

September 1, 2019  12th 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
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Pastor Fr. Dennis Gordon, FSSP
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.....

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MASS AND EVENT SCHEDULE

	Events	Mass Times & Intentions
Sun., Sept. 1st 12 th Sunday after Pentecost	Young Adults , meet at <i>Fine Brewed</i> after the 9:30 AM Mass Holy Hour , 3:00 PM	7:30 AM: Private Intention 9:30 AM: Private Intention 12:00 PM: Private Intention 5:00 PM: Private Intention
Mon., Sept. 2nd St. Stephen of Hungary, Confessor		6:30 AM: Private Intention 12:15 PM: Private Intention
Tues., Sept. 3rd St. Pius X, Pope & Confessor	Rosary for Beatrice Gordon , 7:00 PM	6:30 AM: Bob & Cathyanne Nonini (Truong Family) 12:15 PM: Private Intention
Wed., Sept. 4th Feria		6:30 AM: †Beatrice Gordon 12:15 PM: Private Intention
Thurs., Sept. 5th St. Lawrence Justinian, Bishop & Confessor	Holy Hour , following the 6:30 AM Mass	6:30 AM: Adrienne Nemes (Truong Family) 12:15 PM: Private Intention
Fri., Sept. 6th Feria	24 hr. Exposition of the Most Blessed Sacrament after the 6:30 AM Mass until 6:00 AM Saturday	6:30 AM: Joseph Leo Woods (JoAnne Woods) 12:15 PM: Private Intention
Sat., Sept. 7th Saturday of Our Lady	Social Hour , following First Saturday Devotions	6:30 AM: Josephine Irene Woods (JoAnne Woods) 9:30 AM: Private Intention
Sun., Sept. 8th 13 th Sunday after Pentecost	Young Adults , meet at <i>Fine Brewed</i> after the 9:30 AM Mass Holy Hour , 3:00 PM	7:30 AM: Private Intention 9:30 AM: Private Intention 12:00 PM: Private Intention 5:00 PM: Private Intention

TODAY'S HYMNS

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Processional ✠ Be Thou My Vision

Recessional ✠ #928 Faith of Our Fathers

Salve Regina ✠ #961

Mass XI

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REMINDER: Please *silence* your cell phones!

ANNOUNCEMENTS

Mass intentions are closed until further notice. You can contact the FSSP Headquarters at fssp.com regarding Mass intentions for your immediate needs.

Fr. Gordon's Mass Intentions: Sunday 9/1 & 9/8: Pro populo; 9/4: Beatrice Gordon; All remaining Masses are private intentions.

Catechism Classes Starting: Catechism classes will begin on Monday, September 9th at St. Pius X Church (625 E. Haycraft, CDA), for all school age children of registered parishioners. Books utilized in last year's program will be available for purchase should you need them.

Sung Mass for All: All the faithful are welcome to lift heart and voice with the choir at High Mass in singing processionals, recessionals, as well as the Ordinaries and responses. Such singing is in accord with ancient, enduring Catholic tradition. Some printed materials have been provided to assist all who are able to join in. Processional & Recessional Hymns—Words are provided on white papers in the pew pockets. Please leave these in the pew pockets after use. If a number is printed next to the hymn listed in the bulletin, it indicates where it may be found in the St. Edmund Campion Missal. Mass Ordinaries—Mass cards will be handed out for use at each chanted High Mass. Please stack these at either end of your pew as you leave church.

Public Stations of the Cross: It's almost here! On Saturday, September 14th, in honor of the feast of the Exaltation of the Holy Cross, there will be a Public Stations of the Cross at McEuen Park, CDA at 11:00 AM. This undertaking has been months in the making, sponsored by all four of the Catholic Churches in our area: St. Joan of Arc, St. Thomas the Apostle, St. Pius X, and St. George. It will culminate with veneration of the true relic of the Holy Cross. Do not miss this opportunity to bring your families to be witnesses to our faith with Catholics in our community!

First Friday and Saturday Devotions: 24 hr. Eucharistic Adoration will begin on Friday, September 6th following the 6:30 AM Mass. Please sign up on the credenza to be sure two persons are present with Our Lord at all times. There will be a social hour in the parish hall following First Saturday devotions on September 7th. All are welcome!

Maidens of St. Joan: The Maidens of St. Joan will start up again on Saturday, September 7th from 11:30 am to 1:30 pm in the parish hall. All young ladies of the parish 13 ys and older are welcome to join. More information and registration forms can be found on the credenza.

Building Fundraiser: Fr. Rapoport has placed a number of his books in the parish hall and invites parishioners to have them for a donation to the building fund. Please place your donation marked "building fund" in the white drop box next to the church office. Thank you for your support!

Veronica Cools: A young parishioner, Veronica Cools, is undergoing treatment to fight a cancer that has taken one of her legs. To learn more about Veronica's fight and how you can assist with her treatment please go the link, <https://www.supportful.com/veronicasfightround2>.

Meals for Fr. Walters: There is a new sign up link for the remainder of the year to provide a simple meal for our beloved Fr. Walters. To learn more on how you can help and sign up please go to: <https://takethemameal.com/meals.php?t=PFPM9061&v=52947e0ade>

Healing the Culture: The Pro Life group, *Healing the Culture*, invites you to attend **An Evening with Fr. Robert Spitzer**, at the historic Davenport Hotel in Spokane, WA Friday, September 13th. The cost is \$99/person. Please see the flyers posted in the church. For tickets and more information please call 360-243-3811 or visit: www.healingtheculture.com/gala.

Finish Carpenters Needed: We are seeking volunteers to complete a window sill project at the new church. Please contact Jeremiah Leake at 208-772-1684, if you can help out. ¡Gracias!



APOLOGETICS CORNER

Defending our Faith with the Truth

By Father Dennis M. Gordon, FSSP

The Mass is Found in the Bible

Question: “I brought some non-Catholics to Mass they saw a lot of things during the Mass that were very new to them. Can you explain the **biblical reasons for some of the things that are done at Mass?**”

Answer: “Yes! There are a lot of biblical reasons for what we do at Holy Mass. Here are a few questions visitors at Mass might have, about things you won’t see at Evangelical or Protestant services, and where in the Bible the roots of those things can be found:

“Why does the priest stand *between the people and the altar, with his back to me*, to pray? The priest always prayed standing between the altar and the people, who looked on from the *porch* of the temple: ‘**Between the porch and the altar the priests the Lord’s ministers shall weep, and shall say: Spare, O Lord, spare thy people.**’ (**Joel 2:17**) So the Bible tells us that the priests stood *between the altar and the porch*, which was in the *outer court* of the temple where the people were (**Ezekiel 40:31**); between the altar and the people. They faced the altar to offer sacrifice; so by praying between the altar and the people, the priest ended up with his back to the people, but *facing God* in the Holy of Holies.

“Why is there **a special language for prayer**, and why is the vernacular not used? The Jewish Encyclopedia (*Article: Aramaic Language Among the Jews, 1906 Jewish Encyclopedia*) explains that the Jews had a special language for prayer, even though the everyday language was Aramaic. This was true in Our Lord’s time also, where He spoke Aramaic every day, but He prayed, like the other Jews, in a *special prayer language*; Hebrew. The special language tells us that the prayer is special; holy.

“But why is **Latin** used? By the will of God, as the Bible records, *three* languages were used to proclaim the Kingship of Christ, at the moment He was sacrificed for our sins. The ‘title’ placed over Our Lord’s head when He was crucified said, ‘Jesus of Nazareth King of the Jews’ (INRI is the Latin abbreviation), and this title ‘*was written in Hebrew, in Greek and in Latin.*’ (**John 19:19-20**) Latin was the universal language in the West when Jesus came, and Greek was the universal language in the East when Jesus came. Since these are the languages that God chose to proclaim His Kingship when He was sacrificed, and

since the Mass is taking us back to *the same time* and Sacrifice of Jesus on Mt. Calvary, when we offer that same Holy Sacrifice of the Mass we also use those three languages in use at the time the Crucifixion took place: mostly Latin, but also Greek, as when we pray the *Kyrie eleison*, and Hebrew, as when we say *Alleluia, Amen*, or *Hosanna*.

“Why does the priest wear **special clothing** that he doesn’t wear outside of Mass? Priests in the Bible had special clothing for use in the Temple: ‘*And when the priests shall have entered in, they shall not go out of the holy places into the outward court: but there they shall lay their vestments wherein they minister, for they are holy. And they shall put on other garments, and so they shall go forth to the people.*’ (**Ezekiel 42:14**)

“Why is **bread and wine** used at Mass, whereas other Christians use bread and *grape juice*? This is because *bread and wine* accompany a **sacrifice**: ‘*For every lamb, and for every ram there shall be a sacrifice of flour [bread, as the Israelites understood this] ...and he shall offer the third part of the same measure of wine for the libation, for a sweet savor to the Lord.*’ (**Numbers 15:5-7**) Since with *every* lamb bread and wine had to be offered, since Our Lord Jesus is the ‘*Lamb of God*’ (**John 1:29**), and since ‘*one jot, or one tittle shall not pass of the law, till all be fulfilled*’ (**Matthew 5:18**), Our Lord willed that *bread and wine* be sacrificed along with His offering Himself as the Lamb of God. Also note that bread and **wine** are commanded by God to be offered: not bread and grape juice.

“Why does the priest **bless the people** at the end of Mass? The priests would do this at the end of offering sacrifice since Old Testament times: ‘*When David had made an end of offering holocausts and peace offerings, he blessed the people in the name of the Lord.*’ (**1 Paralipomenon [Chronicles] 16:2**)

“The Old Testament worship was a ‘*shadow of the good things to come*’ (**Hebrews 10:1**), and now we have those foreshadowed good things *fulfilled* in the Holy Mass: a Sacrifice which is truly biblical!”

Divini Redemptoris

On Atheistic Communism

Pope Pius XI - 1937

(Continued from last week)

30. Man cannot be exempted from his divinely-imposed obligations toward civil society, and the representatives of authority have the right to coerce him when he refuses without reason to do his duty. Society, on the other hand, cannot defraud man of his God-granted rights, the most important of which We have indicated above. Nor can society systematically void these rights by making their use impossible. It is therefore according to the dictates of reason that ultimately all material things should be ordained to man as a person, that through his mediation they may find their way to the Creator. In this wise we can apply to man, the human person, the words of the Apostle of the Gentiles, who writes to the Corinthians on the Christian economy of salvation: "All things are yours, and you are Christ's, and Christ is God's." [12] While Communism impoverishes human personality by inverting the terms of the relation of man to society, to what lofty heights is man not elevated by reason and Revelation!

31. The directive principles concerning the social-economic order have been expounded in the social Encyclical of Leo XIII on the question of labor. [13] Our own Encyclical on the Reconstruction of the Social Order [14] adapted these principles to present needs. Then, insisting anew on the age-old doctrine of the Church concerning the individual and social character of private property, We explained clearly the right and dignity of labor, the relations of mutual aid and collaboration which should exist between those who possess capital and those who work, the salary due in strict justice to the worker for himself and for his family.

32. In this same Encyclical of Ours We have shown that the means of saving the world of today from the lamentable ruin into which a moral liberalism has plunged us, are neither the class-struggle nor terror, nor yet the autocratic

abuse of State power, but rather the infusion of social justice and the sentiment of Christian love into the social-economic order. We have indicated how a sound prosperity is to be restored according to the true principles of a sane corporative system which respects the proper hierarchic structure of society; and how all the occupational groups should be fused into a harmonious unity inspired by the principle of the common good. And the genuine and chief function of public and civil authority consists precisely in the efficacious furthering of this harmony and coordination of all social forces.

33. In view of this organized common effort towards peaceful living, Catholic doctrine vindicates to the State the dignity and authority of a vigilant and provident defender of those divine and human rights on which the Sacred Scriptures and the Fathers of the Church insist so often. It is not true that all have equal rights in civil society. It is not true that there exists no lawful social hierarchy. Let it suffice to refer to the Encyclicals of Leo XIII already cited, especially to that on State powers, [15] and to the other on the Christian Constitution of States. [16] In these documents the Catholic will find the principles of reason and the Faith clearly explained, and these principles will enable him to defend himself against the errors and perils of a Communistic conception of the State. The enslavement of man despoiled of his rights, the denial of the transcendental origin of the State and its authority, the horrible abuse of public power in the service of a collectivistic terrorism, are the very contrary of all that corresponds with natural ethics and the will of the Creator. Both man and civil society derive their origin from the Creator, Who has mutually ordained them one to the other. Hence neither can be exempted from their correlative obligations, nor deny or diminish each other's rights. The Creator Himself has regulated this mutual relationship in its fundamental lines, and it is by an unjust usurpation that Communism arrogates to

itself the right to enforce, in place of the divine law based on the immutable principles of truth and charity, a partisan political program which derives from the arbitrary human will and is replete with hate.

34. In teaching this enlightening doctrine the Church has no other intention than to realize the glad tidings sung by the Angels above the cave of Bethlehem at the Redeemer's birth: "Glory to God . . . and . . . peace to men . . .,"[17] true peace and true happiness, even here below as far as is possible, in preparation for the happiness of heaven — but to men of good will. This doctrine is equally removed from all extremes of error and all exaggerations of parties or systems which stem from error. It maintains a constant equilibrium of truth and justice, which it vindicates in theory and applies and promotes in practice, bringing into harmony the rights and duties of all parties. Thus authority is reconciled with liberty, the dignity of the individual with that of the State, the human personality of the subject with the divine delegation of the superior; and in this way a balance is struck between the due dependence and well-ordered love of a man for himself, his family and country, and his love of other families and other peoples, founded on the love of God, the Father of all, their first principle and last end. The Church does not separate a proper regard for temporal welfare from solicitude for the eternal. If she subordinates the former to the latter according to the words of her divine Founder, "Seek ye first the Kingdom of God and His justice, and all these things shall be added unto you,"[18] she is nevertheless so far from being unconcerned with human affairs, so far from hindering civil progress and material advancement, that she actually fosters and promotes them in the most sensible and efficacious manner. Thus even in the sphere of social-economics, although the Church has never proposed a definite technical system, since this is not her field, she has nevertheless clearly outlined the guiding principles which, while susceptible of varied concrete applications according to the diversified conditions of times and places and peoples, indicate the safe way of securing the happy progress of society.

35. The wisdom and supreme utility of this doctrine are admitted by all who really understand it. With good reason outstanding statesmen have asserted that, after a study of various social systems, they have found nothing sounder than the principles expounded in the Encyclicals *Rerum Novarum* and *Quadragesimo Anno*. In non-

Catholic, even in non-Christian countries, men recognize the great value to society of the social doctrine of the Church. Thus, scarcely a month ago, an eminent political figure of the Far East, a non-Christian, did not hesitate to affirm publicly that the Church, with her doctrine of peace and Christian brotherhood, is rendering a signal contribution to the difficult task of establishing and maintaining peace among the nations. Finally, We know from reliable information that flows into this Center of Christendom from all parts of the world, that the Communists themselves, where they are not utterly depraved, recognize the superiority of the social doctrine of the Church, when once explained to them, over the doctrines of their leaders and their teachers. Only those blinded by passion and hatred close their eyes to the light of truth and obstinately struggle against it.

36. But the enemies of the Church, though forced to acknowledge the wisdom of her doctrine, accuse her of having failed to act in conformity with her principles, and from this conclude to the necessity of seeking other solutions. The utter falseness and injustice of this accusation is shown by the whole history of Christianity. To refer only to a single typical trait, it was Christianity that first affirmed the real and universal brotherhood of all men of whatever race and condition. This doctrine she proclaimed by a method, and with an amplitude and conviction, unknown to preceding centuries; and with it she potently contributed to the abolition of slavery. Not bloody revolution, but the inner force of her teaching made the proud Roman matron see in her slave a sister in Christ. It is Christianity that adores the Son of God, made Man for love of man, and become not only the "Son of a Carpenter" but Himself a "Carpenter." [19] It was Christianity that raised manual labor to its true dignity, whereas it had hitherto been so despised that even the moderate Cicero did not hesitate to sum up the general opinion of his time in words of which any modern sociologist would be ashamed: "All artisans are engaged in sordid trades, for there can be nothing ennobling about a workshop." [20]

(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, 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, Esther Vasquez, 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, Terrence Cooney, Richard Copeland, Robert Courteau, Raymond Covarrubias, 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, Beatrice Gordon, 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; Rev. Mr. Joseph Loftus, FSSP; Fr. Martin Adams, FSSP; Mr. Daniel Llera; 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 Monastery, OK

Customary Stipends

Many people ask "what is a customary stipend in gratitude for the Sacraments?" Stipends are **not** required to receive any Sacrament. If one would like to give a gift here are some customary offerings:

- ◇ **Mass:** \$10
- ◇ **Marriage:** \$80 - 100
- ◇ **Baptism:** \$25 - 50
- ◇ **Other Sacraments:** no stipend applies

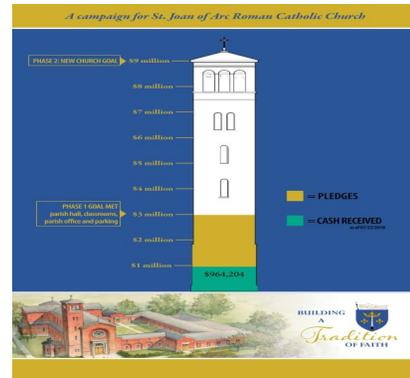
We ask that parishioners request no more than three Mass intentions per priest at one time.

FINANCES

August 18 th Collections	
General, envelopes, & loose cash	8,002.75
Capital Campaign	1,125.00
Saint Helen's Poor Box	159.71
Votive Candles	202.63
Social Event Donation	20.00
Individuals Gift	175.00
Total	9,685.09

Thank you for your generosity!

August Collections		
	Goal	Actual
General Offertory	18,000.00	33,671.44
Capital Campaign	55,000.00	27,339.00



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