

March 4, 2018



3rd 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 11<sup>th</sup> Street, Coeur d'Alene, ID 83814  
(208) 660-6036 [www.stjoanarc.com](http://www.stjoanarc.com)  
Sacramental Emergencies: (208) 446-8339  
.....

**Pastor** Fr. Dennis Gordon, FSSP  
[pastor@stjoanarc.com](mailto:pastor@stjoanarc.com)  
.....

**Assistant Pastor** 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. Gordon, Flick and Terra are all accepting Mass intentions.

Events		Mass Times & Intentions
<b>Sunday, March 4th</b> 3rd Sunday in Lent	<b>Holy Hour, 3:00 PM</b>	<b>7:30 AM:</b> Pro Populo <b>9:30 AM:</b> The Holy Souls (Angela Kramer) <b>12:00 PM:</b> St. Michael Guild Members <b>5:00 PM:</b> Private Intention
<b>Monday, March 5th</b> Feria of Lent		<b>6:30 AM:</b> †Robert & †Dorothy Wagner (Anon.) <b>12:15 PM:</b> Darlyn Wendtlant (Nathan Cools)
<b>Tuesday, March 6th</b> Feria of Lent		<b>6:30 AM:</b> †Helen Marie Groves (Anon.) <b>12:15 PM:</b> Special Intention
<b>Wednesday, March 7th</b> Feria of Lent	<b>The Forge Men's Group,</b> Following the 6:30 AM Mass	<b>6:30 AM:</b> Angela Pudrey (Karen Ade) <b>12:15 PM:</b> Jeff & Tianna Clark (Don & Kathy Gary)
<b>Thursday, March 8th</b> Feria of Lent	<b>Children's Catechism,</b> 6 - 7 PM	<b>6:30 AM:</b> Angela Pudrey (Karen Ade) <b>12:15 PM:</b> Fr. Irwin (Don & Kathy Gary)
<b>Friday, March 9th</b> Feria of Lent	<b>Exposition of the Blessed Sacrament, 7:00AM - noon</b> <b>Stations of the Cross,</b> 6:30 PM	<b>6:30 AM:</b> Angela Pudrey (Karen Ade) <b>12:15 PM:</b> Fr. Walters (Don & Kathy Gary)
<b>Saturday, March 10th</b> Feria of Lent	<b>Little Flowers,</b> 10:30 am -noon <b>Youth Group, TBA</b>	<b>6:30 AM:</b> Catharine Rachelle (Monica Campbell) <b>9:30 AM:</b> Private Intention
<b>Sunday, March 11th</b> 4th Sunday of Lent	<b>Holy Hour, 3:00 PM</b>	<b>7:30 AM:</b> Abigail Renee McCullough (Monica Campbell) <b>9:30 AM:</b> Pro Populo <b>12:00 PM:</b> Private Intention <b>5:00 PM:</b> Rorate Caeli Purgatorial Society

## TODAY'S HYMNS

**Processional**   ✠

God of Mercy and Compassion

**Recessional**   ✠

Blessed Lamb on Calvary's Mountain #864

**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.

**Palm Sunday Mass Schedule:** Holy Mass on Sunday, March 25th is as follows: 7:30 AM, 9:30 AM (low Mass), **11:30 AM (sung)**, and 5:00 PM. There will be no Holy Hour on Palm Sunday.

**Ordinations:** If you are planning on attending Ordinations please sign up on the credenza by Wednesday, March 7th, as Deacon Adams needs a head count for the seminary.

**First Holy Communion Classes:** Classes for First Communicants have begun for children 7 yrs and older, meeting next on March 15th, 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

**Help Needed for Fundraiser:** The St. Joseph and Patrick Dinner Fundraiser is fast approaching and there is much that is still needed for the success of this annual event, the proceeds of which will benefit the St. Joan of Arc building fund. Please log on to ***perfectpotluck.com*** and sign in with the passwords ***bushling*** and ***stjoseph*** to provide some of the necessary items. With everyone's help we can fill the list quickly and economically. *Thank you*, to the many who have already signed up! Questions? Contact the church secretary.

**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!*

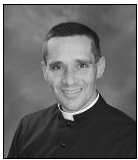
**ICR and ICA:** Subscriptions to the Idaho Catholic Register (ICR) are still being accepted. Please place your payment of \$17, payable to *St. Joan of Arc* in the white mailbox next to the office. Letters and envelopes for the Idaho Catholic Appeal (ICA) are in the pews and on the credenza. Please mail your pledge directly to the diocese in the envelopes provided.

**Easter Flowers:** With Easter around the corner lilies for the Altar have been ordered. May we have some help to cover the \$350.00 it will take to pay for them? Your donations, large and small, are truly appreciated. Please make any checks out to *St. Joan of Arc* and mark your donation "FLOWERS". *May God reward you!*

**Idaho Tax Bill HB 463:** Awaiting a final vote, HB 463 proposes a major tax cut that will actually ***raise*** taxes on large families. To learn more about this bill there is an article by Betsy Russell of the *Spokesman-Review*, dated February 22, 2018 or Google ***Idaho HB 463*** to read the bill and contact your congressional leaders.

**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:

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## APOLOGETICS CORNER

*Defending our Faith with the Truth*

By Father Dennis M. Gordon, FSSP

### The Purpose of Penance

**Q**uestion: “Since Our Lord died for my sins, **why do I have to suffer or do any penance** (for example, during Lent)?”

**A**nswer: “Let’s first look at the fact that *it is true* that God allows even those who are *forgiven* to suffer, then at *how* suffering and sacrifice show love, and then at *why* God does this.

“To show that it is true that God often has one suffer the consequences sins, even though forgiven, let’s take a look at an incident where we *know* a person was forgiven by God, by having a prophet’s word on it, and then God *still* had the person suffer the consequence of that sin, even though it had been forgiven.

“In **2 Kings [Samuel] 12:13-14**, David repented of his sin of adultery after the prophet Nathan confronted him about it. Since David confessed the sin, Nathan told him, ‘*The Lord hath taken away thy sin*’: nonetheless David afterward suffered the loss of his illegitimate child because of this sin. Though David suffered this consequence for this sin, God later blessed him abundantly afterward since he had truly repented and God truly forgave him.

“**How does suffering show love?** Love is measured by sacrifice. Our Lord said that ‘*Greater love than this no man hath, that a man lay down his life for his friends*’ (**John 15:13**). Love also *grows* the more one is willing to and *does* suffer for another. The fact that we are willing to *suffer* for another person is the only sure sign that we truly love **the other person**, and we aren’t just loving what that other person is doing for us (which is really loving *ourselves*).

“**So why does God do this?** **Hebrews 12:5-10** points out that God chastises His children to correct them, because He *loves* them, and not only wants to remove the sin itself by forgiving the person, but He also wants to remove the evil root, which was something in the will that moved the person to sin to begin with. It is a **loving** father that disciplines his children. After forgiving the sin, God removes the root of the sin, often through suffering; otherwise that inclination to sin might remain in our will. We are made up of body & soul; and having used the body to sin, it is appropriate that the body share in the punishment. He does this that He might make us **holy Hebrews 12:10**), and *dwell within us*, for God ‘*will not enter into*

*a malicious soul, nor dwell in a body subject to sins*’ (**Wisdom 1:4**).

“It is also *because* Our Lord has died for you, and as a baptized Catholic, has *truly* united you to Him as a living member of His Body that He allows you to join Him in carrying a cross! Now don’t get me wrong: *all* people suffer in this life, because it is the state we have inherited from our first parents (just like a

***After forgiving the sin, God removes the root of the sin, often through suffering; otherwise that inclination to sin might remain in our will.***

person may inherit his wealth, his eye color, or his tendency toward heart disease from his ancestors). But while *all* people suffer, not all people’s suffering is the same. God has made it possible for those who are united to His Body, the Church, AND who are *living* members in that Body by having sanctifying grace in the soul, to make their sufferings (which are part of the inherited state of *every* human being), to become supernaturally *meritorious*. If the faithful are told to ‘*work out your salvation: for it is **God** who works in you*’ (**Philippians 2:12-13**), then the **sufferings** of the faithful, like Our Lord’s sufferings, *are* meritorious, for it is *God* who is actually working through those sufferings of those in the state of grace.

“No one-page summary of this issue of suffering can fully cover the topic. If you are having an issue with suffering, I recommend the great little book, *Why Must I Suffer?* by Fr. Remler, from Loreto Press.

“**This Lent**, let’s use the *voluntary* sufferings which we take on in these forty days to make up for our past sins in this life, so that we don’t have to make up for them in the next life. By doing this voluntarily, we will grow in love, and it will make us more capable of receiving the love of God with the **eternal joy** it will bring in the next life!”



# From the Spiritual Combat

Dom Lorenzo Scupoli

## Chapter 13: How We are to Encounter Sensuality. What the Will must do to

### Acquire Virtuous Habits

When our Creator and sensuality struggle for possession of our hearts, victory will follow the side of Heaven, if we use the following tactics:

1. The first impulse of the sensual appetite that oppose reason must be carefully checked, that the will should not give its consent to them.
2. After this is done, they may be released in order to give them a great setback.
3. A third trial may be given in order to steel ourselves to repulse them with generous contempt. It is necessary to observe that these methods of arousing the passions are not to be used where chastity is involved. We shall speak of this later.
4. Lastly, it is extremely important to perform acts of those virtues which are opposed to the vicious inclinations we encounter. The following example will place this in a clear light.

You are, it may be supposed, subject to impatience. Recollect yourself— examine what is passing through your mind. You will observe that the trouble which first arose in the lower appetite attempts to control the will and the higher faculties.

Here, as I mentioned previously, you must stop it, and prevent it from prevailing on the will. Do not leave the field until your enemy is entirely subdued, and reduced in proper subjection to the reason.

But you see the cleverness of the tempter! If he finds out that you courageously overcome impetuous passion, he not only ceases to light it in your heart, but even assists in banking the fire for the present. His plan is to prevent the attainment of the contrary virtue by a steady resistance, and to inflate you with the vanity of thinking you are a great soldier for having defeated your enemy in such a short time.

You must renew this procedure. Bring to mind what

first moved you to impatience. When you recognize the same emotion rising in your lower appetite, mobilize the entire force of your will to suppress it.

It frequently happens that after the most strenuous engagements with the enemy, which have been motivated by the desire of fulfilling our duty and pleasing God, we are not entirely out of the danger of defeat by a third attack. We must once more fight the passion we combated, and arouse not only hatred, but also contempt and horror of it.

Briefly, if you want to equip your soul with virtue and acquire habitual sanctity, it is necessary to practice frequent acts of the virtue which is contrary to your vicious inclinations.

For example, if you want to acquire a high degree of patience, you must not consider it sufficient to employ the three types of weapon that have been mentioned in order to overcome all the impatience occasioned by the contempt you endure from others. You must proceed even to an affection for the contempt itself; to wish for its repetition, even from the same persons; to resolve to endure patiently even greater insults.

The reason we must form acts which are directly contrary to our failings, if we desire to attain perfection, is this - other acts of virtue, however efficacious and frequent, do not strike directly at the root of the evil.

To continue the example - although you do not give consent to impulses of anger, but deal with them in the ways described, yet be certain of this. Unless you accustom yourself to enjoy contempt and be happy in it, you will never entirely root out the vice of impatience, for it springs up from a dread of contempt and a fondness for the applause of men.

As long as the root of this weed is not torn out, it will sprout again, and your virtue will perish. In time, you may discover that you are stripped of good habits and in continual danger of falling back into your former disorders. Never hope to acquire solid virtue unless you destroy your own particular

failings by performing frequent acts which are directly opposed to them.

I say frequent acts - for frequent acts are necessary to build a virtuous habit, just as many sins are required to confirm oneself in a vicious habit. In fact, a greater number of acts must be performed in the former instance, because our weakened nature resists the one side as much as it assists the other.

You will observe that certain virtues cannot be acquired without performing external acts corresponding to the interior dispositions. This is true with regard to patience. You must not only speak with great charity and mildness to those who have injured you, no matter how great the offense, but even help them to the limit of your abilities.

Although these acts, whether external or internal, may seem insignificant, and even greatly repugnant, do not omit them. However small they may seem, they will certainly support you in the struggle and will greatly contribute to your victory.

Guard your mind, therefore, and do not be content to restrain the most violent surges of passion; resist the most minute. They generally lead to the greater and pave the way to deeply vicious habits.

Does not experience teach us that many who neglect to mortify their passions in trivialities, although they show courage in heroic trials, are unexpectedly trapped, and viciously attacked by enemies that had never been entirely destroyed?

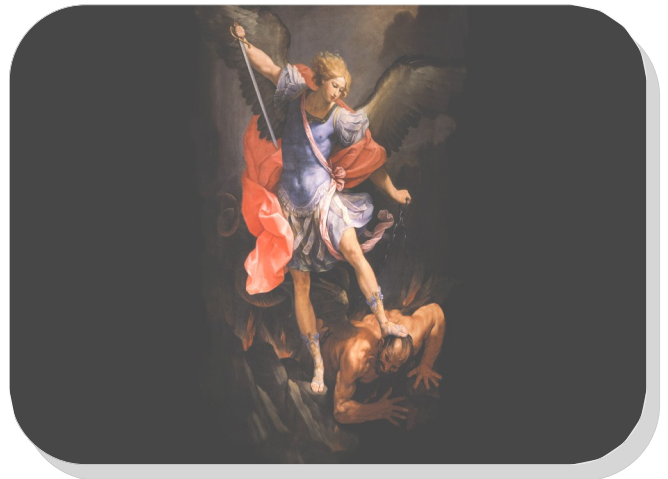
There is another thing most sincerely recommended. Mortify your inclinations, even when the object in itself is lawful, but not necessary. It will facilitate victory on other occasions; you will gain experience and strength against temptation, and present yourself as acceptable to your Savior.

This is sincere advice. Do not fail to exert yourself in the practices mentioned. They are absolutely requisite for the perfect formation of your soul. You will quickly gain a great victory over yourself. You will advance rapidly on the path of virtue. Your life will become spiritual, not only in appearance, but in reality.

If you follow other methods, however excellent you consider them, though you taste the greatest spiritual delights, though you imagine yourself intimately united to God, you can depend on this; you will never acquire solid virtue, nor know what true spirituality is. This does not, as has been shown in the first chapter, consist in acts that are agreeable or pleasant to our nature, but in those that crucify it and all its irregular attractions.

In this way, man, renewed by his acquired virtues, unites himself completely to his Creator and crucified Savior. It is certain that vicious habits are contracted by several acts of the will which yield to sensual appetites. In the same way, Evangelical perfection is attained by repeated acts of the will conforming itself to the will of God, Who moves it to practice different virtues at different times.

The will incurs no guilt unless it gives consent to an act, even if the entire force of the lower appetite is exerted towards a guilty end. On the other hand, the will cannot be sanctified and united to God, however strong the grace attracting it, unless it co-operates with that grace by interior acts, and, if requisite, by exterior acts.



.....  
*The Archangel Michael Defeating Satan*  
Guido Reni, 1635  
.....

## 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

## FINANCES

February 25, 2018	
General, envelopes, & loose cash	5,694.20
Capital Campaign	5,884.66
Saint Helen's Poor Box	83.28
Social Event Donation	49.33
Votive Candles	121.00
Liturgical Calendars	34.00
Black & Indian Mission	10.00
Individuals Gift	125.00
<b>Total</b>	<b>12,001.47</b>

## 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

• Thank you for your generosity! •

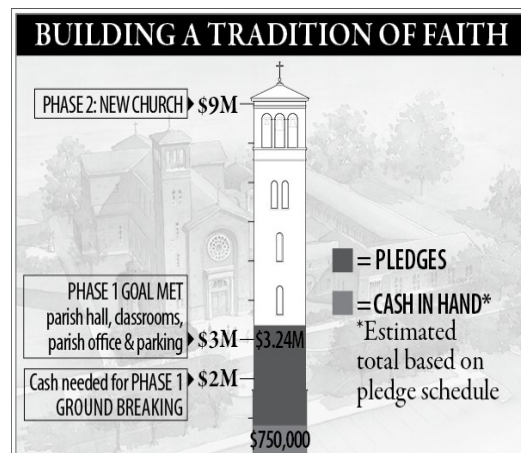
February Collections		
	Goal	Actual
<b>General Offertory</b>	18,000.00	21,362.76
<b>Capital Campaign</b>	55,000.00	38,952.66

### 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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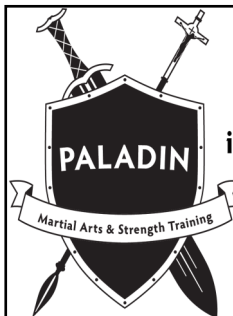
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