

February 9, 2020

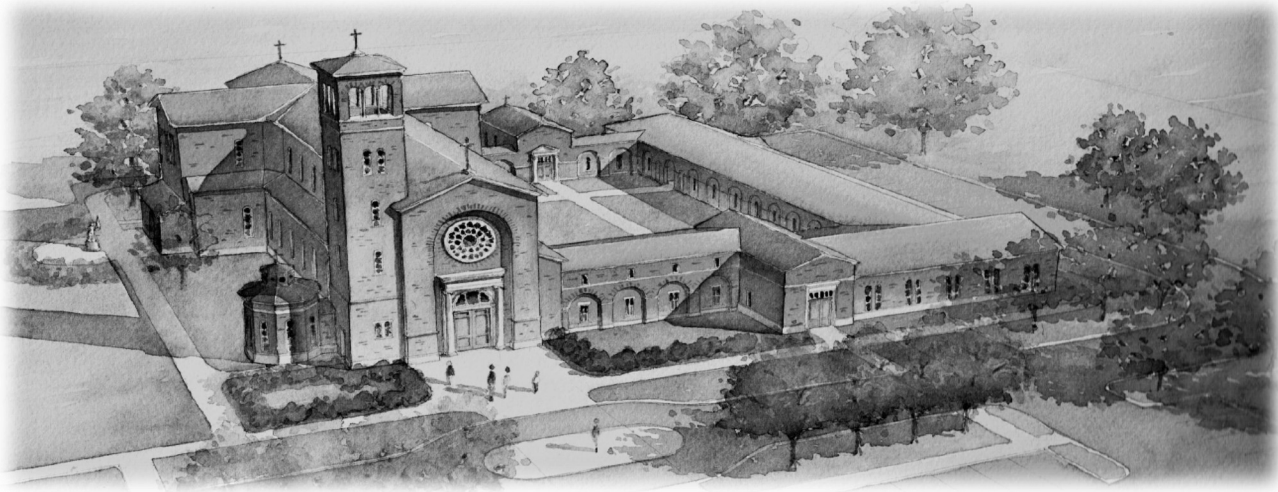


Septuagesima Sunday

# 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., Feb. 9<sup>th</sup></b> <b>Septuagesima Sunday</b>	<b>Young Adults</b> , Fine Brewed Cafe after 9:30 AM Mass	<b>7:30 AM:</b> Private <b>9:30 AM:</b> Celebrant's intentions (Fr. Terra) <b>12:00 pm:</b> Private <b>5:00 PM:</b> Private intention (Fr. Terra)
<b>Mon., Feb. 10<sup>th</sup></b> <b>St. Scholastica, Virgin</b>	<b>Catechism Classes</b> , 6:30 PM	<b>6:30 AM:</b> †Theone Brinkman (Owen Tomes) <b>12:15 PM:</b> Private
<b>Tues., Feb. 11<sup>th</sup></b> <b>Apparition of Our Lady of Lourdes</b>		<b>6:30 AM:</b> Wade Tomes (Sally Tomes) <b>12:15 PM:</b> John Paul Truong (Peter & Mary Anne Truong)
<b>Wed., Feb. 12<sup>th</sup></b> <b>Seven Holy Servite Founders, Confessors</b>	<b>Bible Study</b> 6:30 PM	<b>6:30 AM:</b> †Linda Vogel (Kevin Vogel) <b>12:15 PM:</b> Private
<b>Thurs., Feb. 13<sup>th</sup></b> <b>Feria</b>	<b>Adoration &amp; Benediction</b> , in the main church 5 PM-6 PM	<b>6:30 AM:</b> Catherine Freeman (Andrew & Jayna Heinan) <b>12:15 PM:</b> Private
<b>Fri., Feb. 14<sup>th</sup></b> <b>Commemoration of St. Valentine</b>		<b>6:30 AM:</b> Our Godchildren (Andrew & Jayna Heinan) <b>12:15 PM:</b> Private
<b>Sat., Feb. 15<sup>th</sup></b> <b>Commemoration of Ss. Faustina &amp; Jovita</b>	<b>Pro Life Rosary</b> Noon <b>Troops of St. George</b> 1:30 PM <b>Men's Group</b> 7:00 PM	<b>6:30 AM:</b> Bailey Brown (Andrew & Jayna Heinan) <b>9:30 AM:</b> Private
<b>Sun., Feb. 16<sup>th</sup></b> <b>Sexagesima Sunday</b>	<b>Young Adults</b> , Fine Brewed Café after 9:30 AM Mass	<b>7:30 AM:</b> Private <b>9:30 AM:</b> Pro Populo <b>12:00 PM:</b> Private <b>5:00 PM:</b> Private

## TODAY'S HYMNS

### Proclamation

Be Thou My Vision

### Recession

O God Almighty Father  
Ave Regina Caelorum—951, St. Edmund Campion

### Mass XI, Credo I

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

## ANNOUNCEMENTS

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

**Fr. Flick's Mass Intentions:** Sunday—Tuesday are Private. **Fr. Rapoport's Mass Intentions:** 2/12, Bill Reindel (William & Margaret Reindel); 2/13 Jamin Reindel (William & Margaret Reindel); 2/14 Tim Kramer (William & Margaret Reindel); 2/15 Private.

**Perpetual Adoration:** In your charity, please observe **SILENCE** in the area of the adoration chapel. Thank you.

**First Communion date:** Due to priestly ordinations, First Communion has been moved to Saturday May 23, 2020 at 9:30 am. Please make note of this change.

**Bible Study** class beginning at 6:30 pm in the parish hall. All parishioners, 15 yrs. and older, are welcome to attend.

**Young Adults:** Please join us for dinner and **an evening with Father Gordon** Friday, February 21<sup>st</sup> from 6:30-9:30 pm at the Frank Brown home (14708 E. Cameron Rd. Medimont, ID 83842) . Young adults, (18-35) single or married are welcome! To RSVP, text Laura Brown at 208-582-1616.

**New Parishioners:** Wine and cheese gathering in the parish hall, Saturday February 22<sup>nd</sup>. Bring your missal and learn how to use it at 6:15 pm, social at 7 pm. Babysitting available, call Elena at 208-651-9271.

**Light Weigh** is starting again. Light Weigh One King is a 12 week Bible Study - DVD program designed to help those who struggle with dieting/food or other temptations. We will meet at the home of Katie Herbison. Orders need to be in by February 13<sup>th</sup>. For more information, go to [www.lightweigh.com](http://www.lightweigh.com) or call Katie at 509-994-3819.

**Pro Life Rosary:** The Pro Life Group of St. Joan of Arc will meet February 15<sup>th</sup> at noon in front of Planned Parenthood in Spokane (123 E. Indiana Ave.) to recite 15 decades of the Most Holy Rosary to end legalized abortion. All are welcome! 15 decades will also be recited at St. Joan of Arc at 12 noon for those who cannot drive to Spokane.

**Troops of St. George** will meet in the parish hall from 1:30 pm to 2:30 pm Saturday, February 15<sup>th</sup>.

**Men's group** will meet in the parish hall from 7 pm to 9 pm Saturday February 15<sup>th</sup>.

**Parishioners to sponsor a Station of the Cross:** For parishioners who would like to donate towards sponsoring a Station of the Cross from the Holy Land, **checks for any amount** can be placed in the black box or collection basket with 'Station' in the memo line. May God reward you.

**Annual donation statements** were mailed this past week. Thank you for your generosity and patience and we apologize for the delay in getting them out. (We pray that having a new church building was worth the small delay!)

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

**2020 Sacred Liturgy Conference:** The 8th annual Sacred Liturgy Conference, hosted by the diocese of Spokane, will take place from June 9<sup>th</sup>—12<sup>th</sup>, at Gonzaga University. Highlighting the conference will be **Cardinal Gerhard Mueller**. The conference is open to anyone interested in the treasures of the Catholic liturgy. For more information, **please visit: [www.sacredliturgyconference.org](http://www.sacredliturgyconference.org)**. Early Bird rate is available through March 1<sup>st</sup>.

**The Catholic Medical Association** is sponsoring a retreat on Redemptive Suffering at the Immaculate Heart Retreat Center in Spokane on March 14. All family members and friends are encouraged to attend. Cost is \$25 per person, which includes breakfast and lunch. Please send checks to: Thomas deTar, MD, 3135 Schilling Loop, Post Falls, ID 83854

In your charity, please remember the **cloistered Carmelite nuns** of Post Falls who pray and fast continuously for all of us. May God reward you.



## APOLOGETICS CORNER

*Defending our Faith with the Truth*

By Father Dennis M. Gordon, FSSP

# Prayers to the Saints

**Question:** *"I think in my prayer I should only be addressing God, whereas Catholics will also address the Saints. My pastor says, 'I talk to God in prayer, not to men.' Is there any biblical evidence that, in prayer or praise, people could address anyone other than God?"*

**Answer:** "Yes, my friend, there is: your pastor may not be aware of (or reflected upon) some of these verses in Scripture, in which *people in heaven*, angels (saints, if you will, in heaven), are being addressed in the course of true prayer. There are several examples of this in the Sacred Scriptures. [As a side note, in the references from the Psalms below, you will see two numbers identifying the Psalms (e.g. "Psalm 102[103]"). This is because some bibles use a slightly different system for dividing and numbering many of the Psalms.]

"In **Psalm 102[103]:20-22** we have these words, in the midst of a prayer, a Psalm of praise offered to Almighty God: *'Bless the Lord, all ye his angels: you that are mighty in strength, and execute his word, hearkening to the voice of his orders. Bless the Lord, all ye his hosts: you ministers of his that do his will. Bless the Lord, all his works: in every place of his dominion, O my soul, bless thou the Lord.'* Not only are the angels addressed in this one, but God's ministers, and indeed 'ALL His works' are being called upon in this prayer. There is no problem directing one's words to the angels of God in heaven in this prayer.

"In the midst of another Psalm of praise, a prayer, we have similar words being addressed, not only to angels, but this time to men: *'Bless the Lord, O house of Israel: bless the Lord, O house of Aaron. Bless the Lord, O house of Levi: you that fear the Lord, bless the Lord.'* (**Psalm 134[135]:19-20**). In this prayer, the people of Israel are being called upon to bless (praise) the Lord, as well as all those *'that fear the Lord'*. Today, all those *'that fear the Lord'* would include His saints in heaven.

"This leads to another Psalm that made a fine distinction as to *who* is called upon to praise the Lord, with a subtle inference as to who is called upon to praise the Lord. In **Psalm 113[114]:25-26** we have these words: *'The dead shall not praise thee, O Lord: nor any of them that go down to hell. But we that*

*live bless the Lord: from this time now and for ever.'* Notice that *'the dead'* shall not praise God.

"Now, Our Lord clarifies who are included in that term 'the dead' when He says in **Mark 12:26-27**: *'have you not read in the book of Moses, how in the bush God spoke to him, saying: I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but of the living.'* Though their bodies have died, Abraham, Isaac and Jacob are not considered by Our Lord to be among 'the dead', but rather are among those considered 'the living' – for they are alive in God's grace.

"Therefore, 'the dead' (more specifically, the dead who are in hell) shall not praise God, but those who live, and Our Lord includes Abraham, Isaac and Jacob among the living, making it no problem to call upon them as being alive in God.

"**Psalm 133[134]:1** also says: *'Behold now bless ye the Lord, all ye servants of the Lord: Who stand in the house of the Lord, in the courts of the house of our God.'* Again; this is another prayer that calls upon *'all'* God's servants to bless him – and 'all' His servants would include those in heaven as well. This prayer has no problem addressing the servants of God in heaven either.

"Also, in the prayer of the three young men from the fiery furnace in Daniel chapter 3, we have another example of a prayer that addresses the angels in the midst of the praise of God: *'All ye works of the Lord, bless the Lord: praise and exalt him above all for ever. O ye angels of the Lord, bless the Lord: praise and exalt him above all for ever. O ye heavens, bless the Lord: praise and exalt him above all for ever.'* (**Daniel 3:57-59**)

"So, as you can tell, God by no means forbids our addressing His angels and saints, His holy ones, in prayer. On the contrary, in the word of God, inspired prayers in the Psalms and elsewhere in Scripture, include addressing the angels and heavenly hosts. By doing so, we invite the *entire* kingdom of heaven to come and be a part of our prayer to God, and these heavenly hosts help us to pray even better.

\*\*\*

# Haurietis Aquas

## Draw Refreshing Water From the Sacred Heart

### Pope Pius XII - 1956

*(continued from last week...)*

77. Concerning the meaning of this symbol, which was known even to the earliest Fathers and ecclesiastical writers, St. Thomas Aquinas, echoing something of their words, writes as follows: "From the side of Christ, there flowed water for cleansing, blood for redeeming. Hence blood is associated with the sacrament of the Eucharist, water with the sacrament of Baptism, which has its cleansing power by virtue of the blood of Christ." [81]

78. What is here written of the side of Christ, opened by the wound from the soldier, should also be said of the Heart which was certainly reached by the stab of the lance, since the soldier pierced it precisely to make certain that Jesus Christ crucified was really dead. Hence the wound of the most Sacred Heart of Jesus, now that He has completed His mortal life, remains through the course of the ages a striking image of that spontaneous charity by which God gave His only begotten Son for the redemption of men and by which Christ expressed such passionate love for us that He offered Himself as a bleeding victim on Calvary for our sake: "Christ loved us and delivered Himself for us, an oblation and a sacrifice to God for an odor of sweetness." [82]

79. After our Lord had ascended into heaven with His body adorned with the splendors of eternal glory and took His place by the right hand of the Father, He did not cease to remain with His Spouse, the Church, by means of the burning love with which His Heart beats. For He bears in His hands, feet and side the glorious marks of the wounds which manifest the threefold victory won over the devil, sin, and death.

80. He likewise keeps in His Heart, locked as it were in a most precious shrine, the unlimited treasures of His merits, the fruits of that same threefold triumph, which He generously bestows on the redeemed human race. This is a truth full of consolation, which the Apostle of the Gentiles expresses in these words:

"Ascending on high, He led captivity captive; He gave gifts to men. . . He that descended, is the same also that ascended above all the heavens that He might fill all things." [83]

81. The gift of the Holy Spirit, sent upon His disciples, is the first notable sign of His abounding charity after His triumphant ascent to the right hand of His Father. For after ten days the Holy Spirit, given by the heavenly Father, came down upon them gathered

in the Upper Room in accordance with the promise made at the Last Supper: "I will ask the Father and He will give you another Paraclete so that He may abide with you forever." [84] And this Paraclete, who is the mutual personal love between the Father and the Son, is sent by both and, under the adopted appearance of tongues of fire, poured into their souls an abundance of divine charity and the other heavenly gifts.

82. The infusion of this divine charity also has its origin in the Heart of the Savior, "in which are hid all the treasures of wisdom and knowledge." [85] For this charity is the gift of Jesus Christ and of His Spirit; for He is indeed the spirit of the Father and the Son from whom the origin of the Church and its marvelous extension is revealed to all the pagan races which had been defiled by idolatry, family hatred, corrupt morals, and violence.

83. This divine charity is the most precious gift of the Heart of Christ and of His Spirit: It is this which imparted to the Apostles and martyrs that fortitude, by the strength of which they fought their battles like heroes till death in order to preach the truth of the Gospel and bear witness to it by the shedding of their blood; it is this which implanted in the Doctors of the Church their intense zeal for explaining and defending the Catholic faith; this nourished the virtues of the confessors, and roused them to those marvelous works useful for their own salvation and beneficial to the salvation of others both in this life and in the next; this, finally, moved the virgins to a free and joyful withdrawal from the pleasures of the senses and to the complete dedication of themselves to the love of their heavenly Spouse.

84. It was to pay honor to this divine charity which, overflowing from the Heart of the Incarnate Word, is poured out by the aid of the Holy Spirit into the souls of all believers that the Apostle of the Gentiles uttered this hymn of triumph which proclaims the victory of Christ the Head, and of the members of His Mystical Body, over all which might in any way impede the establishment of the kingdom of love among men: "Who shall separate us from the love of Christ? Shall tribulation or distress? or famine? or nakedness? or danger? or persecution? or the sword? . . . But in all these things we overcome because of Him that hath loved us.

For I am sure that neither death nor life, nor angels nor principalities, nor powers, nor things present, nor things to come, nor might, nor height nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”[86]

85. Nothing therefore prevents our adoring the Sacred Heart of Jesus Christ as having a part in and being the natural and expressive symbol of the abiding love with which the divine Redeemer is still on fire for mankind. Though it is no longer subject to the varying emotions of this mortal life, yet it lives and beats and is united inseparably with the Person of the divine Word and, in Him and through Him, with the divine Will. Since then the Heart of Christ is overflowing with love both human and divine and rich with the treasure of all graces which our Redeemer acquired by His life, sufferings and death, it is therefore the enduring source of that charity which His Spirit pours forth on all the members of His Mystical Body.

86. And so the Heart of our Savior reflects in some way the image of the divine Person of the Word and, at the same time, of His twofold nature, the human and the divine; in it we can consider not only the symbol but, in a sense, the summary of the whole mystery of our redemption. When we adore the Sacred Heart of Jesus Christ, we adore in it and through it both the uncreated love of the divine Word and also its human love and its other emotions and virtues, since both loves moved our Redeemer to sacrifice Himself for us and for His Spouse, the Universal Church, as the Apostle declares: “Christ loved the Church, and delivered Himself up for it, that He might sanctify it, cleansing it by the laver of water in the word of life, that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish.”[87]

87. Just as Christ loved the Church, so He still loves it most intensely with that threefold love of which He spoke, which moved Him as our Advocate[88]

“always living to make intercession for us”[89] to win grace and mercy for us from His Father. The prayers which are drawn from that unfailing love, and are directed to the Father, never cease. As “in the days of His flesh,”[90] so now victorious in heaven, He makes His petition to His heavenly Father with equal efficacy, to Him “Who so loved the world that He gave His only begotten Son, that whosoever believeth in Him may not perish, but may have life everlasting,”[91] He shows His living Heart, wounded as it were, and throbbing with a love yet more intense than when it was wounded in death by the Roman soldier’s lance: “(Thy Heart) has been wounded so

that through the visible wound we may behold the invisible wound of love.”[92]

88. It is beyond doubt, then, that His heavenly Father “Who spared not even His own Son, but delivered Him up for us all,”[93] when appealed to with such loving urgency by so powerful an Advocate, will, through Him, send down on all men an abundance of divine graces.

89. It was Our wish, venerable brethren, by this general outline, to set before you and the faithful the inner nature of the devotion to the Sacred Heart of Jesus Christ and the endless riches which spring from it as they are made clear by the primary source of doctrine, divine revelation. We think that Our comments, which are guided by the light of the Gospel, have proved that this devotion, summarily expressed, is nothing else than devotion to the divine and human love of the Incarnate Word and to the love by which the heavenly Father and the Holy Spirit exercise their care over sinful men. For, as the Angelic Doctor teaches, the love of the most Holy Trinity is the origin

of man’s redemption; it overflowed into the human will of Jesus Christ and into His adorable Heart with full efficacy and led Him, under the impulse of that love, to pour forth His blood to redeem us from the captivity of sin[94]: “I have a baptism wherewith I am to be baptized, and how am I straitened until it be accomplished?”[95]

90. We are convinced, then, that the devotion which We are fostering to the love of God and Jesus Christ for the human race by means of the revered symbol of the pierced Heart of the crucified Redeemer has never been altogether unknown to the piety of the faithful, although it has become more clearly known and has spread in a remarkable manner throughout the Church in quite recent times. Particularly was this so after our Lord Himself had privately revealed this divine secret to some of His children to whom He had granted an abundance of heavenly gifts, and whom He had chosen as His special messengers and heralds of this devotion.

91. But, in fact, there have always been men specially dedicated to God who, following the example of the beloved Mother of God, of the Apostles and the great Fathers of the Church, have practiced the devotion of thanksgiving, adoration and love towards the most sacred human nature of Christ, and especially towards the wounds by which His body was torn when He was enduring suffering for our salvation.

92. Moreover, is there not contained in those words “My Lord and My God”[96] which St. Thomas the Apostle uttered, and which showed he had been changed from an unbeliever into a faithful follower, a profession of faith, adoration and love, mounting up from the wounded human nature of his Lord to the majesty of the divine Person?

*(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, Bill Mayer 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, Michael Simpson, 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 Monastery, 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

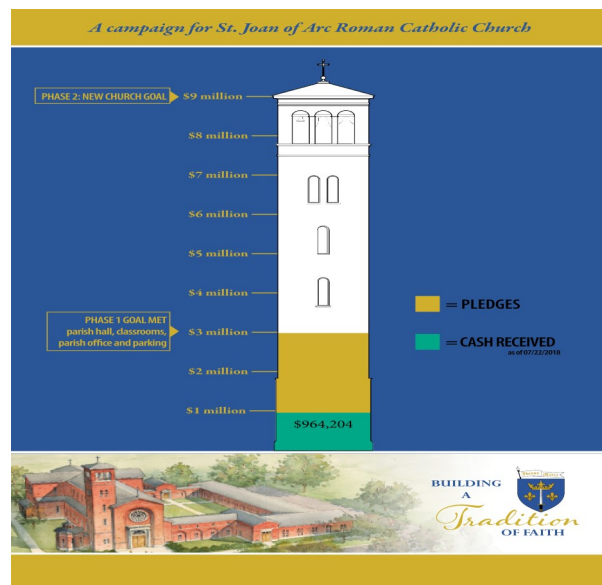
*We ask that parishioners request no more than three Mass intentions per priest at one time.*

## FINANCES

February 2 <sup>nd</sup> Collections	
General, envelopes, loose cash	6183.55
St. Helen's Fund	100.00
Capital Campaign	19,829.00
Wish list	40.00
Individual gifts	200.00
Votive Candles	291.02
Social Events donation	76.06
<b>Total</b>	<b>26,719.63</b>

*Thank you for your generosity!*

January Collections		
	Goal	Actual
<b>General Offertory</b>	18,000.00	44,358.78
<b>Capital Campaign</b>	55,000.00	41,498.30





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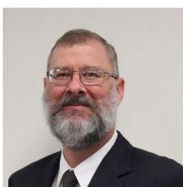
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