

May 12, 2019



3rd Sunday after Easter

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
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Pastor Fr. Dennis Gordon, FSSP
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MASS AND EVENT SCHEDULE

Events		Mass Times & Intentions
Sun., May 12th 3 rd Sunday after Easter	Holy Hour , 3:00 PM Young Adults , meet at <i>Fine Brewed</i> after the 9:30 AM Mass	7:30 AM: Private Intention 9:30 AM : Private Intention 12:00 PM: Pro Populo 5:00 PM: Private Intention
Mon., May 13th St. Robert Bellarmine, Bishop, Confessor & Doctor	Youth Catechism , 6:30 PM	6:30 AM: Private Intention 12:15 PM: Private Intention
Tues., May 14th Feria in Paschaltide		6:30 AM: Private Intention 12:15 PM: Private Intention
Wed., May 15th St. John Baptist de la Salle, Confessor		6:30 AM: Private Intention 12:15 PM: Private Intention
Thurs., May 16th St. Ubaldu, Bishop & Confessor	Holy Hour , after the 6:30 AM Mass	6:30 AM: Private Intention 12:15 PM: Private Intention
Fri., May 17th St. Paschal Baylon, Confessor	Exposition of the Blessed Sacrament , after the 6:30 AM Mass until noon. Basketball , 6:00 PM	6:30 AM: Private Intention 12:15 PM: Private Intention
Sat., May 18th St. Venantius, Martyr	Altar Boys , 10:30 AM Pro Life Rosary , noon	6:30 AM: Private Intention 9:30 AM: Private Intention
Sun., May 19th 4 th Sunday after Easter	Holy Hour , 3:00 PM Young Adults , meet at <i>Fine Brewed</i> after the 9:30 AM Mass	7:30 AM: Private Intention 9:30 AM: Pro Populo 12:00 PM: Private Intention 5:00 PM: Rorate Caeli Purgatorial Society

TODAY'S HYMNS

ProceSSIONAL

#847 Be Joyful Mary

RecessionAL

#841 Christ the Lord is Risen Today

#954 Regina Caeli

Mass Ordinaries: Mass I, pp. 762-764, Credo I, p. 768

REMINDER: Please *silence* your cell phones!

ANNOUNCEMENTS

Mass Intentions are closed until further notice.

Fr. Gordon's Mass intentions for this week: 5/13: Carmen Jasper (Bill Jasper); 5/14: Special Intention; 5/15: Jonathan, Candace, Ethan Jasper (Bill Jasper); 5/16: Pastor Tim Remington (Bill Jasper); 5/17: The Michael deTar Family (Anonymous); 5/18: Katie Herbison (Anonymous).

SJA Basketball: Basketball will take place on Friday, May 17th at Borah Elementary School (632 E. Borah Ave., CDA) from 6:00 to 8:30 PM. All are welcome to join this night of fun!

Mother's Day Flowers: The Maidens of St. Joan will have flowers available today for Mother's Day after the 7:30 AM and 9:30 AM Masses. All proceeds from donations will go to support the building fund. Your support and generosity is appreciated!

Pro Life Rosary: The Respect Life Group of St. Joan of Arc will meet in front of Planned Parenthood (123 E. Indiana Ave. Spokane), on Saturday, May 18th at noon to recite 15 decades of the Most Holy Rosary to end legalized abortion. All of the faithful are urged to attend, especially in these times when the abortion discussion is moving in favor of LIFE! 15 decades of the Rosary will be recited at St. Joan of Arc at noon for those not able to drive to Spokane.

Dominican Speaker on Vocations: Mother Assumpta, OP, national speaker and superior of the Dominican sisters of Mary Mother of the Eucharist will present on the *Joys of a Religious Vocation*, Friday, May 31st at 6:30 pm, in the Great Room at St. Pius X Catholic Church (625 E. Haycraft Ave, CDA). All are welcome to attend, especially young women and girls. For more information please visit: www.sistersofmary.org.

First Holy Communion: First Holy Communion will take place on **Saturday, May 25th**, at 9:30 AM.

Annual Parish Picnic: Save the date! The parish picnic will be on Sunday, June 2nd, at Winton Park, in CDA. More information to come on what to bring and activities planned.

Church Rummage Sale: Start cleaning your closets, garages and basements out! There will be a church yard sale in June (more information to come), to benefit the summer camp program. *Please*, no clothing! If you would like to assist with this project please contact the church secretary.

Fr. Terra Looking for Help: We are in much need of volunteers who can help sand the pews which are to go into our new temporary church. Father can use assistance Monday - Friday, at our parish storage location in Post Falls near the new church property. Please call Fr. Terra at 480-231-0573, or leave him a message in the white drop box next to the office, or at the Carmel if you, or someone you know, can help with this massive undertaking. God reward you!

Construction Update: Construction is well underway, with walls, arched windows and doors being framed. See us on Facebook: <https://www.facebook.com/stjoanarc/>

Summer Camp Information: Summer camps this year will be at a new location. Attempts were made to reserve last year's location when reservations opened but the two weeks needed were not available, at this, or another state park. An alternative, and much nicer camp, location has been reserved. It has better amenities, though is more expensive. Each year St. Joan has deliberately kept the fee low for attending camp, subsidizing the actual camp costs with parish funds. With the parish construction project, however, it is important that we break even, and not incur a financial loss due to summer camp. If any parishioner cannot afford camp as a result of the cost increase please let a priest know so that campers might be sponsored by other means in order to attend. *Thank you* for your prayer and support!

World Day of Prayer for Vocations: Sunday, May 12th has been designated World Day of Prayer for religious vocations. All the faithful are asked to pray especially on this Mother's Day, for many holy vocations.



APOLOGETICS CORNER

Defending our Faith with the Truth

By Father Dennis M. Gordon, FSSP

Praying to Mary, the Mother of God

Question: “How is it that Catholics can address **the words of the Hail Mary** to her? Shouldn’t we address our praise to God alone? Doesn’t saying these words to the Blessed Virgin Mary take away from the praise and glory we should give to God alone?

Answer: “Would *God Himself* do anything that takes away from His own praise—His own glory? Would God do anything that is *wrong*? Doesn’t God only do what is *good*? If I could show you, *in the Bible*, where *God Himself* willed that these words be said to the Blessed Virgin Mary, would you believe then that these words *don’t* take way from God’s praise and glory, that it is *not* wrong to say these words to Her, and that in fact it is **good**? Let’s see what the Bible has to say!

“In **Luke 2:26-28** we find the following; ‘The angel Gabriel was **sent from God** into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David: and the virgin’s name was Mary. And the angel being come in, said unto her: ***Hail, full of grace, the Lord is with thee: blessed art thou among women.***’

“Then in **Luke 2:41-42** we find the following; ‘Elizabeth was **filled with the Holy Ghost**. And she cried out with a loud voice and said: ***Blessed art thou among women and blessed is the fruit of thy womb.*** And whence is this to me that the ***mother of my Lord*** should come to me?’

“If the angel Gabriel was “sent by God,” as the Bible tells us he was, is it likely that he would have said anything that he *shouldn’t* have said to the Virgin Mary?

“If St. Elizabeth was “filled with the Holy Ghost,” as the Bible tells us *she* was, is it likely that she would have said anything that she *shouldn’t* have said to the Virgin Mary?

“But notice what the Bible tells us these people who were “sent by God” or “filled with the Holy Ghost” said to the Virgin Mary:

“Hail, full of grace, the Lord is with thee: blessed art thou among women and blessed is the fruit of thy womb.” These are the very words that we say in the first part of the ‘Hail Mary’. How can there be anything wrong with saying those words to the Blessed Virgin Mary if the Bible tells us that two people *who were moved by God* said those words to her?

“In the second part of the *Hail Mary*, we say, “*Holy Mary, Mother of God, pray for us sinners now and at the our of our death. Amen.*” St. Elizabeth — again, while “filled with the Holy Ghost” —called the Blessed Virgin Mary, the “*mother of my Lord*”: to the Jews, this is the same as saying “mother of *God*”, as we say in the ‘Hail Mary’. The earliest Christians called the Blessed Virgin Mary the “Mother of God.”

“Regarding asking Her to *pray for us*, the Bible says that *intercessions* (having others pray for you) are not only not wrong, but rather intercessions are “**good** and **acceptable** in the sight of God our Savior” (**1 Timothy 2:1-3**), since we offer them **through** the one mediator between mankind and God, that mediator being Christ Jesus.

“Therefore, the words of the Hail Mary, which originated from people who *the Bible* tells were inspired by God, don’t take away from the glory we should give to God, and they are in fact good; otherwise God would not have had these words addressed to the Blessed Virgin Mary in the first place!”

THE GREAT MEANS OF SALVATION AND OF PERFECTION

St. Alphonsus Liguori

Chapter 1: THE NECESSITY OF PRAYER

Prayer Is a Means Necessary to Salvation

One of the errors of Pelagianism was the assertion that prayer is not necessary for salvation. Pelagius, the impious author of that heresy, said that man will only be damned for neglecting to know the truths necessary to be learned. How astonishing! St. Augustine said: 'Pelagius discussed everything except how to pray,' though, as the saint held and taught, prayer is the only means of acquiring the science of the saints; according to the text of St. James: If any man lacks wisdom, let him ask of God, who gives to all abundantly, and upbraides not (James 1,5). The Scriptures are clear enough in pointing out; how necessary it is to pray, if we would be saved. We ought always to pray, and not to faint (Lk. 18,1). Watch and pray, that you enter not into temptation (Mt. 26,41). Ask, and it shall be given you (Mt. 7,7). The words 'we ought,' 'pray,' 'ask,' according to the general consent of theologians, impose the precept, and denote the necessity of prayer. Wickliffe said that these texts are to be understood, not precisely of prayer, but only of the necessity of good works, for in his system prayer was only well-doing; but this was his error, and was expressly condemned by the Church. Hence Lessius wrote that it is heresy to deny that prayer is necessary for salvation in adults; as it evidently appears from Scripture that prayer is the means, without which we cannot obtain the help necessary for salvation.

The reason of this is evident. Without the assistance of God's grace we can do no good thing: Without me, you can do nothing (Jn 15,5). St. Augustine remarks on this passage, that our Lord did not say, Without me, you can complete nothing, but 'without me, you can do nothing'; giving us to understand that without grace we cannot even begin to do a good thing. Nay more, St. Paul writes, that of ourselves we cannot even have the wish to do good. Not that we are sufficient to think anything ourselves, but our sufficiency is

from God (2 Cor. 3,5). If we cannot even think a good thing, much less can we wish it. The same thing is taught in many other passages of Scripture: God works all in all (1 Cor. 12, 6). I will cause you to walk in my commandments, and to keep my judgments, and do them (Ezek. 36,27). So that, as St. Leo I says, 'Man does no good thing, except that which God, by his grace, enables him to do,' and hence the Council of Trent says: 'If anyone shall assert that without the previous inspiration of the Holy Spirit, and his assistance, man can believe, hope, love or repent, as he ought, in order to obtain the grace of justification, let him be anathema.'

The author of the *Opus Imperfectum* says that God has given to some animals swiftness, to others claws, to others wings, for the preservation of their life; but he has so formed man, that God himself is his only strength. So that man is completely unable to provide for his own safety, since God has willed that whatever he has, or can have, should come entirely from the assistance of his grace.

But this grace is not given in God's ordinary Providence, except to those who pray for it; according to the celebrated saying of Gennadius, 'We believe that no one approaches to be saved, except at the invitation of God; that no one who is invited works out his salvation, except by the help of God; that no one merits this help, unless he prays.' From these two premises, on the one hand, that we can do nothing without the assistance of grace; and on the other, that this assistance is only given ordinarily by God to the man that prays, who does not see that the consequence follows, that prayer is absolutely necessary to us for salvation? And although the first graces that come to us without any cooperation on our part, such as the call to faith or to penance, are, as St. Augustine says, granted by God even to those who do not pray; yet the saint considers it certain that the other graces, and specially the grace of perseverance, are not granted except in answer to prayer: 'God gives us some

things, as the beginning of faith, even when we do not pray. Other things, such as perseverance, he has only provided for those who pray.'

Hence it is that the generality of theologians, following St. Basil, St. Chrysostom, Clement of Alexandria, St. Augustine, and other Fathers, teach that prayer is necessary to adults, not only because of the obligation of the precept (as they say), but because it is necessary as a means of salvation. That is to say, in the ordinary course of Providence, it is impossible that a Christian should be saved without recommending himself to God, and asking for the graces necessary to salvation. St. Thomas teaches the same: 'After baptism, continual prayer is necessary to man, in order that he may enter heaven; for though by baptism our sins are remitted, there still remain concupiscence to assail us from within, and the world and the devil to assail us from without.' The reason then which makes us certain of the necessity of prayer is shortly this, in order to be saved we must contend and conquer: He that strives for the mystery is not crowned except he strive lawfully (2 Tim. 2,5). But without the divine assistance we cannot resist the might of so many and so powerful' enemies: now this assistance is only granted to prayer; therefore without prayer there is no salvation.

Moreover, that prayer is the only ordinary means of receiving the divine gifts is more distinctly proved by St. Thomas in another place, where he says that whatever graces God has from all eternity determined to give us, he will give only if we pray for them. St. Gregory says the same thing: 'Man by prayer merits to receive that which God had from all eternity determined to give him.' Not, says St. Thomas, that prayer is necessary in order that God may know our necessities, but in order that we may know the necessity of having recourse to God to obtain the help necessary for our salvation, and may thus acknowledge him to be the author of all our good. As, therefore, it is God's law that we should provide ourselves with bread by sowing corn, and with wine by planting vines; so has he ordained that we should receive the graces necessary to salvation by means of prayer: Ask, and it shall be given you; seek, and you shall find (Mt. 7,7).

We, in a word, are merely beggars, who have nothing but what God bestows on us as alms: But I am a beggar and poor (Ps. 39, 18) . The Lord, says St. Augustine, desires and wills to pour forth his graces upon us, but will not give them except to him who prays: 'God wishes to give, but only

gives to him who asks.' This is declared in the words, Seek, and it shall be given to you. Whence it follows, says St. Teresa, that he who seeks not, does not receive. As moisture is necessary for the life of plants, to prevent them from drying up, so, says St. Chrysostom, is prayer necessary for our salvation. Or, as he says in another place, prayer vivifies the soul, as the soul vivifies the body: 'As the body without the soul cannot live, so the soul without prayer is dead and emits an offensive odor.' He uses these words, because the man who omits to recommend himself to God, at once begins to be defiled with sins. Prayer is also called the food of the soul, because the body cannot be supported without food; nor can the soul, says St. Augustine, be kept alive without prayer: 'As the flesh is nourished by food, so is man supported by prayers.' All these comparisons used by the holy Fathers are intended by them to teach the absolute necessity of prayer for the salvation of everyone.

(To be continued....)

SICK AND HOMEBOUND

In your charity, please pray for the sick and homebound of the parish.

Patricia & Francesco Barsanti, David Burns, Dennis Cockrum, Sr. Maria Consuela, David Cools, Veronica Cools, Terrence Cooney, Roberta Costa, Tom deTar, Regina Dumas, Ruben Finn, 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, Carrie Kralicek, Paul Krieg, Joseph Larsen, Marianne Leake, Donald Lohman, Spencer Lowell, Bryce Lund, Carol Mayer, 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, David & Erika Taxin, Jonathan Taxin, Mary & Charles West, 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, Jesse Flores, Mary Forrester, Joan Glaze, James P. Gordon, Fr. Bill Gould, Joseph Guarnotta, Jeanine Grenier, Helen Groves, Ed Hatstrup, Leo Heinan, Patricia Howland, Rosemary Jacobs, John Keller, Daisy Koler, Paul Koudelka, Elemer Kovacs, Boleslaw Kozlowski, Wanda Kozlowski, Josephine LoCurto, Sandra Madrid, 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, Ed Stephens, Maryanna Thompson, Paul Upthegrove, Paul Uribe, Linda Vogel, Paul Van Voorst, Bob Wagner, Dorothy Wagner, Helen Walitzer, Elizabeth Welch, Ernest Willette, Wes Woods

VOCATIONS

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

Rev. Brother Peter Mary, FSSR; Mr. Daniel Llera; Rev. Mr. Joseph Loftus, FSSP; Fr. Martin Adams, FSSP; Sr. Teresa Benedicta, Carmel of Jesus, Mary and Joseph, Post Falls, ID; Brother Mary Peter, Monastero di San Benedetto di Norcia; Brother Lawrence Burns, OSB, Clear Creek Monestary, 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.

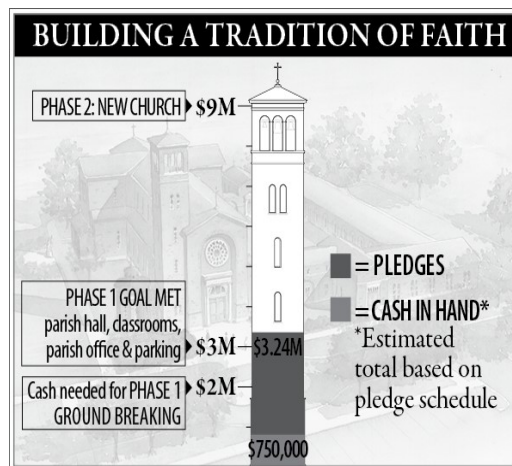
*Stipends are **not** required to receive any sacrament.

FINANCES

May 5 th Collections	
General, envelopes, & loose cash	6,606.75
Capital Campaign	13,407.00
Saint Helen's Poor Box	30.05
Votive Candles	236.57
Social Event Donation	13.00
Rosary Donation	10.00
Total	20,303.37

Thank you for your generosity!

April Collections		
	Goal	Actual
General Offertory	18,000.00	24,438.55
Capital Campaign	55,000.00	37,064.75



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