

June 2, 2019



Sunday after the Ascension

# 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 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  
[fr.gordon@stjoanarc.com](mailto:fr.gordon@stjoanarc.com)  
.....

**Assistant Pastors** Fr. Michael Flick, FSSP  
[fr.flick@stjoanarc.com](mailto:fr.flick@stjoanarc.com)  
.....

Fr. Andrew Rapoport, FSSP  
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.....

Fr. Joseph Terra, FSSP  
Chaplain to the Carmelite Sisters  
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Kyle Ford  
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## MASS AND EVENT SCHEDULE

Events		Mass Times & Intentions
<b>Sun., June 2<sup>nd</sup></b> <b>Sunday after the As-</b> <b>cension (External So-</b> <b>lemnity of the Ascension)</b>	<b>Holy Hour</b> , 3:00 PM <b>Young Adults</b> , meet at <i>Fine</i> <i>Brewed</i> after the 9:30 AM Mass	<b>7:30 AM:</b> Private Intention <b>9:30 AM :</b> Andrew Hattrup Family (The Ed deTar Family) <b>12:00 PM:</b> Private Intention <b>5:00 PM:</b> Private Intention
<b>Mon., June 3<sup>rd</sup></b> <b>Feria after the</b> <b>Ascension</b>		<b>6:30 AM:</b> Private Intention <b>12:15 PM:</b> Private Intention
<b>Tues., June 4<sup>th</sup></b> <b>St. Francis Caracciolo,</b> <b>Confessor</b>		<b>6:30 AM:</b> Private Intention <b>12:15 PM:</b> Private Intention
<b>Wed., June 5<sup>th</sup></b> <b>St. Boniface, Bishop &amp;</b> <b>Martyr</b>		<b>6:30 AM:</b> Private Intention <b>12:15 PM:</b> Private Intention
<b>Thurs., June 6<sup>th</sup></b> <b>St. Norbert, Bishop &amp;</b> <b>Confessor</b>	<b>Holy Hour</b> , after the 6:30 AM Mass	<b>6:30 AM:</b> Private Intention <b>12:15 PM:</b> Private Intention
<b>Fri., June 7<sup>th</sup></b> <b>Feria after the</b> <b>Ascension</b>	<b>First Friday Devotions, 24 Hr.</b> <b>Exposition of the Blessed Sac-</b> <b>rament</b> , after the 6:30 AM Mass until 6:00 AM Saturday.	<b>6:30 AM:</b> Private Intention <b>12:15 PM:</b> Private Intention
<b>Sat., June 8<sup>th</sup></b> <b>Vigil of Pentecost</b>		<b>6:30 AM:</b> Private Intention <b>9:30 AM:</b> Private Intention
<b>Sun., June 2<sup>nd</sup></b> <b>PENTECOST SUNDAY</b>	<b>Holy Hour</b> , 3:00 PM <b>Young Adults</b> , meet at <i>Fine</i> <i>Brewed</i> after the 9:30 AM Mass	<b>7:30 AM:</b> Private Intention <b>9:30 AM:</b> Private Intention <b>12:00 PM:</b> Private Intention <b>5:00 PM:</b> Private Intention

## TODAY'S HYMNS

**ProceSSIONal**✠

Hail the Day

**Recessional**

#853 A Hymn of Glory

#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** are as follows: 6/2: Pro Populo; 6/3: Fr. Terrence Gordon; 6/4: Meghan & Carlos Duazo Family (Kevin Vogel); 6/5: Special Intention; 6/6: James P. Gordon; 6/7: For an end to abortion; 6/8: Private; 6/9 Pro Populo. **Fr. Rapoport's Mass Intentions** are as follows: 6/3 & 6/4: Private Intention; 6/5: Janae Reindel (William & Margaret Reindel); 6/6 to 6/8: †Leopold Heinan (Anonymous); 6/9: Private Intention.

**Fr. Charles Ike, FSSP** will be visiting us for the next week! Please take a moment to welcome him back. In your charity, please keep Fr. Rapoport, and all the **Chartres Pilgrims** in your prayers as they begin their trip on Monday, June 3rd.

**Annual Parish Picnic:** The parish picnic is **today**, Sunday, June 2nd, at Winton Park, (1507 N. Melrose St., Coeur d'Alene, ID 83814), following the noon Mass. **Holy Hour** is **cancelled** for this Sunday, due to the parish picnic.

**First Friday Devotions:** Friday, June 7th, is the first Friday of the month. 24 hour Exposition of the Most Holy Eucharist will take place following the 6:30 AM Mass through the night until 6:00 AM Saturday. **Please sign up** on the credenza to spend an hour with Our Lord. It is necessary that we have at least two persons before the Blessed Sacrament at all times and so that this obligation does not fall on the shoulders of our priests.

**"Father's Day" Giving Tree:** The refurbishing of the new rectory is progressing with the help of many parishioners! It is time to plan for the furnishings, fixtures and kitchen items that are necessary for the rectory. In the Parish Hall you will find a "Giving Tree" to help furnish the priests new home. If you are able to help, choose a gift from the tree and place your donation in the box provided. On Sunday debit/credit cards will be accepted after the Masses. If you make a donation towards the purchase of these gifts on a day other than Sunday, please place your donation in an envelope marked **"Rectory"** and drop it into the drop box next to the office or in the collection basket. Checks should be made payable to *St. Joan of Arc*, with a memo "Rectory". The gifts will be presented to our priests on Father's Day, Sunday, June 16th. May God reward your charity!

**Young Families Invited:** Young Adults with children summer kickoff party will take place on Sunday, June 30th, from 2 to 9 pm, at the home of Chris and Michelle Simpson. Please RSVP at *holylfamilygroup3@gmail.com*, to sign up.

**Meals for Fr. Walters:** The calendar has opened up for providing Fr. Walters with a meal. In your charity, please consider signing up to provide a meal during the next 3 months. Nothing fancy, just a simple homecooked meal you would make for your family. Instructions are available on the webpage. To sign up please visit: <https://.TakeThemAMeal.com/PFPM9061> Include your email address when signing up and you will receive a reminder of the date you choose!

**Calling all Bargain Hunters!** We are in need of volunteers to help organize a yard sale to take place in late June or early July, to help defray the cost of the summer camp program. Please contact the church secretary if you can help, or have any questions.

**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!

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## APOLOGETICS CORNER

*Defending our Faith with the Truth*

By Father Dennis M. Gordon, FSSP

# The Third Person of God Revealed

**Q**uestion: “I Found out something interesting: a Jehovah’s Witness told me that they, and others like the Unitarians, don’t believe that the Holy Ghost (or Holy Spirit) is *God*, but rather they believe He is a spiritual *force*. Others, like the Mormons believe He is a *separate being* from God. *How do I show them from the Bible that the Holy Ghost is a Person of the One God?*”

**A**nswer: “Let’s look at a couple of verses! First we’ll show from the Bible that the Holy Ghost (or Holy Spirit) is a **Person**, not a force. Then we’ll see how that Person is *Divine: He is God*, and being Divine, He is a Person of the **One God**.”

“First, the Holy Ghost is a **Person**: Before we begin, what exactly is a ‘person’? An ancient definition is: *an individual substance of a rational nature* (Boethius, St. Thomas Aquinas). Now that we know that, **Acts 8:29** says of the Holy Spirit, “And *the Spirit said* to Philip: Go near and join thyself to this chariot.” **Acts 13:2** says, “*The Holy Ghost said* to them: Separate **me** Saul and Barnabas, for the work whereunto **I** have taken them.” How can a mere *force* form *sentences*? Doesn’t it take ‘an individual of a rational nature’, that is, a *person*, to form sentences? And don’t the terms “me” and “I” refer to a *person*?”

“Second, the Holy Ghost is **God**: To prove He is *God*, we have to know some attributes of God. Isn’t God all-knowing, all-present, all-powerful, and eternal? Well, the Holy Ghost is *all* of these:

All-knowing: “No man knoweth the things that

are of God, but the ***Spirit*** of God.” (**1 Corinthians 2:11**).

All-present: “Whither shall I go from *thy Spirit*? ...If I ascend into heaven, thou art there: if I descend into hell, thou art *present*.” (**Psalms 138:1-8**)

All-powerful: “If I by the ***Spirit*** of God cast out devils, then is the kingdom of **God** come upon you.” (**Matthew 12:28**) “Is the ***Spirit*** of the Lord *straitened*?” (**Micah 2:7**) [*straitened* means *restricted*].

Eternal: “He that soweth in the spirit of the ***Spirit*** shall reap life ***everlasting***.” (**Galatians 6:8**) [Since the *Spirit* is the *source* of something *eternal*, He must be eternal].

“Finally, the earliest Christians ***call the Holy Ghost God!*** Check out the words of St. Peter to Ananias in **Acts 5:3-4**: “why hath Satan tempted you to lie to ***the Holy Ghost***? ...thou hast not lied to men, but to **God**.”

“Third, the Holy Ghost is *not* a separate Being, but is a Person of the **One God**: The great commission of Our Lord in *one Name* (one *substance*—one *Being*) in **Matthew 28:19** shows the unity of this One God: “Teach ye all nations, baptizing them in the *name* [singular] of the Father and of the Son and of the Holy Ghost.”

“And every Jew and Christian knows that God is *One*: “Hear O Israel! Yahweh is our *God*, Yahweh is *one*!” (**Deuteronomy 6:4**).

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# THE GREAT MEANS OF SALVATION AND OF PERFECTION

St. Alphonsus Liguori

*(Continued from last week...)*

## Is it necessary to invoke the saints?

Whatever doubt there may be whether or not the souls -- in purgatory can pray for us, and therefore whether or not it is of any use to recommend ourselves to their prayers, there can be no doubt whatever with regard to the saints. For it is certain that it is most useful to have recourse to the intercession of the saints canonized by the Church, who are already enjoying the vision of God. To suppose that the Church can err in canonizing, is a sin, or is heresy, according to St. Bonaventure, Bellarmine, and others; or at least next door to heresy, according to Suarez, Azorius, Gotti, etc.; Because the Sovereign Pontiff, according to St. Thomas, is guided by the infallible influence of the Holy Spirit in a special way when canonizing the saints.

But to return to the question just proposed: Are we obliged to have recourse to the intercession of the saints? I do not wish to meddle with the decision of this question; but I cannot omit the exposition of a doctrine of St. Thomas. In several places above quoted, and especially in his book of Sentences, he expressly lays it down as certain that everyone is bound to pray; because (as he asserts) in no other way can the graces necessary for salvation be obtained from God, except by prayer: 'Every man is bound to pray, from the fact that he is bound to procure spiritual good for himself, which can only be got from God; so it can only be obtained by asking it of God.' Then, in another place of the same book, he proposes the exact question, 'Whether we are bound to pray to the saints to intercede for us?' And he answers as follows -- in order to catch his real meaning, we will quote the entire passage: 'According to Dionysius, the order which God has instituted for his creatures requires that things which are remote may be brought to God by means of things which are nearer to him. Hence, as the saints in heaven are nearest of all to him, the order of his law requires that we who "remaining in the body are absent from the Lord," should be brought to him by means of the saints; and this is effected by the divine goodness pouring forth his gifts through them. And as the path of our return to God should correspond to the path of the good things which proceed from him to us, it follows that, as the benefits of God come down to us by means of the suffrages of the saints, we ought to be brought to God by the same way, so that a second time we may receive his benefits by the mediation of the saints. Hence it is that we make them our intercessors with God, and as it were our mediators, when we ask them to pray for us.' Note well the words -- 'the order of God's law requires'; and especially note the last words -- 'as the benefits of God come down to ... s by means of the suffrages of the saints, in the same way we must be brought back to God so that a second time we may receive his benefits by the mediation of the saints.' So that, according to St. Thomas, the order of the divine law requires that we mortals should be saved by means of the saints, in that we re-

ceive by their intercession the help necessary for our salvation. He then puts the objection, that it appears superfluous to have recourse to the saints, since God -- is infinitely more merciful than they, and more ready to hear us. This he answers by saying: 'God has so ordered, not on account of any want of mercy on his part, but to keep the right order which he has universally established, of working by means of second causes. It is not for want of his mercy, but to preserve the aforesaid order in the creation.'

In conformity with this doctrine of St. Thomas, the Continuator of Tourneley and Sylvius write that although God only is to be prayed to as the Author of grace, yet we are bound to have recourse also to the intercession of the saints, so as to observe the order which God has established with regard to our salvation, which is, that the inferior should be saved by imploring the aid of the superior. 'By the law of nature we are bound to observe the order which God has appointed; but God has appointed that the inferior should obtain salvation by imploring the assistance of his superior.'

## 4 The Intercession of the Blessed Virgin

And if this is true of the saints, much more is it true of the intercession of the Mother of God, whose prayers are certainly of more value in his sight than those of all the rest of the inhabitants of heaven together. For St. Thomas says that the saints, in proportion to the merits by which they have obtained grace for themselves, are able also to save others; but that Jesus Christ, and so also his Mother, have merited so much grace that they can save all men. 'It is a great thing in any saint that he should have grace enough for the salvation of many beside himself; but if he had enough for the salvation of all men, this would be the greatest of all; and this is the case with Christ, and with the Blessed Virgin.' And St. Bernard speaks thus to Mary: 'Through you we have access to your Son, O discoverer of grace and Mother of salvation, that through you he may receive us, who through you was given to us.' These words signify that as we only have access to the Father by means of the Son, who is the Mediator of justice, so we only have access to the Son by means of the Mother, who is mediator of grace, and who obtains for us, by her intercession, the gifts which Jesus Christ has merited for us. And therefore St. Bernard says, in another place, that Mary has received a twofold fullness of grace. The first was the Incarnation of the Word, who was made Man in her most holy womb; the second is that fullness of grace which we receive from God by means of her prayers. Hence the saint adds: 'God has placed the fullness of all good in Mary, that if we have any hope, any grace, any salvation, we may know that it overflows from her who "ascends abounding with delights." ' She is a garden of delights, whose odors spread abroad and abound; that is, the gifts of graces. So that whatever good we have from God, we receive all by the intercession of Mary. And why so? Because, says St. Bernard, it is God's will: 'Such is his will, who would have us receive everything through Mary.' But the more precise reason is deduced from the expression of St. Augustine that Mary is justly

Is called our Mother, because she cooperated by her charity in the birth of the faithful to the life of grace by which we become members of Jesus Christ, our head: 'But clearly she is the mother of his members (which we are); because she cooperated by her charity in the birth of the faithful in the Church, and they are members of that Head.' Therefore, as Mary cooperated by her charity in the spiritual birth of the faithful, so also God willed that she should cooperate by her intercession to make them enjoy the life of grace in this world, and the life of glory in the next; and therefore the Church makes us call her and salute her, without any circumlocution, by the names, 'our life, our sweetness and our hope.'

Hence St. Bernard exhorts us to have continual recourse to the Mother of God, because her prayers are certain to be heard by her Son: 'Go to Mary, I say, without hesitation; the Son will hear the Mother.' And then he says: 'My children, she is the ladder of sinners, she is my chief confidence, she is the whole ground of my hope.' He calls her 'ladder,' because, as you cannot mount: the third step except you first put your foot on the second, nor can you arrive at the second except by the first, so you cannot come to God except by means of Jesus Christ, nor can you come to Christ except by means of his Mother. Then he calls her his greatest security, and the whole ground of his hope; because, as he affirms, God wills that all the graces which he gives us should pass through the hands of Mary. And he concludes by saying, that we ought to ask all the graces which we desire through Mary; because she obtains whatever she seeks, and her prayers cannot be resisted. 'Let us seek grace, and let us seek it through Mary; because what she seeks she finds and she cannot be disappointed.' The following saints teach the same as St. Bernard: St. Ephrem, 'We have no other confidence than from you, O purest Virgin!' St. Ildephonsus, 'All the good things that the divine Majesty has determined to give them, he has determined to commit to your hands; for to you are entrusted the treasures and the wardrobes of grace.' St. Germanus, 'If you desert us, what will become of us, O life of Christians?' St. Peter Damian, 'In your hands are all the treasures of the mercies of God.' St. Antoninus, 'Who seeks without her aid, attempts to fly without wings.' St. Bernardine of Sienna, 'You are the dispenser of all graces; our salvation is in your hands.' In another place, he not only says that all graces are transmitted to us by means of Mary, but also asserts that the Blessed Virgin, from the time she became Mother of God, acquired a certain jurisdiction over all the graces that are given to us: 'Through the Virgin the vital graces are transfused from Christ, the head, into his mystical body. From the time when the Virgin Mother conceived in her womb the Word of God, she obtained a certain jurisdiction (if I may so speak) over every temporal procession of the Holy Spirit; so that no creature could obtain any grace from God, except by the dispensation of his sweet Mother.' And he concludes, 'Therefore all gifts, virtues, and graces are dispensed through her hands to whom she wills, and as she wills.' St. Bonaventure says the same: 'Since the whole divine nature was in the womb of the Virgin, I do not fear to teach that she has a certain jurisdiction over all the streams of grace; as her womb was, as it were, an ocean of the divine nature, whence all the streams of grace must emanate.' On the authority of these saints, many theologians have piously and reasonably defended the opinion, that there is no grace given to us except by means of the intercession of Mary; so Mendoza, Vega, Paciucchelli, Segneri, Piore, Crasset and others, as also the learned Alexander Natalis who

says: 'It is God's will that we should look to him for all good things, to be procured by the most powerful intercession of the Blessed Virgin, when we invoke her, as it is fit.' And he quotes in confirmation the passage of St. Bernard: 'Such is his will, who has determined that we should receive all through Mary.' Contenson says the same, in a comment on the words addressed by Jesus on the cross to St. John, 'Behold thy Mother' (Jn 19,27: as though he had said, 'No one shall be partaker of my blood except by the intercession of my Mother. My wounds are fountains of grace; but their streams shall flow to no one, except through the canal of Mary. O my disciple John, I will love you as you love her!' For the rest, it is certain that if God is pleased when we have recourse to the saints, he will be much more pleased when we avail ourselves of the intercession of Mary, that she, by her merits, may compensate for our unworthiness, according to the words of St. Anselm: 'That the dignity of the intercessor may supply for our poverty. So that, to invoke the Virgin is not to distrust God's mercy, but to fear our own unworthiness.' St. Thomas, speaking of her dignity, calls it, as it were, infinite: 'From the fact that she is the Mother of God, she has a certain infinite dignity.' So that it may be said with reason, that the prayers of Mary have more power with God than those of all heaven together.

## **CONCLUSION - Chapter 1**

Let us conclude this first point by giving the gist of all that has been said hitherto. He who prays is certainly saved. He who prays not is certainly damned. All the blessed (except infants) have been saved by prayer. All the damned have been lost through not praying; if they had prayed, they would not have been lost. And this is, and will be, their greatest torment in hell, to think how easily they might have been saved, only by asking God for his grace; but that now it is too late, -- the time of prayer is over.

*(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, Beatrice Gordon, 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, Jess 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.

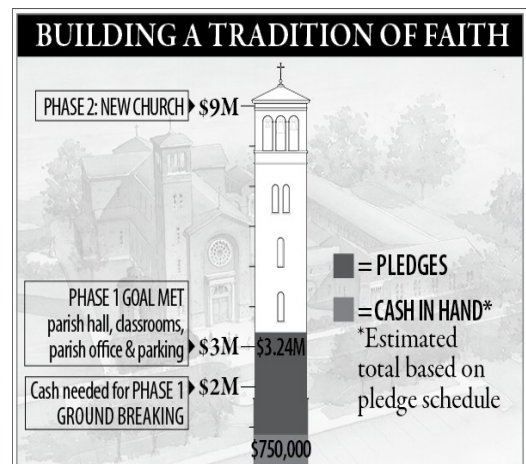
\*Stipends are **not** required to receive any sacrament.

## FINANCES

May 26 <sup>th</sup> Collections	
General, envelopes, & loose cash	4,640.82
Capital Campaign	2,880.00
Saint Helen's Poor Box	305.35
Votive Candles	239.99
Individuals Gift	50.00
<b>Total</b>	<b>8,116.66</b>

*Thank you for your generosity!*

May Collections		
	Goal	Actual
<b>General Offertory</b>	18,000.00	22,715.92
<b>Capital Campaign</b>	55,000.00	34,776.70



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