

December 23, 2018



4<sup>th</sup> 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** 7:30 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  
[fr.raoport@stjoanarc.com](mailto:fr.raoport@stjoanarc.com)  
.....

Fr. Joseph Terra, FSSP  
Chaplain to the Carmelite Sisters  
.....

**Project Manager** Travis Rawlings  
[travis@stjoanarc.com](mailto:travis@stjoanarc.com)  
.....

**Secretaries** Linda Bushling  
[lbushling@stjoanarc.com](mailto:lbushling@stjoanarc.com)

Kyle Ford  
[kford@stjoanarc.com](mailto:kford@stjoanarc.com)

# MASS AND EVENT SCHEDULE

	Events	Mass Times & Intentions
<b>Sunday, Dec. 23<sup>rd</sup></b> <b>4<sup>th</sup> Sunday of Advent</b>	<b>Young Adults</b> , Fine Brewed the 9:30 AM Mass, and caroling at The Lodge in PF, at 2:00 PM <b>Holy Hour</b> , 3:00 PM	<b>7:30 AM:</b> The Navarro Family (Faustina Truong) <b>9:30 AM:</b> Pro Populo <b>12:00 PM:</b> Private Intention <b>5:00 PM:</b> St. Michael's Guild
<b>Monday, Dec. 24<sup>th</sup></b> <b>VIGIL OF THE NATIVITY OF</b> <b>OUR LORD</b>	<b>Matins</b> , 9:00 PM <b>Carols by the Choir</b> , 11:15 PM	<b>6:30 AM:</b> Private Intention <b>12:15 PM:</b> Special Intention
<b>Tuesday, Dec. 25<sup>th</sup></b> <b>NATIVITY OF OUR LORD</b>		<b>12:00 AM:</b> Pro Populo <b>7:30 AM:</b> Private Intention <b>9:30 AM:</b> Barsanti Family <b>12:00 PM:</b> Christmas Novena Mass Intentions
<b>Wednesday, Dec. 26<sup>th</sup></b> <b>St. Stephen, Deacon &amp;</b> <b>Protomartyr</b>		<b>6:30 AM:</b> Christmas Novena Mass Intentions <b>12:15 PM:</b> Private Intention
<b>Thursday, Dec. 27<sup>th</sup></b> <b>St. John, Apostle &amp;</b> <b>Evangelist</b>	<b>Holy Hour</b> , following the 6:30 AM Mass	<b>6:30 AM:</b> Christmas Novena Mass Intentions <b>12:15 PM:</b> Private Intention
<b>Friday, Dec. 28<sup>th</sup></b> <b>Holy Innocents, Martyrs</b>	<b>Exposition of the Blessed</b> <b>Sacrament</b> , after the 6:30 AM Mass until noon	<b>6:30 AM:</b> Christmas Novena Mass Intentions <b>12:15 PM:</b> †Rozalia Uchal (Anna Babich)
<b>Saturday, Dec. 29<sup>th</sup></b> <b>Day within the Octave of</b> <b>the Nativity</b>		<b>6:30 AM:</b> Christmas Novena Mass Intentions <b>9:30 AM:</b> †Ann O'Brian (Ann Babich)
<b>Sunday, Dec. 30<sup>th</sup></b> <b>Sunday within the Octave of</b> <b>the Nativity</b>	<b>Young Adults</b> , meet at Fine Brewed on Sherman following the 9:30 AM Mass <b>Holy Hour</b> , 3 PM	<b>7:30 AM:</b> Private Intention <b>9:30 AM:</b> FSSP Confraternity (Janet Moyer) <b>12:00 PM:</b> Pro Populo <b>5:00 PM:</b> Private Intention

## TODAY'S HYMNS

**ProceSSIONal** ✠

Let all Mortal flesh Keep silence

**RecessionaL** ✠

#931 Lift Up Your Heads

#947 Alma Redemptoris Mater

**REMINDER:** Please *silence* your cell phones!

## ANNOUNCEMENTS

**Frs. Rapoport and Terra are now accepting Mass Intentions.**

**Fr. Rapoport's Mass Intentions** for this week are as follows: 12/24: Family & extended family (Jerry & Mary Hill); 12/26: Barsanti Family; 12/27: Gates Family (Anonymous); 12/28: Arbabi Family (Anonymous); 12/29: †Vicki Maxwell (Anonymous).

### Christmas Mass Schedule:

**Monday, December 24<sup>th</sup>, The Vigil of the Nativity of Our Lord:**

**Mass** at 6:30 AM, and 12:15 PM.

**Matins** at 9:00 PM; **Carols** by the Choir, at 11:15 PM.

**Tuesday December 25<sup>th</sup>, the Nativity of Our Lord:**

**Mass** at 12:00 midnight, 7:30 AM, 9:30 AM (sung), 12:00 noon.

**Frs. Gordon, Flick, Rapoport and Terra** wish everyone a very merry and blessed Christmas and New Year! They are grateful to all for your support and prayers throughout the year. May God bless you!

**Caroling:** The Young Adults will meet this afternoon, **December 23<sup>rd</sup>**, at The Lodge in Post Falls (52 N. Cedar St.) at 2:00 pm for caroling and coffee afterwards. All young adults, 18 yrs and older are welcome to participate!

**2019 FSSP Calendars:** There are still plenty of Fraternity calendars available for purchase. 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.

**Young Adults Christmas Party:** On Tuesday, December 26<sup>th</sup>, there will be a Christmas Party for all young adults of the parish, married and single, 18 yrs to 30's. The evening will begin with Holy Mass at 5:00 PM at St. Joan of Arc, then proceed to the Loftus home (4049 Sky Harbor Dr., CDA) for a potluck dinner. Please bring a main dish and beverage. Attire is dressy; babysitting is available. Kindly RSVP to [rmloftus@hotmail.com](mailto:rmloftus@hotmail.com), or call (208)661-4088.

**Skating Party:** Don't forget! The annual parish ice skating party will be on Thursday, December 27<sup>th</sup> from 6:30 to 8:30 pm, at Frontier Ice Arena in CDA. Admission is *free*!

**2019 Candle Orders:** Forms for candle orders are available on the credenza. Please place **completed forms along with full payment** into the **black** drop box on the wall as you enter the parish hall. You may contact Cynthia deTar with any questions: 208-640-9064.

**Light Weigh One King:** This 12 week Bible Study and DVD program is designed to help those who struggle with dieting/food, or other temptations. It uses tools found in our Faith to obtain peace with food and grow in virtue. The program is recommended by Prevention Magazine as a safe and healthy faith based diet. There are no weigh ins. The group will meet at the home of Katie Herbison. Please sign up by Dec. 24<sup>th</sup> by calling Katie at (509) 994-3819, or go to [lightweigh.com](http://lightweigh.com) for more information.

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## APOLOGETICS CORNER

*Defending our Faith with the Truth*

By Father Dennis M. Gordon, FSSP

# St. Joseph, the Just Husband of Our Lady

**Question:** “Can you explain what was going on with St. Joseph regarding the Blessed Virgin Mary, when he discovered that She ‘was with-child of the Holy Ghost’? Did he doubt Her fidelity?”

**Answer:** “I can explain it, and the short answer is that St. Joseph did not doubt Our Lady’s purity and fidelity – when he knew She was with child, he knew that She was guilty of no sin. But let’s take a closer look:

“What follows is a quote from the ancient *Commentary on the Gospels* by Fortunatianus of Aquileia, explaining the circumstances:

“ ‘Joseph therefore pondered what he should do with her... As Luke says: But Joseph, her husband, as he was a just man and did not wish to expose her to shame, decided to send her away privately (Matthew 1:19). Afterwards, when Joseph tries to carry out his plan, he is prevented by an angel.

‘Next it says: As he pondered this, the angel of the Lord appeared to Joseph in a dream, saying: Joseph, son of David, do not be afraid to take Mary as your wife! That which is born of her is from the Holy Ghost. She will bear a son and you will give Him the name Jesus. He will save His people from their sins. For the name Jesus is translated as ‘Savior’. Because Joseph was a righteous man and knew that it was written by the prophets that the Savior would come, the Son of God born of a virgin, he not only believed the words of the angel of God but also soon carried out the orders. The most holy Matthew therefore made use of the quotation from the prophet Isaiah when he introduced the virgin birth and conception (Matthew 1:23). For Isaiah had said that God Himself would give a sign and, as if he had been questioned what that sign was, he replied: Behold, a virgin will conceive in her womb and she will bear a son and so on (Isaiah 7:14).’ ”

“However, even before the angel came to St. Joseph, he knew She was always pure, as the Bible shows and St. Jerome, in his *Commentary on St. Matthew*, Book I, chapter 1, demonstrates:

“ ‘Why was He conceived not of a simple virgin, but of one espoused? First, so that through the genealogy of Joseph, the origin of Mary be manifested; Secondly, so that She not be stoned by the Jews; Thirdly, so that while fleeing into Egypt She would have some comfort. The Martyr Ignatius also adds a fourth reason, why He was con-

ceived of an espoused virgin: So that Her son, he says, would be concealed from the devil, while he thinks that He came forth not from a virgin but from an ordinary wife.”

“ ‘Before they came together She was found with child of the Holy Ghost (Matthew 1:19). She was found with child by no other than Joseph, who was familiar with all things of his future spouse that pertain to marriage. And because it is said ‘before they came together,’ it does not follow that afterwards they came together; but the Scripture shows that that did not happen.

“ ‘Joseph, however, Her husband, since he was just (Matthew 1:19) and did not will to publicly display Her, willed to secretly send Her away. If one were married to a sinner, he is made one flesh with her, and in the law it is prescribed that not only the guilty but those knowing the guilt to also be guilty of sin: how is Joseph, if while hiding the crime of his wife, recorded to be a ‘just man’? But this testimony is of Mary, that Joseph, knowing her chastity, and admiring what he came to know, keeps the secret in silence, the mystery of which he did not understand.”

“The early Christian writer Origen said: ‘He sought to put her away, because he saw in her a great sacrament, to approach which he thought himself unworthy.’ In other words, in his humility, when he discovered that She was the virgin that was to conceive the Savior from Isaiah 7:14, he felt unworthy to be her husband, and was for this reason minded to put her away privately.

“By this it shows that St. Joseph did not think Our Lady had committed a crime, even before the Angel spoke with him. For it says both that St. Joseph intended to ‘put her away quietly’ and that he was ‘a just man’. In Biblical language, to be a just man meant to fulfill the Law. Now if St. Joseph thought that Our Lady was guilty of some sin, by the Law he would have been required to expose Her publicly. Yet since the Bible says both (1) that he intended to put her away quietly, and (2) that he was fulfilling the Law, it must be that he did not suspect Her of violating the Law, and therefore did not suspect Her of being in sin by being with child.

“Don’t believe any movies that indicate otherwise about St. Joseph!”

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# The Incarnation of the Word of God

by St. Athanasius

## THE DIVINE DILEMMA AND ITS SOLUTION IN THE INCARNATION

**W**e saw in the last chapter that, because death and corruption were gaining ever firmer hold on them, the human race was in process of destruction. Man, who was created in God's image and in his possession of reason reflected the very Word Himself, was disappearing, and the work of God was being undone. The law of death, which followed from the Transgression, prevailed upon us, and from it there was no escape. The thing that was happening was in truth both monstrous and unfitting. It would, of course, have been unthinkable that God should go back upon His word and that man, having transgressed, should not die; but it was equally monstrous that beings which once had shared the nature of the Word should perish and turn back again into non-existence through corruption. It was unworthy of the goodness of God that creatures made by Him should be brought to nothing through the deceit wrought upon man by the devil; and it was supremely unfitting that the work of God in mankind should disappear, either through their own negligence or through the deceit of evil spirits. As, then, the creatures whom He had created reasonable, like the Word, were in fact perishing, and such noble works were on the road to ruin, what then was God, being Good, to do? Was He to let corruption and death have their way with them? In that case, what was the use of having made them in the beginning? Surely it would have been better never to have been created at all than, having been created, to be neglected and perish; and, besides that, such indifference to the ruin of His own work before His very eyes would argue not goodness in God but limitation, and that far more than if He had never created men at all. It was impossible, therefore, that God should leave man to be carried off by corruption, because it would be unfitting and unworthy of Himself.

Yet, true though this is, it is not the whole matter. As we have already noted, it was unthinkable that God, the Father of Truth, should go back upon His word regarding death in order to ensure our continued existence. He could not falsify Himself; what, then, was God to do? Was He to demand repentance from men for their transgression? You might say that that was worthy of God, and argue further that, as through the Transgression they became subject to corruption, so through repentance they might return to incorruption again. But repentance would not guard the Divine consistency, for, if death did not hold dominion over men, God

would still remain untrue. Nor does repentance recall men from what is according to their nature; all that it does is to make them cease from sinning. Had it been a case of a trespass only, and not of a subsequent corruption, repentance would have been well enough; but when once transgression had begun men came under the power of the corruption proper to their nature and were bereft of the grace which belonged to them as creatures in the Image of God. No, repentance could not meet the case. What or rather Who was it that was needed for such grace and such recall as we required? Who, save the Word of God Himself, Who also in the beginning had made all things out of nothing? His part it was, and His alone, both to bring again the corruptible to incorruption and to maintain for the Father His consistency of character with all. For He alone, being Word of the Father and above all, was in consequence both able to recreate all, and worthy to suffer on behalf of all and to be an ambassador for all with the Father.

For this purpose, then, the incorporeal and incorruptible and immaterial Word of God entered our world. In one sense, indeed, He was not far from it before, for no part of creation had ever been without Him Who, while ever abiding in union with the Father, yet fills all things that are. But now He entered the world in a new way, stooping to our level in His love and Self-revealing to us. He saw the reasonable race, the race of men that, like Himself, expressed the Father's Mind, wasting out of existence, and death reigning over all in corruption. He saw that corruption held us all the closer, because it was the penalty for the Transgression; He saw, too, how unthinkable it would be for the law to be repealed before it was fulfilled. He saw how unseemly it was that the very things of which He Himself was the Artificer should be disappearing. He saw how the surpassing wickedness of men was mounting up against them; He saw also their universal liability to death. All this He saw and, pitying our race, moved with compassion for our limitation, unable to endure that death should have the mastery, rather than that His creatures should perish and the work of His Father for us men come to nought, He took to Himself a body, a human body even as our own. Nor did He will merely to become embodied or merely to appear; had that been so, He could have revealed His divine majesty in some other and better way. No, He took our body, and not only so, but He took it directly from a spotless, stainless virgin, without the agency of human father—a pure body, untainted by intercourse with man. He, the Mighty One, the Artificer of all, Himself prepared this body in the virgin as a temple for Himself, and took it for His very own, as the instrument through which He was known and in which He dwelt. Thus, taking a body like our own, because

all our bodies were liable to the corruption of death, He surrendered His body to death instead of all, and offered it to the Father. This He did out of sheer love for us, so that in His death all might die, and the law of death thereby be abolished because, having fulfilled in His body that for which it was appointed, it was thereafter voided of its power for men. This He did that He might turn again to incorruption men who had turned back to corruption, and make them alive through death by the appropriation of His body and by the grace of His resurrection. Thus He would make death to disappear from them as utterly as straw from fire.

The Word perceived that corruption could not be got rid of otherwise than through death; yet He Himself, as the Word, being immortal and the Father's Son, was such as could not die. For this reason, therefore, He assumed a body capable of death, in order that it, through belonging to the Word Who is above all, might become in dying a sufficient exchange for all, and, itself remaining incorruptible through His indwelling, might thereafter put an end to corruption for all others as well, by the grace of the resurrection. It was by surrendering to death the body which He had taken, as an offering and sacrifice free from every stain, that He forthwith abolished death for His human brethren by the offering of the equivalent. For naturally, since the Word of God was above all, when He offered His own temple and bodily instrument as a substitute for the life of all, He fulfilled in death all that was required. Naturally also, through this union of the immortal Son of God with our human nature, all men were clothed with incorruption in the promise of the resurrection. For the solidarity of mankind is such that, by virtue of the Word's indwelling in a single human body, the corruption which goes with death has lost its power over all. You know how it is when some great king enters a large city and dwells in one of its houses; because of his dwelling in that single house, the whole city is honoured, and enemies and robbers cease to molest it. Even so is it with the King of all; He has come into our country and dwelt in one body amidst the many, and in consequence the designs of the enemy against mankind have been foiled, and the corruption of death, which formerly held them in its power, has simply ceased to be. For the human race would have perished utterly had not the Lord and Saviour of all, the Son of God, come among us to put an end to death. This great work was, indeed, supremely worthy of the goodness of God. A king who has founded a city, so far from neglecting it when through the carelessness of the inhabitants it is attacked by robbers, avenges it and saves it from destruction, having regard rather to his own honour than to the people's neglect. Much more, then, the Word of the All-good Father was not unmindful of the human race that He had called to be; but rather, by the offering of His own body He abolished the death which they had incurred, and corrected their neglect by His own teaching.

Thus by His own power He restored the whole nature of man. The Saviour's own inspired disciples assure us of this. We read in one place : "For the love of Christ constraineth us, because we thus judge that, if One died on behalf of all, then all died, and He died for all that we should no longer live unto ourselves, but unto Him who died and rose again from the dead, even our Lord Jesus Christ." (2 Cor. 5. 14 f ) And again another says: "But we behold Him Who hath been made a little lower than the angels, even Jesus, because of the suffering of death crowned with glory and honour, that by the grace of God He should taste of death on behalf of every man." The same writer goes on to point out why it was necessary for God the Word and none other to become Man: "For it became Him, for Whom are all things and through Whom are all things, in bringing many sons unto glory, to make the Author of their salvation perfect through suffering." (Heb. 2. 9 ff.) He means that the rescue of mankind from corruption was the proper part only of Him Who made them in the beginning. He points out also that the Word assumed a human body, expressly in order that He might offer it in sacrifice for other like bodies : " Since then the children are sharers in flesh and blood, He also Himself assumed the same, in order that through death He might bring to nought him that hath the power of death, that is to say, the Devil, and might rescue those who all their lives were enslaved by the fear of death." (Heb. 2. 14 f.)

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The Nativity of Our Lord  
*Giotto, circa 1305*

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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, Ruben Finn, Jess Flores, Sharon Flores, Alvin Froehlich, Lin Fulwiler, Robert Geist, Joan Glaze, 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, 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, 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, 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.

Br. Peter Mary, FSSR; Mr. Christopher Hattrup, FSSP; Mr. Daniel Llera, FSSP; Mr. Joseph Loftus, FSSP; Fr. Martin Adams, 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

### December 16<sup>th</sup> Collections

General, envelopes, & loose cash	6,895.38
Capital Campaign	18,224.00
Saint Helen's Poor Box	80.20
Immaculate Conception	10.00
Social Events	19.02
Calendars	60.00
Building Fundraiser	1,730.00
Rosary Donation	22.00
Votive Candles	157.32
<b>Total</b>	<b>27,197.92</b>

*Thank you for your generosity!*

### November Collections

	Goal	Actual
<b>General Offertory</b>	18,000.00	25,853.17
<b>Capital Campaign</b>	55,000.00	35,156.50



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Kent Holbrook

Mobile: (208) 964-0691

Office: (916) 273-0469

[kenth@mpgpainting.net](mailto:kenth@mpgpainting.net)

[www.mpgpainting.net](http://www.mpgpainting.net)

