

April 3, 2022



Passion Sunday

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

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 Manager Travis Rawlings
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 April 3rd Passion Sunday		7:00 AM: Pro Populo 8:45 AM: Private 10:30 AM: (Sung Mass) Private 1 PM: Private 5 PM: Private
Monday April 4th Feria of Passiontide	Catechism classes 6:30 pm	6:30 AM: All the Souls in Purgatory especially deceased members of FOSS 12:15 PM: Private
Tuesday April 5th Feria of Passiontide	Women's group 6 pm	6:30 AM: Lauren Vescio 8:30 AM: Private
Wednesday April 6th Feria of Passiontide	Bible study, livestreamed 6 pm	6:30 AM: Dolores Walsh 12:15 PM: Private
Thursday April 7th Feria of Passiontide	Adoration/Benediction 5 pm Convert class 6:30 pm	6:30 AM: TracyAnn Walsh 8:30 AM: Private
Friday April 8th Feria of Passiontide	Stations of the Cross 6:30 pm	6:30 AM: †Therese Malouf 12:15 PM: Private
Saturday April 9th Feria of Passiontide	Little Flowers 10:30 am Confessions 4 pm Youth group 4 pm	6:30 AM: †Charles Crimmins Sr. 8:30 AM: Private
Sunday April 10th Palm Sunday		7:00 AM: Private 8:45 AM: Pro Populo 10:30 AM: (Sung Mass) Private 1 PM: Private 5 PM: Private
Adoration Chapel candles: For our families (Evelyn Bennier) Sanctuary candle: Prayers for Kevin (Anonymous) Flowers for the Bl. Virgin Mary: In reparation for offenses against her Immaculate Heart (Haywoods) Flowers for St. Joseph: Prayers for Gregorius Brown (The Widmark family) Flowers for the Altar: In thanksgiving to our Lady of Fatima (The Mudrick family)		

TODAY'S HYMNS

.....
ProceSSIONal Hail, True Cross

Recessional O Sacred Head Surrounded

Mass XVII, Credo I

Marian Antiphon Ave Regina Caelorum

REMINDER: Please *silence* your cell phones!

ANNOUNCEMENTS

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

Perpetual Adoration: Hours needed are: Thursday 10 pm, Friday 12 am, 1 am, & 4 pm, and Saturday 5 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. Flick's Mass intentions: are private this week.

Welcome! Please welcome the newest members of the congregation; **Trinity Joy Marisol Loera** who was baptized on March 26; she is the daughter of Jonathan and Olivia Loera, and **Eulalia Adelaide Sullivan** who was baptized on March 12; she is the daughter of Daniel and Debra Sullivan. Welcome to both!

Women's Group: The Women's Group will meet on Tuesday, at 6:00 PM, at the Parish Hall. All adult women of the parish are welcome to attend. Father will begin with a rosary at 6 pm and continue with a talk on the spiritual life. If you wish to be added to the email list for the monthly Women's group meeting on the 1st Tuesday of the month, please contact the parish office at secretary@stjoanarc.com.

Bible Study: Livestream class is this Wednesday at 6:30 pm at stjoanarc.com

Stations of the Cross: will be at Friday 4/8. The following Friday is Good Friday with service at 3 pm.

Little Flowers: will meet this Saturday from 10:30 to Noon. All girls of the parish, ages 5 to 12 yrs., are welcome to join to learn about the saints and make new friends! Please contact Kristen Hitch with any questions at (208) 762-5907.

Youth group: meets every second Saturday of the month (from 4 pm—8 pm this month) for a spiritual talk and activities/outings. Please bring shovel and gloves for the activity which will be here at St. Joan of Arc. All youth 13 – 17 years are encouraged to attend. Contact Fr. Eichman for more information.

Food or drinks in church/adoration chapel: Please do not bring food or drink into the church or adoration chapel. This includes no snacks for children and young ones. We continue to find evidence of food being brought into the church (Cheerios, etc., apparently brought in for toddlers to keep them content). It is not respectful of the House of God to feed snacks to toddlers in the church. Thank you.

Wine bottles available: the parish currently has 24 empty wine bottles from a vineyard in Spain, with cork and cap, dark brown color. If interested, please contact the parish office.

Carmelite needs/donations: The sisters are in need of a good chicken coop and fencing materials such as T posts, strong wire, etc. If you are able to help financially or with materials, please contact the parish office at 208-660-6036. May God reward you.

Easter Lily Donations: Donations being accepted to cover the \$700 expense for Easter lilies and Holy Week flowers. Please submit your donations to the office or drop them off in the black box in the credenza. Thank you.

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> In order to continue having coffee and donuts after the Sunday morning Masses, we will need more parishioners signing up. If you would like more information, please contact Roger Stattel at the church office.

Prayer Requests and Donations for the Carmelites: In the credenza area is a small black metal box to place your prayer requests and/or monetary donations for the Carmelites in Post Falls. Please make checks payable to **Monastery of Jesus, Mary and Joseph**. Donations and prayer requests can also be mailed directly to the Carmel at 18772 W. Riverview Dr., Post Falls 83854. Please remember that the Sisters rely completely on the generosity of others for their support. May God reward you for your charity!



APOLOGETICS CORNER

Defending our Faith with the Truth

By Father Dennis M. Gordon, FSSP

Sabbath vrs. Sunday

Question: “In the Old Testament the Jews worshipped on Saturday, and we Jehovah’s Witnesses, along with the 7th Day Adventists, still do this. *Why do you Catholics and other Christians worship on Sunday?*”

Answer: “Because we believe in the Bible! You won’t actually find a decree transferring the day of worship to Sunday in the Bible, but the Catholic Church exercised its divine-given authority to transfer the day of worship to a new Sabbath and a new ‘day of rest’ (Sunday). This authority was given to the Church in Matthew 18:18: “Whatsoever you shall bind upon earth shall be bound also in heaven: and whatsoever you shall loose upon earth shall be loosed also in heaven.” Whatsoever means whatsoever, for the Son of Man, Christ Jesus, “is *Lord even of the Sabbath*” (**Matthew 12:8**). Not only that, there is plenty of evidence that this new day of worship was already in place in the days of St. Paul.

“Let’s see what the Bible has to say! In **Hebrews 4:4-9**, St. Paul writes about God having rested from His works on the seventh day. The Hebrews called “the first day of the week” what we refer to as Sunday. (We even know this from the Bible from John 20:1, for Our Lord rose on Sunday, “the first day of the week”.) Hence what we call Saturday was the “seventh day”: the Sabbath; the day of rest. But in these verses, St. Paul says of this original seventh day (Saturday), “if Jesus had given them rest He would never have afterwards spoken of *another day*. *There remaineth therefore a day of rest for the people of God.*” Here St. Paul is saying that the Israelites did not enter into that day of rest because of unbelief, and that therefore there is to be a new day, “another day” of rest (Sabbath day—day of worship) for the people of God, that is, those who *did* accept the Gospel. “Let us hasten therefore to enter into that rest” (Hebrews 4:11). Why is there a translation (a changing) of the day of rest? St. Paul gives the reason indirectly when speaking of the changing of the priesthood in the New Covenant when he says in **Hebrews 7:11**, “The priesthood having been translated (changed), it is necessary that a translation also be made of the law.”

“In fact, the fact that a new day of rest was instituted by Christ Himself might be found in the admission by Our Lord in **John 5:17** that He was working on the *old* Sabbath day: “Today I work and my Father worketh also.” And as we know, unnecessary servile work was and is always absolutely forbidden on the Lord’s Day.

“Inconclusive, you might say? Let’s see it in practice, *from the Bible itself!* First, remember that to the Jews, the ‘first day of the week’ refers to *Sunday*. With that in mind, let’s see **Acts 20:7** which describes the day of worship in the early Christian Church: “*And on the first day of the week, when we were assembled to break bread*, Paul discoursed with them... in the upper chamber where we were assembled.” And we know that this *breaking bread* was *not* a simple meal, but rather a liturgical ritual from **1 Corinthians 11:20-21, 25-27, 34**.

“Also, in **1 Corinthians 16:2**, St. Paul instructs, “On the *first day of the week*, let every one of you put apart with himself laying up what it shall well please him: that when I come, the *collections* be not then to be made.” He is instructing them here to take up a collection on the *first day of the week*, Sunday. Don’t Churches, even today (even *your* community) take up a collection on the same day on which they have gathered for worship? So it was in the days of St. Paul, but note that he said *when* that was: on the *first day of the week— Sunday*.

“The early Christians, then, were observing the day of worship on Sunday, not Saturday. This led St. Paul to exhort the Christians in the Letter to the Colossians (a letter about not observing certain Old Covenant practices), “Let no man therefore judge you in *meat or drink* [*Old* Covenant dietary restrictions that the Christians were not following], or in respect of a festival day or of the new moon *or of the Sabbaths*, [*Old* Covenant days of worship] which are a shadow of *things to come*.” (**Colossians 2:16-17**) The early Christians, in addition to not following the Old Covenant dietary laws, were not observing the Old Covenant festival days, rites observed on the occasion of new moons, *nor the Old Covenant Sabbaths*, for the day of worship had been moved to Sunday, which is why St. Paul says not to worry about those that judge them for doing this.”

Silence and Mortification of the Tongue

If any man", says St. James "think himself to be religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain. These are certainly very grave words; for the Apostle seems to say that in vain one may practice all the virtues in the eminent degree; if one does not guard the tongue, one is, says he, but a vain man, as if deprived of the true faith. This sufficiently proves the great merit of silence, which may be called the modesty of the tongue; for if the license of the tongue causes men to be as if they had no religion, it necessarily follows that silence raises them to true sanctity.

There is even in the very name of silence something special, holy, tranquil, profound, which seems to invite to recollection. Doubtless, the beauty of this virtue is so perfect, that it may be said that it is this which especially adorns monasteries, both those of men and women. Thoughtful people who enter them remark at it and return home impressed with the sanctity of the silence. For silence has a certain resemblance to divine contemplation and the rapture of the soul; it gives the understanding of things higher than this world, without the noise of words; and although all do not understand this mute language, all however admire it. This single observation suffices to show the excellence of the virtue of silence.

But it is also very fertile and useful; for it produces as many good fruits, it acquires as many advantages, as it retrenches unnecessary experience, the singular privilege of teaching to speak well, and of procuring calm and tranquility of heart. But that which cannot be expressed, even by the most eloquent, is the sweetness of the interior conversation between God and oneself, which takes the place of conversation with others.

The ancient Fathers placed silence amongst the first and most important precepts of the monastic life. Also, the holy Fathers, looking upon silence as supremely necessary, both to attain to the divine union, and to preserve oneself from sin, and to avoid scandal to our neighbor, have so earnestly recommended it, that they might seem, on this point, to have exceeded reasonable limits. Indeed, although the virtue of silence does not suppress all words, but only those that are hurtful, that is, those which are unnecessary or useless, they had it so much at heart to insist thereupon, that they forbade even necessary words to the young: is it not well known that St. Vincent Ferrier advised, in the case of necessity, to replace words by signs?

But, it is after having well examined the matter in the light of faith and of reason, that, guided by the Holy Spirit, have prescribed with a superior prudence the rules of silence. For, considering, on the one hand, that it is

sometimes necessary to speak, and on the other, that they themselves, with all their love of silence, often fell into slight faults in their speech, which they dreaded more than death, they have believed, seeing the natural fragility of man, that it was preferable to sin by defect than by excess of words: defect injures more rarely and more slightly; excess, on the contrary, injures more frequently and more grievously, because it is at the same time hurtful to our neighbor. This is the reason that the custom has been introduced into our Congregation of never speaking without the permission of the superior, excepting reciprocal salutations and a few necessary questions & answers; & moreover, during the time of the great silence, there are no salutations; for the rest, when necessity obliges, one makes use of little notes.

It is then evident, that it is conformable to the teaching of the Fathers to incline rather to excess in silence than to liberty of the tongue.; and experience itself proves that in acting otherwise, one ends by no longer remaining within the limits of virtue. Yet as there are occasions when necessity obliges one to speak, one should take care, out of respect for silence, to do so in a low tone and in as few words as possible.

Let us add a few reflections on the motives for the practice of silence. No man, however great a stranger he may be to the doctrine of Jesus Christ, has ever seriously considered the dangers of the tongue, without fearing it as a violent poison; the writings of pagan authors bear witness to this. In fact, one could scarcely enumerate not only the sins, but the kinds of sins that spring from the tongue; such are detractions, murmurs, lawsuits, contentions, quarrels, blasphemies, lies, perjuries, and other grievous sins.

But, amongst all the examples and motives which engage us to the practice of silence, one cannot consider without a kind of amazement, the admirable prodigies that our Lord Jesus Christ effectuated in this regard. He was the Word of God; words could not be wanting to Him, nor could they cause Him any harm; and yet, He remained silent for thirty years; He consecrated scarcely three to the ministry of the word. If, in coming to the earth, the Son of God proposed to fill the world with the knowledge of God His Father, and to dispel the darkness of hereditary ignorance which enveloped the human race, why did He keep silence, if not to teach us the importance of this great virtue.

Let us often meditate upon the mystery of the silence of Jesus Christ, in order to imitate it, and let us conclude from it that the great talkers are anything but disciples in the school of the divine Master.



April 2022

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
27 Fourth Sunday of Lent	28 6:30 pm Catechism classes	29	30 7 pm Men's Focus group mtg.	31 5 pm Adoration Benediction 6:30 pm Convert	1 First Friday 6:30 pm Stations of the Cross	2 First Saturday 9:30 Brunch 10:30 Maidens
3 Passion Sunday	4 6:30 pm Catechism classes	5 6 pm Women's group mtg.	6 6:30 pm Bible Study	7 5 pm Adoration Benediction 6:30 pm Convert class	8 6:30 pm Stations of the Cross	9 10:30 am Little Flowers 4 pm Youth Group
10 Palm Sunday	11	12	13	14 Holy Thursday 6 pm	15 Good Friday 3 pm	16 Holy Saturday 6 pm
17 Easter Sunday	18 6:30 pm Catechism classes	19	20 6:30 pm Bible Study	21 5 pm Adoration Benediction 6:30 pm Convert	22	23 9:30 am Altar server 3 pm St. Tarcisius
24 Low Sunday	25 6:30 pm Catechism classes	26	27 7 pm Men's Focus group mtg.	28 5 pm Adoration Benediction 6:30 pm Convert	29	30

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, Timothy Finn, Sharon Flores, Alvin Froehlich, 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, Katie 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, Evelyn Simas, 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, Nancy Ambrosi, 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, Lorraine Floberg, 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, Klaus Cuthbert, Vita La Fond, Jeremiah Leake, Steven Lepeilbet, 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, Betty Rackie, Kathleen Rardon, Fr. George Rassley CSSR, Bonnie Royer, Tamiko Shaw, Jeremiah Shea, Alice Sires, Steve Slater, Jeremy Smith, Ed Stephens, Maryanna Thompson, Paul Upthegrove, Paul Uribe, Linda Vogel, Paul Van Voorst, Bob Wagner, Dorothy Wagner, Helen Walitzer, Joseph Walter, 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.

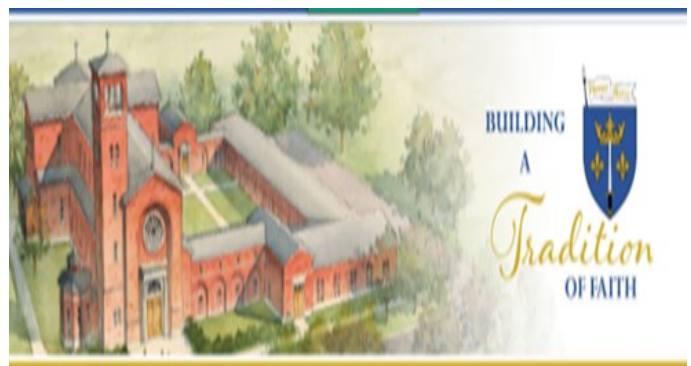
FINANCES

March 27 th Collection	
General, envelopes, loose cash	
On line donations	
Flowers	
St. Helens poor box	
Sunday Social	
Black/Indian missions	
Votive candles	
Adoration/Sanctuary candles	
Building fund/Capital camp.	
Total	

Thank you for your generosity!

March Collections	
General Offertory	
Capital Campaign	

Please pray for our new church!



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