

April 1, 2018



Easter 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
lbushling@stjoanarc.com

MASS AND EVENT SCHEDULE

Frs. Flick and Terra are accepting Mass intentions.

Events		Mass Times & Intentions
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>
Monday, April 2nd Easter Monday		6:30 AM: Special Intention 12:15 PM: Special intention
Tuesday, April 3rd Easter Tuesday		6:30 AM: Special Intention 12:15 PM: Special Intention
Wednesday, April 4th Easter Wednesday		6:30 AM: Special Intention 12:15 PM: Special Intention
Thursday, April 5th Easter Thursday		6:30 PM: Special Intention 12:15 PM: Special Intention
Friday, April 6th Easter Friday	First Friday Exposition of the Blessed Sacrament , all night following the 6:30 AM Mass	6:30 AM: Special Intention 12:15 PM: Special Intention
Saturday, April 7th Easter Saturday	First Saturday Social Hour , following the procession after the 9:30 AM Mass	6:30 AM: Special Intention 9:30 AM: Special Intention
Sunday, April 8th LOW SUNDAY (DIVINE MERCY SUNDAY)	Holy Hour, 3 PM	7:30 AM: Private Intention 9:30 AM: Pro Populo 12:00 PM: Private Intention 5:00 PM: Special Intention

TODAY'S HYMNS

Processional  #844 Come Ye Faithful, vs 3 & 4
Recessional  #843 Jesus Christ is Risen Today

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

Mass Intentions: Please be aware that Fr. Gordon is not accepting Mass Intentions at this time. Frs. Flick and Terra are accepting Mass intentions.

New Email Address: Please take note of the new email address for the secretary and accountant: ***lbushling@stjoanarc.com***, and ***eroman@stjoanarc.com***, respectively.

First Friday Devotions: There will be all night Eucharistic Adoration this Friday, April 6th, following the 6:30 am Mass. Please consider spending some time with Our Lord during Easter Week. There is a sign up on the credenza. We must have two (2) persons before the Blessed Sacrament at all times.

Easter Flowers: *Thank you*, for the generous response to cover the cost of Easter lilies. God reward you!

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

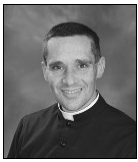
Retreat Day, 11 AM to 3:30 PM

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 few 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. Please consider assisting in this annual event and highlight of the summer for our youth. Much preparation is needed to make the camps a success, so your commitment to this undertaking is appreciated and the sooner the better! 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.

* * *



APOLOGETICS CORNER

Defending our Faith with the Truth

By Father Dennis M. Gordon, FSSP

Evidence of the Resurrection

Question: “How do we know, other than by faith, that **the Resurrection of Jesus happened?** Are there historical facts that back it up as well?”

Answer: “You bet! Let’s take a look OUTSIDE of the Good Book to find that evidence...”

“The Resurrection of Jesus from the dead is a question of *history*. Historical questions are determined by answering the following: Is there *evidence*? Are there *witnesses*? If there *are* witnesses, are they *reliable*? The evidence is that Jesus died, but then **His tomb was found empty**. Regarding the evidence that Jesus did die, the Jewish *Talmud*, an ancient book of Jewish writings, says in the tract *Sanhedrin* 43a; “*Jesus was hanged on Passover Eve... as nothing was brought forward in his defense, he was hanged on Passover Eve.*” A pagan historian writes; “*Christ suffered the extreme penalty during the reign of Tiberius at the hands of... Pontius Pilate*” (Tacitus, *Annals*, 15.44). Regarding the empty tomb, the *Toledoth Jesu*, a collection of early Jewish writings, admits that the tomb of Our Lord was found empty. In a debate between St. Justin Martyr and Trypho, a Jew, in 160 A.D., the Jewish man admits that the tomb was empty. Why would the Jews admit that *the tomb was empty* unless the evidence was too strong to be denied? The Jews who put Our Lord to death admitted that the tomb was empty on the Sunday after His Death; they just claimed that the disciples stole the dead body.

“However, *does the disciples stealing the body make sense?* The *Talmud* states that the honor of the dead was safely guarded by Jews. According the *Jewish Encyclopedia*, the “*desecration of a tomb was regarded as a grievous sin*” (*Jewish Encyclopedia*, 1906 Edition, *Tombs*). Is it *likely* that the disciples of Jesus, all of whom were Jews, would have conspired to commit a *grievous sin* to ‘prove’ that a *man* was actually *God*? **Extra-biblical sources** tell us that the Christians were horribly *persecuted* for their beliefs (e.g. the pagans Tacitus, *Annals* 15.44:2-5, and Suetonius, *Nero* 16.2). Their bravery and firmness of belief in the face of death is documented. All twelve Apostles (including St. Matthias,

who replaced Judas) were beaten and put to death for promoting this story (by a miracle that St. John survived being boiled in oil). The martyrdom of the Apostles is attested to by extra-biblical sources, including Josephus, a 1st century Jew. Is it *likely* that these Apostles, who for their Christian beliefs received beatings, scorn and death, would have *died* for an unpopular, non-profitable *lie*, unless that story were actually true? This makes them *very reliable witnesses*, and makes the ‘stolen body’ explanation even less likely.

“These Apostles were so afraid that they denied Him, or abandoned Jesus and hid when He was crucified. Is it *likely* that they would suddenly become bold to preach, in the face of death, that the man whom the Romans put to death was actually now alive, unless that story were actually true? The Apostles’ transformation from being afraid to admit they knew Him to boldly proclaiming His Resurrection makes their witness to the Resurrection *very reliable*.

“In other words, there is extra-biblical evidence of the *historical facts* and of the reliability of the witnesses of the Resurrection!”



Fresco, Resurrection of Christ and the Women at the Tomb

Fra Angelico, 1440

Searching for and Maintaining Peace

Fr. Jacques Philippe

1. Without Me, You Can Do Nothing In this small work... The essential truth that we wish to present and develop is the following: To permit the grace of God to act in us and to produce in us... all those good works for which God prepared us beforehand, so that we might lead our lives in the performance of good works (Ephesians 2:10), it is of the greatest importance that we strive to acquire and maintain an interior peace, the peace of our hearts. God is a God of peace. He does not speak and does not operate except in peace, not in trouble and agitation. Let us remember the experience of the prophet Elijah of Horeb: God was not in the hurricane, nor the earthquake, nor in the fire, but in the whisper of a gentle breeze (cf. 1 Kings 19)! In order to understand this, we can use an image (without exaggerating, as we should always avoid doing in making comparisons); but one that can be illuminating. Consider the surface of a lake, above which the sun is shining. If the surface of the lake is peaceful and tranquil, the sun will be reflected in this lake; and the more peaceful the lake, the more perfectly will it be reflected. If, on the contrary, the surface of the lake is agitated, undulating, then the image of the sun can not be reflected in it. It is a little bit like this with regard to our soul in relationship to God. The more our soul is peaceful and tranquil, the more God is reflected in it, the more His image expresses itself in us, the more His grace acts through us. On the other hand, if our soul is agitated and troubled, the grace of God is able to act only with much greater difficulty. All the good that we can do is a reflection of the Essential Good, which is God. The more our soul is peaceful, balanced and surrendered, the more this Good communicates itself to us and to others through us. The Lord gives strength to His people, the Lord blesses His people with peace Scripture says (Psalm 29:11). Often, we cause ourselves

to become agitated and disturbed by trying to resolve everything by ourselves, when it would be more efficacious to remain peacefully before the gaze of God and to allow Him to act and work in us with His wisdom and power, which are infinitely superior to ours. For thus says the Lord God, the Holy One of Israel: By waiting and by calm you shall be saved; in quiet and in trust your strength lies, but you would have none of it (Isaiah 30:15). Our discussion is not, it is well understood, an invitation to laziness and inaction. It is an invitation to act, even to act considerably sometimes, but under the impulse of the Holy Spirit, which is a gentle and peaceful spirit. And not in a spirit of disquietude, agitation or excessive hurry, which is too often the case with us. Our zeal, even for God, is often badly illuminated. Saint Vincent de Paul, the last person anyone would ever suspect of being lazy, used to say: "The good that God does is done by God Himself, almost without our being aware of it. It is necessary that we be more inactive than active." ... 3. Peace and Spiritual Combat We must at the same time affirm another truth, which is no less important than that enunciated above. It is that the Christian life is a combat, a war without mercy. Saint Paul, in a letter to the Ephesians, invites us to put on the armor of God to fight not against human enemies... but against the cosmic powers of this dark world and the spiritual forces of evil in the heavens (Ephesians 6:10-12) and he details all the pieces of armor that we must put on. Every Christian must be thoroughly convinced that his spiritual life can in no way be viewed as the quiet unfolding of an inconsequential life without any problems; rather it must be viewed as the scene of a constant and sometimes painful battle, which will not end until death — a struggle against evil, temptation and the sin that is in him. The Christian fights, then, against sin, with violence sometimes, called as he is to keep; fighting to the point of death (Hebrews 12:4), but he fights with a peaceful heart is



.....
Adoration of the Trinity
Albrecht Dürer
1509-1511

that much more efficacious, because his heart is more peaceful. For, as we have said, it is exactly this interior peace which permits him to fight, not with his own strength, which would be quickly exhausted, but with the strength of God.

4. Peace Is Often at Stake in the Struggle There is another thing that we must make clear. The believer, throughout the entire battle, whatever the degree of violence, will strive to maintain peace of heart in order to allow the God of Armies to fight for him. Additionally, he must realize that this interior peace is not only a condition for spiritual combat, but is quite often the goal itself. Very frequently, spiritual combat consists precisely in this: defending one's peace of heart against the enemy who attempts to steal it from us. In effect, one of the most common strategies of the devil in his efforts to distance us from God and to slow our spiritual progress is to attempt to cause the loss of our interior peace. Here is what Dom Lorenzo Scupoli, one of the great spiritual masters of the 16th century, who was highly esteemed by Saint Francis de Sales, said: "The devil does his utmost to banish peace from one's heart, because he knows that God abides in peace and it is in peace that He accomplishes great

things." It would be well to keep this in mind, because, quite often in the daily unfolding of our Christian life it happens that we fight the wrong battle, if one may put it that way, because we orient our efforts in the wrong direction. We fight on a terrain where the devil subtly drags us and can vanquish us, instead of fighting on the real battlefield, where, on the contrary, by the grace of God, we are always certain of victory. And this is one of the great secrets of spiritual combat — to avoid fighting the wrong battle, to know how to discern, despite the ruses of our adversary, which is the real battlefield, what we truly have to struggle against and where we must place our efforts. We believe, for example, that to win the spiritual battle we must vanquish all our faults, never succumb to temptation, have no more weaknesses or shortcomings. But on such a terrain we are sure to be vanquished! Because who among us can pretend never to fall? And it is certainly not this that God demands of us, for He knows of what we are made. He remembers we are dust (Psalm 103). On the contrary, the real spiritual battle, rather than the pursuit of invincibility or some other absolute infallibility beyond our capacity, consists principally in learning, without becoming too discouraged, to accept falling occasionally and not to lose our peace of heart if we should happen to do so lamentably, not to become excessively sad regarding our defeats and to know how to rebound from our falls to an even higher level. This is always possible, but on the condition that we not panic and that we continue to maintain our peace. One could, then, with reason, enunciate this principle: The first goal of spiritual combat, that toward which our efforts must above all else be directed, is not to always obtain a victory (over our temptations, our weaknesses, etc.), rather it is to learn to maintain peace of heart under all circumstances, even in the case of defeat. It is only in this way that we can pursue the other goal, which is the elimination of our failures, our faults, our imperfections and sins. This is ultimately the victory that we must want and desire, knowing, however, that it is not by our own strength that we will obtain it and, therefore, not pretending that we can obtain it immediately. It is uniquely the grace of God that will obtain the victory for us, whose grace will be the more efficacious and rapid, the more we place maintaining our interior peace and sense of confident abandonment in the hands of our Father in Heaven.

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 25, 2018	
General, envelopes, & loose cash	7,086.93
Capital Campaign	2,822.19
Saint Helen's Poor Box	366.22
Social Event Donation	28.00
Votive Candles	179.66
Liturgical Calendars	58.00
Easter Flowers	675.00
Individuals Gift	20.49
St. Joseph Building Fundraiser	797.00
Idaho Catholic Register	17.00
Rosary Donation	62.00
St. Joseph Raffle (partial)	522.00
Total	12,634.49

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

✠ *Thank you for your generosity!* ✠

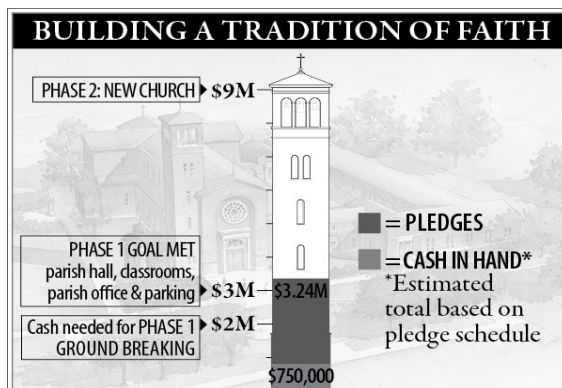
February Collections		
	Goal	Actual
General Offertory	18,000.00	21,362.76
Capital Campaign	55,000.00	38,952.66

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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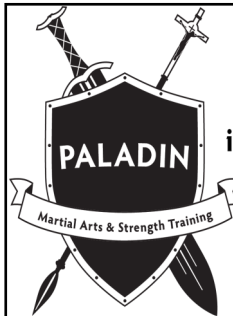
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