

January 26, 2020

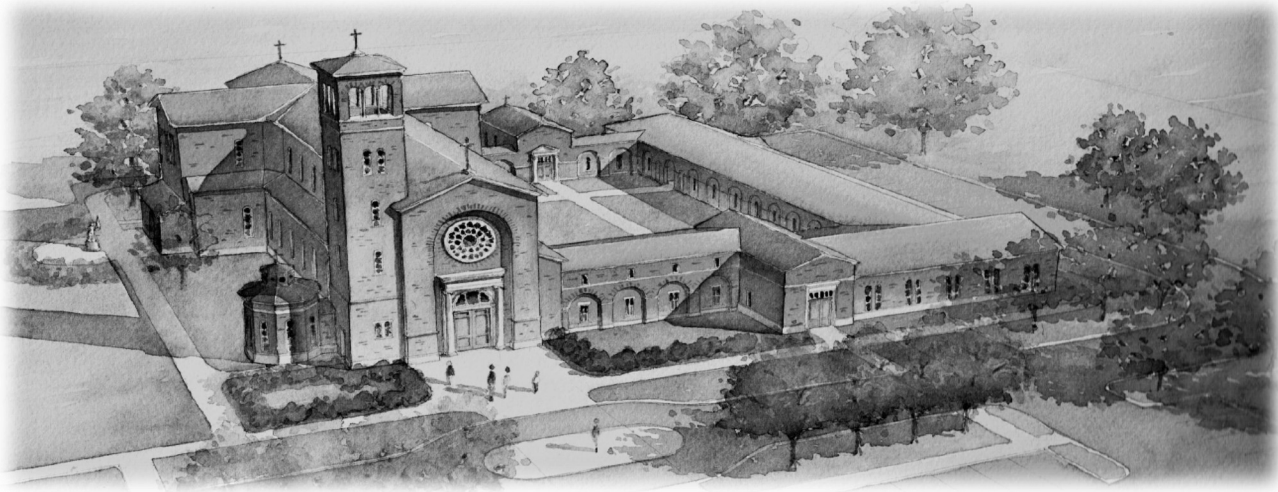


3<sup>rd</sup> Sunday after Epiphany

# 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  
.....

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

**Secretary** Chuck Crimmins  
[c.crimmins@stjoanarc.com](mailto:c.crimmins@stjoanarc.com)

**Maintenance Manager** Roger Stattel  
[r.stattel@stjoanarc.com](mailto:r.stattel@stjoanarc.com)

## MASS AND EVENT SCHEDULE

Events		Mass Times & Intentions
<b>Sun., Jan. 26<sup>th</sup></b> <b>3<sup>rd</sup> Sunday after Epiphany</b>	<b>Young Adults</b> , Fine Brewed after 9:30 AM Mass <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> In Thanksgiving to God for Blessing the Parish
<b>Mon., Jan. 27<sup>th</sup></b> <b>St. John Chrysostom, Bishop, Confessor, &amp; Doctor</b>	<b>Catechism Classes</b> , 6:30 PM	<b>6:30 AM:</b> Hilario Marquez-Jordon <b>12:15 PM:</b> Private Intention
<b>Tues., Jan. 28<sup>th</sup></b> <b>St. Peter Nolasco, Confessor</b>		<b>6:30 AM:</b> Hilario Marquez-Jordon <b>12:15 PM:</b> Private Intention
<b>Wed., Jan. 29<sup>th</sup></b> <b>St. Francis de Sales, Bishop, Confessor, and Doctor</b>		<b>6:30 AM:</b> Private Intention <b>12:15 PM:</b> Sandra Martin (Bob & Cindi Johnston)
<b>Thurs., Jan. 30<sup>th</sup></b> <b>St. Martina, Virgin &amp; Martyr</b>	<b>Holy Hour</b> , following the 6:30 AM Mass	<b>6:30 AM:</b> Eugene O'Hara <b>12:15 PM:</b> Julie Kram (Bob & Cindi Johnston)
<b>Fri., Jan. 31<sup>st</sup></b> <b>St John Bosco, Confessor</b>	<b>Exposition of the Most Blessed Sacrament</b> , following the 6:30 AM Mass until noon <b>Basketball</b> , 6 to 8 PM at Winton	<b>6:30 AM:</b> †Christine Wening (Lisa Marias) <b>12:15 PM:</b> Michael & Katie Kennedy (Scott & Mindy Kennedy)
<b>Sat., Feb. 1<sup>st</sup></b> <b>St. Ignatius of Antioch Bishop &amp; Martyr</b>	<b>First Saturday Devotions</b> , Social hour following the 9:30 AM Mass and procession <b>Maidens of St. Joan</b> , 11:30 AM <b>Night with the Saints</b> , 6:00 PM	<b>6:30 AM:</b> Christine Sonntag (Lisa Marias) <b>9:30 AM:</b> Michael & Katie Kennedy (Scott & Mindy Kennedy)
<b>Sun., Feb. 2<sup>nd</sup></b> <b>Purification of the Blessed Virgin Mary</b>	<b>Holy Hour</b> , 3:00 PM <b>Young Adults</b> , Fine Brewed after 9:30 AM Mass	<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

## TODAY'S HYMNS

.....

**Processional**      Praise to the Lord

**Recessional**      Holy, Holy, Holy

**Alma Redemptoris Mater** #947

**Mass XI, Credo I**

.....

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

## ANNOUNCEMENTS

**Mass intentions** are *open* for Fr. Rapoport and Fr. Terra. Kindly use the envelopes on the credenza and limit your intentions to three per household.

**Fr. Flick's Mass Intentions** are private this week.

**Perpetual Adoration** begins next Sunday February 2, after the noon Mass. For those on the adoration schedule AND substitutes, please pick up your key fobs after all morning Masses, 7:30, 9:30, and 12:00 this Sunday Jan 26. If you cannot pick them up at those times, please come by the office during the week of January 27 - 31 to pick them up. **Perpetual Adoration begins February 2!**

**Night with the Saints:** A talk on St. John Bosco will be given by Jonathon Truong on Saturday, February 1st in the parish hall. Social hour is from 6:00 to 7:00 PM with snacks and beverages; the talk begins at 7:00 PM. All *adult* parishioners are welcome to attend. Bring a friend!

**Maidens of St. Joan:** This Saturday, February 1st from 11:30 AM to 2:00 PM in the parish hall, the Maidens will meet after First Saturday Mass. If you have any questions or would like to join, please contact Fr. Rapoport.

**Roommate needed:** Three Holy young adult ladies from the parish are looking for a fourth lady to share their Post Falls 4 bed/2 bath house. The room is available after February 3rd, \$325/month + utilities. Please call Audrey at 208-627-6062 or Maria at 262-388-8023.

**St. Tarcisius Group:** This group, for children ages 4 to 11 yrs., meets once a month to recite the Rosary and learn meditative prayer through the guidance of a priest. Registration forms, information and a host sign up sheet can be found on the credenza.

**Women's Group:** The Women's Group will now meet on the first Wednesday of the month at St. Joan of Arc. The next meeting will be on February 5<sup>th</sup> at 6:30 PM, beginning with the Holy Rosary, followed by a spiritual talk from one of the priests. All adult ladies of the parish are welcome to attend.

**Envelopes, Calendars, and Blessed Items:** Please pick up your box of **contribution envelopes** in the parish hall. Also, place your **calendar payment** marked "calendar" (\$8/calendar) in the black drop box in the credenza room. Checks should be made payable to *St. Joan of Arc*. Your order will be placed on the credenza after payment has been received. There are **extra calendars** if you would like one; please contact the church office. And, kindly pick up your **blessed items** at the back of the credenza. *Thank you!*

**Basketball:** St. Joan of Arc Basketball will meet this Friday, January 31<sup>st</sup> at Winton Elementary School (920 W. Lacrosse Ave, CDA) from 6:00 to 8:00 PM. All parishioners are welcome to join the fun! Please enter the gym from the west entrance and bring a chair if you will be watching. For more information please contact Fr. Rapoport.

**Sitter Wanted:** Parishioner and working mom looking for an adult female to care for her baby, 7 AM to 2:15 PM, approximately 4 days a week. No weekends. Please text/call Jessica at 208-819-1094.

**Idaho Catholic Register:** Subscriptions to the Idaho Catholic Register (ICR) are available for only \$17/year. St. Joan of Arc will receive a portion of every subscription. The ICR has been totally revamped in the past few years, with news from the diocese and parishes as well as a focus on a saint in each edition. St. Joan of Arc has been highlighted in several editions! **Please consider subscribing** by placing your payment into the envelopes provided on the credenza. Checks should be made payable to **St. Joan of Arc**. If you have subscribed in the past, you are still a subscriber so please submit your payment as you will not receive a bill. *Thank you* for your subscription!

\*\*\*



## APOLOGETICS CORNER

*Defending our Faith with the Truth*

By Father Dennis M. Gordon, FSSP

# Dating the Gospels

**Question:** “I notice that modern biblical scholars in the 20<sup>th</sup> century largely assume that **the date of composition of the Gospels** is as follows: Mark 65-70 A.D., Matthew and Luke 85-90 A.D., and John 90-95 A.D. This is a shift from the traditional understanding that the Synoptic Gospels (Matthew, Mark and Luke) were all composed before the destruction of the Temple in 70 A.D.. Why do modern scholars date the synoptic Gospels so late now, and is that idea well-founded?”

**Answer:** “While it is hard to pinpoint the date of the composition of the Gospels, I’ll explain the modern scholars’ reasoning and we’ll see whether or not it is well-founded. I’ll rely mostly on the research of Dr. Brant Pitre from his book The Case for Jesus.

“**Here is the modern scholars’ argument**, in italics:

*‘the Synoptic Gospels contain Our Lord’s prediction of the destruction of the Temple, and that destruction of the Temple happened in 70 A.D. Obviously then, the event of the destruction of the Temple must have occurred already, and was written back into the Gospel as a prophecy. So the Gospels must have been composed after the event. Since Mark is the shortest and contains material that is in both Matthew and Luke, it must have been used as a source for these two Gospels, and therefore needed time to circulate first, therefore Matthew and Luke must have been written decades after Mark.’*

“**That’s their argument.** Let’s see if the above argument has merit. Notice that the underlying assumption for the later dating of the first Gospel is this: that Our Lord couldn’t have **actually predicted** the destruction of the Temple (as though prophecy is not possible). However, if one believes that the prophecy was ‘written back’ into the text later, there are elements in the prophecy itself that would make no sense to include.

“For example, in **Mark 13:18**, Our Lord says of the time of the destruction of the Temple, ‘*pray that these things happen not in winter.*’ In point of fact, the destruction of the Temple did *not* take place in winter, but in late summer/early fall of 70 A.D. If the prophecy was written into the Gospels *after* the event, then why include an admonition about praying that it not happen in winter, which would be pointless considering that the event already took place, and in point of fact *didn’t* happen in winter? (The hearers of Our Lord’s prophecy must have then indeed prayed that the destruction not happen in winter, and this prayer was answered.)

“Furthermore, in the prediction of the destruction of the Temple in **Matthew 24:20**, which is in an **allegedly later** Gospel than Mark (according to the modern theory),

St. Matthew includes the admonition to ‘*pray that your flight [from Jerusalem] be not in winter, or on the sabbath.*’ Now, if *this* Gospel were written even *later* than St. Mark’s (and again, written *after* the Temple was already destroyed), and this prophecy is also being written into the Gospel after the event, then why add this additional warning to pray that it not take place *on the sabbath*, if the event already happened?

“Moreover, all agree that St. Luke wrote *Acts of the Apostles* after he wrote his Gospel, and in **Acts 11:27-28** he says, ‘*And in these days there came prophets from Jerusalem to Antioch: And one of them named Agabus, rising up, signified by the Spirit, that there should be a great famine over the whole world, which came to pass under Claudius.*’ St. Luke cites a Christian prophecy *which came to pass*. If the Temple destruction had also already come to pass when he wrote his Gospel, why did he not cite it that way as well, also as a proof that the old Covenant had passed. In fact, **none** of the Synoptic Gospel writers (Matthew, Mark or Luke) mention the Temple destruction as a *past* event, which would have been **the** strongest ‘apologetics’ point to mention in favor of the Gospel, if it had already happened. The logical conclusion, then, is that each of these Gospels were written *before* this event took place; before 70 A.D.

“**What do the earliest Christian witnesses say** about when the Gospels were written? Here is the testimony of Irenaeus, in **Against Heresies** (3.1.1), in 175 A.D. ‘*Matthew also issued a written Gospel among the Hebrews in their own dialect, while Peter and Paul were preaching at Rome, and laying the foundations of the Church. After their departure, Mark, the disciple and interpreter of Peter, did also hand down to us in writing what had been preached by Peter. Luke also, the companion of Paul, recorded in a book the Gospel preached by him. Afterwards, John, the disciple of the Lord, who also had leaned upon His breast, did himself publish a Gospel during his residence at Ephesus in Asia.*’

“There is a Christian document from 175 A.D. called the **Muratorian Canon** which says, ‘*The third book of the Gospel, that according to Luke, the well-known physician Luke wrote in his own name in order after the ascension of Christ, and when Paul had associated him with himself as one studious of right.*’

“So, the earliest witnesses to the first three Gospels put their composition as being *during the lifetimes* of St. Peter and Paul, in other words, before these two apostles were martyred in 62 A.D.

\*\*\*

# Haurietis Aquas

## Draw Refreshing Water From the Sacred Heart

### Pope Pius XII - 1956

*(continued from last week...)*

40. Nothing, then, was wanting to the human nature which the Word of God united to Himself. Consequently He assumed it in no diminished way, in no different sense in what concerns the spiritual and the corporeal: that is, it was endowed with intellect and will and the other internal and external faculties of perception, and likewise with the desires and all the natural impulses of the senses. All this the Catholic Church teaches as solemnly defined and ratified by the Roman Pontiffs and the general councils. "Whole and entire in what is His own, whole and entire in what is ours." [37] "Perfect in His Godhead and likewise perfect in His humanity." [38] "Complete God is man, complete man is God." [39]

41. Hence, since there can be no doubt that Jesus Christ received a true body and had all the affections proper to the same, among which love surpassed all the rest, it is likewise beyond doubt that He was endowed with a physical heart like ours; for without this noblest part of the body the ordinary emotions of human life are impossible. Therefore the Heart of Jesus Christ, hypostatically united to the divine Person of the Word, certainly beat with love and with the other emotions- but these, joined to a human will full of divine charity and to the infinite love itself which the Son shares with the Father and the Holy Spirit, were in such complete unity and agreement that never among these three loves was there any contradiction of or disharmony. [40]

42. However, even though the Word of God took to Himself a true and perfect human nature, and made and fashioned for Himself a heart of flesh, which, no less than ours could suffer and be pierced, unless this fact is considered in the light of the hypostatic and substantial union and in the light of its complement, the fact of man's redemption, it can be a stumbling block and foolishness to some, just as Jesus Christ, nailed to the Cross, actually was to the Jewish race and to the Gentiles. [41]

43. The official teachings of the Catholic faith, in complete agreement with Scripture, assure us that the only begotten Son of God took a human nature capable of suffering and death especially because He desired, as He hung from the Cross, to offer a bloody sacrifice in order to complete the work of man's sal-

vation. This the Apostle of the Gentiles teaches in another way: "For both He that sanctifieth, and they who are sanctified are all of one. For which cause He is not ashamed to call them brethren, saying, 'I will declare thy name to My brethren' . . . And again, 'Behold I and My children, whom God hath given Me.' Therefore, because the children are partakers of flesh and blood, He also in like manner hath been partaker of the same. . . Wherefore it behooved Him in all things to be made like unto His brethren that He might become a merciful and faithful high priest before God, that He might be a propitiation for the sins of the people. For in that wherein He Himself hath suffered and been tempted He is able to succor them who are tempted." [42]

44. The holy Fathers, true witnesses of the divinely revealed doctrine, wonderfully understood what St. Paul the Apostle had quite clearly declared; namely, that the mystery of love was, as it were, both the foundation and the culmination of the Incarnation and the Redemption. For frequently and clearly we can read in their writings that Jesus Christ took a perfect human nature and our weak and perishable human body with the object of providing for our eternal salvation, and of revealing to us in the clearest possible manner that His infinite love for us could express itself in human terms.

45. St. Justin, almost echoing the voice of the Apostle of the Gentiles, writes: "We adore and love the Word born of the unbegotten and ineffable God since He became man for our sake, so that having become a partaker of our sufferings He might provide a remedy for them." [43]

46. St. Basil, the first of the three Cappadocian Fathers declares that the feelings of the senses in Christ were at once true and holy: "It is clear that the Lord did indeed put on natural affections as a proof of His real and not imaginary Incarnation, and that He rejected as unworthy of the Godhead those corrupt affections which defile the purity of our life." [44]

47. Similarly that light of the Church of Antioch, St. John Chrysostom, admits that the emotion of the senses to which the divine Redeemer was subject made obvious the fact that He assumed a human nature complete in all respects: "For if He had not shared our nature He would not have repeatedly

been seized with grief.”[45]

48. Among the Latin Fathers one may cite those whom the Church today honors as the greatest doctors. Thus St. Ambrose bears witness that the movements and dispositions of the senses, from which the Incarnate Word of (God was not exempt, flow from the hypostatic union as from their natural source:

“And therefore He put on a soul and the passions of the soul; for God, precisely because He is God, could not have been disturbed nor could He have died.”[46]

49. It was from these very emotions that St. Jerome derived his chief proof that Christ had really put on human nature: “Our Lord, to prove the truth of the manhood He had assumed, experiences real sadness.”[47]

50. But St. Augustine, in a special manner, notices the connections that exist between the sentiments of the Incarnate Word and their purpose, man’s redemption. “These affections of human infirmity, even as the human body itself and death, the Lord Jesus put on not out of necessity, but freely out of compassion so that He might transform in Himself His Body, which is the Church of which He deigned to be the Head, that is, His members who are among the faithful and the saints, so that if any of them in the trials of this life should be saddened and afflicted they should not therefore think that they are deprived of His grace. Nor should they consider this sorrow a sin, but a sign of human weakness. Like a choir singing in harmony with the note that has been sounded, so should His Body learn from its Head.”[48]

51. More briefly, but no less effectively, do the following passages from St. John Damascene set out the teaching of the Church: “Complete God assumed me completely and complete man is united to complete God so that He might bring salvation to complete man. For what was not assumed could not be healed.”[49] “He therefore assumed all that He might sanctify all.”[50]

52. However, it must be noted that although these selected passages from Scripture and the Fathers and many similar ones that We have not cited give clear testimony that Jesus Christ was endowed with affections and sense perceptions, and hence that He assumed human nature in order to work for our eternal salvation, yet they never refer those affections to His physical heart in such a way as to point to it clearly as the symbol of His infinite love.

53. Granted that the Evangelists and other sacred writers do not explicitly describe the Heart of our Redeemer, living and throbbing like our own with the power of feeling, and ever throbbing with the emotions and affections of His soul and the glowing charity of His twofold will, yet they often set in their proper light His divine love and the sense emotions which

accompany it; that is, desire, joy, weakness, fear and anger, as shown by His face, words or gesture. The face of our adorable Savior was especially the guide, and a kind of faithful reflection, of those emotions which moved His soul in various ways and like repeating waves touched His Sacred Heart and excited its beating. For what is true of human psychology and its effects is valid here also. The Angelic Doctor, relying

on ordinary experience, notes: “An emotion caused by anger is conveyed to the external members, and particularly to those members in which the heart’s imprint is more obviously reflected, such as the eyes, the face, and the tongue.”[51]

54. For these reasons, the Heart of the Incarnate Word is deservedly and rightly considered the chief sign and symbol of that threefold love with which the divine Redeemer unceasingly loves His eternal Father and all mankind.

55. It is a symbol of that divine love which He shares with the Father and the Holy Spirit but which He, the Word made flesh, alone manifests through a weak and perishable body, since “in Him dwells the fullness of the Godhead bodily.”[52]

56. It is, besides, the symbol of that burning love which, infused into His soul, enriches the human will of Christ and enlightens and governs its acts by the most perfect knowledge derived both from the beatific vision and that which is directly infused.[53]

57. And finally — and this in a more natural and direct way — it is the symbol also of sensible love, since the body of Jesus Christ, formed by the Holy Spirit, in the womb of the Virgin Mary, possesses full powers of feelings and perception, in fact, more so than any other human body.[54]

58. Since, therefore, Sacred Scripture and the official teaching of the Catholic faith instruct us that all things find their complete harmony and order in the most holy soul of Jesus Christ, and that He has manifestly directed His threefold love for the securing of our redemption, it unquestionably follows that we can contemplate and honor the Heart of the divine Redeemer as a symbolic image of His love and a witness of our redemption and, at the same time, as a sort of mystical ladder by which we mount to the embrace of “God our Savior.”[55]

59. Hence His words, actions, commands, miracles, and especially those works which manifest more clearly His love for us — such as the divine institution of the Eucharist, His most bitter sufferings and death, the loving gift of His holy Mother to us, the founding of the Church for us, and finally, the sending of the Holy Spirit upon the Apostles and upon us — all these, We say, ought to be looked upon as proofs of His threefold love.

*(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, Carmen di Pietro, 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, Philomena Ost, 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

### January 12<sup>th</sup> Collections

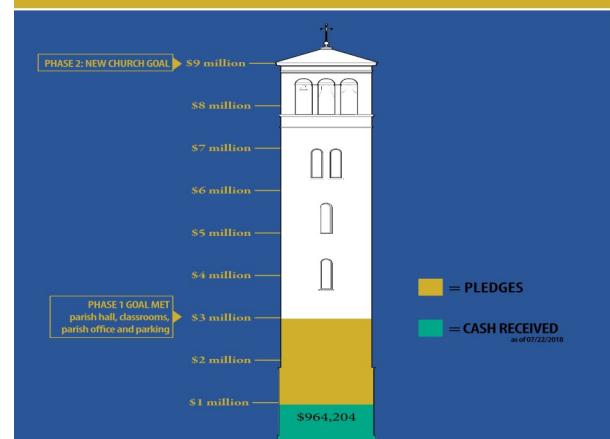
General, envelopes, loose cash	6,594.00
St. Helen's Fund	50.00
Capital Campaign	4,716.00
Initial offering	334.00
Votive Candles	166.53
Individuals Gift	75.00
<b>Total</b>	<b>11,935.53</b>

*Thank you for your generosity!*

### December Collections

	Goal	Actual
<b>General Offertory</b>	18,000.00	48,356.13
<b>Capital Campaign</b>	55,000.00	290,189.21

*A campaign for St. Joan of Arc Roman Catholic Church*





**St. Angela Merici Academy**  
Classical Roman Catholic Education



**Grades K - 12**  
All Subjects, including Latin  
Optional Instrument Lessons

**208-676-0367**

Coeur d'Alene, ID



509-315-1119

[www.DryerDucks.com](http://www.DryerDucks.com)

DOMINIC & TIFFANY LONGO  
owners & SJA parishioners

Serving Eastern Washington & Northern Idaho

Dryer Duct Cleaning  
Dryer Duct Re-routes  
Gutter Cleaning

Air Duct Cleaning  
FREE Inspections!  
Residential & Commercial



**Full Service Real Estate Brokerage**  
offering Listing and Buyer Rebates  
Learn more at [www.vpcda.com](http://www.vpcda.com)

**Travis Rawlings**  
Broker  
(208) 755-5877  
[travis@vpcda.com](mailto:travis@vpcda.com)

**Dirk Anderson**  
Real Estate Agent  
(208) 967-0270  
[dirk@vpcda.com](mailto:dirk@vpcda.com)

**Don Schlader**  
Real Estate Agent  
(208) 451-4693  
[don@vpcda.com](mailto:don@vpcda.com)

**Michael More**  
Real Estate Agent  
(208) 763-5513  
[michaelmore@vpcda.com](mailto:michaelmore@vpcda.com)

**Dori Schlader**  
Real Estate Agent  
(208) 661-5820  
[dori@vpcda.com](mailto:dori@vpcda.com)

Parishioner owned and operated.  
Helping to building our Church one transaction at a time.



**St Joseph's Caskets**



Hand crafted in prayer  
by Christopher Jasper

[www.stjosephscaskets.com](http://www.stjosephscaskets.com)  
**208-449-8999**

**MANTLE OF MARY**  
Custom Brown Scapulars



**208.914.5009**

[www.MantleOfMary.org](http://www.MantleOfMary.org)  
[info@MantleOfMary.org](mailto:info@MantleOfMary.org)

Mark & Janice Lambert Family

Our Lady of the Snows  
**SNOW PLOWING**



**TED NAFF**  
**208-215-6343**

Your Local Creamery  
& Food Co-op



Milk  
Sourdough Bread  
Catholic Note Cards  
SOAP Soap & more!

Delivery to  
Coeur d'Alene & Post Falls!  
**Frank Brown & Family**  
**208-689-3411**  
[littlewayfarmhouse@protonmail.com](mailto:littlewayfarmhouse@protonmail.com)

**Angelo's Ristorante**



*Buen Saludo & Buen Appetite*  
*Dinner for two and a*  
*Bottle of Wine \$65*

**5 Nights**  
Reservations Recommended  
**208 • 765 • 2850**  
**846 N. 4th Street**

**Looking for a home near  
the parish? Contact me!**  
**Help build the church for free!**  
[Marie@IdahoDreams.com](mailto:Marie@IdahoDreams.com)

**Marie Kamprath**  
Associate  
Broker  
(208)  
**691-2007**

**HEARTH  
STONE  
GROUP**



Search Property  
at:  
[IdahoDreams.com](http://IdahoDreams.com)  
[SpokaneDreams.com](http://SpokaneDreams.com)  
Working in Idaho  
& Washington

Serving You in Real Estate since 2008  
Ad Majorem Dei Gloriam



**Nate Cools**  
Owner/Head Trainer  
(208) 457-2188  
Private Sessions  
Or  
Classes  
-Super Slow  
-Weight Training  
-Karate  
-Self Defense

**KW COEUR D'ALENE**  
KELLERWILLIAMS. REALTY

**Jean Jöstlein**  
208.625.8995

**Christian Jöstlein**  
208.625.8993

MULTIPLE LISTING SERVICE  
**MLS**



St Joan of Arc Parishioners

**M.E. Anderson Business Solutions, LLC**

Accounting for Small Businesses

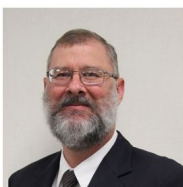
**Mark E. Anderson**

Serving North Idaho

208-298-1540

[m.e.andersonbsllc@gmail.com](mailto:m.e.andersonbsllc@gmail.com)

Ad Maiorem Dei Gloriam.



**App Tech**

Brenden Jacobs

Appliance Technicians  
Repair & Service LLC  
**208 - 763 - 4204**

Coeur d'Alene + Surrounding Area  
[apptechrepair@gmail.com](mailto:apptechrepair@gmail.com)

**Morning Star Inspections, LLC**

**Jason Tomes, Home Inspector**  
Certified and Insured

Bus. 208-626-8142  
Cell. 208-626-8186

Residential and  
Light Commercial  
Inspections

**LOFTUS**  
Family Dental

"Dental Care the Easy Way"

Family, Cosmetic, and  
IV Sedation Dentistry

**855-4-LOFTUS**

2615 N. Fruitland Lane  
Coeur d'Alene, ID 83815  
1850 E Seltice Way, Post Falls, ID 83854  
1310 Ponderosa Dr., Sandpoint, ID 83864

[www.LoftusFamilyDental.com](http://www.LoftusFamilyDental.com)



**(208) 217-3669**



a Division of Creative Engineering LLC

CSLB 995073  
Kent Holbrook  
Mobile: (208) 964-0691  
Office: (916) 273-0469  
[kenth@mpgpainting.net](mailto:kenth@mpgpainting.net)  
[www.mpgpainting.net](http://www.mpgpainting.net)