

August 5, 2018



11th Sunday After Pentecost

ST. JOAN OF ARC CATHOLIC CHURCH



Traditional Latin Rite Parish of the Diocese of Boise

Priestly Fraternity of St. Peter



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
.....

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

Fr. Andrew Rapoport, FSSP
fr.raoport@stjoanarc.com
.....

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

Secretary Linda Bushling
lbushling@stjoanarc.com

MASS AND EVENT SCHEDULE

Events		Mass Times & Intentions
Sunday, August 5th 11 th Sunday after Pentecost	Girls Camp , meets at SJA at 2:00 PM Holy Hour , 3:00 PM	7:30 AM: Pro Populo 9:30 AM: Matthew Hunton (John Herbison) 12:00 PM: Private Intention 5:00 PM: Private Intention
Monday, August 6th Transfiguration of our Lord		6:30 AM: Private Intention 12:15 PM: †David & Glenda Bresee (Paul Bresee)
Tuesday, August 7th St. Cajetan, Confessor		6:30 AM: Private Intention (Ben Vogel) 12:15 PM: Chris & Michele Simpson (Paul Bresee)
Wednesday, August 8th St. John Mary Vianney, Patron of Priests, Confessor		6:30 AM: Lee Fisher (Ben Vogel) 12:15 PM: Private Intention
Thursday, August 9th Vigil of St. Laurence		6:30 AM: Private Intention (Richard & Julie Thrasher) 12:15 PM: Private Intention
Friday, August 10th St. Laurence, Deacon & Martyr	Exposition of the Blessed Sacrament , following the 6:30 AM Mass until noon.	6:30 AM: Private Intention (Richard & Julie Thrasher) 12:15 PM: Private Intention
Saturday, August 11th Saturday of Our Lady		6:30 AM: Private Intention (Richard & Julie Thrasher) 9:30 AM: Private Intention
Sunday, August 12th 12 th Sunday after Pentecost	Boys Camp , meets at SJA at 2:00 PM Holy Hour , 3:00 PM	7:30 AM: Pro Populo 9:30 AM: Private Intention 12:00 PM: †James Woodward (Private) 5:00 PM: Private Intention

TODAY'S HYMNS

Processional 

Recessional  Hail Holy Queen, vs 1,2 #908

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 Intention Forms: At the entrance to the front and back of the church on the credenzas you will find Mass Intention Forms on envelopes for your convenience. Fr. Flick and Fr. Rapoport are **now** accepting Mass intentions. Fr. Gordon and Fr. Terra are **not** accepting Mass intentions at this time.

Fr. Gordon's Mass Intentions: The following intentions will be said during Mass at the Girl's Camp this week: 8/6: †Theone Brinkman (Anonymous); 8/7: Special Intention; 8/8: Father Gordon's Intentions (Anonymous); 8/9: †Robert Manley (James Andrews); 8/10: The Crimmins family (Anonymous); 8/11: The Martinez family (Anonymous).

Holy Day of Obligation: Wednesday, August 15th, the Feast of the Assumption of the Blessed Virgin Mary, is a Holy Day of Obligation. There will be an additional **sung** Mass at 6:30 PM Mass on that day.

Homeschool Registration: St. Michael the Archangel Homeschool Co-op for grades K through 12, will be conducting registration on Monday, August 20th at 10:00 AM, in the Great Room at St. Pius Catholic Church, CDA. The Co-op will be meeting Mondays at St. Pius Catholic Church with extra High School Classes meeting on Wednesdays and Fridays at St. Thomas Catholic Church, CDA. For more Information please visit www.stmichaelcoop.org.

Married Couples 20 - 45: Mark your calendars! There will be a BBQ cookout for all married couples, ages 20 to 45, on Sunday August 26th, from 4 to 8 PM, at the home of Michael and Carrie deTar. More details to follow.

Missing Something? The Lost and Found has been relocated to the library downstairs. Please take a moment to check for any items you may be missing as the table is overflowing.

Elevator Use: The elevator is strictly for the use of disabled parishioners and visitors. *Please*, do not allow children to use the elevator for rides or "short cuts". Thank you for your cooperation!

Camp Take Down: St. Joan is looking for men, 18 yrs and older, to help breakdown camp Friday, August 17th. Please contact Travis Rawlings for more information at travis@stjoanarc.com or (208) 755-5877.

Apprenticeship Available: 5 year apprenticeship program with **Western States Fire Protection**. Union position that starts at \$14.00/hr, with an increase of \$1.50/hr every six months, plus benefits. For an opportunity to learn a real trade interested persons should contact Mr. Andrews at (208) 699-3908.

Home for Rent: 1800 sf, 4 bd, 2 bath, laundry, huge yard on acreage. Room for livestock. Barn and pasture available. Close to new church property in Post Falls. \$1500/mo. Please contact Eric or Katy Mack at (208) 651-9046.

Pilgrimage to the Holy Land and Jordan: "Walk in the Footsteps of Christ" Pilgrimage, with Fr. Michael Passo, FSSP, will take place from November 25th to December 10th, 2018. See where Our Lord lived and worked His many miracles, where He preached, lived with His apostles, died, was buried and rose from the dead. Daily Mass at the Holy Sites. For information, contact: Orbis Catholicus Travel at (800) 675-9088, or visit the website at oc-travel.com/holy-land-november. You may also contact Susan Kotnik at susankotnik@gmail.com.

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APOLOGETICS CORNER

Defending our Faith with the Truth

By Father Dennis M. Gordon, FSSP

Why Catholic Priests are Celibate

Question: “Aren’t priests or bishops **supposed** to be married? I mean, isn’t it wrong to forbid them to marry, and so isn’t the Catholic Church being counter-biblical by requiring **priestly celibacy**?”

Answer: “O my friend: let us look in the Bible for that one!

“What would you say if I could show you where the Bible not only praises celibacy as making one a better minister of the Lord, but goes even further and says that it gives one power to attend upon the Lord without impediment? Would you then join me in asking - why don’t non-Catholics who believe in Christ adhere to the Bible on this very point?

In **1 Corinthians 7:32-35** we read the words of St. Paul that, ‘He that is **without a wife**, is solicitous [concerned] for the things that belong **to the Lord**, how he may please **God**. But he that is **with a wife**, is solicitous [concerned] for **the things of the world**, how he may please his wife: and he is **divided**. And the unmarried woman and the virgin thinketh on the things of the Lord, that she may be holy both in body and in spirit. But she that is married thinketh on the things of the world, how she may please her husband. And this I speak for your profit: not to cast a snare upon you; but for that which is decent, and which may **give you power to attend upon the Lord, without impediment**.’

“Now I ask you; do you want your pastors to be concerned for *the things that belong to the Lord*, or do you want your pastors to be *divided*, and concerned for *the things of the world*? Now, according to the Bible, the **unmarried** minister will be concerned for the things that belong to the Lord, and according to the Bible, the **married** minister will be concerned for the things of the world.

“Not only that, but notice that **1 Corinthians 7:35** says that celibacy gives one power to attend upon the Lord without impediment. Now I ask you; do you

want your pastors to have power to attend upon the Lord without impediment, or instead of power to attend upon the Lord, would you rather have your pastors have impediments in their attending to the Lord?

“Our Lord Himself praised celibacy in **Matthew 19:10-12**. Here we read, ‘His disciples say unto him: If the case of a man with his wife be so, it is **not expedient to marry**. [Jesus] said to them: All men take not this word, but they to whom it is **given**. For there are eunuchs, who were born so from their mother’s womb: and there are eunuchs, who were made so by men: and **there are eunuchs, who have made themselves eunuchs for the kingdom of heaven. He that can take it, let him take it**.’ To make oneself a eunuch for the kingdom of heaven is a way of saying to adopt a state of permanent celibacy for the sake of God.

“Where Our Lord says, *He that can take it, let him take it*, in the Latin text, instead of *let him take it*, it reads *capiat*, and the Greek reads *cwre□tw - choreito*. *Capiat* and *choreito* are both better translated as *capable of receiving*, so that the text reads more correctly in English, ‘*He who is capable of receiving it (celibacy), let him receive it*.’

“More to the point, these words of Our Lord imply that celibacy is indeed a **gift** (*they to whom it is given...*) – a gift that is **received**; and he that can receive this gift, *let him receive it*. Celibacy in one’s vocation, then, is something *given* to those who are capable of *receiving* it.

“**Finally; was Our Lord a perfect man?** Obviously, He was. Was He married? Of course, He was not married. Therefore, a man’s perfection does not necessitate marriage, and Scripture specifically says so for the Church’s ministers, in 1 Corinthians 7. Celibacy, then, is a *gift* from God, a gift that gives one power to attend upon God without impediment; a gift that makes one concerned not for the things of this world, but for the things of God!”

Exerpt from
Octobri Mense
by Pope Leo XIII

3. Wonderful and beyond hope or belief is this. The world goes on its laborious way, proud of its riches, of its power, of its arms, of its genius; the Church goes onward along the course of ages with an even step, trusting in God only, to Whom, day and night, she lifts her eyes and her suppliant hands. Even though in her prudence she neglects not the human aid which Providence and the times afford her, not in these does she put her trust, which rests in prayer, in supplication, in the invocation of God. Thus it is that she renews her vital breath; the diligence of her prayer has caused her, in her aloofness from worldly things and in her continual union with the Divine will, to live the tranquil and peaceful life of Our very Lord Jesus Christ; being herself the image of Christ, Whose happy and perpetual joy was hardly marred by the horror of the torments He endured for us. This important doctrine of Christian wisdom has been ever believed and practiced by Christians worthy of the name. Their prayers rise to God eagerly and more frequently when the cunning and the violence of the perverse afflict the Church and her supreme Pastor. Of this the faithful of the Church in the East gave an example that should be offered to the imitation of posterity. Peter, Vicar of Jesus Christ, and first Pontiff of the Church, had been cast into prison, loaded with chains by the guilty Herod, and left for certain death. None could carry him help or snatch him from the peril. But there was the certain help that fervent prayer wins from God. The Church, as the sacred story tells us, made prayer without ceasing to God for him;[3] and the greater was the fear of a misfortune, the greater was the fervor of all who prayed to God. After the granting of their desires the miracle stood revealed; and Christians still celebrate with a joyous gratitude the marvel of the deliverance of Peter. Christ has given us a still more memorable instance, a Divine instance, so that the Church might be formed not upon his precepts only, but upon His example also. During His whole life He had given Himself to frequent

and fervent prayer, and in the supreme hours in the Garden of Gethsemane, when His soul was filled with bitterness and sorrow unto death, He prayed to His Father and prayed repeatedly.[4] It was not for Himself that He prayed thus, for He feared nothing and needed nothing, being God; He prayed for us, for His Church, whose prayers and future tears He already then accepted with joy, to give them back in mercies.

4. But since the salvation of our race was accomplished by the mystery of the Cross, and since the Church, dispenser of that salvation after the triumph of Christ, was founded upon earth and instituted, Providence established a new order for a new people. The consideration of the Divine counsels is united to the great sentiment of religion. The Eternal Son of God, about to take upon Him our nature for the saving and ennobling of man, and about to consummate thus a mystical union between Himself and all mankind, did not accomplish His design without adding there the free consent of the elect Mother, who represented in some sort all human kind, according to the illustrious and just opinion of St. Thomas, who says that the Annunciation was effected with the consent of the Virgin standing in the place of humanity.[5] With equal truth may it be also affirmed that, by the will of God, Mary is the intermediary through whom is distributed unto us this immense treasure of mercies gathered by God, for mercy and truth were created by Jesus Christ.[6] Thus as no man goeth to the Father but by the Son, so no man goeth to Christ but by His Mother. How great are the goodness and mercy revealed in this design of God! What a correspondence with the frailty of man! We believe in the infinite goodness of the Most High, and we rejoice in it; we believe also in His justice and we fear it. We adore the beloved Savior, lavish of His blood and of His life; we dread the inexorable Judge. Thus do those whose actions have disturbed their consciences need an intercessor mighty in favor with God, merciful enough not to reject

the cause of the desperate, merciful enough to lift up again towards hope in the divine mercy the afflicted and the broken down. Mary is this glorious intermediary; she is the mighty Mother of the Almighty; but-what is still sweeter — she is gentle, extreme in tenderness, of a limitless loving-kindness. As such God gave her to us. Having chosen her for the Mother of His only begotten Son, He taught her all a mother's feeling that breathes nothing but pardon and love. Such Christ desired she should be, for He consented to be subject to Mary and to obey her as a son a mother. Such He proclaimed her from the cross when he entrusted to her care and love the whole of the race of man in the person of His disciple John. Such, finally, she proves herself by her courage in gathering in the heritage of the enormous labors of her Son, and in accepting the charge of her maternal duties towards us all.

5. The design of this most dear mercy, realized by God in Mary and confirmed by the testament of Christ, was comprehended at the beginning, and accepted with the utmost joy by the Holy Apostles and the earliest believers. It was the counsel and teaching of the venerable Fathers of the Church. All the nations of the Christian age received it with one mind; and even when literature and tradition are silent there is a voice that breaks from every Christian breast and speaks with all eloquence. No other reason is needed that that of a Divine faith which, by a powerful and most pleasant impulse, persuades us towards Mary. Nothing is more natural, nothing more desirable than to seek a refuge in the protection and in the loyalty of her to whom we may confess our designs and our actions, our innocence and our repentance, our torments and our joys, our prayers and our desires — all our affairs. All men, moreover, are filled with the hope and confidence that petitions which might be received with less favor from the lips of unworthy men, God will accept when they are recommended by the most Holy Mother, and will grant with all favors. The truth and the sweetness of these thoughts bring to the soul an unspeakable comfort; but they inspire all the more compassion for those who, being without Divine faith, honor not Mary and have her not for their mother; for those also who, holding Christian faith, dare to accuse of excess the devotion to Mary, thereby sorely wounding filial piety.

6. This storm of evils, in the midst of which the Church struggles so strenuously, reveals to all her pious children the holy duty whereto they are bound to pray to God with instance, and the manner in which they may give to their prayers the greater power. Faithful to the religious example of our fathers, let us have recourse to Mary, our holy Sovereign. Let us entreat, let us beseech, with one heart, Mary, the Mother of Jesus Christ, our Mother. "Show thyself to be a mother; cause our prayers to be accepted by Him Who, born for us, consented to be thy Son." [7]

7. Now, among the several rites and manners of paying honor to the Blessed Mary, some are to be preferred, inasmuch as we know them to be most powerful and most pleasing to our Mother; and for this reason we specially mention by name and recommend the Rosary. The common language has given the name of corona to this manner of prayer, which recalls to our minds the great mysteries of Jesus and Mary united in joys, sorrows, and triumphs. The contemplation of these august mysteries, contemplated in their order, affords to faithful souls a wonderful confirmation of faith, protection against the disease of error, and increase of the strength of the soul. The soul and memory of him who thus prays, enlightened by faith, are drawn towards these mysteries by the sweetest devotion, are absorbed therein and are surprised before the work of the Redemption of mankind, achieved at such a price and by events so great. The soul is filled with gratitude and love before these proofs of Divine love; its hope becomes enlarged and its desire is increased for those things which Christ has prepared for such as have united themselves to Him in imitation of His example and in participation in His sufferings. The prayer is composed of words proceeding from God Himself, from the Archangel Gabriel, and from the Church; full of praise and of high desires; and it is renewed and continued in an order at once fixed and various; its fruits are ever new and sweet.

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, 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.

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 Hatstrup, 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

VOCATIONS

Please pray for the members of our parish who are discerning or pursuing a religious vocation.

Br. Peter Mary, FSSR; Mr. Christopher Hatstrup, 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

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.

FINANCES

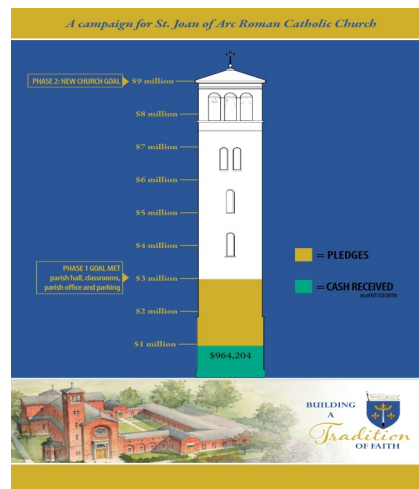
July 29th Collections

General, envelopes, & loose cash	4,213.34
Capital Campaign	4,594.50
Saint Helen's Poor Box	181.40
Social Event Donation	60.49
Votive Candles	182.51
Youth Non Tax Deductible	240.00
Ascension	50.00
Advertising	90.00
Individuals Gift	30.00
Total	9,642.24

Thank you for your generosity!

July Collections

	Goal	Actual
General Offertory	18,000.00	27,648.10
Capital Campaign	55,000.00	35,193.86



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