

December 15, 2019



3rd Sunday of Advent

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
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.....

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

Project Manager Travis Rawlings
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Secretaries Linda Bushling
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Kyle Ford
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MASS AND EVENT SCHEDULE

Events		Mass Times & Intentions
Sun., Dec. 15th 3rd Sunday of Advent (Gaudete Sunday)	Tamale Fundraiser , Parish Hall Young Adults , Fine Brewed after 9:30 AM Mass Holy Hour , 3:00 PM	7:30 AM: Private Intention 9:30 AM: Pro Populo 12:00 pm: Private Intention 5:00 PM: Private Intention
Mon., Dec. 16th St. Eusebius, Bishop & Martyr	Catechism Classes , 6:30-7:30 PM at SJA	6:30 AM: Private Intention 12:15 PM: Mark & Janet Moyer (Emily Burns)
Tues., Dec. 17th Greater Feria of Advent		6:30 AM: Private Intention 12:15 PM: Mark & Janet Moyer (Clare Moyer)
Wed., Dec. 18th Ember Wednesday		6:30 AM: Private Intention 12:15 PM: Mark & Janet Moyer (Molly Jasper)
Thurs., Dec. 19th Greater Feria of Advent	Holy Hour , following the 6:30 AM Mass	6:30 AM: Private Intention 12:15 PM: Private Intention
Fri., Dec. 20th Ember Friday	Exposition of the Most Blessed Sacrament , following the 6:30 AM Mass until noon Basketball , 6 to 8 PM at Winton	6:30 AM: Private Intention 12:15 PM: Ian Anderson (Godparents)
Sat., Dec. 21st St. Thomas, Apostle	Little Flowers , 10:30AM Pro Life Rosary , Noon	6:30 AM: Private Intention 9:30 AM: St. Joan of Arc Purgatorial Society
Sun., December 22nd 4th Sunday of Advent (Rorate Sunday)	Holy Hour , 3:00 PM Young Adults , Fine Brewed after 9:30 AM Mass	7:30 AM: Private Intention 9:30 AM: Private Intention 12:00 PM: Pro Populo 5:00 PM: Private Intention

TODAY'S HYMNS

Processional

Wake, Awake

Recessional

O Come, O Come, Emmanuel

Alma Redemptoris Mater #947

Mass XVII, Credo I

REMINDER: Please *silence* your cell phones!

ANNOUNCEMENTS

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

Fr. Gordon Mass Intentions: 12/16: Joseph Anderson (Martha Anderson); 12/17: Hannah Anderson (Martha Anderson); 12/18: Fr. Marty Adams, FSSP (Martha Anderson); 12/19: Private Intention; 12/20: †Anna Maria Adams; 12/21: Private Intention (Tim Bergreen). Please remember Father in your prayers while he is away 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.

Winter weather and new parking lot: During winter weather, the parking lot and sidewalks will be plowed and cleaned in the early morning hours. We will not be using any melting chemicals for the first year as the cement cures so as not to void our warranty. We ask that you *not place any chemicals, including rock salt*, on the sidewalks or parking lots. We have and will use sand for slippery areas. It may be advisable to use shoe 'cleats' or grippers when walking from your car to the church. We ask that you remove them in the entrance way or foyer before entering our beautiful new church. Thank you!

Scam calls! From Fr. Gordon—It has been brought to my attention that certain parishioners are getting text messages from someone claiming to be me and asking them to reply via text, or for the purchase of gift cards. This is a **SCAM** and has been going around the area parishes for some time now. The scammers are using old bulletins to get phone numbers. Please know that I will never send out a text message asking for gifts cards, etc. If you do receive one, it may be a good idea to contact the local police. May God reward you!

FSSP Calendars: The 2020 calendars have arrived and are available for only **\$8** each while supplies last. Please place your payment in the black drop box marked "calendar". Checks should be made payable to *St. Joan of Arc*. Your order will be placed on the credenza after payment has been received. All pre orders will be processed upon payment.

Purgatorial Society: The St. Joan of Arc Purgatorial Society will be remembered at the 9:30 AM Mass on Saturday, December 21st. All members are encouraged to attend. For more information please see information on the credenza.

Pro Life Rosary: On Saturday, December 21st, the Respect Life Group of St. Joan of Arc will meet in front of Planned Parenthood (123 E. Indiana Ave. Spokane) at noon to recite 15 decades of the Most Holy Rosary for the end to legalized abortion. Please join them as we usher in the birth of Our Lord. For those who cannot drive to Spokane, 15 decades will be recited at noon at St. Joan of Arc.

Drop Boxes: 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 is next to the black drop box.

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.

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 **today**, December 15th, after the Masses. Suggested donations are 6/\$15, or 12/\$25. 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.

Lost and Found: Please check the credenza closet for lost items as they will be offered to the public **after December 15th**, 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

Three Persons or Two?

Question: “Some people believe that the Father and the Son are really the same person, just two modes of the same person; how would you respond?”

Answer: “As Catholics we believe that the Father is one Person, and the Son is another Person, and the Holy Ghost is yet another Person; distinct Persons yet they are all in the one Being of God. If one were to believe that the Father and the Son are the same *Person*, then such a one would have to conclude that God is not *truly* a Father, for a true father generates a son *who is his own person*. If the Father and the Son are the same person, one would have to conclude that *true* fatherhood then began with the first *man*, for man *does* generate sons who are unique persons. If ‘Father, Son and Holy Ghost’ are only three *modes* of the same person, then the Father is not *really* a father, since one can’t father oneself. Yet since Ephesians 3:15 says that the Father is He “of whom all paternity in heaven and on earth is named”, God the Father would *have* to be a Father *par excellence*. But if Father and Son are just modes of the same Person, then an earthly (human) father would be *more* a father than God the Father is.

“It would also seem to be more than a bit odd of Our Lord Jesus to be *talking to Himself* when He prays to the Father, as He does often; for example in **John 11:41-42**, ‘Father, I give thee thanks that thou hast heard me’ - if ‘Father’ is just another mode of himself, would He really *thank Himself*? Or in **John 17:1-5**, where He says ‘Father, the hour is come; glorify thy Son that he may glorify thee...I have finished the work thou gavest me to do... And now glorify thou me, O Father, with the glory which I had, before the world was, with thee.’ That’s a *really* odd thing to say if He is not speaking to another Person; if He is speaking to Himself!

“God’s Intellect: God’s thoughts - are they perfect or imperfect? God knows all things, and knows them completely, doesn’t He? So in knowing all things, He generates a thought of them. When God thinks of a thing, is the idea generated perfect or imperfect? When He knows Himself (as He must, if He truly knows all things), is the idea of Himself generated a perfect idea of Himself or is it imperfect? Obviously, it is perfect. The reality is that the Father’s thought of Himself in His personhood is so perfect, so complete, so all-comprehensive of Himself (including of His Personhood), that it is a *most perfect* reflection of Himself - of every aspect of Himself. This thought of Himself is so perfect that it is even a complete and perfect reflection of the individuality of His *Person* - not *just* a reflection, but so perfect that it *is* another Person itself. This is the Son, and this is how the Father ‘generates’ the Son, *perfectly* reflecting the Fa-

ther with His own personhood, just as the Father has His own personhood. Otherwise, if personhood is *not* reflected and present also in the Son, then the thought of God the Father of Himself would not be complete or perfect.

“God’s Will: God’s will - is it perfect or imperfect? God’s will loves that which it sees is good (since the will is supposed to love that which is good), and the Father seeing His Son (and the Son seeing His Father) sees the good that is there and loves that good. God’s love, is it perfect or imperfect? Being obviously perfect, it is capable of loving each aspect of His Essence. The Father and Son mutually see and love the good that is the Essence of God, and it is a love which embraces at once every aspect of His Essence at the same ‘time’ that each Person mutually sees every aspect of His Essence. This love is mutual and perfect, and it includes a full knowledge and love for the personhood of God. This love is so real that it generates a perfect (and mutual) act of the will between the Father and Son (a love between the Father and the Son). It perfectly reflects in God’s *will*, every aspect including the *personhood* of the Father and of the Son, just as the Son perfectly reflects in God’s *intellect* every aspect including the personhood of the Father. This perfect reflection in the Will of God is its own Person, the Holy Ghost, since this comes from a perfect act of God’s Will which encompasses also the recognized good of the Person of the Father and the Person of the Son. That the Spirit is indeed another *Person* is shown in **John 16:14**, wherein Our Lord speaks of the Spirit as “he” - an indication that the Spirit is a Person.

“God’s intellect is One, so it only generates *one* Person by means of God’s intellect. God’s *will* is One, so it only generates *one* Person by means of God’s will. This is all happening within the One Being of God (not three Beings), since it stems from this one Being Who has one intellect and one will (similar to the way a human has one intellect and one will, though we have these faculties to an infinitely less degree than God does, and unlike God’s, we can only focus our intellect and will on limited things at a time).

“Quite a mystery! But a beautiful reality that there are Three Divine Persons in the One God!”

Mystici Corporis

The Mystical Body of Christ, the Church

Pope Pius XII - 1943

(Continued from last week...)

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,¹⁶⁴ surely 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.

85. If the faithful, Venerable Brethren, in a spirit of sincere piety understand these things accurately and hold to them steadfastly, they will the more easily avoid those errors which arise from an irresponsible investigation of this difficult matter, such as some have made not without seriously endangering Catholic faith and disturbing the peace of souls.

86. For some there are who neglect the fact that the Apostle Paul has used metaphorical language in speaking of this doctrine, and failing to distinguish as they should the precise and proper meaning of the terms the physical body, the social body, and the mystical Body, arrive at a distorted idea of unity. They make the Divine Redeemer and the members of the Church coalesce in one physical person, and while they bestow divine attributes on man, they make Christ our Lord subject to error and to human inclination to evil. But Catholic faith and the writings of the holy Fathers reject such false teaching as impious and sacrilegious; and of the mind of the Apostle of the Gentiles it is equally abhorrent, for although he brings Christ and His Mystical Body into a wonderfully intimate union, he nevertheless distinguishes one from the other as Bridegroom from Bride.¹⁶⁵

87. No less far from the truth is the dangerous error of those who endeavor to deduce from the

mysterious union of us all with Christ a certain unhealthy quietism. They would attribute the whole spiritual life of Christians and their progress in virtue exclusively to the action of the divine Spirit, setting aside and neglecting the collaboration which is due from us. No one of course can deny that the Holy Spirit of Jesus Christ is the one source of whatever supernatural power enters into the Church and its members. For "the Lord will give grace and glory" as the Psalmist says.¹⁶⁶ But that men should persevere constantly in their good works, that they should advance eagerly in grace and virtue, that they should strive earnestly to reach the heights of Christian perfection and at the same time to the best of their power should stimulate others to attain the same goal, — all this the heavenly Spirit does not will to effect unless they contribute their daily share of zealous activity. "For divine favors are conferred not on those who sleep, but on those who watch" as St. Ambrose says.¹⁶⁷ For if in our mortal body the members are strengthened and grow through continued exercise, much more truly can this be said of the social Body of Jesus Christ in which each individual member retains his own personal freedom, responsibility, and principles of conduct. For that reason he who said: "I live, now not I, but Christ liveth in me"¹⁶⁸ did not at the same time hesitate to assert: "His (God's) grace in men has not been void, but I have labored more abundantly than all they: yet not I, but the grace of God with me."¹⁶⁹ It is perfectly clear, therefore, that in these false doctrines the mystery which we are considering is not directed to the spiritual advancement of the faithful but is turned to their deplorable ruin.

88. The same result follows from the opinions of those who assert that little importance should be given to the frequent confession of venial sins. Far more important, they say, is that general confession which the Spouse of Christ, surrounded by her children in the Lord, makes each day by the mouth of the priest as he approaches the altar of God. As you well know, Venerable

Brethren, it is true that venial sins may be expiated in many ways which are to be highly commended. But to ensure more rapid progress day by day in the path of virtue, We will that the pious practice of frequent confession, which was introduced into the Church by the inspiration of the Holy Spirit, should be earnestly advocated. By it genuine self-knowledge is increased, Christian humility grows, bad habits are corrected, spiritual neglect and tepidity are resisted, the conscience is purified, the will strengthened, a salutary self-control is attained, and grace is increased in virtue of the Sacrament itself. Let those, therefore, among the younger clergy who make light of or lessen esteem for frequent confession realize that what they are doing is alien to the Spirit of Christ and disastrous for the Mystical Body of our Savior.

89. There are others who deny any impetratory power to our prayers, or who endeavor to insinuate into men's minds the idea that prayers offered to God in private should be considered of little worth, whereas public prayers which are made in the name of the Church are those which really matter, since they proceed from the Mystical Body of Jesus Christ. This opinion is false; for the divine Redeemer is most closely united not only with His Church, which is His beloved Spouse, but also with each and every one of the faithful, and He ardently desires to speak with them heart to heart, especially after Holy Communion. It is true that public prayer, inasmuch as it is offered by Mother Church, excels any other kind of prayer by reason of her dignity as Spouse of Christ; but no prayer, even the most private, is lacking in dignity or power, and all prayer is of the greatest help to the Mystical Body in which, through the Communion of Saints, no good can be done, no virtue practiced by individual members, which does not redound also to the salvation of all. Neither is a man forbidden to ask for himself particular favors even for this life merely because he is a member of this Body, provided he is always resigned to the divine will; for the members retain their own personality and remain subject to their own individual needs.¹⁷⁰

Moreover, how highly all should esteem mental prayer is proved not only by ecclesiastical documents but also by the custom and practice of the saints.

90. Finally there are those who assert that our

prayers should be directed not to the person of Jesus Christ but rather to God, or to the Eternal Father through Christ, since our Savior as Head of His Mystical Body is only "Mediator of God and men."¹⁷¹ But this certainly is opposed not only to the mind of the Church and to Christian usage but to truth. For, to speak exactly, Christ is Head of the universal Church as He exists at once in both His natures;¹⁷² moreover He Himself has solemnly declared: "If you shall ask me anything in my name, that I will do."¹⁷³ For although prayers are very often directed to the Eternal Father through the only-begotten Son, especially in the Eucharistic Sacrifice — in which Christ, at once Priest and Victim, exercises in a special manner the office of Mediator — nevertheless not infrequently even in this Sacrifice prayers are addressed to the Divine Redeemer also; for all Christians must clearly know and understand that the man Jesus Christ is also the Son of God and God Himself. And thus when the Church militant offers her adoration and prayers to the Immaculate Lamb, the Sacred Victim, her voice seems to re-echo the never-ending chorus of the Church triumphant: "To him that sitteth on the throne and to the Lamb benediction and honor and glory and power for ever and ever."¹⁷⁴

(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

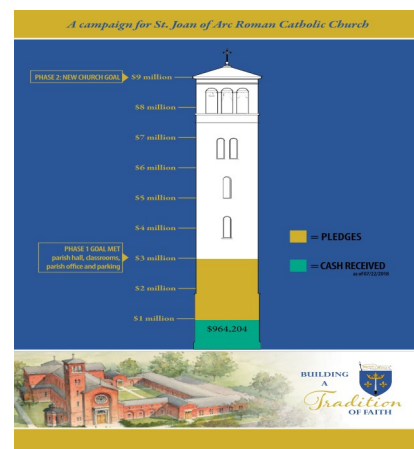
We ask that parishioners request no more than three Mass intentions per priest at one time.

FINANCES

December 8 th Collections	
General, envelopes, & loose cash	6,194.71
St. Helen's Fund	100.00
Capital Campaign	13,174.00
Flowers	95.00
Votive Candles	219.50
Individuals Gift	3,000.00
Total	22,783.21

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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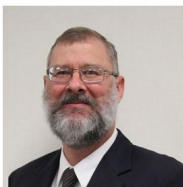
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