

December 5, 2021



Second Sunday of Advent

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

7:00 AM Low Mass

8:45 AM Low Mass

10:30 AM **Sung Mass**

1:00 PM Low Mass

5:00 PM Low Mass

.....

M, W, F 6:30 AM, 12:15 PM

Tues. & Thurs. 6:30 AM, 8:30 AM

.....

Saturday 6:30 AM, 8:30 AM

Confession Times

30 min. before each Sunday Mass

.....

30 min. before each daily Mass

.....

4:00-5:00 PM Saturday

Contact Information

4772 E. Poleline Ave. Post Falls 83854

(208) 660-6036 www.stjoanarc.com

Sacramental Emergencies: (208) 446-8339

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Pastor Fr. Dennis Gordon, FSSP
fr.gordon@stjoanarc.com

.....

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

Fr. Nicholas Eichman, FSSP
fr.eichman@stjoanarc.com

.....

Fr. Joseph Terra, FSSP
Chaplain to the Carmelite Sisters

.....

**Business
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travis@stjoanarc.com

.....

Secretary Chuck Crimmins
c.crimmins@stjoanarc.com

**Facilities
Manager** Roger Stattel
r.stattel@stjoanarc.com

MASS AND EVENT SCHEDULE

Events		Mass Times & Intentions
Sunday December 5th Second Sunday of Advent		7:00 AM: †Brenda Finn 8:45 AM: Pro Populo 10:30 AM: (Sung Mass) Private 1 PM: Private 5 PM: Private
Monday December 6th St. Nicholas, Bishop (Feria of Advent)	Requiem Mass 9:45 am Catechism classes 6:30 pm	6:30 AM: Private 12:15 PM: †Brenda Finn
Tuesday Nov. 30th St. Ambrose, Bishop & Doctor (Feria of Advent)	Women's group mtg. 6 pm	6:30 AM: Private 8:30 AM: Tom Schoenberger
Wednesday Dec. 8th The Immaculate Conception of the BVM Holy Day of Obligation	Sung Mass 6:30 pm	6:30 AM: Private 12:15 PM: Confraternity of St. Peter 6:30 PM: Private
Thursday Dec. 9th Feria of Advent	Requiem Mass 1 pm Adoration/Benediction 5–6 pm	6:30 AM: Private 8:30 AM: Rev. Fr. James Fryar
Friday December 10th Feria of Advent (St. Melchiades)		6:30 AM: Private 12:15 PM: Dan & Linda Landrigan
Saturday Dec. 11th St. Damasus I, Pope & Confessor	Rorate Sung Mass 6:30 am Troops of St. George 1 pm Youth group mtg. 5–8 pm	6:30 AM: Private 8:30 AM: Lucia Sachwitz
Sunday December 12th Third Sunday of Advent (Gaudete Sunday)		7:00 AM: Private 8:45 AM: Private 10:30 AM: (Sung Mass) Pro Populo 1 PM: Private 5 PM: Private
Adoration Chapel candles: Prayers for the Carmelite nuns, Post Falls (Mudrick family) Sanctuary candle: In reparation for sins against the Sacred Heart (Anonymous) Flowers for the Altar, BVM, & St. Joseph: Prayers for the Carmelite nuns, Post Falls (Mudrick family)		

TODAY'S HYMNS

.....
Processional On Jordan's Bank

Recessional O Come, O Come, Emmanuel

Mass XVII, Credo I

Marian Antiphon Alma Redemptoris Mater
.....

REMINDER: Please *silence* your cell phones!

ANNOUNCEMENTS

Mass intentions are currently closed for all priests. Thank you for understanding.

Perpetual Adoration: Hours needed are: Wednesday 8 am, Friday 5 am, Saturday 11 pm, Sunday 7 am and 6 pm. There are many hours that need a second adorer. Email the Tones at adoration@stjoanarc.com if you are interested in becoming an adorer. Thank you to all the adorers for keeping the Lord company.

Fr. Gordon's Mass intentions: 12/5 Pro Populo; 12/6 †Joseph Hawkins; 12/7 Special Intention; 12/8 Pro Populo; 12/9 †Carlos Moya; 12/10 Private Intention (Katie Walsh); 12/11 Private Intention (Katie Walsh); 12/12 Pro Populo.

Help needed serving Coffee and donuts: If you would like to meet new parishioners and enjoy helping, please consider signing up to serve coffee and donuts after the three Sunday morning Masses (7am, 8:45am, and 10:30 am). Please click on this link to sign up for a specific time: <https://www.signupgenius.com/go/10CoD4EA8AE2CA5F4C52-sunday> If you would like more information, please contact Roger Stattel at the church office.

Welcome! Please welcome the newest member of the congregation, **Adelaide Mary McMubbin**, who was baptized on November 27; she is the daughter of Nathaniel and Margaret McCubbin. Welcome!

Noisy children disrupting Holy Mass: As we continue to grow in size and numbers, the level of noise from infants and children during Holy Mass has increased. Out of kindness and courtesy of others, including the priest offering the Mass, noisy children should be taken out of Mass. As a reminder, we have the nursing mother's room available during all Masses, as well as the parish hall if children get noisy. It will not adversely affect their faith to require children to be quiet at Mass. St. Therese, the Little Flower, wrote in her memoirs that she did not attend Holy Mass until she was older, and would ask her sisters about the sermon when they returned: she was old enough to ask this yet her saintly parents chose to have her stay home, not wanting to disrupt the Mass.

Catechism classes: are from 6:30—7:30 pm. No sign up needed. Parents *please* be assured students are **modestly dressed** when attending classes. Lately, some students have been wearing shorts or sweat pants; both are inappropriate for catechism classes. In addition, no ripped pants/jeans, short skirts or dresses, tight or immodest clothing, or inappropriate logos. Classes are on church property and are in close proximity to **Our Lord** in both the church and the Adoration chapel. *Thank you* for your cooperation.

Troops of St. George: will meet this **Saturday December 11**. The Troops is a father/son group that meets for a variety of events, including camping, hiking, and service projects. All boys and young men of the parish, ages 6 to 18 yrs, and their father/male sponsor are welcome to attend, meet current members, and learn more about the Troops of St. George. If you have any questions, please email Armando Alderete at Armando.alderete@protonmail.com

Youth group mtg: will be Saturday from 5—8 pm, beginning with Exposition and Benediction at 5 pm followed by dinner, a short spiritual talk, and games.

Raffle of a Ruger .22 rifle with all donations going to the Building Fund. 500 Raffle Tickets available at \$10 each with drawing before Christmas. See flyer in parish hall or contact the secretary for more information. *Must be 18+ to purchase. Winner must complete Federal Firearm application. Local & State Laws Apply.*

Olive wood carvings from the Holy Land: will be available for donations in the amounts displayed on the items after all Masses on Sunday, **December 12th**. The proceeds are to **support Christian Catholic families in the Holy Land** as it is the major source of income for them. More than 75 families in Bethlehem hand carved these items. They are very beautiful and unique items such as Nativity sets, Crucifixes, Rosaries, Statues, and more. **The Christian population in the Holy Land has dropped from 22% to less than 2% in the past two decades.** This is a way to support them staying there. Thank you for your help and support. (This group has been approved by the Diocesan office).



APOLOGETICS CORNER

Defending our Faith with the Truth

By Father Dennis M. Gordon, FSSP

Expecting the Lord – The Old Testament Tabernacle foreshadowing the Coming of Christ

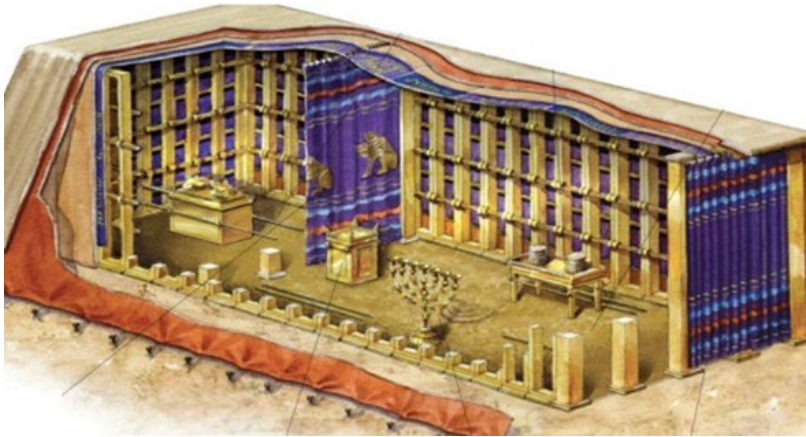
(From St. Thomas Aquinas' *Commentary on the Book of Hebrews*)

Both the Old and New Testaments were instituted in order that by them the soul might come to God. But two things are needed for this, namely, *withdrawal from sin* and *union with God*. The first [withdrawal from sin] is brought about by **justification**, and the second [union with God] by **sanctification**; and in both Testaments *justification* and *sanctification* took place. Hence, Hebrews says: 'So we have said that the former one had grown old' (Hebrews 8:13). But what were the qualities of that Old Testament? In the Old there were washings, by which they were cleansed not from the stain of sin, but from certain irregularities, which hindered them from the worship of God. Thus, after touching a corpse or anything unclean, they could not enter the tabernacle, until they were purified by certain washings. Therefore, they were called the 'justifications of worship', because by them they were made fit for divine worship. This is treated in Leviticus (chap. 22). 'Justifications, i.e., washings, purified so that they could approach' (St. Jerome). But their sanctification was a *worldly* sanctuary.

Now 'worldly' is sometimes taken for *any duration*: 'forever and ever' (Ps. 109:3); sometimes it signifies *the world itself*: 'Demas has left me, loving this world' (2 Tim. 4:9). Therefore, that sanctification [in the Old Testament] can be called 'worldly,' because it is temporal and *not perpetual*. Hence, a difference between the New Testament and the Old was that, although both are bodily, **the New contains grace and is holy, and in it the divine power works salvation under cover of visible things**. This was not so in the Old Testament, because it contained no grace in itself: [which is why St. Paul says of those who return to the Old Testament rituals] 'How turn you again to the weak and needy elements?' (Gal. 4:9).

It should be noted that the Lord commanded a tabernacle to be made [by Moses] in the desert. It

was to be twenty cubits or paces long, and ten wide, with an entrance facing the east. In front of the entrance a curtain hung from four pillars. There was a small tent in which was the altar of holocausts. In the tabernacle as you faced west, before an area ten cubits long and ten wide was hung a veil, which divided one area ten cubits long from the other twenty cubits long. The area twenty cubits long is called the *sanctuary* and the *first tabernacle*, the other of ten cubits in length is called the *holy of holies* and the *second tabernacle*.



This distinction can be explained in two ways: in one way, because **the things of the Old Testament were a figure of the New, and the [things of the] New Testament are a figure of the heavenly country**. Thus, therefore, by the *first tabernacle* (the *Holy Place*) was signified the *Old Testament*, and by the *second* (the *Holy of Holies*), the *New*. Looking at it in another way, by the *first tabernacle* (the *Holy Place*) the **present Church** is signified, and by the *second tabernacle* (the *Holy of Holies*), **heavenly glory** is signified.

In the *first tabernacle* (the *Holy Place*) were three things, namely, the golden candlestick on the south. It was made in the following way: from a long shaft proceeded six branches, as it were, six arms, namely, three from the right side and three from the left, so that at the top were seven branches, in each of which burned a lamp. Then in the northern area was a golden table upon which twelve freshly baked loaves were placed on the Sabbath, and over each one was incense burning on a paten of gold. Those loaves, which were called the Bread of the Presence, remained there until the Sabbath, when they were removed, and others put in their place. Furthermore, in the middle was a golden altar for burning sweet-smelling thyme to prevent the house from stinking from the vast quantity of blood pouring from the victims.

Expecting the Lord , (continued)

By the candlestick, which gives light, and by the table was designated that those who serve the altar should live off the altar. Therefore, he says, for a tabernacle, i.e., the front part of the tabernacle, was made first, in which were the candlesticks, which were one as to substance but many as to branches. This was to the south: and a table to the north and the presentation of the loaves, i.e., the Bread of the Presence. This part is called the Holy Place. All this is treated in detail in Exodus (chaps. 25, 26, 27).

Then when he says, '*Behind the veil the second tabernacle called the Holy of Holies*' (Hebrews 9:3), he describes the things that were in the *second* tabernacle (the *Holy of Holies*), namely, the ark of the covenant made of incorruptible settim wood, covered about on every part, i.e., inside and outside, with gold.

In the ark were three things: a golden urn that had *manna* in memory of the benefit bestowed on them; the *rod* of Aaron that had blossomed (Num. 17:8) in memory of Aaron's priesthood, lest a stranger should presume to approach, and the *tables of the covenant* in memory of the Law. Then, over the ark were two Cherubim, who touched each other with two wings and touched the two sides of the tabernacle with the other two. Between the two wings, with which they touched each other, was a golden table of the same length and width as the ark, namely, two cubits in length and a cubit and a half in width, overshadowing the mercy seat. Hence, it served as a throne from which God would listen, to be re-propitiated toward the people.

But the ark was, as it were, a foot stool. The two cherubim facing each other looked at the mercy seat. But the Apostle adds a fourth item, namely, the golden *altar of incense*, concerning which some say that the altar was between the holy places, as has been said. The priests entered every day into the *Holy Place*, which was outside, to perform the mysteries; but into the *Holy of Holies* the high priest entered once a year with blood.

In regard to what they signified, it should be noted that all the ceremonies of the Law were ordained to their use; but they were ordained to another purpose, insofar as they were figurative, namely, inasmuch as **they represented Christ**. First, they

were all instituted to represent God's magnificence. But the ceremonies are figurative only in the effects. Those effects have, as it were, a *twofold world*: one 'world' is upper, namely, that of spiritual substances, and that was represented by the *Holy of Holies*; the other 'world' is the *lower*, sense-perceptible world, and that was represented by the *Holy Place*. In the *upper world* are three things: **God**, the **reasons for things that exist** and **the angels**. But God is utterly incomprehensible; therefore, the seat over the ark was left unoccupied, because He cannot be comprehended by a creature except from his effects. That seat was the propitiatory or mercy seat, as has been said. But the angels were signified by the statues of the cherubim on account of their wisdom. The fact that they looked at the mercy seat shows that they do not cease contemplating God: '*Their angels in heaven always see the face of my Father in heaven*' (Mt. 18:10). The *reasons for things that exist* are signified by the ark. Those things in this world which pertain to *wisdom* are signified by the **tablets**; the things in this world that pertain to *power* are signified by the **rod**; the things that pertain to *goodness* are signified by the **manna**, which is sweet, because whatever sweetness is found in the creature is from God's goodness.

But because the reasons of things, which exist intelligibly in God, exist in a sense-perceptible manner in bodily creatures, therefore, just as there was an intellectual light in the **tablets** in the *Holy of Holies*, so in the *Holy Place* there was a corporeal **light**; in the *Holy of Holies* the **manna**, in the *Holy Place* the **loaves**; in the *Holy of Holies* the **rod**, in the *Holy Place* the **altar**, which pertains to the priest's office.

But inasmuch as Christ was prefigured by them, they are all found in Him: first, as to the *Holies*, He is a candlestick of light: '*I am the light of the world*' (Jn. 8:12). The seven lamps are the seven gifts of the Holy Ghost. Regarding the table with loaves, Christ is a table of refreshment. The twelve loaves are put out on the Sabbath of hope till the (next) Sabbath of hope. In the *Holy of Holies* was the propitiatory, for Christ is '*the propitiation of our sins*' (1 Jn. 2:2). The two angels are the two testaments looking peacefully at Christ. The *tablets* are His wisdom. The *rod* is His eternal priesthood, or it is Christ's power; and the *manna* the sweetness of grace given by the priesthood of Christ.





December 2021

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
28 First Sunday of Advent	29 6:30 pm Catechism classes	30 7:00 pm Men's Focus group mtg.	1 6:30 pm Bible Study	2 5 pm Adoration Benediction	3 First Friday Home-school social 1 pm	4 First Saturday 9:30 Brunch 10:30 Maidens
5 Second Sunday of Advent	6 6:30 pm Catechism classes	7 6:00 pm Women's group mtg.	8 Immaculate Conception, Holy Day 6:30 pm Sung Mass	9 5 pm Adoration Benediction	10	11 6:30 am Rorate Mass 10:30 am 1 pm Troops Little Flowers 5 pm Youth
12 Third Sunday of Advent (Gaudete Sunday)	13 6:30 pm Catechism classes	14	15 6:30 pm Bible Study	16 5 pm Adoration Benediction	17	18 5 pm Youth Focus mtg. 7 pm Men's group mtg.
19 Fourth Sunday of Advent	20	21 7 pm Homeschool mom's mtg.	22 7 pm Men's Focus group mtg.	23 5 pm Adoration Benediction	24 Office closed Midnight Mass	25 Nativity of the Lord
26 Sunday within the Octave of Christmas	27	28 7 pm Men's Focus group mtg.	29	30 5 pm Adoration Benediction	31 Office closed	1 Holy Day Sung Mass

SICK AND HOMEBOUND

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

Patricia Barsanti, Sr. Maria Consuela, David Cools, Roberta Costa, Carmen di Pietro, Julie deTar, Regina Dumas, Ruben Finn, Lorraine Floberg, Sharon Flores, Alvin Froehlich, Barbara Gagne, Robert Geist, Karen Graham, David Gunseor, Gale Hamilton, Susan Hamilton, Sherri Higgins, Donald Holbrook, Kathryn Holbrook, Margaret Hurn, Joseph Kemna, Carrie Kralicek, Paul Krieg, Joseph Larsen, Marianne Leake, Donald Lohman, Spencer Lowell, Bryce Lund, Patrick McMonigle, Paul Orozco, Philomena Ost, Michael O'Sullivan, Florence Pearson, Phyllis Peick, Michael Permen, Rachel Porter, Julia Rose, Coleman Rozsnyai, Louis Sachwitz, Sister Mary Gemma, TOR, Joshua Schlader, Georgia Schrempp, Heaven & Mary Schumacher, Michael Simpson, David & Erika Taxin, Jonathan Taxin, Esther Vasquez, Fr. Graham Walters, Mary & Charles West, Lezlie White, Nicolas Williams, Barbara Woods.

FAITHFUL DEPARTED

Please pray also for the deceased of our parish

Richard Ambrosi, Angelo Ambrosetti, Francesco Barsanti, Robert Bowman, Diane Braun, David Brunson, Dennis Cockrum, Julie Cook, Veronica Cools, 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, Lin Fulwiler, Dorothy Gallus, Joan Glaze, Beatrice Gordon, James P. Gordon, Fr. Bill Gould, Joseph Guarnotta, Jeanine Grenier, Helen Groves, Ed Hattrup, Leo Heinan, Patricia Howland, Fr. Michael Irwin, FSSP, Rosemary Jacobs, Rodney Johnson, John Keller, Mary Lynn Kenary, Daisy Koler, Paul Koudelka, Elemer Kovacs, Boleslaw Kozlowski, Wanda Kozlowski, Vita La Fond, Jeremiah Leake, Josephine LoCurto, Sandra Madrid, Patrick Mahoney, Bonnie McDonald, Erma McKay, Kevin McKay, Mike McManus, Agnes McMillan, David Metzger, Norm Miller, Florence McNamara, Lynnette Miller, Michael Mitchell, Ann Morgan, Carlos Moya, 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.

Fr. Peter Mary, FSSR; Fr. Joseph Loftus, FSSP; Fr. Martin Adams, FSSP; Sister Mary Imelda, Filiae Laboris Mariae, Dom Mary Peter Leedy, OSB, Monastero di San Benedetto Norcia; Brother Lawrence Marie 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

November 28th Collection

General, envelopes, loose cash	
On line donations	
St. Helen's	
Flowers, Dec.	
Votive candles	
Building fund/Capital camp.	
Social Events donations	
Total	

Thank you for your generosity!

November Collections

General Offertory	
Capital Campaign	

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