

June 24, 2018



Nativity of St. John the Baptist

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
fr.gordon@stjoanarc.com
Rectory (208) 660-6036
.....

Assistant Pastor Fr. Michael Flick, FSSP
fr.flick@stjoanarc.com
.....

Fr. Joseph Terra, FSSP
Chaplain to the Carmelite Sisters
.....



Secretary Linda Bushling
lbushling@stjoanarc.com

MASS AND EVENT SCHEDULE

Mass intentions are **not** being accepted until further notice.

Events		Mass Times & Intentions
Sunday, June 24th NATIVITY OF ST. JOHN THE BAPTIST	Confirmation: 12:30 PM Holy Hour, <i>cancelled</i>	7:30 AM: Pro Populo 9:30 AM: Mary Lynn Kenary (Elizabeth Roman) 12:30 PM: Private Intention 5:00 PM: Private Intention
Monday, June 25th St. William, Abbot		6:30 AM: Private Intention (Hayes Family) 12:15 PM: Private Intention
Tuesday, June 26th Ss. John & Paul, Martyrs		6:30 AM: †Msgr. Walter Rosensweig 12:15 PM: Private Intention
Wednesday, June 27th Feria		6:30 AM: Private Intention (Hayes Family) 12:15 PM: Private Intention
Thursday, June 28th Vigil of Ss. Peter & Paul		6:30 AM: Private Intention (Hayes Family) 12:15 PM: Private Intention
Friday, June 29th SS. PETER & PAUL, APOSTLES	Exposition of the Blessed Sacrament, following the 6:30 AM Mass until noon	6:30 AM: The FSSP 12:15 PM: Private Intention
Saturday, June 30th Commemoration of St. Paul, Apostle		6:30 AM: Peter & Marianne Wersant (Marie Nellist) 9:30 AM: Private Intention
Sunday, July 1st MOST PRECIOUS BLOOD OF OUR LORD	Holy Hour, 3:00 PM	7:30 AM: Private Intention 9:30 AM: Pro Populo 12:30 PM: Private Intention 5:00 PM: Rorate Caeli Purgatorial Society

TODAY'S HYMNS

Processional  Please see **Announcements**
Recessional 

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

Today's Hymns: The following hymns will be sung at the Confirmation Mass at 12:30 pm:

Processional: Come Holy Ghost #883

Confirmation: Veni Creator Spiritus #956

Recessional: Faith of Our Fathers #928

Mass Intentions: Mass intentions are closed for all 3 priests until further notice due to a large backlog.

Closing Hymns during Summer: While the Choir is on a much needed break, the congregation is invited to sing the closing hymn listed in the bulletin, at the end of each 9:30 am Sunday Mass throughout the summer.

Thank You: The Flynn Family would like to extend their heartfelt "thank you" to everyone who has reached out to their family with prayers and support. The outpouring of love shown to them in one of the most difficult times of their lives will never be forgotten. They also wished to thank those who provided meals to all of their family who came into town and who provided food for the funeral reception, as well as, those who attended the Rosary and Mass offered for their family. They are deeply touched by the tremendous support from the parish. *"Our Lord and Lady have surrounded us with their love and peace which has been the fruit of your constant prayers. You all will forever be in our prayers along with Xavier's intercession. God bless you!"* The Andrew Flynn Family

Building Project Update: The full set of completed construction drawings and documents has been submitted to the City of Post Falls and is now undergoing the review process. We hope to obtain the building permit from the City in August. *Please* pray for the expeditious approval of the plans!

Lost and Found: Please check the lost and found for items that may belong to you, as well as the correspondence box on the credenza. Father would appreciate that items not be left for others in the Lost and Found or at the front of the church for safety and aesthetic reasons.

PepsiCo Products: Catholics unwittingly support abortion whenever they purchase Pepsi products and Frito Lay products as these products are produced by PepsiCo, one of the largest supporters of Planned Parenthood. Please consider avoiding the purchase of PepsiCo products as much as possible.

Dads and Grads Wanted! The summer camp program is in serious need of men, and young men, 18 yrs or older, to assist as volunteers for the week, or specific day(s), during the boys camp which runs from Aug. 12th to 17th. Please contact Travis Rawlings for more information at travis@stjoanarc.com. or (208) 755-5877.

Carmelite Spiritual Exercises 2018 Retreat: Once again, St. Joan of Arc is offering a retreat for men and women at the Immaculate Heart Retreat Center in Spokane, WA. The retreat master is Fr. Sean Kopczynski, MSJB, and the dates are as follows: Women's Retreat, July 16th through July 18th and the Men's Retreat, July 19th through July 21st. Applications are on the credenza. Please contact Travis Rawlings for more information at travis@stjoanarc.com or at (208) 755-5877.

* * *



APOLOGETICS CORNER

Defending our Faith with the Truth

By Father Dennis M. Gordon, FSSP

Test Your Catholic Knowledge!

Try to answer these questions before looking at the answers below!

Questions

- (1) "Is the following a traditional Catholic's definition of the Church?": *The congregation of all believers where the gospel is preached in its purity, and the holy sacraments are administered according to the gospel (i.e., the true faith, traditional sacraments, and purity of life).*
- (2) "Is this a traditional Catholic principle?": *The fear of an unjust excommunication should never hinder us from fulfilling our duty; never are we separated from the Church, even when by the wickedness of men we seem to be expelled from it, as long as we are attached to God, to Jesus Christ, and to the Church herself by charity.*
- (3) "Is this a traditional Catholic principle?": *To suffer in peace an excommunication and an unjust anathema rather than betray truth, is to imitate St. Paul; far be it from rebelling against authority or of destroying unity.*
- (4) "Is this a traditional Catholic principle?": *Too often it happens that those members, who are united to the Church more holily and more strictly, are looked down upon, and treated as if they were unworthy of being in the Church, or as if they were separated from Her; but, "the just man liveth by faith" [Rom. 1:17], and not by the opinion of men.*

Answers

- (1) The statement above (no. 1) is *not* a traditional Catholic's definition of the Church: the above statement is Martin Luther's definition of the Church. The true definition of the Church is: *The one and true [Church] is the assembly of men gathered in the profession of the same Christian faith, and in the communion of the same sacraments, under the reign of legitimate pastors, and especially of the one vicar of Christ on earth, the Roman Pontiff.* (Given by St. Bellarmine, cited by Ven. Pope Pius XII and many others. Notice that the underlined section is the key difference between Luther's definition and the true definition).
- (2) The above statement (no. 2) is *not* a traditional Catholic principle. This statement was declared condemned by the Church as 'false, erroneous, scandalous, injurious to the Church, and heretical'. It is an error of Quesnel, a Jansenist; an error condemned by the Church in the document *Unigenitus*, by Pope Clement XI on September 8, 1713. The condemnation of the above statement can be found in *Sources of Catholic Dogma*, Denzinger #1441.
- (3) The above statement (no. 3) is *not* a traditional Catholic principle. This statement was declared condemned by the Church as 'false, erroneous, scandalous, injurious to the Church, and heretical'. It is an error of Quesnel; an error condemned by the Church on September 8, 1713. This condemnation can be found in *Sources of Catholic Dogma*, Denzinger #1442.
- (4) The above statement (no. 4) is *not* a traditional Catholic principle. This statement was declared condemned by the Church as 'false, erroneous, scandalous, injurious to the Church, and heretical'. It is an error of Quesnel; an error condemned by the Church on September 8, 1713. This condemnation can be found in *Sources of Catholic Dogma*, Denzinger #1447.

Treatise on Prayer and Meditation

by
St. Peter of Alcantara
(Chapters 1—2)

Chapter 1

The Nature of Devotion

The greatest difficulty from which persons suffer who give themselves to prayer is a lack of all devotion; and this is something they often experience. When it [devotion] does not fail them, there is of course nothing sweeter or more easy than prayer. Consequently, having spoken of the matter for prayer and of the method to be employed, it will be a good thing now to treat those that hinder it, of the temptations that most commonly beset devout persons, and finally to give certain practical instructions on this matter.

Before proceeding, however, this is certainly the moment to make clear what devotion really is, that thus at the very beginning we may have some idea of what the jewel is like for which we are struggling. Devotion, as St. Thomas says, is a virtue which makes a man prompt and ready for every good work, which urges him forward and facilitates well-doing. These words show clearly the necessity and great value of this virtue. There is, indeed, far more in it than man would imagine at first sight.

We should bear in mind that the greatest obstacle there is to leading a good life comes from the corruption of our nature, due to sin. This is the cause of that ready inclination we have to what is evil, and of that heaviness and strain which we experience in pursuing what is good. These two hindrances make the path of virtue very difficult for us, though holiness in itself is the sweetest and most beautiful thing in the world and the most worthy of love and honor. To meet this difficulty and sluggish disinclination, the divine Wisdom has provided a most fitting remedy in the virtue and succor of devotion. Just as the north wind scatters the clouds and leaves a clear and open sky, so does true devotion brush away from our souls this weight of difficulty and leaves them agile and unencumbered, ready for every good work. This virtue is not, indeed, of any ordinary kind, for it is also a special gift of the Holy Spirit, a dew from

Heaven, a succor and a visitation from God, won through prayer and designed to counteract this difficulty and heaviness, to banish this tepidity and provide promptitude in its place, to fill the soul with high purposes, to enlighten the intellect and fortify the will, to enkindle the fire of divine love and extinguish the flames of evil desire, to impart a distaste for the world and a horror of sin, and to establish within a man a new fervor, a new spirit and a new strength and ardor in well-doing. As long as the locks on Samson's head remained untouched, he was stronger than any other man, but once they were cut, he became as weak as the rest. So [also] is devotion for the Christian soul; deprive her of it, and she is weak at once.

So much for what St. Thomas wishes us to understand from his definition, and it is the greatest praise one can bestow on this virtue, for it stands alone as stimulus and incentive for every other virtue. Consequently, he who really wishes to advance along the path of holiness should never set out without these spurs, for otherwise he will never succeed in extricating his capricious "steed" [i.e., his own unruly nature, due to sin] from the difficulties he will encounter.

From what we have said, the true and essential characteristic of devotion may be clearly grasped. Not in any mere tenderness of heart does it lie, nor in that consolation which those who pray are accustomed at times to experience, unless these be accompanied by a readiness and zeal in well-doing. Often it happens that when Our Lord would prove His own, the one [i.e., tenderness of heart] is present without the other [consolation; or vice versa; sometimes neither one is present]. What is true is that this devotion and alacrity [willingness] frequently lead to consolation, and relish for spiritual things increase that real devotion which lies in a promptitude and zeal for doing good. For this cause the servants of God may, with good reason, long and pray for these consoling joys, not for any relish to be found therein, but because they serve to strengthen that devotion which facilitates good actions. Such is the sense of those words

of the prophet: "I have run the way of thy commandments, when thou didst enlarge my heart" (Psalms 118:32) - namely, with the joy of thy consolation, which was the source of that agility.

Finally, we shall endeavor to treat of the means for acquiring devotion; and since this virtue is knit with all those which bind us in any way intimately with God, it will mean treating at the same time of the ways for acquiring perfect prayer and contemplation, as well as the consolations of the Holy Spirit, the love of God, divine wisdom and that union of our souls with God in which the whole purpose of a spiritual life consists. Last of all, we shall treat of the ways whereby we may in this life win possession of God Himself. This is the reassurance of which the Gospel speaks, that "Pearl of Great Price," for the securing of which the wise merchant sells cheerfully all that he has.

Thus, clearly enough, we are embarking upon a very lofty theology, since it teaches us the way to the Sovereign Good and, step-by-step, builds up the ladder whence we may lay hold of the fruit of happiness, insofar as is possible for us in this life.

Chapter 2

Nine Aids for Securing Devotion

Many things contribute to devotion:

[1] Firstly, it is very important to *enter seriously and steadfastly upon these holy exercises* and with a very resolute heart, ready for whatever may be necessary, however arduous and difficult, to secure this "Pearl of Great Price". Certain it is that there is nothing great which is not at the same time difficult. So it is in this case, at least for beginners.

[2] *Keep guard also over the heart*, banishing every kind of vain and idle thought, all alien emotions of love, all passionate and tempestuous movements. Clearly enough, these all impede devotion. Like the violin, if we would play on it, so also the heart, if we would pray and meditate, must be kept well tuned.

[3] *Keep watch also over the senses*, especially the eyes, the ears and the tongue, for through the lips is the heart scattered, and by eyes and ears is it filled with varied imaginings and with much that disturbs the peace and repose of the soul. Hence has it been truly said that the contemplative soul should be as one deaf, blind and dumb, for the less he dissipates his energies abroad, the more will he be recollected within himself.

[4] For the same reason, *incline toward a solitary life*, for not merely does it remove from the senses occasions of distraction and from the heart occasions of sin, but it also invites a man to enter more into himself and to occupy himself alone with God, for to this one is indeed much drawn by circumstances of place, when no alien company finds admittance there.

[5] Then, *make a practice of reading spiritual and devout books*. They serve to feed the imagination and to keep the heart recollected, and they lead men of good will to occupy their minds with what has appealed to them, for what the heart is full of is always the first to suggest itself to the mind.

[6] *Keep the thought of God continually before you*, and walk always in His presence. Make use of those short prayers which St. Augustine calls "ejaculations"; they guard the mansion of the heart and maintain, as we have said above, the warmth of devotion. Thus is a man ready at any moment to give himself to prayer. This is one of the most essential principles of a spiritual life and among the best resources for such [people] as have neither time nor opportunity for fixed prayer; and anyone who bears this counsel in mind and puts it into practice will make great progress in quite a short time.

[7] Add to this, *continuity and perseverance in these holy exercises* at the time and place fixed, especially night and morning, which, as all Holy Scripture teaches us, are the most suitable for prayer.

[8] *Practice some austerity and bodily abstinence*, a poor table, a hard bed, a hair-shirt and a discipline, and such-like. These things result from devotion and also contribute to it, preserving and strengthening the root from which they spring. (Cf. *The Exercises of St. Ignatius: Addition, 10*).

[9] Lastly, *practice works of mercy*. In our own sufferings, they give us confidence before God; they contribute much to the value of our prayers, which can no longer be called mere arid petitions, and they secure for them a reception full of mercy, seeing that they themselves proceed from a merciful heart.

(To be continued....)

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, Terrence Cooney, Roberta Costa, Regina Dumas, Jess Flores, Sharon Flores, Alvin Froehlich, Robert Geist, David Gunseor, Frank 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, James Duggan, Joan Duggan, Norman Dumas, Jean Duval, Brenda Finn, 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, Paul Koudelka, 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

FINANCES

June 17, 2018	
General, envelopes, & loose cash	4,762.73
Capital Campaign	6,291.31
Saint Helen's Poor Box	73.38
Social Event Donation	3.00
Votive Candles	169.03
Advertising	200.00
Total	11,499.45

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; 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 Monastery, OK

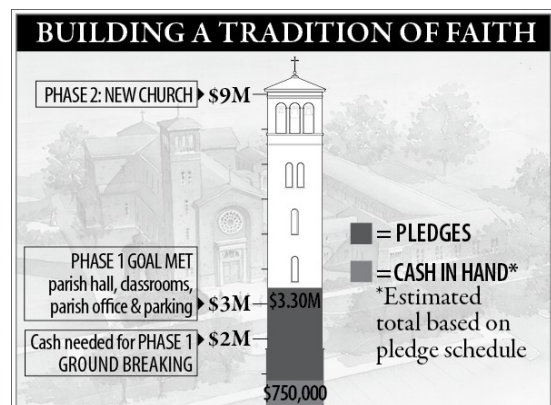
May Collections		
(Updated)	Goal	Actual
General Offertory	18,000.00	20,963.47
Capital Campaign	55,000.00	230,924.44

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 sacrament.



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