel Boys)
Sunday, Feb. 11th Quinquagesima Sunday	Holy Hour, 3:00 PM	7:30 AM: †Richard Bentz (Djedda Denke) 9:30 AM: Pro Populo 12:00 PM: Private Intention 5:00 PM: Rorate Caeli Purgatorial Society Members

TODAY'S HYMNS

Processional  Lord Enthroned in Heav'nly Splendor #939
Recessional  Soul of My Savior #120

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

Dates to Remember: Mark your calendars with these important dates! Our Lady of Guadalupe Ordinations will take place on Saturday, May 26, 2018. Girls Summer Camp: August 5 -10, Boys Summer Camp: August 12 -17, 2018.

Bus to Ordinations: We are seeking interest from those who might consider riding the church bus to Ordinations in May. There is a sign up on the credenza for those interested. Details of the trip will be made available if there is sufficient interest in the proposal.

Building Project Update: The annexation of the new church property, which required the diocese to finalize easements, rights of way, and acquire approval and recording by the City of Post Falls, has finally been completed. An application for a Special Use Permit has been submitted to the City of Post Falls to allow St. Joan of Arc to build a church and facilities on the new church property, and is scheduled for a hearing on March 13, 2018. In the interim, bids have been solicited from several construction companies, which will be evaluated for economy, efficiency and timeliness, and quality of service. Once we have secured a Special Use Permit we can then submit constructions plans to the City. It is anticipated that it will take the City over a month to evaluate the plans and render approval. Meanwhile, we have been in contact with the diocese to request a loan from them which, if approved, could allow us to begin work while we are still in the 3-year pledge-fulfillment phase of our capital campaign.

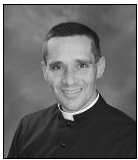
Idaho Catholic Register: Bishop Peter Christensen has asked all Idaho Catholic families to subscribe to the *Idaho Catholic Register*. The annual subscription is only \$17/22 issues which arrive twice monthly, except during July. St. Joan of Arc will receive a portion of each subscription, which will 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. It is now February.....!

40 Hours Devotion: Once again, 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 for the full itinerary and information regarding inclusions, etc. You can also reach Susan Kotnik at 604-465-6911 with your questions.

* * *



APOLOGETICS CORNER

Defending our Faith with the Truth

By Father Dennis M. Gordon, FSSP

Mount Sinai and the Mass

Question: “How is the Holy Sacrifice of the Mass a perfection and completion of what happened at Mount Sinai?”

Answer: “The actions of God and of Moses at Mount Sinai, and what the people were told to do to prepare for this encounter with God on this mount, described in Exodus chapters 19-24, foreshadowed the Holy Sacrifice of the Mass itself. Here’s how:

“Several times Moses goes back and forth between God and the people, at one time speaking with God, at another bringing God’s message to the people, as Exodus 19 describes in several verses. This is like what the priest does at Holy Mass — but there’s much more.

“The people were told to prepare with a *penitential rite* ‘at the foot of the mount’ (**Exodus 24:4**). This is like the prayers at the foot of the altar at Mass. They were prepared there first by a sanctifying washing (Exodus 19:14); this is like the washing of baptism. Later on, they are sanctified by a sprinkling of blood and water, as described in **Exodus 24:8** and **Hebrews 9:19**. This is like the sprinkling with water that takes place at the beginning of a Sunday High Mass.

“**But, wait, there’s more!** Then Moses climbed the mountain with his ministers, though there were ‘*set limits about the mount*’ where the ‘*the people cannot come up*’ (**Exodus 19:23**); this reminds us of the altar rail through which the priest and the servers can pass, but the rest of the people cannot.

“For three days the people prepared to meet God and beg His mercy as the ceremony began (**Exodus 19:11**), and in the Mass, as the ceremony begins, in a three-fold way we ask God for mercy also with the prayers *Kyrie eleison, Christe eleison, Kyrie eleison*. Celibacy was required of the people during this three day preparation to meet God at Mount Sinai (**Exodus 19:15**), and in the Holy Mass, a celibate priest is required for its offering.

“Moses builds an altar and offers sacrifice at Mount Sinai (**Exodus 24:4-5**), and ‘taking the book of the covenant, he read it in the hearing of the people’ (**Exodus 24:7**), and in the Holy Sacrifice of the Mass, sacrifice is

also offered and the priest also reads from the book in the hearing of the people.

“God tells Moses, ‘Come up to me into the mount, and be there’ (**Exodus 24:12**); and in a similar way at the prayers at the foot of the altar at Holy Mass, the priest prays the words of **Psalm 42**, ‘I will go in to the altar of God’, and then he says that God’s light and truth ‘have brought me into thy holy mount’.

“**Finally**, and most importantly, Moses and those who were chosen with him, ‘saw God, and they did eat and drink’ in His Presence (**Exodus 24:11**). In the Holy

Mass, we also see God, and this encounter with God also involves *eating and drinking*, for those who are prepared also eat Our Lord’s Body (the Most Blessed Sacrament) in His Presence.

“**So you see**, God saw that the Holy Sacrifice of the Mass, the presenting anew of the Sacrifice on Mount Calvary, was so important that He prefigured it 3,500 years ago in a desert at **another** Mount; Mount Sinai. What a treasure we have, then, in the Holy Sacrifice of the Mass!”



True Devotion to Mary

St. Louis de Montfort

1. A complete consecration to Mary

120. As all perfection consists in our being conformed, united and consecrated to Jesus it naturally follows that the most perfect of all devotions is that which conforms, unites, and consecrates us most completely to Jesus. Now of all God's creatures Mary is the most conformed to Jesus. It therefore follows that, of all devotions, devotion to her makes for the most effective consecration and conformity to him. The more one is consecrated to Mary, the more one is consecrated to Jesus.

That is why perfect consecration to Jesus is but a perfect and complete consecration of oneself to the Blessed Virgin, which is the devotion I teach; or in other words, it is the perfect renewal of the vows and promises of holy baptism.

121. This devotion consists in giving oneself entirely to Mary in order to belong entirely to Jesus through her. It requires us to give:

- (1) Our body with its senses and members;
- (2) Our soul with its faculties;
- (3) Our present material possessions and all we shall acquire in the future;
- (4) Our interior and spiritual possessions, that is, our merits, virtues and good actions of the past, the present and the future.

In other words, we give her all that we possess both in our natural life and in our spiritual life as well as everything we shall acquire in the future in the order of nature, of grace, and of glory in heaven. This we do without any reservation, not even of a penny, a hair, or the smallest good deed. And we give for all eternity without claiming or expecting, in return for our offering and our service, any other reward than the honour of belonging to our Lord through Mary and in Mary, even though our Mother were not - as in fact she always is - the most generous and appreciative of all God's creatures.

122. Note here that two things must be considered regarding our good works, namely, satisfaction and merit or, in other words, their satisfactory or prayer value and their meritorious value. The satisfactory or prayer value of a good work is the good action in so far as it makes condign atonement for the punishment due to sin or obtains some

new grace. The meritorious value or merit is the good action in so far as it merits grace and eternal glory. Now by this consecration of ourselves to the Blessed Virgin we give her all satisfactory and prayer value as well as the meritorious value of our good works, in other words, all the satisfactions and the merits. We give her our merits, graces and virtues, not that she might give them to others, for they are, strictly speaking, not transferable, because Jesus alone, in making himself our surety with his Father, had the power to impart his merits to us. But we give them to her that she may keep, increase and embellish them for us, as we shall explain later, and we give her our acts of atonement that she may apply them where she pleases for God's greater glory.

123. (1) It follows then: that by this devotion we give to Jesus all we can possibly give him, and in the most perfect manner, that is, through Mary's hands. Indeed we give him far more than we do by other devotions which require us to give only part of our time, some of our good works or acts of atonement and penances. In this devotion everything is given and consecrated, even the right to dispose freely of one's spiritual goods and the satisfactions earned by daily good works. This is not done even in religious orders. Members of religious orders give God their earthly goods by the vow of poverty, the goods of the body by the vow of chastity, their free will by the vow of obedience, and sometimes their freedom of movement by the vow of enclosure. But they do not give him by these vows the liberty and right to dispose of the value of their good works. They do not despoil themselves of what a Christian considers most precious and most dear - his merits and satisfactions.

124. (2) It follows then that anyone who in this way consecrates and sacrifices himself voluntarily to Jesus through Mary may no longer dispose of the value of any of his good actions. All his sufferings, all his thoughts, words, and deeds belong to Mary. She can then dispose of them in accordance with the will of her Son and for his greater glory. This dependence, however, is without detriment to the duties of a person's present and future state of life. One such duty, for example, would be that of a priest who, by virtue of his office or otherwise, must apply the satisfactory or prayer value of the Holy Mass to a particular person. For this consecration can only be made in accordance with the

order established by God and in keeping with the duties of one's state of life.

125. **(3)** It follows that we consecrate ourselves at one and the same time to Mary and to Jesus. We give ourselves to Mary because Jesus chose her as the perfect means to unite himself to us and unite us to him. We give ourselves to Jesus because he is our last end. Since he is our Redeemer and our God we are indebted to him for all that we are.

2. A perfect renewal of baptismal promises

126. I have said that this devotion could rightly be called a perfect renewal of the vows and promises of holy baptism. Before baptism every Christian was a slave of the devil because he belonged to him. At baptism he has either personally or through his sponsors solemnly renounced Satan, his seductions and his works. He has chosen Jesus as his Master and sovereign Lord and undertaken to depend upon him as a slave of love. This is what is done in the devotion I am presenting to you. We renounce the devil, the world, sin and self, as expressed in the act of consecration, and we give ourselves entirely to Jesus through Mary. We even do something more than at baptism, when ordinarily our god-parents speak for us and we are given to Jesus only by proxy. In this devotion we give ourselves personally and freely and we are fully aware of what we are doing.

In holy baptism we do not give ourselves to Jesus explicitly through Mary, nor do we give him the value of our good actions. After baptism we remain entirely free either to apply that value to anyone we wish or keep it for ourselves. But by this consecration we give ourselves explicitly to Jesus through Mary's hands and we include in our consecration the value of all our actions.

127. "Men" says St. Thomas, "vow in baptism to renounce the devil and all his seductions." "This vow," says St. Augustine, "is the greatest and the most indispensable of all vows." Canon Law experts say the same thing: "The vow we make at baptism is the most important of all vows." But does anyone keep this great vow? Does anyone fulfil the promises of baptism faithfully? Is it not true that nearly all Christians prove unfaithful to the promises made to Jesus in baptism? Where does this universal failure come from, if not from man's habitual forgetfulness of the promises and responsibilities of baptism and from the fact that scarcely anyone makes a personal ratification of the contract made with God through his sponsors?

128. This is so true that the Council of Sens, convened by order of the Emperor Louis the Debonair to remedy the grave disorders of Christendom, came to the conclusion that the main cause of this moral breakdown was man's forgetfulness of his baptismal obligations and his disregard for them. It could suggest no better way of remedying this great evil than to encourage all Christians to renew the promises and vows of baptism.

129. The Catechism of the Council of Trent, faithful interpreter of that holy Council, exhorts priests to do the same and to encourage the faithful to remember and hold fast to the belief that they are bound and consecrated as slaves to Jesus, their Redeemer and Lord. "The parish priest shall exhort the faithful never to lose sight of the fact that they are bound in conscience to dedicate and consecrate themselves for ever to their Lord and Redeemer as his slaves."

130. Now the Councils, the Fathers of the Church and experience itself, all indicate that the best remedy for the frequent lapses of Christians is to remind them of the responsibilities of their baptism and have them renew the vows they made at that time. Is it not reasonable therefore to do this in our day and in a perfect manner by adopting this devotion with its consecration to our Lord through his Blessed Mother? I say "in a perfect manner", for in making this consecration to Jesus they are adopting the perfect means of giving themselves to him, which is the most Blessed Virgin Mary.



Virgin Mary with Child Jesus

William Adolphe Bouguereau, circa 1870

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

January 28, 2018

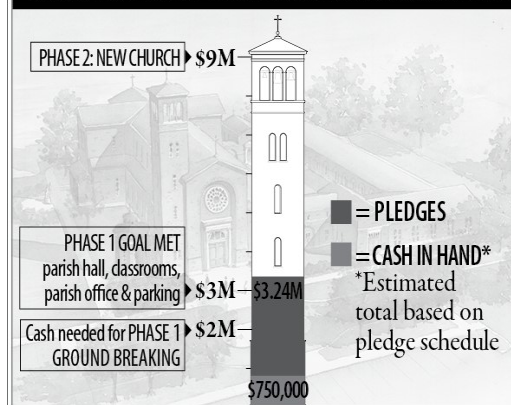
General, envelopes, & loose cash	4,420.00
Capital Campaign	3,375.00
Saint Helen's Poor Box	13.00
Social Event Donation	9.28
Votive Candles	195.29
Liturgical Calendars	70.00
Initial Offering	6.00
Black and Indian Mission	725.00
Idaho Catholic Register	34.00
Total	8,847.57

• 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

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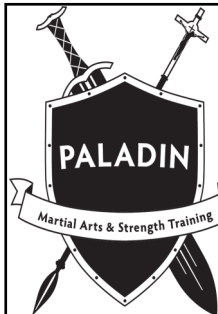
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