

November 25, 2018 ✠ 24<sup>th</sup>, or Last 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 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  
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## MASS AND EVENT SCHEDULE

	Events	Mass Times & Intentions
<b>Sunday, Nov. 25<sup>th</sup></b> <b>24<sup>th</sup>, or last Sunday after</b> <b>Pentecost</b>	<b>Holy Hour</b> , 3:00 PM	<b>7:30 AM:</b> Private Intention <b>9:30 AM:</b> Pro Populo <b>12:00 PM:</b> Private Intention <b>5:00 PM:</b> Rorate Caeli Purgatorial Society
<b>Monday, Nov. 26<sup>th</sup></b> <b>St. Sylvester, Abbot</b>	<b>Youth Catechism</b> , 6:30 PM at St. Pius X <b>Heinan Rosary</b> , 3:00 PM, Yates Funeral home <b>Women's Group</b> , 6:30 PM	<b>6:30 AM:</b> Cabrini Taylor (Ted Naff) <b>12:15 PM:</b> Private Intention
<b>Tuesday, Nov. 27<sup>th</sup></b> <b>Feria</b>	<b>Heinan Funeral</b> , 10:00 AM <b>Young Adults</b> , 6:00 PM at SJA	<b>6:30 AM:</b> Private Intention <b>12:15 PM:</b> Private Intention
<b>Wednesday, Nov. 28<sup>th</sup></b> <b>Feria</b>	<b>Woods Funeral</b> , 9:00 AM <b>Basketball</b> , 6 to 8 PM	<b>6:30 AM:</b> Private Intention <b>12:15 PM:</b> Private Intention
<b>Thursday, Nov. 29<sup>th</sup></b> <b>Feria</b>	<b>Holy Hour</b> , following the 6:30 AM Mass	<b>6:30 AM:</b> Private Intention <b>12:15 PM:</b> St. Michael Guild
<b>Friday, Nov. 30<sup>th</sup></b> <b>St. Andrew, Apostle</b>	<b>Exposition of the Blessed Sacrament</b> , after the 6:30 AM Mass until noon	<b>6:30 AM:</b> Faustina Truong and intentions (Therese Truong) <b>12:15 PM:</b> Private Intention
<b>Saturday, Dec. 1<sup>st</sup></b> <b>Saturday of Our Lady</b>	<b>First Saturday Devotions</b> , Social Hour following the 9:30 AM Mass and procession <b>Young Adults</b> , TBA	<b>6:30 AM:</b> Truong Family (Therese Truong) <b>9:30 AM:</b> Private Intention
<b>Sunday, Dec. 2<sup>nd</sup></b> <b>1<sup>st</sup> Sunday of Advent</b>	<b>Young Adults</b> , meet at Java following the 9:30 AM Mass <b>Holy Hour</b> , 3 PM	<b>7:30 AM:</b> Private Intention <b>9:30 AM:</b> Private Intention <b>12:00 PM:</b> Pro Populo <b>5:00 PM:</b> Private Intention

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### TODAY'S HYMNS

**ProceSSIONal** ♣ # 931 Lift up Your Heads  
**Recessional** ♣ # 940 With Thy Holy Benediction

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**REMINDER:** Please do not bring cell phones into the church, or be sure they are completely silenced *before* entering the church. Thank you for your consideration.

## ANNOUNCEMENTS

**Mass Intentions:** Fr. Terra is now accepting Mass intentions.

**Fr. Mass Intentions:** Fr. Rapoport's intentions for this week are as follows: 11/26: Private Intention; 11/27: †Peggy Mathis (Mark and Jane Anderson); 11/28: Deceased members of the Steiner Family/healing for the family (Jeanette Steiner); 11/29 - 12/1: Private Intention.

**Women's Group:** On Monday, November 26<sup>th</sup>, the Women's Group will meet at St. Joan of Arc at 6:30 PM to recite the Rosary, followed by a guided meditation by Fr. Gordon. All ladies of the parish, 18 yrs and older, are welcome to attend!

**Looking for Spiritual Reading and Topics for Meditation?** After all, Advent and with it, the new Liturgical Year, are coming up...Why not try out St. Alphonsus Liguori's *Meditations and Spiritual Reading*, for every day of the year? These are available online for **free** at: <http://www.religiousbookshelf.com/meditations-and-readings/>

**Tamale Fundraiser:** Homemade tamales just in time for Christmas! Tamales will be available after all Masses on Sunday, December 16th, while quantities last. A donation of \$20/dozen, (a bargain!) or \$2/each will, once again, go to benefit the building fund.

**Roses for Our Lady of Guadalupe:** As we approach the feast of Our Lady of Guadalupe on December 12th, preparations are underway to decorate her shrine inside of the church. Once again, we are counting on each family to provide a bouquet of **roses** - any color - to honor and adorn Our Lady. Roses may be dropped off at church beginning Sunday, December 9<sup>th</sup> until Tuesday afternoon, December 11<sup>th</sup>. Buckets of water will be provided as you enter the basement. If you are unable to provide fresh roses but would like to help with a donation, please place your contribution in an envelope marked "ROSES", and drop it into the collection basket or in the white drop box next to the office. ¡Muchas Gracias!

**2019 FSSP Calendars:** The Fraternity calendars have arrived and are available for purchase on a first come, first serve basis. This year features the day of Ordination, with our own Fr. Adams and Fr. Rapoport front and center! The price is \$10/calendar, which includes a donation towards the building fund. Please mark your payment "CALENDAR" and place it in the white drop box next to the office, or in the collection basket. Calendars will be placed on the credenza for pick up once payment has been received. Please make checks payable to *St. Joan of Arc*. Questions? Please contact the secretary.

**Wednesday Night Basketball:** Plan to play basketball this Wednesday, Nov. 28th from 6 to 8 PM, at Lakes Middle School. Due to generous donations, the cost of this event is covered! All families welcome!

**Young Adults:** On Tuesday, Nov. 27th, the Young Adults will meet at St. Joan of Arc for dinner and the Rosary at 6:00 pm at SJA. There will also be a get together on Saturday, Dec. 1st, details to be announced. A reminder that Young Adults meet at Java in Hayden after the 9:30 AM Mass on Sundays. All adults, 18 yrs to 30 something, single and married, are welcome to attend Young Adult events!

**Young Parishioner in Need:** 19 year old Veronica Cools has been battling cancer for some time and her expenses are mounting. A Gofundme account has been set up to help with the cost of her treatment. Please read her story and consider helping our parishioner in need. May God reward your charity! <https://www.gofundme.com/w7789-help-veronica-fight-cancer>.

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## APOLOGETICS CORNER

*Defending our Faith with the Truth*

By Father Dennis M. Gordon, FSSP

# The Anabaptists and Christendom

**Q**uestion: “*Who were the Anabaptists, and is their claim to be the original Christians true?*”

**A**nswer: “I think you can guess what my answer will be to the second part of your question...but lets look at *why*, and also let’s answer the first part of your question. The Anabaptists arose in the 16th Century. The name comes from a term which means ‘*one who baptizes again*’. They claim that infant Baptism is not valid, therefore one who was baptized as an infant ‘must be re-baptized’. They also believe that taking oaths, participating in military actions and participating in civil government was forbidden by Our Lord. The successors to the original 16th Century Anabaptists are the *Mennonites*, the *German Baptists*, the *Amish* and the *Hutterites*.

“The four groups mentioned above that can be classified as having Anabaptist roots, as well as some ill-informed fundamentalists, sometimes claim (without evidence) that the Anabaptists were the original Christians, suppressed by the Catholic Church. This claim is *very* ill-founded, however, and lacks historical merit. So let’s look into Christian History and see if the Anabaptist beliefs line up with what the early Christians actually believed.

“The Bible and Christian history *support* the idea of infant Baptism. In fact, the Old Testament foreshadow of Baptism (circumcision) was administered when a child was only **eight days** old. How do we know that this Old Testament practice (which was always done when the child was an infant of eight days old) was meant to be a foreshadow of Baptism? The Bible says so! In **Colossians 2:10-12** we see that St. Paul directly calls Baptism, ‘the circumcision of Christ’.

“**How about early Christian history?** Here are some early references to the practice of infant baptism among the early Christians, which show that the Anabaptists (whose main belief was an *opposition* to infant Baptism) could not have been the early Christians. In **189 A.D.** Irenaeus wrote, ‘[Jesus] came to save all through Himself; all, I say, who through Him are **reborn** in God: **infants**, and children, and youths, and old men’ (Against Heresies 2:22:4). We know that Irenaeus and all the early

Christian believed that this rebirth in God is the very act of Baptism (as he says, for example, in his Fragment 34).

“In *The Apostolic Tradition* by Hippolytus (from **215 A.D.**) we read the following: ‘**Baptize first the children**, and if they can speak for themselves let them do so. Otherwise, let their parents or other relatives speak for them’. (Apostolic Tradition 21:16). From this it is obvious that in 215 A.D. Christians were baptizing babies so young that they could not even speak for themselves.

“Origen, writing in **248 A.D.**, said that ‘*according to the usage of the Church, baptism is given even to infants*’ (Homilies on Leviticus 8:3).

“Cyprian, writing in **253 A.D.**, said that if even for the worst sinners who convert ‘*no one is held back from baptism and grace, how much more, then, should an infant not be held back*’ (Letters 64:2,5). By the way, this was written not in response to whether or not infants should be baptized at all, but only in response to the question of whether they *need* to wait until the *eighth day*, as in the Old Testament practice of circumcision which foreshadowed Baptism.

“As to the other Anabaptist beliefs, for brevity’s sake, let’s just take their next objection; the forbidding of taking oaths. Not only is this belief not in accord with the Christian beliefs in the earliest centuries, it is opposed to the Bible itself. In **Deuteronomy 6:13** the Israelites are told, (**only** for serious reasons), ‘*thou shalt fear the Lord thy God, and shalt serve Him only: and thou shalt swear by His Name.*’ This is echoed in **Jeremiah 12:15-16**, where it is a sign of respect towards God to swear (**only** for serious reasons) by God’s name.

“So the Anabaptists were not the historical original Christians, as *some* fundamentalists may claim. The original Christians were those that followed the Biblical and historical Christian practice of infant baptism: The Roman Catholics!”

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# Ineffabilis Deus

## The Immaculate Conception

Pope BI. Pius IX - 1854

### Week 4:

#### Preparation for the Definition

No wonder, then, that the Pastors of the Church and the faithful gloried daily more and more in professing with so much piety, religion, and love this doctrine of the Immaculate Conception of the Virgin Mother of God, which, as the Fathers discerned, was recorded in the Divine Scriptures; which was handed down in so many of their most important writings; which was expressed and celebrated in so many illustrious monuments of venerable antiquity; which was proposed and confirmed by the official and authoritative teaching of the Church. Hence, nothing was dearer, nothing more pleasing to these pastors than to venerate, invoke, and proclaim with most ardent affection the Virgin Mother of God conceived without original stain. Accordingly, from ancient times the bishops of the Church, ecclesiastics, religious orders, and even emperors and kings, have earnestly petitioned this Apostolic See to define a dogma of the Catholic Faith the Immaculate Conception of the most holy Mother of God. These petitions were renewed in these our own times; they were especially brought to the attention of Gregory XVI, our predecessor of happy memory, and to ourselves, not only by bishops, but by the secular clergy and religious orders, by sovereign rulers and by the faithful.

Mindful, indeed, of all these things and considering them most attentively with particular joy in our heart, as soon as we, by the inscrutable design of Providence, had been raised to the sublime Chair of St. Peter — in spite of our unworthiness — and had begun to govern the universal Church, nothing have we had more at heart — a heart which from our tenderest years has overflowed with devoted veneration and love for the most Blessed Virgin — than to show forth her prerogatives in resplendent light.

That we might proceed with great prudence, we established a special congregation of our venerable brethren, the cardinals of the holy Roman Church, illustrious for their piety, wisdom, and knowledge of the sacred scriptures. We also selected priests, both secular and regular, well trained in the theological sciences, that they should most carefully consider all matters pertaining to the Immaculate Conception of the Virgin and make known to us their opinion.

#### The Mind of the Bishops

Although we knew the mind of the bishops from the petitions which we had received from them, namely,

that the Immaculate Conception of the Blessed Virgin be finally defined, nevertheless, on February 2, 1849,<sup>[27]</sup> we sent an Encyclical Letter from Gaeta to all our venerable brethren, the bishops of the Catholic world, that they should offer prayers to God and then tell us in writing what the piety and devotion of their faithful was in regard to the Immaculate Conception of the Mother of God. We likewise inquired what the bishops themselves thought about defining this doctrine and what their wishes were in regard to making known with all possible solemnity our supreme judgment.

We were certainly filled with the greatest consolation when the replies of our venerable brethren came to us. For, replying to us with a most enthusiastic joy, exultation and zeal, they not only again confirmed their own singular piety toward the Immaculate Conception of the most Blessed Virgin, and that of the secular and religious clergy and of the faithful, but with one voice they even entreated us to define our supreme judgment and authority the Immaculate Conception of the Virgin. In the meantime we were indeed filled with no less joy when, after a diligent examination, our venerable brethren, the cardinals of the special congregation and the theologians chosen by us as counselors (whom we mentioned above), asked with the same enthusiasm and fervor for the definition of the Immaculate Conception of the Mother of God.

Consequently, following the examples of our predecessors, and desiring to proceed in the traditional manner, we announced and held a consistory, in which we addressed our brethren, the cardinals of the Holy Roman Church. It was the greatest spiritual joy for us when we heard them ask us to promulgate the dogmatic definition of the Immaculate Conception of the Virgin Mother of God.<sup>[28]</sup>

Therefore, having full trust in the Lord that the opportune time had come for defining the Immaculate Conception of the Blessed Virgin Mary, Mother of God, which Holy Scripture, venerable Tradition, the constant mind of the Church, the desire of Catholic bishops and the faithful, and the memorable Acts and Constitutions of our predecessors, wonderfully illustrate and proclaim, and having most diligently considered all things, as we poured forth to God ceaseless and fervent prayers, we concluded that we should no longer delay in decreeing and defining by our supreme authority the Immaculate Conception of the Blessed Virgin. And thus, we can satisfy the most holy desire of the Catholic world as well as our own devo-

tion toward the most holy Virgin, and at the same time honor more and more the only begotten Son, Jesus Christ our Lord through his holy Mother — since whatever honor and praise are bestowed on the Mother redound to the Son.

### **The Definition**

Wherefore, in humility and fasting, we unceasingly offered our private prayers as well as the public prayers of the Church to God the Father through his Son, that he would deign to direct and strengthen our mind by the power of the Holy Spirit. In like manner did we implore the help of the entire heavenly host as we ardently invoked the Paraclete. Accordingly, by the inspiration of the Holy Spirit, for the honor of the Holy and undivided Trinity, for the glory and adornment of the Virgin Mother of God, for the exaltation of the Catholic Faith, and for the furtherance of the Catholic religion, by the authority of Jesus Christ our Lord, of the Blessed Apostles Peter and Paul, and by our own: “We declare, pronounce, and define that the doctrine which holds that the most Blessed Virgin Mary, in the first instance of her conception, by a singular grace and privilege granted by Almighty God, in view of the merits of Jesus Christ, the Savior of the human race, was preserved free from all stain of original sin, is a doctrine revealed by God and therefore to be believed firmly and constantly by all the faithful.”<sup>[29]</sup>

Hence, if anyone shall dare — which God forbid! — to think otherwise than as has been defined by us, let him know and understand that he is condemned by his own judgment; that he has suffered shipwreck in the faith; that he has separated from the unity of the Church; and that, furthermore, by his own action he incurs the penalties established by law if he should dare to express in words or writing or by any other outward means the errors he think in his heart.

### **Week 5:**

#### **Hoped-For Results**

Our soul overflows with joy and our tongue with exultation. We give, and we shall continue to give, the humblest and deepest thanks to Jesus Christ, our Lord, because through his singular grace he has granted to us, unworthy though we be, to decree and offer this honor and glory and praise to his most holy Mother. All our hope do we repose in the most Blessed Virgin — in the all fair and immaculate one who has crushed the poisonous head of the most cruel serpent and brought salvation to the world: in her who is the glory of the prophets and apostles, the honor of the martyrs, the crown and joy of all the saints; in her who is the safest refuge and the most trustworthy helper of all who are in danger; in her who, with her only-begotten Son, is the most powerful Mediatrix and Conciliatrix in the whole world; in her who is the most excellent glory, ornament, and impregnable stronghold of the holy Church; in her

who has destroyed all heresies and snatched the faithful people and nations from all kinds of direst calamities; in her do we hope who has delivered us from so many threatening dangers. We have, therefore, a very certain hope and complete confidence that the most Blessed Virgin will ensure by her most powerful patronage that all difficulties be removed and all errors dissipated, so that our Holy Mother the Catholic Church may flourish daily more and more throughout all the nations and countries, and may reign “from sea to sea and from the river to the ends of the earth,” and may enjoy genuine peace, tranquility and liberty. We are firm in our confidence that she will obtain pardon for the sinner, health for the sick, strength of heart for the weak, consolation for the afflicted, help for those in danger; that she will remove spiritual blindness from all who are in error, so that they may return to the path of truth and justice, and that here may be one flock and one shepherd.

Let all the children of the Catholic Church, who are so very dear to us, hear these words of ours. With a still more ardent zeal for piety, religion and love, let them continue to venerate, invoke and pray to the most Blessed Virgin Mary, Mother of God, conceived without original sin. Let them fly with utter confidence to this most sweet Mother of mercy and grace in all dangers, difficulties, needs, doubts and fears. Under her guidance, under her patronage, under her kindness and protection, nothing is to be feared; nothing is hopeless. Because, while bearing toward us a truly motherly affection and having in her care the work of our salvation, she is solicitous about the whole human race. And since she has been appointed by God to be the Queen of heaven and earth, and is exalted above all the choirs of angels and saints, and even stands at the right hand of her only-begotten Son, Jesus Christ our Lord, she presents our petitions in a most efficacious manner. What she asks, she obtains. Her pleas can never be unheard. Given at St. Peter’s in Rome, the eighth day of December, 1854, in the eighth year of our pontificate.

Pius IX

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## SICK AND HOMEBOUND

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

Patricia & Francesco Barsanti, David Burns, Sr. Maria Consuela, David Cools, Veronica Cools, Terrence Cooney, Roberta Costa, Tom deTar, Regina Dumas, Jess Flores, 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, Scott Kennedy, Carrie Kralicek, Paul Krieg, Joseph Larsen, Marianne Leake, Donald Lohman, Spencer Lowell, Bryce Lund, 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, Ed Stephens, 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, Mary Forrester, James P. Gordon, Joseph Guarnotta, Jeanine Grenier, Helen Groves, Ed Hattrup, 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, Maryanna Thompson, Paul Upthegrove, Paul Uribe, Linda Vogel, Paul Van Voorst, Bob Wagner, Dorothy Wagner, Helen Walitzer, Elizabeth Welch, Ernest Willette

## VOCATIONS

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

Br. Peter Mary, FSSR; Mr. Christopher Hattrup, FSSP; Mr. Daniel Llera, FSSP; Mr. Joseph Loftus, FSSP; Sr. Teresa Benedicta, Carmel of Jesus, Mary and Joseph, Post Falls, ID; Sr. Mary Gertrude, O'Praem, Canoness of the Bethlehem Priory of St. Joseph; Brother Mary Peter, Monastero di San Benedetto di Norcia; Brother Lawrence Burns, OSB, Clear Creek Monastery, 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

### November 18<sup>th</sup> Collections

General, envelopes, & loose cash	5,819.70
Capital Campaign	4,413.00
Saint Helen's Poor Box	1.91
Votive Candles	98.25
Social Events	81.00
Flowers	44.00
Rosary Donation	25.00
Funds Held for Others	5.00
<b>Total</b>	<b>10,487.86</b>

*Thank you for your generosity!*

### October Collections

	Goal	Actual
<b>General Offertory</b>	18,000.00	20,143.48
<b>Capital Campaign</b>	55,000.00	28,566.19





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