

December 30, 2018



Sunday within the Octave
of the Nativity

ST. JOAN OF ARC CATHOLIC CHURCH



Traditional Latin Rite Parish of the Diocese of Boise

Priestly Fraternity of St. Peter



Preliminary rendering of the new St. Joan of Arc Church

Mass Times

Sunday 7:30 AM Low Mass
9:30 AM Sung Mass
12:00 PM Low Mass
5:00 PM Low Mass
.....

Weekdays 6:30 AM, 12:15 PM
.....

Saturday 6:30 AM, 9:30 AM

Confession Times

45 min. before each Sunday Mass
.....
30 min. before each daily Mass
.....
4:00-5:00 PM Saturday

Contact Information

773 N 11th Street, Coeur d'Alene, ID 83814

(208) 660-6036 www.stjoanarc.com

Sacramental Emergencies: (208) 446-8339
.....

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Chaplain to the Carmelite Sisters
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MASS AND EVENT SCHEDULE

Events		Mass Times & Intentions
Sunday, Dec. 30th Sunday within the Octave of the Nativity	Young Adults , Fine Brewed after the 9:30 AM Mass Holy Hour , 3:00 PM	7:30 AM: Private Intention 9:30 AM: FSSP Confraternity (Janet Moyer) 12:00 PM: Pro Populo 5:00 PM: Private Intention
Monday, Dec. 31st Day within the Octave of the Nativity		6:30 AM: Private Intention 12:15 PM: Christmas Novena Intentions
Tuesday, Jan. 1st Octave Day of the Nativity		7:30 AM: Private Intention 9:30 AM: Private Intention 12:00 PM: Pro Populo
Wednesday, Jan. 2nd Most Holy Name of Jesus		6:30 AM: Private Intention 12:15 PM: Christmas Novena Intentions
Thursday, Jan. 3rd Feria in Christmastide	Holy Hour , following the 6:30 AM Mass	6:30 AM: The Hattrup Family (Anonymous) 12:15 PM: Rorate Caeli Purgatorial Society Members
Friday, Jan. 4th Feria in Christmastide	24 Hr. Exposition of the Blessed Sacrament , after the 6:30 AM Mass until 6:00 AM Saturday	6:30 AM: The Hattrup Family (Anonymous) 12:15 PM: Special Intetnon
Saturday, Jan. 5th Saturday of Our Lady	First Saturday Devotions Social Hour , after the 9:30 AM Mass following the procession	6:30 AM: Private Intention 9:30 AM: Special Intention
Sunday, Jan. 6th Epiphany of Our Lord	Young Adults , Fine Brewed after the 9:30 AM Mass Epiphany Water Blessing , following the 12:00 noon Mass Holy Hour , 3 PM	7:30 AM: Pro Populo 9:30 AM: Private Intention 12:00 PM: Private Intention 5:00 PM: Private Intention

TODAY'S HYMNS

ProceSSIONal ✠

Gaudete

RecessionaL ✠

#806 Joy to the World

#947 Alma Redemptoris Mater

REMINDER: Please *silence* your cell phones!

ANNOUNCEMENTS

Fr. Rapoport is now accepting Mass Intentions.

Fr. Rapoport's Mass Intentions for this week are as follows: 12/31: All priests and religious in purgatory (Jerry & Mary Hill); 1/2/19 to 1/5/19: Private Intentions.

Fr. Gordon at the Carmel: Fr. Gordon will say Mass at the Carmel on December 30th and January 1st, in addition to those said at St. Joan. The Christmas Novena Intentions will be remembered at the Carmel.

Mass Schedule for January 1st: 7:30 AM, 9:30 AM (sung) and 12:00 noon.

First Friday Devotions: This Friday, January 4th is the first Friday of the month. 24 hour Exposition of the Most Blessed Sacrament will take place following the 6:00 am Mass and continuing throughout the day until 6:00 am Saturday morning. Please sign up on the credenza to spend an hour with Our Lord as we enter the new year. Two persons must be present at all times before the Blessed Sacrament.

Epiphany Blessing: On Saturday, January 5th, at 3:00 pm the Epiphany water will be blessed. Please drop off your **1/2 gallon or larger** container of water to be blessed in the vestibule. If you **have never** had an Epiphany house blessing, or the home you are in has never had the Epiphany blessing, please sign the list in the vestibule if you would like a priest to bless your home. For those who have had an Epiphany blessing of a home **any time in the past**, blessed chalk will be available on the credenza with instructions for the heads of households to make the Epiphany inscription in the home.

Catechism Classes: Catechism classes will resume, Monday, January 10th, from 6:30 to 7:30 PM at St. Pius X church.

Holy Days of Obligation for 2019: Bishop Christensen would like to remind the faithful that we are obliged to attend Holy Mass on the following Holy Days of Obligation in the New Year:

Thursday, August 15th: Solemnity of the Assumption of Our Lady

Friday, November 1st: Solemnity of All Saints

Sunday, December 8th: Solemnity of the Immaculate Conception

Wednesday, December 25th: Solemnity of Christmas

2019 FSSP Calendars: There are still approximately **100 Fraternity calendars** available for purchase. Fr. Nolan encouraged every family to have one to help families to follow the feast days. This year features the day of Ordination, with our own Fr. Adams and Fr. Rapoport! The price is **\$10/calendar**, which includes a small 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. Checks should be payable to *St. Joan of Arc*. Questions? Please contact the secretary.

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.



APOLOGETICS CORNER

Defending our Faith with the Truth

By Father Dennis M. Gordon, FSSP

“For the Life of all Flesh is in the Blood”

Question: “You Catholics say that Our Lord’s Body and Blood is really food and drink. How can that be, in particular regarding the Blood? Isn’t the consuming of blood prohibited in the Old Testament?”

Answer: “You must be referring to **Leviticus 17:14**; ‘For the life of all flesh is in the blood: therefore I said to the children of Israel: **You shall not eat the blood of any flesh at all, because the life of the flesh is in the blood, and whosoever eateth it, shall be cut off.**’ The key to understanding why in the **New** Covenant we do indeed receive the Blood of Our Lord is in the first part of Leviticus 17:14 – ‘for the **life** of all flesh is in the blood.’ Blood delivers life. Since ‘the **life** is in the blood’, in the *Old* Covenant we are prohibited from consuming the blood of any animal, as a symbol that our *eternal* life is not to come from any *creature*; but it is precisely because ‘the life is in the blood’ that we are *commanded* by Our Lord to consume *His* Body and *His* Blood to have life in the New Covenant, since the life of *Christ* is also in the Blood.

“Our Lord made *repeated* statements about His Blood being true drink, which gives life: ‘**Unless you eat the flesh of the Son of Man and drink His blood, you shall not have life in you. He that eats my flesh and drinks my blood has everlasting life (John 6:54) ... For my flesh is meat indeed, and my blood is drink indeed. He that eats my flesh and drinks my blood, lives in me and I in him (John 6:56-57)**’, thus making clear that the prohibition against consuming blood in the Old Covenant does *not* apply to His Body and Blood in the New, just like other dietary restrictions don’t apply in the New Covenant either.

“When the Jews are shocked by His words that we must consume His Blood, He says as an encouragement to believe that His Blood really does give life, ‘*Does this scandalize you? If then you shall see the Son of Man ascend up where He was before? It is the spirit that gives*

life, the flesh profits nothing. The words that I have spoken to you are spirit and life. But there are some of you that believe not...’ (**John 6:62-65**). Notice that He realizes that some don’t believe, but He does not take back His words that they must eat His Flesh and drink His Blood. Instead He explains that it is not simply by the flesh that life is given through receiving Him, but rather it is because of the **spirit** accompanies it – that is, it is a **living** Body and Blood that we receive!

“One may ask, then, if we are to receive Our Lord’s Blood to have life, why do we not offer the chalice of the Precious Blood to the faithful at Holy Communion? We do not offer the *chalice* for the faithful to receive, because of an error that the Church in Her wisdom realized had crept in when this practice *was* more common in the Church.

“What happened was that the faithful began to think that if they did not receive **both** the Host and the Blood *from the chalice*, that they ‘had not received the full Christ’. It was to correct this theological error that many centuries ago the Church went to the practice of having the faithful only receive the Host and not from the chalice. It is an error to think that if one only receives the Host, he has not received the whole Christ; because wherever His Body is, His Blood is present also – and wherever His Blood is, His Body is present also.

“So in receiving *just* the Host, we *both* receive His Body and drink His Blood, and since ‘the life is in the blood’, by receiving Our Lord’s Blood in every Holy Communion, we receive an increase in His life!”

Mary, Mother of All Men: Her Universal Mediation and Our Interior Life

Fr. Garrigou Lagrange
(abridged)

The Church calls Mary Mother of the Savior as well as Mother of God. In the Litany of Loreto, for example, after the invocations, 'Holy Mother of God,' and 'Mother of the Creator,' we find the other, 'Mother of the Savior, pray for us.' Though some have thought the contrary, [1] the fact of these two titles is no reason for believing that Mariology labors under the defect of a duality of distinct principles: 'Mother of God' and 'Mother of the Savior, who is associated with His redemptive work.' Mariology is a unity, for Mary is 'Mother of God the Redeemer or the Savior.' In much the same way the two mysteries of the Incarnation and the Redemption do not take away from the unity of Christology, for its central point is the redemptive Incarnation. The motive of the Incarnation is sufficiently indicated in the Creed which says that the Son of God came down from Heaven for our salvation.

Let us now see how Mary became Mother of the Savior by her consent, and how, as Mother of the Savior, she was to be associated with His redemptive work.

Mary Became Mother of the Savior by Her Consent

Mary gave her consent to the redemptive Incarnation when, on the day of the Annunciation, the angel said to her: 'Thou shalt conceive in thy womb, and shalt bring forth a son; and thou shalt call his name Jesus' --- the name to be given to her Son meaning 'Savior.' Mary was not ignorant of the Messianic prophecies --- most particularly those of Isaias --- which foretold the redemptive sufferings of the promised Savior. Thus, when she uttered her fiat she accepted in advance for herself and for her Son all the sufferings which the redemption would involve.

She learned something still more explicit about them a few days later when Simeon spoke to her: 'Behold this child is set for the fall, and for the resurrection of many in Israel, and for a sign which shall be contradicted; And thy own soul a sword shall pierce.' A little earlier he had spoken of Jesus as '... thy salvation, which thou hast prepared before the face of all peoples.' Mary, we are told, kept all these words in her heart. The Divine plan became gradually clearer to her contemplative faith, lit up as it was by the illumination of the gift of --- Mother of the Redeemer in His of Redeemer; she grew in her appreciation of the fact that the Son of God became Man for our salvation. She united herself to Jesus as only a mother, and a very holy mother, could in perfect oneness of love for God and souls. That was her way of fulfilling the great precept of the law --- and what more perfect way could there be? Tradition is clear on Mary's union with the Redeemer; it never tires of that as Eve was united to the first man in the work of perdition Mary was united to the Redeemer in the of redemption.

Mother of the Redeemer, she grew too in her appreciation of the manner of our redemption. It was sufficient for her to call to mind and meditate on the prophecies which all knew so well. Isaias (liii, 1-12) announced the sufferings and humiliations of the Messiah, saying that they would be borne to expiate our sins by Him Who is innocence itself, and that by His Death He would justify many. She knew too David's psalm (Ps. xxi) 'O God, My "God, why has thou forsaken me?" describing the prayer of the Just One, His cry of anguish in His abandonment, and His confidence in Jahwe, His apostolate and its effects in Israel and among the gentiles. There was finally Daniel's prophecy of the Son of Man (Dan. vii, 13-14) and of the power that would be given Him: 'And he gave him power, and glory, and a kingdom: and all peoples, tribes, and tongues shall serve him: his power is an everlasting power that shall not be taken away: and his kingdom, that shall not be destroyed.' All Tradition has seen the Messiah promised as Redeemer in the Man of Sorrows of Isaias and the Son of Man of Daniel.

Mary, who was not ignorant of these prophecies, became therefore Mother of the Redeemer in His role of Redeemer at the Annunciation. From her consent 'Be it done to me according to thy word' follows all the rest of her life, just as all Jesus' life followed from the consent He gave to His Father's will on entering the world: 'Holocausts for sin did not please thee. Then said I: Behold I come to do thy will, O God' (Hebr. x, 6, 9). The Fathers could say that our salvation depended on Mary's consent, and that she conceived her Son spiritually before she conceived Him corporeally.

It may be objected that a Divine decree such as that of the Incarnation could not depend on the consent of a creature who was free not to give it. To this theology answers that God has efficaciously willed and infallibly foreseen everything that will happen in the course of time. Therefore, He willed efficaciously and foresaw infallibly Mary's consent to the realization of the mystery of the Incarnation. From all eternity God, Who works with strength and gentleness, decided to give Mary the efficacious grace which would move her to consent freely and meritoriously. Just as He makes the trees to bear their blossoms, so He makes our wills to produce their free acts; and far from doing them any violence He is the author of their freedom, for that too is a reality, a form of being. The 'how' of all this is the secret of God Omnipotent. Just as Mary conceived the Savior by the operation of the Holy Ghost without losing her virginity, so she uttered her fiat infallibly under the motion of efficacious grace without prejudice to her complete liberty --- rather did her will, under the Divine motion, flower spontaneously into the free consent she gave in the name of all mankind.

Mary's fiat belonged entirely to God as First Cause and entirely to Mary as secondary cause. In it we find a perfect example of what St. Thomas speaks of (Ia, q. 19, a. 8):

'Since the will of God is supremely efficacious it follows that not only do the things that God wills (efficaciously) happen, but that they happen in the way in which He wills. But it is His will that some things should happen of necessity and others freely.' By her fiat, then, Mary became voluntarily the Mother of the Redeemer.

Tradition recognizes that Mary consented to be Mother of the Redeemer in His redemptive role by calling her the New Eve. The first Eve, by consenting to temptation, led the first man to commit the sin which lost original justice for mankind. Mary is the New Eve by her consent to be the Mother of the Redeemer for the sake of the work of redemption.

Some non-Catholics have objected that Mary's parents could equally well have been entitled father or mother of the Redeemer and regarded as associated with Him in the work of redemption. It is not hard to find an answer to this objection. Mary alone received the light required for the consent of which we speak. Her parents did not know that the Messiah would be born of their family. St. Anne could not foresee that her child would be the mother of the Messiah.

How Was the Mother of the Redeemer to be Associated with His Work?

According to what the Fathers of the Church tell us about Mary as the New Eve whom many saw foretold in the words of Genesis, it is common and certain doctrine, and even *fidei proxima*, that the Blessed Virgin, Mother of the Redeemer, is associated with Him in the work of redemption as secondary and subordinate cause, just as Eve was associated with Adam in the work of man's ruin.

The doctrine of Mary as the second Eve was universally accepted in the 2nd century. The Fathers who taught it then did not regard it as the fruit of personal speculation but as the traditional doctrine of the Church supported by the words of St. Paul which describe Jesus as the second Adam and oppose Him to the first as the Author of salvation to the author of the fall (I Cor. xv, 45 sqq.; Rom. v, 12 sqq.; I Cor. xv, 20-23). They fitted St. Paul's words into the context of Genesis' account of the fall, the promise of the redemption, and the victory over the demon, as well as St. Luke's account of Mary's consent at the Annunciation. It is necessary therefore to regard the doctrine of Mary as the second Eve, associated with the redemptive work of her Son, as a divino-apostolic tradition.

The Fathers who speak most explicitly of this matter are St. Justin, St. Irenaeus, Tertullian, St. Cyprian, Origen, St. Cyril of Jerusalem, St. Ephrem, St. Epiphanius, St. John Chrysostom, St. Proclus, St. Jerome, St. Ambrose, St. Augustine, St. Basil, St. Germanus of Constantinople, St. John Damascene, St. Anselm, St. Bernard. In later times the theologians of the middle ages and of our own day have maintained the same doctrine.

What, according to Tradition, is the sense in which Mary, the New Eve, was associated with the work of redemption?

It was not merely by having conceived the Redeemer

physically, by having given Him birth and nourished Him, but rather was her association moral, through her free, salutary, and meritorious acts. Eve contributed morally to the fall by yielding to the temptation of the devil, by disobedience, and by leading up to Adam's sin; Mary, on the contrary, co-operated morally in our redemption by her faith in Gabriel's words, and by her free consent to the mystery of the redemptive Incarnation and to all the sufferings it entailed for her Son and for herself.

Clearly, Mary is not the principal and perfective cause of the Redemption: she could not redeem us in justice, *de condigno*, since for that a theandric act of infinite value which could belong only to an incarnate Divine Person was required. But she is really a secondary cause of salvation, dispositive, and subordinate to Jesus. She is said to be subordinated to Jesus not merely in the sense that she is inferior to Him, but also in the sense that she concurred in saving us by a grace which proceeded from His merits, and therefore acted in Him, with Him, and by Him. We must never forget that Jesus is the Universal Mediator. He redeemed Mary by preserving her from Original Sin. Similarly, it is through Him that she contributed to saving us. She is not the perfective cause of salvation, but a dispositive one, disposing us to undergo the action of her Son, Who it is achieves our salvation and is our Redeemer.

Mary's association with Jesus in the redemption is therefore not like that of the Apostles, but is something still more intimate. That is what St. Albert the Great formulated so happily when he said: 'The Blessed Virgin Mary was chosen by God not to be His minister but to be His consort and His helper--- *in consortium et adiutorium* --- according to the words of Genesis: Let us make him a help like to himself' (*Mariale*, q.42).

We can now see that the unity of Mariology does not suffer from the defect of having two distinct principles. There is one principle which dominates it: Mary is Mother of God the Redeemer and is by that fact associated to His work. In the same way, the two mysteries of the Incarnation and the Redemption do not constitute a duality so as to take from the unity of Christology, for they find themselves united in the idea of the redemptive Incarnation; and their union in it is expressed in the Creed in the words' . . . qui propter nos homines et propter nostram salutem descendit de caelis, et incarnatus est'.

Jesus' natural Sonship of God or His grace of hypostatic union is greater than His fulness of created grace and our redemption. In the same way Mary's motherhood of God is greater than her fulness of grace which overflows on us, as has been shown in the first chapter of this book. The unity of theological knowledge contributes to its certainty, since, because of its unity, it uses subordinated and not co-ordinated principles. All the different treatises, too, which go to make it up are subordinated in their totality to some supreme truth.

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, 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, Joan Glaze, 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 23rd Collections

General, envelopes, & loose cash	5,088.00
Capital Campaign	13,638.00
Saint Helen's Poor Box	390.64
Immaculate Conception	10.00
Social Events	15.25
Christmas Day	4,864.00
Veils, medals, books	19.20
Votive Candles	247.75
Total	24,272.84

Thank you for your generosity!

November Collections

	Goal	Actual
General Offertory	18,000.00	25,853.17
Capital Campaign	55,000.00	35,156.50



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