

November 24, 2019

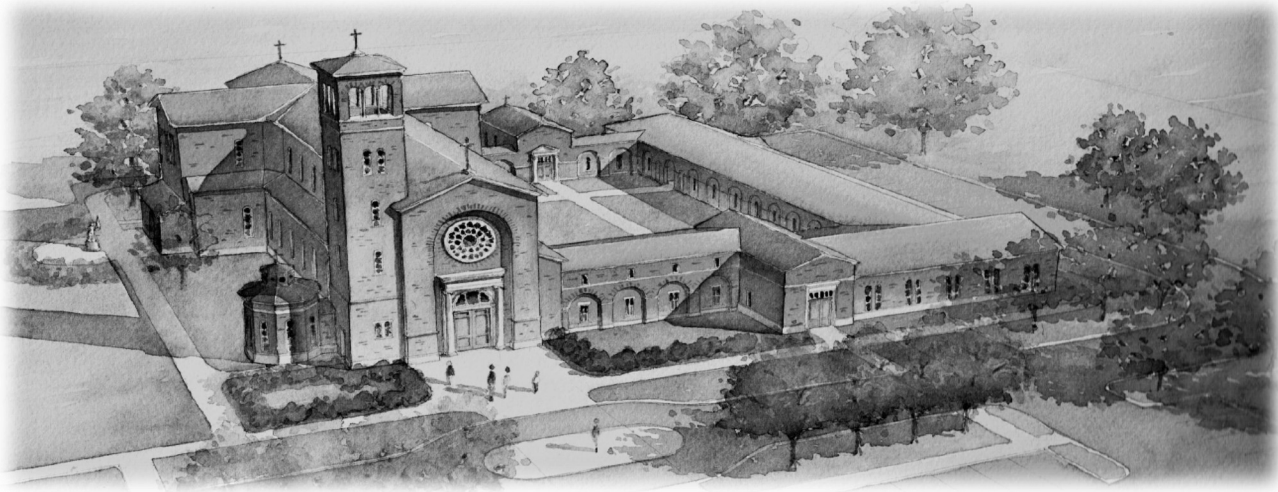


24<sup>th</sup> Sunday after Pentecost

# 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

4772 E. Poleline Ave. Post Falls 83854  
(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  
.....

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

## MASS AND EVENT SCHEDULE

Events		Mass Times & Intentions
<b>Sun., Nov. 24<sup>th</sup></b> <b>24<sup>th</sup> Sunday after Pentecost</b>	<b>Young Adults, <i>Fine Brewed</i></b> after the 9:30 AM Mass <b>Holy Hour, 3:00 PM</b>	<b>7:30 AM:</b> Mr. Grady & Family (Michael Hattrup) <b>9:30 AM:</b> Private Intention <b>12:00 PM:</b> Private Intention <b>5:00 PM:</b> Private Intention
<b>Mon., Nov. 25<sup>th</sup></b> St. Catherine of Alexandria, Virgin & Martyr	<b>Catechism Classes, 6:30-7:30 PM</b> at St. Pius X, Haycraft Ave., CDA	<b>6:30 AM:</b> Private Intention <b>12:15 PM:</b> Private Intention
<b>Tues., Nov. 26<sup>th</sup></b> St. Sylvester, Abbot		<b>6:30 AM:</b> Private Intention <b>12:15 PM:</b> Private Intention
<b>Wed., Nov. 27<sup>th</sup></b> Feria		<b>6:30 AM:</b> Private Intention <b>12:15 PM:</b> Private Intention
<b>Thurs., Nov. 28<sup>th</sup></b> Feria	<b>Holy Hour, following the 6:30 AM Mass</b>	<b>6:30 AM:</b> Private Intention <b>9:30 AM:</b> Private Intention <b>12:15 PM:</b> <i>cancelled</i>
<b>Fri., Nov. 29<sup>th</sup></b> Feria	<b>Exposition of the Most Blessed Sacrament, following the 6:30 AM Mass until noon</b>	<b>6:30 AM:</b> Private Intention <b>12:15 PM:</b> Private Intention
<b>Sat., Nov. 30<sup>th</sup></b> St. Andrew, Apostle	<b>Troops of St. George, 1:30 PM,</b> Hitch Family home	<b>6:30 AM:</b> Private Intention <b>9:30 AM:</b> Private Intention
<b>Sun., December 1<sup>st</sup></b> <b>1<sup>st</sup> Sunday of Advent</b>	<b>Holy Hour, 3:00 PM</b>	<b>7:30 AM:</b> Private Intention <b>9:30 AM:</b> Private Intention <b>12:00 PM:</b> Private Intention <b>5:00 PM:</b> Private Intention

## TODAY'S HYMNS

<b>Processional</b>	# 931 Lift Up Your Heads
<b>Recessional</b>	#940 With Thy Holy Benediction
<b>Salve Regina</b>	#961
<b>Mass XI</b>	(Green Card)

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

## ANNOUNCEMENTS

**Mass intentions** are *open* for Fr. Flick and Fr. Rapoport. Kindly use the envelopes on the credenza and limit your intentions to three per household, until more intentions open. You may contact *Our Lady of Guadalupe Seminary* in Nebraska regarding Mass intentions for your immediate needs.

**Fr. Rapoport on Retreat:** Fr. Rapoport will be on retreat November 26<sup>th</sup>—December 5<sup>th</sup>. His Mass intentions while he is away are as follows 11/26: +Lupe Jones (Ruben Finn), 11/27: Arlene Perrett (Ruben Finn), 11/28: Robert Carhart (Marianne Leake), 11/29: Robert Carhart (Marianne Leake), 11/30: Robert Carhart (Marianne Leake), 12/1: Private, 12/2: Christopher Sachwitz (Lucille Sachwitz), 12/3: Christopher Sachwitz (Lucille Sachwitz), 12/4: Family of Maria Garcia, 12/5: Annie Wheller (Fisher Family).

**Perpetual Adoration:** Sign-ups have begun! The forms and drop boxes are located on table in the vestibule as well as a table in the hall. Prayerfully consider about the time/s you would like to sign up for. This is an important commitment that should not be taken lightly. The most difficult times that will be the hardest to fill will be the late night/early morning hours. Although, these hours may be difficult to attend, they are the most prayerful and intimate times you can spend with Our Lord. In order for us to begin perpetual adoration, all of the hours need to be filled. We must have a strong substitute list as well. Contact Jason and Sally Tomes for more information at [saltomes@msn.com](mailto:saltomes@msn.com)

**2020 Candle Orders:** Forms for candle order are now available on the credenza. Please place **completed forms along with full payment** into the **black drop box** on the wall inside the closet in the vestibule. You may contact Cynthia deTar with any questions at (208) 640-9064.

**A Night with the Saints:** A Night with the Saints returns **Saturday, December 14<sup>th</sup>** at the parish hall. An optional dinner will begin at 5 PM, followed by a talk about Our Lady of Guadalupe at 7 PM. Keep an eye on the bulletin for more details as the date approaches on how to pre-purchase dinner.

**Troops of St. George:** On November 30<sup>th</sup>, Troops of St George Troop 1962 will have a potluck, Nerf gun battle, bonfire, and Troop meeting at the Hitch family home. Arrival time will be 1:30 PM and there is a potluck sign up sheet on our parish Facebook page. Katie Ufford is the point of contact for the potluck and her number is (541) 570-5794. For all other inquiries, contact Clint Ufford at (541) 570-5969.

**Adult Catechism Classes:** Fr. Gordon will be starting and adult catechesis and Bible study class beginning Wednesday, December 4<sup>th</sup> from 6:30 to 7:30 PM in the Parish Hall. All adults of the parish are welcome to attend!

**Future Crosswalk:** The Post Falls Asst. City Engineer has confirmed that crosswalk warn street signs (four total) will be posted on both sides of the road at the corner of the Fennecus and Poleline intersection within the next few weeks. Having them posted on the poles where the pedestrian sidewalk ramps have already been installed will start making drivers aware that a crosswalk will be forthcoming and they should be alert on this part of Poleline. The City Engineer has put in a work order for the actual sidewalk street painting for 2020. This will help to create a safer street crossing opportunity for parishioners who will be walking to the new church as weather permits. Please call and thank the engineer, ROBERT PALUS, who personally visited the location to make an assessment upon the request of a parishioner at his direct number: 208-457-3331.

**Flowers:** Poinsettias have been ordered to decorate the Altar of our new Chapel for Christmas. We are seeking donations to help with the cost of this annual tribute to Our Lord. Also, donations are being accepted for roses for the Feast of Our Lady of Guadalupe as well. If you would like to make a donation please mark it "Flowers" and drop your donation in the white drop box next to the office or in the Sunday collection basket. Checks should be made payable to *St. Joan of Arc*. God bless you for your charity!

**Confraternity of St. Peter:** The CSP is a sodality or confraternity that unites to the FSSP and helps the Fraternity by prayer for vocations, for sanctification, and the work of the FSSP. By uniting to the FSSP members have a greater union than if they were only parishioners. The obligations are simple: recite a decade of the rosary each day, the Confraternity Prayer each day, and have one Mass offered each year for the intentions of the Confraternity. If you would like more information, or to join the CSP, please see the flyers on the credenza or go to <https://fssp.com/confraternity-of-saint-peter/>

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## APOLOGETICS CORNER

*Defending our Faith with the Truth*

By Father Dennis M. Gordon, FSSP

# Rapture “Theology”

**Question:** “Hey, check out my new bumper sticker: **In case of Rapture, this car will be abandoned!** Do you like it?!”

**Answer:** “Well, to be honest... *I don’t!* But that’s because the idea of the rapture is *un-biblical!*”

“The idea of an event, called the rapture, in which supposedly all believers will be taken up by God to heaven, while all unbelievers are left behind on earth, until a later time when Our Lord comes again, was developed in the 1800s by Puritans. It is what inspired the *Left Behind* books and movies. But this idea is a misinterpretation of **Matthew 24:40-41.**”

“**Matthew 24:40-41** says, ‘*Then two shall be in the field. One shall be taken and one shall be left. Two women shall be grinding at the mill. One shall be taken and one shall be left.*’ The rapture believers say this is describing an event wherein the good will be taken and the bad left behind. The problem with applying these verses about the end of the world to a supposed *rapture* event, is that in context Our Lord gives a *different* outcome for those *taken* and those *left behind* than the believers in the rapture suppose. We know this, for one, because He is using words and descriptions that were used before in Scripture to describe *another* kind of event, with similar consequences, that had already happened in Jerusalem. By using the same description to paint the same scenario, Our Lord is hinting that the two events (the one that already happened to Jerusalem and the one that He is prophesying *will* happen) will have similar circumstances and consequences.”

“See the scene that Our Lord paints in St. Luke’s account of this passage, describing the destruction of Jerusalem... ‘*when you shall see Jerusalem compassed about with an army, then know that the desolation thereof is at hand.*’ (**Luke 1:20**) ‘*Thy enemies shall cast a trench about thee and compass the round and straighten thee on every side*’ (**Luke 19:43**). Compare this to a description of the destruction of Jerusalem given in the Old Testament: ‘*all his army came against Jerusalem. And they surrounded it; and raised works round about it.*’ **4 Kings 25:1.**”

“In both events there is a talk of ‘taking’ and ‘being left’; but notice who is taken and who is left: ‘*As in*

*the days before the flood, they were eating and drinking, marrying and given in marriage, even till that day in which Noah entered into the ark: and they knew not till the flood came and took them all away: so also shall the coming of the Son of Man be.*’ (**Matthew 24:38-39**). Noah was not taken away; he was ‘left behind’ while the sinners who were living it up were the ones ‘taken away’. Likewise in the Old Testament siege of Jerusalem there were also ones taken and ones left behind. And just as the comparison that Our Lord makes of the end of the world with Noah’s time, in the Old Testament siege of Jerusalem, it was the sinners who were the ones taken away into captivity, while the poor and the innocent were left behind: ‘*and none were left, but the poor*’” (**4 Kings 24:**).

“In other words, the believers in the rapture have it all reversed! The ones who are ‘taken away’ are the bad; and the ones who are ‘left’ are the good! Our Lord even says this: ‘*In the time of the harvest I will say to the reapers: Gather up first the cockle and bind it.... As cockle therefore is gathered up and burnt with fire: so shall it be at the end of the world. The Son of Man shall send His angels: and they shall gather out of His kingdom all scandals, and them that work iniquity*’ (**Matthew 13:30,40-41**). So at the time of the harvest (the end of the world), the cockle (bad) will be gathered first and *then* the good will be left to enter heaven. On top of that, Our Lord even says when this ‘*one taken, one left*’ event will happen in **Matthew 24:39**—at ‘*the coming of the Son of Man*’. That is, at the last day; Judgement Day. There is not some period of time between the one taken and one left even and the final coming of Christ, as the rapture believers think. It will happen on the same day!”

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# Mystici Corporis

## The Mystical Body of Christ, the Church

### Pope Pius XII - 1943

*(Continued from last week...)*

58. If that vital principle, by which the whole community of Christians is sustained by its Founder, be considered not now in itself, but in the created effects which proceed from it, it consists in those heavenly gifts which our Redeemer, together with His Spirit, bestows on the Church, and which He and His Spirit, from whom come supernatural light and holiness, make operative in the Church. The Church, then, no less than each of her holy members can make this great saying of the Apostle her own: "And I live, now not I; but Christ liveth in me."<sup>107</sup>

59. What We have said concerning the "mystical Head"<sup>108</sup> would indeed be incomplete if We were not at least briefly to touch on this saying of the same Apostle: "Christ is the Head of the Church: he is the Savior of his Body."<sup>109</sup> For in these words we have the final reason why the Body of the Church is given the name of Christ, namely, that Christ is the Divine Savior of this Body. The Samaritans were right in proclaiming Him "Savior of the world";<sup>110</sup> for indeed He most certainly is to be called the "Savior of all men," even though we must add with Paul: "especially of the faithful,"<sup>111</sup> since, before all others, He has purchased with His Blood His members who constitute the Church.<sup>112</sup> But as We have already treated this subject fully and clearly when speaking of the birth of the Church on the Cross, of Christ as the source of life and the principle of sanctity, and of Christ as the support of His Mystical Body, there is no reason why We should explain it further; but rather let us all, while giving perpetual thanks to God, meditate on it with a humble and attentive mind. For that which our Lord began when hanging on the Cross, He continues unceasingly amid the joys of heaven: "Our Head" says St. Augustine "intercedes for us: some members He is receiving, others He is chastising, others cleansing, others consoling, others creating, others calling, others recalling, others correcting, others renewing."<sup>113</sup> But it is for us to cooperate

with Christ in this work of salvation, "from one and through one saved and saviours."<sup>114</sup>

60. And now, Venerable Brethren, We come to that part of Our explanation in which We desire to make clear why the Body of Christ, which is the Church, should be called mystical. This name, which is used by many early writers, has the sanction of numerous Pontifical documents. There are several reasons why it should be used; for by it we may distinguish the Body of the Church, which is a Society whose Head and Ruler is Christ, from His physical Body, which, born of the Virgin Mother of God, now sits at the right hand of the Father and is hidden under the Eucharistic veils; and, that which is of greater importance in view of modern errors, this name enables us to distinguish it from any other body, whether in the physical or the moral order.

61. In a natural body the principle of unity unites the parts in such a manner that each lacks its own individual subsistence; on the contrary, in the Mystical Body the mutual union, though intrinsic, links the members by a bond which leaves to each the complete enjoyment of his own personality. Moreover, if we examine the relations existing between the several members and the whole body, in every physical, living body, all the different members are ultimately destined to the good of the whole alone; while if we look to its ultimate usefulness, every moral association of men is in the end directed to the advancement of all in general and of each single member in particular; for they are persons. And thus — to return to Our theme — as the Son of the Eternal Father came down from heaven for the salvation of us all, He likewise established the body of the Church and enriched it with the divine Spirit to ensure that immortal souls should attain eternal happiness according to the words of the Apostle: "All things are yours; and you are Christ's: and Christ is God's."<sup>115</sup> For the Church exists both for the good of the faithful and for the glory of God and of Jesus Christ whom He sent.

62. But if we compare a mystical body with a moral body, it is to be noted that the difference between them is not slight; rather it is very considerable and very important. In the moral body the principal of union is nothing else than the common end, and the common cooperation of all under the authority of society for the attainment of that end; whereas in the Mystical Body of which We are speaking, this collaboration is supplemented by another internal principle, which exists effectively in the whole and in each of its parts, and whose excellence is such that of itself it is vastly superior to whatever bonds of union may be found in a physical or moral body. As We said above, this is something not of the natural but of the supernatural order; rather it is something in itself infinite, uncreated: the Spirit of God, who, as the Angelic Doctor says, “numerically one and the same, fills and unifies the whole Church.” <sup>116</sup>

63. Hence, this word in its correct signification gives us to understand that the Church, a perfect society of its kind, is not made up of merely moral and juridical elements and principles. It is far superior to all other human societies;<sup>117</sup> it surpasses them as grace surpasses nature, as things immortal are above all those that perish.<sup>118</sup> Such human societies, and in the first place civil Society, are by no means to be despised or belittled, but the Church in its entirety is not found within this natural order, any more than the whole of man is encompassed within the organism of our mortal body. <sup>119</sup> Although the juridical principles, on which the Church rests and is established, derive from the divine constitution given to it by Christ and contribute to the attaining of its supernatural end, nevertheless that which lifts the Society of Christians far above the whole natural order is the Spirit of our Redeemer who penetrates and fills every part of the Church’s being and is active within it until the end of time as the source of every grace and every gift and every miraculous power. just as our composite mortal body, although it is a marvelous work of the Creator, falls far short of the eminent dignity of our soul, so the social structure of the Christian community, though it proclaims the wisdom of its divine Architect, still remains something inferior when compared to the spiritual gifts which give it beauty and life, and to the divine source whence they flow.

64. From what We have thus far written and explained, Venerable Brethren, it is clear, We think, how grievously they err who arbitrarily claim that the Church is something hidden and invisible, as they also do who look upon her as a mere human institution possessing a certain disciplinary code and external ritual, but lacking power to communicate supernatural life.<sup>120</sup> On the contrary, as Christ, Head and Exemplar of the Church “is not complete, if only His visible human nature is considered. . . , or if only His divine, invisible nature. . . , but He is one through the union of both and one in both . . . so is it with His Mystical Body”<sup>121</sup> since the Word of God took unto Himself a human nature liable to sufferings, so that He might consecrate in His blood the visible Society founded by Him and “lead man back to things invisible under a visible rule.”<sup>122</sup>

65. For this reason We deplore and condemn the pernicious error of those who dream of an imaginary Church, a kind of society that finds its origin and growth in charity, to which, somewhat contemptuously, they oppose another, which they call juridical. But this distinction which they introduce is false: for they fail to understand that the reason which led our Divine Redeemer to give to the community of man He founded the constitution of a Society, perfect of its kind and containing all the juridical and social elements - namely, that He might perpetuate on earth the saving work of Redemption <sup>123</sup> — was also the reason why He willed it to be enriched with the heavenly gifts of the Paraclete. The Eternal Father indeed willed it to be the “kingdom of the Son of his predilection;” <sup>124</sup> but it was to be a real kingdom, in which all believers should make Him the entire offering of their intellect and will,<sup>125</sup> and humbly and obediently model themselves on Him, Who for our sake “was made obedient unto death.”<sup>126</sup> There can, then, be no real opposition or conflict between the invisible mission of the Holy Spirit and the juridical commission of Ruler and Teacher received from Christ, since they mutually complement and perfect each other — as do the body and soul in man — and proceed from our one Redeemer who not only said as He breathed on the Apostles “Receive ye the Holy Spirit,”<sup>127</sup> but also clearly commanded: “As the Father hath sent me, I also send you”;<sup>128</sup> and again: “He that heareth you heareth me.”<sup>129</sup>

*(To be continued...)*



## SICK AND HOMEBOUND

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

Patricia & Francesco Barsanti, David Burns, Dennis Cockrum, Sr. Maria Consuela, David Cools, Veronica Cools, Roberta Costa, Tom deTar, Regina Dumas, Ruben Finn, Sharon Flores, Alvin Froehlich, Barbara Gagne, Robert Geist, David Gunseor, Gale Hamilton, Susan Hamilton, Sherri Higgins, Donald Holbrook, Kathryn Holbrook, Margaret Hurn, Joseph Kemna, Mary Lynn Kenary, Carrie Kralicek, Paul Krieg, Joseph Larsen, Marianne Leake, Donald Lohman, Spencer Lowell, Bryce Lund, Carol Mayer, Sharon McManus, Patrick McMonigle, Paul Orozco, Michael O'Sullivan, Florence Pearson, Phyllis Peick, Michael Permen, Rachel Porter, Julia Rose, Coleman Rozsnyai, Louis Sachwitz, Joshua Schlader, Georgia Schrempp, Heaven & Mary Schumacher, David & Erika Taxin, Jonathan Taxin, Esther Vasquez, 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, Terrence Cooney, Richard Copeland, Robert Courteau, Raymond Covarrubias, Ann deTar, Grover Dilsaver, Joseph Anthony Drongoski, Charles Douglass, Susan Douglass, James Duggan, Joan Duggan, Norman Dumas, Jean Duval, Brenda Finn, Frank Finney, William Fisher, Jess Flores, Mary Forrester, 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, 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, Ed Stephens, Maryanna Thompson, Paul Upthegrove, Paul Uribe, Linda Vogel, Paul Van Voorst, Bob Wagner, Dorothy Wagner, Helen Walitzer, Elizabeth Welch, Ernest Willette, Wes Woods

## VOCATIONS

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

Rev. Brother Peter Mary, FSSR; Rev. Mr. Joseph Loftus, FSSP; Fr. Martin Adams, FSSP; Mr. Daniel Llera; Sr. Teresa Benedicta, Carmel of Jesus, Mary and Joseph, Post Falls, ID; Brother Mary Peter, Monastero di San Benedetto di Norcia; Brother Lawrence Burns, OSB, Clear Creek Monestary, OK

## Customary Stipends

Many people ask "what is a customary stipend in gratitude for the Sacraments?" Stipends are **not** required to receive any Sacrament. If one would like to give a gift, here are some customary offerings:

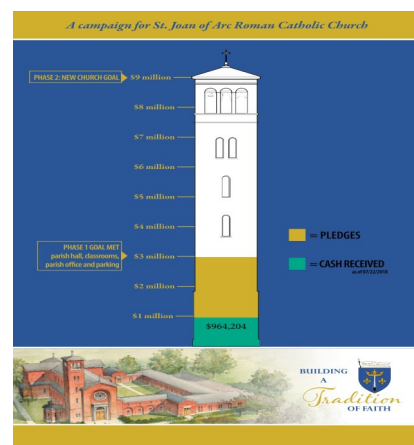
- ◇ **Mass:** \$10
- ◇ **Marriage:** \$80 - 100
- ◇ **Baptism:** \$25 - 50
- ◇ **Other Sacraments:** no stipend applies

*We ask that parishioners request no more than three Mass intentions per priest at one time.*

## FINANCES

November 17 <sup>th</sup> Collections	
General, envelopes, & loose cash	6,009.16
Social Event Donation	134.92
St. Helen's Fund	50.00
Capital Campaign	14,019.00
All Saint's Day	170.00
Flowers	140.00
Votive Candles	164.75
Individuals Gift	775.00
Stipends	1,490.00
<b>Total</b>	<b>22,952.83</b>

October Collections		
	Goal	Actual
<b>General Offertory</b>	18,000.00	27,786.74
<b>Capital Campaign</b>	55,000.00	34,193.79



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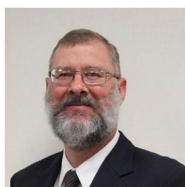
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