

December 8, 2019



Immaculate Conception

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

Pastor Fr. Dennis Gordon, FSSP
fr.gordon@stjoanarc.com
.....

Assistant Pastors Fr. Michael Flick, FSSP
fr.flick@stjoanarc.com

Fr. Andrew Rapoport, FSSP
fr.raoport@stjoanarc.com
.....

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

Project Manager Travis Rawlings
travis@stjoanarc.com
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Secretaries Linda Bushling
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Kyle Ford
kford@stjoanarc.com

MASS AND EVENT SCHEDULE

Events		Mass Times & Intentions
Sun., Dec. 8th IMMACULATE CONCEPTION	Young Adults, <i>Fine Brewed</i> after the 9:30 AM Mass Holy Hour, 3:00 PM	7:30 AM: Pro Populo 9:30 AM: Private Intention 12:00 PM: Private Intention 5:00 PM: Benedictines of Mary, Queen of the Apostolates
Mon., Dec. 9th Feria of Advent	Catechism Classes, 6:30-7:30 PM at SJA	6:30 AM: Private 12:15 PM: Priest of the FSSP (Mary Lynn Kenary)
Tues., Dec. 10th Feria of Advent	12:15 PM Mass, <i>cancelled</i> due to Deanery Meeting	6:30 AM: Samantha Jacobs (Katie More) 9:00 AM: Benefactors & Friends (Mary Lynn)
Wed., Dec. 11th St. Damasus I, Pope & Confessor	Men's Focus Group: 7 PM, Tom deTar's home	6:30 AM: Doug Gast (McFaddens) 12:15 PM: †Michael Uchal (Anna Babich)
Thurs., Dec. 12th OUR LADY OF GUADALUPE	Holy Hour, following the 6:30 AM Mass	6:30 AM: Increase of devotion to Our Lady at St. Joan's 12:15 PM: †Rozalia Uchal (Anna Babich)
Fri., Dec. 13th St. Lucy, Virgin & Martyr	Exposition of the Most Blessed Sacrament, following the 6:30 AM Mass until noon Basketball, 6 to 8 PM at Winton	6:30 AM: Children of the McFaddens 12:15 PM: Liam Burns (Brendan Burns)
Sat., Dec. 14th Feria of Advent	Youth Group, 1:00 - 4:00PM, at the Loftus home Night with the Saints, 7:00 PM talk, 5:00 PM dinner	6:30 AM: Mark & Janet Moyer (Emily Burns) 9:30 AM: †Linda Vogel (Kevin Vogel)
Sun., December 15th 3rd Sunday of Advent	Holy Hour, 3:00 PM Tamale Fundraiser, after Mass	7:30 AM: Private Intention 9:30 AM: To honor Our Lady of Fatima (Michael Duddy) 12:00 PM: Pro Populo 5:00 PM: Private Intention

TODAY'S HYMNS

Proclamation Behold a Mystical Rose

Recessional O Purest of Creatures

Alma Redemptoris Mater #947

Mass IX, Credo IV

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. Flick's Mass Intentions: 12/8 - 9: Private; 12/10 - 11: †Fr. Raymond O'Connor (Dennis & Leah Franka; 12/12: Private; 12/13: to honor the Holy Protection of Mary (Michael Duddy); 12/14: to honor Our Lady of Fatima (Michael Duddy). Please keep Father in your prayers while he is on retreat.

Holy Days in 2020: The following feast days are Holy Days of obligation in 2020: Wednesday, January 1st, Solemnity of Mary, the Mother of God; Sunday, November 1st, Solemnity of All Saints; Tuesday, December 8th, Solemnity of the Immaculate Conception; Friday, December 25th, Solemnity of the Nativity of the Lord. As a special note, the Solemnity of the Assumption of Mary falls on Saturday, August 15th, so the obligation to attend Mass on that day is dispensed. However, the Faithful are encouraged to attend Mass on that day as well.

Office Correspondence: In the credenza closet off the vestibule you will find a **black** drop box to place all correspondence for the church office, and donations, stipends and the like. The Carmelite donation box has also been placed next to the drop box for your convenience.

Perpetual Adoration: The forms and drop boxes are located on table in the vestibule as well as a table in the hall. Prayerfully consider the time/s you would like to sign up for as this is an important longstanding commitment. 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. You may now **sign up on line** through the following link: <https://adorationpro.org/joanid> Please contact Jason and Sally Tomes for more information at saltomes@msn.com.

Help Wanted! We are looking for volunteers, individuals or families, to help with coffee and doughnut service after Sunday Masses. This commitment will require only about 1 hour of time and, with enough volunteers, the service will be just once a month. This is a great way to get involved with SJA parish life, meet fellow parishioners and give to the church without opening your wallet! There will be sign ups in the parish hall and you can contact Linda Ofstead at 785-256-4434, for more information.

Men's Focus Group: On Wednesday, December 11th, the Men's focus Group will meet at the home of Dr. Tom deTar (3135 S. Schilling Loop, Post Falls) at 7:00 pm. All men of the parish are welcome to attend.

A Night with the Saints: A Night with the Saints returns **Saturday, December 14th** at the parish hall. A pre-paid dinner will begin at 5 PM, followed by a talk about Our Lady of Guadalupe at 7 PM. Tickets for dinner may be purchased for \$15/plate after Sunday Mass **today only**. Dinner includes Tex/Mex dinner and a glass of beer/wine. All **adult** parishioners are invited to attend!

Skate Party: The annual Ice Skating Party will take place on Saturday, December 28th, from 6:00 - 9:00 PM, at the Frontier Ice Arena (3525 W. Seltice Way, CDA). Children and adults of all ages are invited to attend. Admission and skate rental are *free*!

Tamale Fundraiser: Delicious handmade pork tamales are available beginning December 15th, just in time for Christmas! Orders should be placed through the sign up on the credenza in the closet off of the vestibule. Suggested donations are 6/\$15, or 12/\$25. Payment should be made upon pick up after Masses on December 15th. Checks should be made payable to *St Joan of Arc*. All proceeds will go to support the building fund. Gracias!

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.

Flowers: Donations are being accepted for roses for the Feast of *Our Lady of Guadalupe*, on December 12th. If you would like to make a donation please mark it "Flowers" and drop your donation in the *black drop box in the credenza closet in the vestibule*, or in the Sunday collection basket. Checks should be made payable to *St. Joan of Arc*. The Faithful may also bring roses, any color, to the church beginning Tuesday, December 10th. Buckets will be made available in the vestibule.

Lost and Found: Going, going, gone! There is a box of miscellaneous items (rosaries, prayer cards, scapulars...) and many missals in the bottom drawer of the credenza. Please check for any lost items as they will be offered to the public **after December 15th**, on a first come, first serve basis, with a request for a donation to benefit the Post Falls Carmelites of Jesus, Mary and Joseph.



APOLOGETICS CORNER

Defending our Faith with the Truth

By Father Dennis M. Gordon, FSSP

One God, Three Divine Persons

“Ever wonder why in **Genesis 1:26** it reads, ‘Let **US** make man to **OUR** image and likeness...?’ (in the *plural*; a distinction which holds true in the Hebrew as well). Then, in **Genesis 1:27** it says, ‘God created man to **HIS** own image...’ (in the *singular*; a distinction which also holds true in the Hebrew as well). This is a very early hint at a *singularity* of essence in God while there is a suggestion of a *plurality* (of Persons) as well.

“Ever wonder what was going on in Genesis 18 where God appears to Abraham in the form of **THREE** men (**Genesis 18:2**) whom Abraham calls ‘Lord’ and addresses in the *SINGULAR* in **Genesis 18:3**, using the singular ‘thy’ instead of the plural ‘your’, alternating between plural form of address for the three and then singular form of address, as though speaking to one being? (a distinction which is manifest in the Hebrew as well). This is yet another early hint at the Trinity; one God, but in Three Divine Persons.

“When Our Lord gave the Apostles the ‘Great Commission’, to baptize all nations ‘In the name of the Father and of the Son and of the Holy Ghost’ (**Matthew 28:19**), according to early Christian writers, by this statement He was also making a *theological* one - a revelation about the Holy Trinity. Our Lord says ‘name’ (to *onoma*, to *onoma*, in the Greek), and ‘name’ is clearly in the *singular*: the early Christians understood from this that Our Lord was showing the *singular essence* of God - that there is **ONE** God, under one *Name* since the name signifies the essence to the Jews; i.e. there is only one ‘What’, one Being.

“On the other hand, by listing *three* individuals under that *one* Name or Essence (the Father, Son and Holy Ghost), He is enumerating that the Three Persons (the Three ‘Who’s in the *One Singular Being* that we call God) share that Name or Essence. By using the Greek genitive *tou* (*tou*) (to say the name ‘*of the* Father and *of the* Son and *of the* Holy Ghost’) for *each one* of the Three, the Gospel writer is saying that this *Name*, this *Essence* of God - His Divinity, *belongs* to *each* Person. This means that there is One God, but Three Divine Persons in this One God. It is difficult for us humans to see how one can have distinction in persons but unity in essence (one Being), but that is because the distinction in persons *for mankind* is often shown by *corporal* distinction: therefore distinct *bodies* in mankind denote distinct beings *and* persons in man, though this is not so with God. Catholics have kept this same Christian understanding even until our times today, and it has become known as the Holy Trinity.

“There are other texts, too numerous to cite, but I will mention one more, that is in many Greek texts of the Bible, but some copyists omitted it, and therefore there is

debate about it and some omit it from the Bible. Though there is debate, the more certain Greek manuscripts, as St. Jerome shows, as well as the Latin Vulgate, contain this verse. It is **1 John 5:7** – ‘There are three who give witness in Heaven, the Father, the Word and the Spirit, and **these three are one.**’

“Focusing now on the individual Persons, usually the debate about divinity arises with regard to the Holy Ghost; but His Divinity is easily shown by how He is described in the Acts of the Apostles. It is clear that He is an intelligent and Divine Person, for He is speaking, willing, commanding, etc., and by saying that Saul (Paul) and Barnabas are separated for *Him* (the Spirit) in **Acts 13:2** (‘Separate *me* Saul and Barnabas for the work whereunto *I* have taken them’), it is shown that He (the Spirit) is claiming divine prerogatives.

“Showing the equality of the Son with the Father, and the Son’s Divinity, there are Our Lord’s words that, ‘*I and the Father are one*’ (**John 10:30**). That the fulness of God dwells in Christ is shown in (**Colossians 2:9**), in which we read, ‘In him [Christ] dwelleth **all** the fulness of the Godhead corporeally.’

“There is *much* more that could be cited however, suffice it to say that in Sacred Scripture there is ample evidence of the Holy Trinity, and of the divinity of all Three Persons in the One God.”

Mystici Corporis

The Mystical Body of Christ, the Church

Pope Pius XII - 1943

(Continued from last week...)

75. Now the only-begotten Son of God embraced us in His infinite knowledge and undying love even before the world began. And that He might give a visible and exceedingly beautiful expression to this love, He assumed our nature in hypostatic union: hence -as Maximus of Turin with a certain unaffected simplicity remarks — “in Christ our own flesh loves us ¹⁵⁶ But the knowledge and love of our Divine Redeemer, of which we were the object from the first moment of His Incarnation, exceed all the human intellect can hope to grasp. For hardly was He conceived in the womb of the Mother of God, when He began to enjoy the beatific vision, and in that vision all the members of His Mystical Body were continually and unceasingly present to Him, and He embraced them with His redeeming love. O marvelous condescension of divine love for us! O inestimable dispensation of boundless charity. In the crib, on the Cross, in the unending glory of the Father, Christ has all the members of the Church present before Him and united to Him in a much clearer and more loving manner than that of a mother who clasps her child to her breast, or than that with which a man knows and loves himself.

76. From all that We have hitherto said, you will readily understand, Venerable Brethren, why Paul the Apostle so often writes that Christ is in us and we in Christ. In proof of which, there is this other more subtle reason. Christ is in us through His Spirit whom He gives to us and through whom He acts within us in such a way that all divine activity of the Holy Spirit within our souls must also be attributed to Christ.¹⁵⁷ “If a man hath not the Spirit of Christ, he is none of his,” says the Apostle, “but if Christ be in you, . . . the spirit liveth because of justification.”¹⁵⁸

77. This communication of the Spirit of Christ is the channel through which all the gifts, powers, and extraordinary graces found superabundantly in the Head as in their source flow into all the members of the Church, and are perfected daily

in them according to the place they hold in the Mystical Body of Jesus Christ. Thus the Church becomes, as it were, the filling out and the complement of the Redeemer, while Christ in a sense attains through the Church a fullness in all things. ¹⁵⁹ Herein we find the reason why, according to the opinion of Augustine already referred to, the mystical Head, which is Christ, and the Church, which here below as another Christ shows forth His person, constitute one new man, in whom heaven and earth are joined together in perpetuating the saving work of the Cross: Christ We mean, the Head and the Body, the whole Christ.

78. For indeed We are not ignorant of the fact that this profound truth — of our union with the Divine Redeemer and in particular of the indwelling of the Holy Spirit in our souls — is shrouded in darkness by many a veil that impedes our power to understand and explain it, both because of the hidden nature of the doctrine itself, and of the limitations of our human intellect. But We know, too, that from well-directed and earnest study of this doctrine, and from the clash of diverse opinions and the discussion thereof, provided that these are regulated by the love of truth and by due submission to the Church, much light will be gained, which, in its turn will help to progress in kindred sacred sciences. Hence We do not censure those who in various ways, and with diverse reasonings make every effort to understand and to clarify the mystery of this our wonderful union with Christ. But let all agree uncompromisingly on this, if they would not err from truth and from the orthodox teaching of the Church: to reject every kind of mystic union by which the faithful of Christ should in any way pass beyond the sphere of creatures and wrongly enter the divine, were it only to the extent of appropriating to themselves as their own but one single attribute of the eternal Godhead. And, moreover, let all hold this as certain truth, that all these activities are common to the most Blessed Trinity, in so far as they have God as supreme efficient cause.

79. It must also be borne in mind that there is question here of a hidden mystery, which during this earthly exile can only be dimly seen through a veil, and which no human words can express. The Divine Persons are said to indwell inasmuch as they are present to beings endowed with intelligence in a way that lies beyond human comprehension, and in a unique and very intimate manner, which transcends all created nature, these creatures enter into relationship with Them through knowledge and love.¹⁶⁰

If we would attain, in some measure, to a clearer perception of this truth, let us not neglect the method strongly recommended by the Vatican Council [note]Sess. III, Const. de fide Cath., Cap. 4. [note] in similar cases, by which these mysteries are compared one with another and with the end to which they are directed, so that in the light which this comparison throws upon them we are able to discern, at least partially, the hidden things of God.

80. Therefore, Our most learned predecessor Leo XIII of happy memory, speaking of our union with Christ and with the Divine Paraclete who dwells within us, and fixing his gaze on that blessed vision through which this mystical union will attain its confirmation and perfection in heaven says: "This wonderful union, or indwelling properly so-called, differs from that by which God embraces and gives joy to the elect only by reason of our earthly state."¹⁶¹In that celestial vision it will be granted to the eyes of the human mind strengthened by the light of glory, to contemplate the Father, the Son, and the Holy Spirit in an utterly ineffable manner, to assist throughout eternity at the processions of the Divine Persons, and to rejoice with a happiness like to that with which the holy and undivided Trinity is happy.

81. It seems to Us that something would be lacking to what We have thus far proposed concerning the close union of the Mystical Body of Jesus Christ with its Head, were We not to add here a few words on the Holy Eucharist, by which this union during his mortal life reaches, as it were a culmination.

82. By means of the Eucharistic Sacrifice Christ our Lord willed to give to the faithful a striking manifestation of our union among ourselves and with our divine Head, wonderful as it is and beyond all praise. For in this Sacrifice the sacred

minister acts as the vicegerent not only of our Savior but of the whole Mystical Body and of each one of the faithful. In this act of Sacrifice through the hands of the priest, by whose word alone the Immaculate Lamb is present on the altar, the faithful themselves, united with him in prayer and desire, offer to the Eternal Father a most acceptable victim of praise and propitiation for the needs of the whole Church. And as the Divine Redeemer, when dying on the Cross, offered Himself to the Eternal Father as Head of the whole human race, so "in this clean oblation"¹⁶² He offers to the heavenly Father not only Himself as Head of the Church, but in Himself His mystical members also, since He holds them all, even those who are weak and ailing, in His most loving Heart.

83. The Sacrament of the Eucharist is itself a striking and wonderful figure of the unity of the Church, if we consider how in the bread to be consecrated many grains go to form one whole,¹⁶³and that in it the very Author of supernatural grace is given to us, so that through Him we may receive the spirit of charity in which we are bidden to live now no longer our own life but the life of Christ, and to love the Redeemer Himself in all the members of His social Body.

84. As then in the sad and anxious times through which we are passing there are many who cling so firmly to Christ the Lord hidden beneath the Eucharistic veils that neither tribulation, nor distress, nor famine, nor nakedness, nor danger, nor persecution, nor the sword can separate them from His love,¹⁶⁴surely no doubt can remain that Holy Communion which once again in God's providence is much more frequented even from early childhood, may become a source of that fortitude which not infrequently makes Christians into heroes.

(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

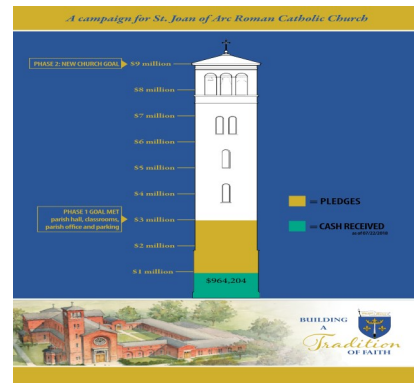
We ask that parishioners request no more than three Mass intentions per priest at one time.

FINANCES

December 1 st Collections	
General, envelopes, & loose cash	4,114.10
Social Event Donation	115.68
St. Helen's Fund	5,070.00
Capital Campaign	18,498.00
Flowers	30.00
Votive Candles	350.95
Individuals Gift	375.00
Immaculate Conception	10.00
Christmas Day	10.00
Total	28,573.73

Thank you for your generosity!

November Collections		
	Goal	Actual
General Offertory	18,000.00	33,452.76
Capital Campaign	55,000.00	39,718.00



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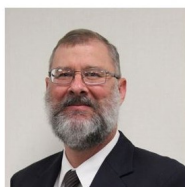
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Ad Maiorem Dei Gloriam.



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