

March 25, 2018



Palm 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) 660-6036 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, 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: Parish Benefactors
Monday, March 26th Monday in Holy Week	Women's Group: <i>cancelled</i>	6:30 AM: Dee Lawles (Michael Groves) 12:15 PM: Private Intention
Tuesday, March 27th Tuesday in Holy Week		6:30 AM: Special Intention 12:15 PM: Private Intention
Wednesday, March 28th Wednesday in Holy Week		6:30 AM: Muñozcano Family 12:15 PM: Private Intention
Thursday, March 29th HOLY THURSDAY	Holy Thursday Liturgy, 6:30 PM	6:30 PM: Private Intention
Friday, March 30th GOOD FRIDAY	Stations of the Cross, 12:00 noon Good Friday Liturgy, 3:00 PM	3:00 PM: Private Intention
Saturday, March 31st Holy Saturday Easter Vigil	Easter Vigil, 8:00 PM	8:00 PM: Pro Populo
Sunday, April 1st EASTER SUNDAY	Holy Hour, <i>cancelled</i>	7:30 AM: Pro Populo 9:30 AM: Private Intention 12:00 PM: Souls in the Rorate Caeli Purgatorial Society 5:00 PM: <i>cancelled</i>

TODAY'S HYMNS

Processional  All Glory, Laud and Honor #834
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)

Good Friday: The liturgical laws in the pre-1955 Holy Week stipulate that only the celebrant of the Good Friday Liturgy receives Holy Communion on that day. Therefore, Holy Communion will **not** be distributed on Good Friday. Also, there will be no Eucharistic Adoration the morning of Good Friday.

Raffle Winner: Congratulations to Anne Marie Vogel, who held the winning ticket for the St. Joseph statue!

Ss. Joseph & Patrick Dinner: *Thank you* for the tremendous outpouring of all who helped provide the items needed for the fundraiser, and to our youth who set up, served, entertained and cleaned up after the event. May God reward you!

Cancelled Meeting: The Women's Group will not meet this month due to preparations for Holy Week.

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!*

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

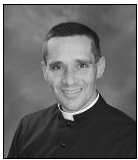
Retreat Day, 11 AM to 3:30 PM

Home for Rent: Lovely 3 bd, 2/bath 1700 sq ft home for rent in beautiful Coeur d'Alene Place. Fenced -in yard, and park close by. \$1200/mo. Contact Lisa at (208) 262-9040, for more information.

Calendars: There are a number of calendars sitting on the credenza waiting to be picked up and paid for. Kindly pick yours up, if you haven't already, and place your payment in the white mailbox next to the office.

Camp Volunteers: Applications are still being accepted for summer camp volunteers. Camp dates this year are as follows: Girls Camp - Aug. 5 to 10; Boys Camp - Aug. 12 to 17. Applications are on the credenza. Please contact the secretary for more information.

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APOLOGETICS CORNER

Defending our Faith with the Truth

By Father Dennis M. Gordon, FSSP

Litanies and other Repeated Prayer

Question: “Why do you Catholics pray the Rosary, in which ***you use repeated prayers?*** Scripture tells us that ‘vain repletion’ is to be avoided in prayer (Matthew 6:7). Would Our Lord have prayed repetitiously like that?!”

Answer: “The answer is found in the Bible! And, yes, it is good to go to Our Lord for our example in prayer. Let’s take a look in the Bible!

“While it is recorded that Our Lord Jesus often prayed, we don’t often know *what* He prayed. However we *do* know what He prayed during at least one of those times of prayer. Our Lord observed the Passover celebrations, just as He did at the Last Supper. In the Bible it tells us that, after the Passover meal at the Last Supper, “a *hymn* being said, they went out...” (**Matthew 26:30**). This hymn was the ‘Great Hallel’ which concluded the Passover meal, and it consisted of Psalms 112-117 (*in the Protestant Bible, Psalms 113-118*). Here is a description of the singing of these Psalms, by a *Protestant* author [I’m citing a Protestant author just so that you know that the description doesn’t have Catholic bias behind it...]:

“**Every first line** was **repeated** by the people... to **each** of the other [lines] they responded, ‘praise ye the Lord’” (Alfred Edersheim, *The Temple*, Hendrickson Publishers: 1994, p. 175)

“So this description of the Great Hallel (by Alfred Edersheim, a former Jew) tells us that Our

Lord and the Apostles *repeated the same phrase* after *each* line of this set of Psalms. This set of Psalms entails 76 lines, after which the same phrase was repeated by Our Lord and His Apostles... 76 times. When we Catholics pray the Rosary, we repeat a prayer only 50 times. In other words, at every Passover, *Our Lord did more repetitious prayer than a Catholic does in the Rosary!*

“In the garden of Gethsemane, during His agony, Our Lord *also* repeated His prayer: “He prayed the third time, *saying the selfsame word*” (**Matthew 26:44**).

“We also know what the prayer of those in heaven is like, from the Bible. **Revelations 4:8** says the blessed in heaven “*rested not day and night, saying Holy, Holy, Holy, Lord God Almighty.*” The blessed in heaven, in other words, are *repeating* the same prayer!

“So what are we to make of Matthew 6:7? Well, note that Our Lord here is warning against ‘**vain** repetition’: it is **vain** (that is, *useless*) repetition in prayer that Our Lord wants us to avoid.

“*Repetition* in prayer is not the problem; otherwise *Our Lord Himself* would not have repeated His Own prayers!”

* * *

The Holy Saturday Paschal Vigil



ISN'T IT THE CASE that on special occasions we break out our very best? Holy Mother Church does this also. In the Liturgies of the 'Holy Triduum' (the 'Holy Three Days' – that is, Holy Thursday, Good Friday, and Holy Saturday), the Church brings forth many rituals that have such profound meaning, it is as though the Church is bringing out the best. Some of these symbols in the older, pre-1955 Holy Week which we will see this year are very striking, and they have rich symbolism and history. Still '*a treasure hidden in a field*' (**Matthew 13:44**), as beautiful as these Liturgies are to the one who can appreciate them, it is worth exploring these ancient traditions to find their hidden meaning and appreciate them more.

The Holy Saturday Paschal Vigil contains very ancient traditions. (The word *Pascha* means *Passover*, for the Resurrection occurred when the Passover was at hand, which commemorates when death passed over the Israelites whose homes were marked with the blood of a lamb.) In it, there is great symbolic meaning in both the materials used and in the rites performed. A little background regarding the idea of using matter to convey spiritual realities; it is important to realize first that matter was used to bring about the Fall of Adam and Eve. In Christ, '*the old things are passed away, and all things are made new*' (**2 Corinthians 5:17**), so likewise Jesus Christ uses matter to make the old things pass away and bring about the Redemption. God's tendency to use the very materials of the Fall to bring about the Redemption is most obviously shown in His use of the wood of the 'tree' of the Cross to undo the sin brought about by the original sin which started with *another* tree; the Tree of the Knowledge of Good and Evil which was in the Gar-

den of Eden. Adam's disobedience in eating the fruit of *that* Tree was an act of injustice against God's command, bringing about the Fall, and Our Lord's obedience in ascending the *tree of the Cross*, was an act of justice, bringing about the Redemption. By ascending the 'tree' of the Cross, He was undoing the taking of the forbidden *fruit* from the Tree in the Garden, by placing Himself, the *fruit of the womb* of the Virgin Mary, onto the Tree of the Cross. By the tree of the Cross itself, then, God uses matter to teach us what is happening spiritually.

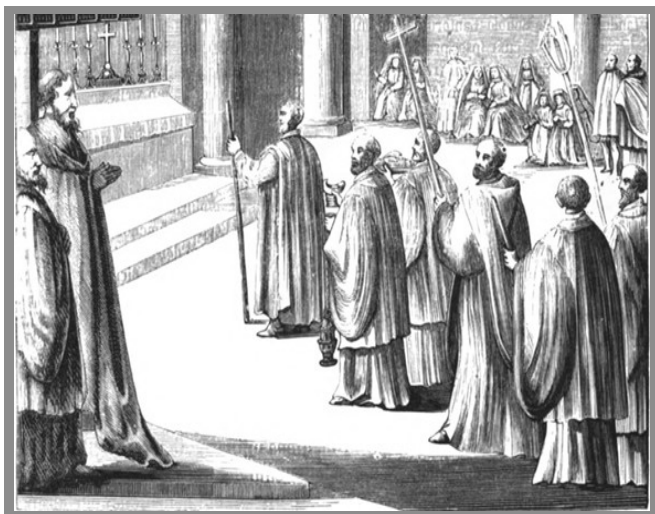
This is the case in the Liturgy also. The Liturgy uses material objects, which are present before us visibly, to convey spiritual truths, which are present before us *invisibly*. For this reason, on Holy Saturday the Church blesses *fire*, for it is a symbol of the light of Christ. Fire provides light, warmth, and it also *transforms*. Fire transforms metal which is cold and hard into molten liquid which can be poured out and reshaped into something new (as God does in our souls). Fire transforms objects to burn away impurities. Fire transforms food from that which is not edible to that which is edible. This is a Biblical reference after all, since St. Paul says figuratively in **Hebrews 12:29** that "*Our God is a consuming fire...*". It is the love of God, symbolized by fire, which transforms bread and wine into the actual Body and Blood of Our Lord for us!

A beeswax Paschal candle is used on Holy Saturday, for beeswax is the fruit of much labor and foresight, for the bees work hard with great planning to produce the wax which gives structure to their hive. Wax consumes or sacrifices itself in giving light and warmth to others, and so in the Paschal candle we have a very good symbol of what Our Lord

are now the instruments of His glory, just as the Cross is now a sign of His victory. The reed, then, used on Holy Saturday is a sign that He reigns through His suffering.

The triple candle symbolizes the Holy Trinity, for there are three distinct branches of the candle, yet it is united in one. At each of the times that *Lumen Christi* ('the Light of Christ') is sung, another candle on the triple candle is lit. This triple candle then comes **to** the Paschal candle which was waiting in the empty church, to light it. The imagery is that of the Holy Trinity bringing the scepter of Our Lord's Kingship, symbolized by the reed, a Kingship which He won on the Cross, and the imagery of the Holy Trinity, symbolized by the triple candle, bringing life back to the Body of Our Lord, waiting in the Tomb.

This custom unites the East and the West liturgically, since in the East (the 'Byzantine' Rite, and the other Eastern Rites of the Church) the tri-



.....
***The procession with the Paschal fire
 with the triple candle on a reed***

In this image from an ancient ceremonial book, you can make out the triple candle on a reed, at the far right. Note also that the subdeacon who is carrying the cross is wearing a chasuble, not a tunic, according to the very ancient practice. The chasuble is a vestment which we now only associate with the priesthood. In the older Holy Week which we will see this year, the subdeacon will follow this ancient practice, using a folded chasuble.

.....

ple candle is used in *their* liturgies, and up until 1955, was also used throughout the West (the Roman Rite, which is the 'mainstream' Catholic Church).

The *Exultet* follows next, and while the deacon sings this, the candles of the church are lit in stages, corresponding to the text referring to the light as the words are being sung. The five grains of incense (or 'nails') are inserted into the Paschal Candle as the *Exultet* is sung.

THE PROPHECIES which are read are more in the older Paschal Vigil; **twelve** instead of the four in 1962. These recount the salvation history in the Old Testament, telling of our need for the Savior to come. The priest celebrant in the older Vigil reads all of the prophecies *at the altar* while they are being sung, for these are part of the sacrifice. There follows the blessing of the baptismal water. Water is another sign in the Liturgy. Since naturally it gives and sustains life, it is a fitting symbol and means that God uses to actually impart the true *life* of grace in the soul at Baptism.

There is a treasure of grace in these Liturgies, and we are given a mere glimpse of them in the signs and symbols that we will see in the Holy Saturday Liturgy!

* * *

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 Hattrup, 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, Ernest Willette

March 18, 2018	
General, envelopes, & loose cash	5554.77
Capital Campaign	9029.35
Saint Helen's Poor Box	141.97
Social Event Donation	9.43
Votive Candles	125.03
Liturgical Calendars	105.00
Easter Flowers	55.00
Total	15,020.55

✠ *Thank you for your generosity!* ✠

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 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

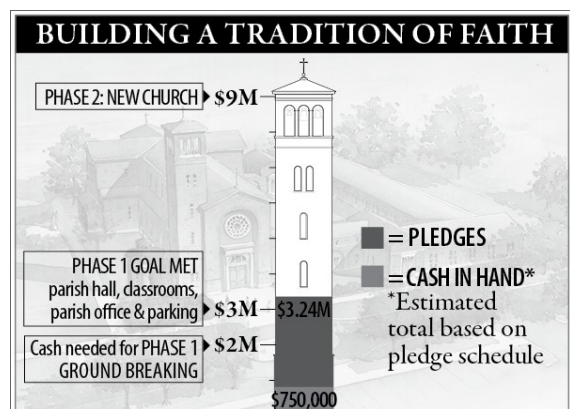
February Collections		
	Goal	Actual
General Offertory	18,000.00	21,362.76
Capital Campaign	55,000.00	38,952.66

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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