

January 12, 2020

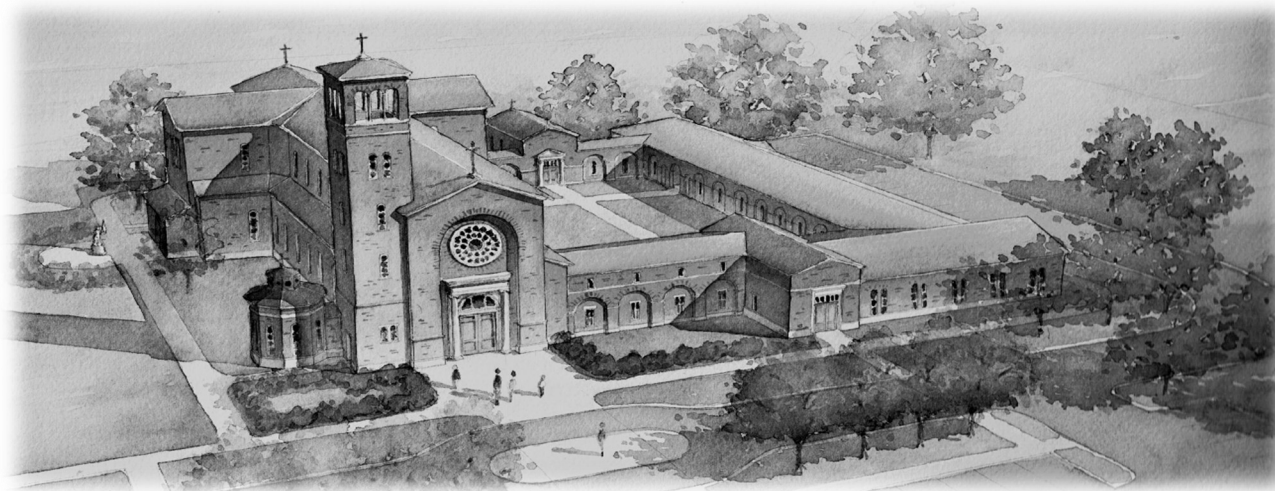


The Holy Family

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
.....

Secretary Chuck Crimmins
c.crimmins@stjoanarc.com

MASS AND EVENT SCHEDULE

Events		Mass Times & Intentions
Sun., Jan. 12th The Holy Family	Young Adults , Fine Brewed after 9:30 AM Mass Holy Hour , 3:00 PM	7:30 AM: Private Intention 9:30 AM: Private Intention (Private) 12:00 pm: Private Intention 5:00 PM: Private Intention (Private)
Mon., Jan. 13th Commemoration of the Baptism of Our Lord	Catechism Classes , 6:30 PM	6:30 AM: Thanksgiving to Infant of Prague for favor received. (Paul Grady) 12:15 PM: Holy Souls (Tim & Suzy Leake)
Tues., Jan. 14th St. Hilary, Bishop, Confessor & Doctor		6:30 AM: All parish families of St. Joan of Arc (Tom de Tar) 12:15 PM: Aaron Reindel (William & Margaret Reindel)
Wed., Jan. 15th St. Paul, the first hermit, confessor	Men's Focus group , 7 - 9 PM,	6:30 AM The poor souls in Purgatory (Tom deTar) 12:15 PM †Lisa Simmons (Brian Jacobs)
(Thurs., Jan. 16th St Marcellus I, Pope & Marytr	Holy Hour , following the 6:30 AM Mass	6:30 AM: †Lisa Simmons (Brian Jacobs) 12:15 PM: Private Intention (Tom deTar)
Fri., Jan. 17th St. Anthony, Abbot	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 (Private) 12:15 PM: Joe & Doriene Jacobs (Brian Jacobs)
Sat., Jan. 18th Saturday of Our Lady	Walk for Life , 11 AM Spokane Riverfront Park CDA Right to Life Rally , 10:30 AM at Skate Plaza Pro Life Rosary , noon Youth Group , 5:00 - 8:00 PM	6:30 AM: Private Intention (Private) 9:30 AM: SJA Purgatorial Society
Sun., Jan 19th 2nd Sunday after Epiphany	Holy Hour , 3:00 PM Young Adults , Fine Brewed after 9:30 AM Mass	7:30 AM: Pro Populo 9:30 AM: Private Intention 12:00 PM: Private Intention 5:00 PM: Private Intention

TODAY'S HYMNS

.....

Processional Sing of Jesus, Mary, Joseph

Recessional O Come All Ye Faithful

Alma Redemptoris Mater #947

Mass XVIII, Credo III

.....

REMINDER: Please *silence* your cell phones!

ANNOUNCEMENTS

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

Fr. Rapoport's Mass Intentions at the Carmel: 1/12: Pro Populo; 1/13:†Beatrice Gordon; 1/14: Private Intention (Carol Wain); 1/15: Freeman Family (Dirk & Allison Anderson); 1/16: Private intention; 1/17: Karen Ade; 1/18: Private (Carol Wain).

Envelopes: Please pick up your box of contribution envelopes in the parish hall. *Thank you!*

FSSP Calendars: Please place your payment (\$8/calendar) in the black drop box next to the credenza 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.

Catechism Classes: Catechism classes will resume this week on Monday, January 13th at 6:30 PM.

Men's Focus Group: The Men's Focus Group will meet on Wednesday, January 15th at 7:00 PM, at the home of Dr. Tom deTar (3135 S. Schilling Loop, PF). All adult men of the parish are welcome to attend.

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 and information and a host sign up sheet can be found on the credenza.

Right to Life Walk: The annual 'Walk for Life' event will take place Saturday, January 18th at 11 am at Riverfront Park in Spokane. The tide is turning on abortion! Please support the pro life cause; bring your family and join us as witnesses for life! The local bakery, *Hello Sugar*, will be there with beverages, donuts, and fun for the children.

CDA Right to Life Rally: The Right to Life of Coeur d' Alene Commemorative March and Rally will take place on Saturday, January 18th at 10:30 am at the Skate Plaza parking lot (I 95 and Dalton Ave., CDA). Signs will be provided. All are welcome to participate! Please see flyers on the credenza for more information.

Pro Life Rosary: The Pro Life Group of St. Joan of Arc will meet on January 18th 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 for those who cannot drive to Spokane.

Perpetual Adoration Meeting: All volunteer Adorers are *required to attend* a meeting led by Fr. Gordon on the mechanics of fulfilling your Perpetual Adoration commitment. This includes how to sign in, security, and what to do in an emergency. There will be a meeting on Friday, January 17th at 6:30 PM, and again on Saturday, January 18th, at 10:30 AM in the parish hall. ***You only need to attend one of the meetings.*** If you have any questions please contact Jason and Sally Tomes at saltomes@msn.com.

Basketball: St. Joan of Arc Basketball will meet this Friday, January 17th 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.

Purgatorial Society: The Purgatorial Society of St. Joan of Arc will be remembered on Saturday, January 18th, at the 9:30 am Mass. All members are encouraged to attend.

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.

Home Rental Wanted: Parishioners looking to rent large 3 or 4 bd home in CDA/PF area in March/April. Please contact Jean at 208-625-8995.

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

Mark, Verses 9 through 20

Question: “I have heard some folks say that St. Mark’s Gospel ends with verse 8 (Mark 16:8), and that verses 9-20, which follow and are in Bibles today, were actually added later by someone else. Why do some people believe that, and how do I answer that?”

Answer: “I have also heard that objection raised to verses 9-20. Let’s look at the facts for the answer, shall we?”

“It is true that there are a few early copies of St. Mark’s Gospel that don’t have verses 9-20. And there are very early copies of St. Mark’s Gospel that do. There are very early Christian commentators that note the absence of these verses. And there are very early Christian commentators that do cite these verses as being in the original Gospel. What gives?”

“The two oldest codices (volumes) of St. Mark are called α and B. They both *exclude* these verses, ending the Gospel with Mark 16:8. However, even in one of these there is some evidence that there was something missing that should have been there. The scribe that wrote Codex B left a blank column in the codex next to verse 8, *in addition to* the blank space that this scribe normally left at the end of the last page of the Gospel, and the scribe didn’t leave such a blank space at the end of the other Gospels. Text critics believe that this indicated that *there was something missing here* that should have been there after verse 8.

“Also, without verses 9-20, the last words in the Gospel would be εφοβουντο γαρ – *ephobounto gar* – which means, ‘for they were afraid’.

“So, there are a couple of reasons why St. Mark would not have ended his Gospel with this phrase, and why we take exception to the idea that verses 9-20 were added later:

- (1) The whole phrase (and the whole Gospel, for that matter) would then end with a post-positive conjunction γαρ ‘for’, which is grammatically odd, and would be the only example in the New Testament of this kind of ending, *if this is an ending*.
- (2) Would one really end a Gospel, especially St. Mark’s, meant to inspire Gentiles with hope,

with the phrase ‘for they were afraid’? Would a Gospel writer end his story with the disciples being in fear?

- (3) The following early Christian writers/writings hold that these verses are in the original text: Irenaeus, Tertullian, Justin Martyr possibly even Papias, as early as the second century; and Hippolytus, Vincentius, the *Apostolic Constitutions* in the third century, and many others in the 4th Century, including Ss. Cyril of Jerusalem, Epiphanius, Ambrose, Augustine, Chrysostom.
- (4) Very early codices, including the Peshitto, the Jerusalem and Curetonian Syriac, the Harkleian text, the Sahidic, the Bohairic, the Ethiopian, the Gothic, the Vulgate, all extant Old Latins (with one exception), the Georgian, the printed Armenian text *all contain these* verses. These represent a wide diversity of geographic and cultural Christian tradition, and these above texts nonetheless *have* the verses in question.

“What is most likely the case is that the last leaf of the Gospel of St. Mark got lost in some very early manuscript of the Gospel, and copies were made of this incomplete Gospel. And it may have so happened that these defective copies have just survived so long. However, there are many other also very early copies that *do* have these verses, in fact, many more *do* have them than the two that *don’t* have them. Since the verses do appear elsewhere in very many early manuscripts, along with the unlikelihood that St. Mark would have ended his Gospel with ‘for they were afraid’, it seems most likely that these verses 9-20 are indeed the original verses in St. Mark’s original Gospel.”

Haurietis Aquas

Draw Refreshing Water From the Sacred Heart

Pope Pius XII - 1956

15. No less to be approved, no less suitable for the fostering of Christian piety was this devotion declared to be by Our predecessor of happy memory, Pius XI. In an encyclical letter he wrote: "Is not a summary of all our religion and, moreover, a guide to a more perfect life contained in this one devotion? Indeed, it more easily leads our minds to know Christ the Lord intimately and more effectively turns our hearts to love Him more ardently and to imitate Him more perfectly." [10]

16. To Us, no less than to Our predecessors, these capital truths are clear and certain. When We took up Our office of Supreme Pontiff and saw, in full accord with Our prayers and desires, that the devotion to the Sacred Heart of Jesus had increased and was actually, so to speak, making triumphal progress among Christian peoples, We rejoiced that from it were flowing through the whole Church innumerable and salutary results. This We were pleased to point out in Our first encyclical letter. [11]

17. Through the years of Our pontificate — years filled not only with bitter hardships but also with ineffable consolations these effects have not diminished in number or power or beauty, but on the contrary have increased. Indeed, happily there has begun a variety of projects which are conducive to a rekindling of this devotion. We refer to the formation of cultural associations for the advancement of religion and of charitable works; publications setting forth the true historical, ascetical and mystical doctrine concerning this entire subject; pious works of atonement; and in particular those manifestations of most ardent piety which the Apostleship of Prayer has brought about, under whose auspices and direction local gatherings — families, colleges, institutions — and sometimes nations have been consecrated to the Sacred Heart of Jesus. To all these We have offered paternal congratulations on many occasions, whether in letters written on the subject, in personal addresses, or even in messages delivered over the radio. [12]

18. Therefore when We perceive so fruitful an abundance of healing waters, that is, heavenly gifts of divine love, issuing from the Sacred Heart of our Redeemer, spreading among countless children of the Catholic Church by the inspiration and action of the divine Spirit; We can only exhort you, venerable brethren, with fatherly affection to join Us in giving tribute of praise and heartfelt thanks to God, the Giver of all good gifts. We make Our own these words of

the Apostle of the Gentiles: "Now to Him Who is able to do all things more abundantly than we desire or understand, according to the power that worketh in us, to Him be glory in the Church and in Christ Jesus unto all generations world without end. Amen." [13]

19. But after We have paid Our debt of thanks to the Eternal God, We wish to urge on you and on all Our beloved children of the Church a more earnest consideration of those principles which take their origin from Scripture and the teaching of the Fathers and theologians and on which, as on solid foundations, the worship of the Sacred Heart of Jesus rests. We are absolutely convinced that not until we have made a profound study of the primary and loftier nature of this devotion with the aid of the light of the divinely revealed truth, can we rightly and fully appreciate its incomparable excellence and the inexhaustible abundance of its heavenly favors. Likewise by devout meditation and contemplation of the innumerable benefits produced from it, we will be able to celebrate worthily the completion of the first hundred years since the observance of the feast of the Sacred Heart of Jesus was extended to the Universal Church.

20. Moved therefore by this consideration, to the end that the minds of the faithful may have from Our hands salutary food and consequently after such nourishment be able more easily to arrive at a deeper understanding of the true nature of this devotion and possess its rich fruits, We will undertake to explain those pages of the Old and New Testament in which the infinite love of God for the human race (which we shall never be able adequately to contemplate) is revealed and set before us. Then, as occasion offers, We shall touch upon the main lines of the commentaries which the Fathers and Doctors of the Church have handed down to us. And finally, We shall strive to set in its true light the very close connection which exists between the form of devotion paid to the Heart of the divine Redeemer and the worship we owe to His love and to the love of the Most Holy Trinity for all men. For We think if only the main elements on which the most excellent form of devotion rests are clarified in the light of Sacred Scripture and the teachings of tradition, Christians can more easily "draw waters with joy out of the Savior's fountains." [14] By this We mean they can appreciate more fully the full weight of the special importance which devotion to the Sacred Heart of Jesus enjoys in the liturgy of the Church and in its internal and external life and action

and can also gather those fruits of salvation by which each one can bring about a healthy reform in his own conduct, as the bishops of the Christian flock desire.

21. That all may understand more exactly the teachings which the selected texts of the Old and New Testament furnish concerning this devotion, they must clearly understand the reasons why the Church gives the highest form of worship to the Heart of the divine Redeemer. As you well know, venerable brethren, the reasons are two in number. The first, which applies also to the other sacred members of the Body of Jesus Christ, rests on that principle whereby we recognize that His Heart, the noblest part of human nature, is hypostatically united to the Person of the divine Word. Consequently, there must be paid to it that worship of adoration with which the Church honors the Person of the Incarnate Son of God Himself. We are dealing here with an article of faith, for it has been solemnly defined in the general Council of Ephesus and the second Council of Constantinople. [15]

22. The other reason which refers in a particular manner to the Heart of the divine Redeemer, and likewise demands in a special way that the highest form of worship be paid to it, arises from the fact that His Heart, more than all the other members of His body, is the natural sign and symbol of His boundless love for the human race. "there is in the Sacred Heart," as Our predecessor of immortal memory, Leo XIII pointed out, "the symbol and express image of the infinite love of Jesus Christ which moves us to love in return." [16]

23. It is of course beyond doubt that the Sacred Books never make express mention of a special worship of veneration and love made to the physical Heart of the Incarnate Word as the symbol of His burning love. But if this must certainly be admitted, it cannot cause us surprise nor in any way lead us to doubt the divine love for us which is the principal object of this devotion; since that love is proclaimed and insisted upon in the Old and in the New Testament by the kind of images which strongly arouse our emotions. Since these images were presented in the Sacred Writings foretelling the coming of the Son of God made man, they can be considered as a token of the noblest symbol and witness of that divine love, that is, of the most Sacred and Adorable Heart of the divine Redeemer.

24. We do not think it essential to Our subject to cite at length passages from the Old Testament books which contain truths divinely revealed in ancient times. We consider it sufficient to call to mind that the covenant made between God and the people and sanctified by peace offerings — the first Law of which was written on two tablets and made known by Moses [17] and explained by the prophets — was an agreement established not only on the strong foundation of God's supreme dominion and of man's duty of obedience but was also based and nourished on

more noble considerations of love. The ultimate reason for obeying God, for the people of Israel, was not the fear of divine vengeance which the rumble of thunder and the lightning flashing from the top of Mount Sinai struck into their souls, but was rather the love they owed to God. "Hear, O Israel! The Lord our God is one Lord. Thou shalt love the Lord, thy God, with thy whole heart, and thy whole soul, and thy whole strength. And these words which I command thee this day shall be in thy heart." [18] 25. We do not wonder then, that Moses and the prophets, whom the Angelic Doctor rightly names the "elders" of the chosen people, [19] perceived clearly that the foundation of the whole Law lay on this commandment of love, and described all the circumstances and relationships which should exist between God and His people by metaphors drawn from the natural love of a father and his children, or a man and his wife, rather than from the harsh imagery derived from the supreme dominion of God or the obligation of subjecting ourselves in fear. And so, to take an example, when Moses himself was singing his famous hymn in honor of the people restored to freedom from the slavery of Egypt, and wished to indicate it had come about by the power of God; he used these symbolic and touching expressions: "As the Eagle enticing her Young to fly, and hovering over them, (God) spread his wings, and hath taken him (Israel) and carried him on his shoulders." [20]

(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 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

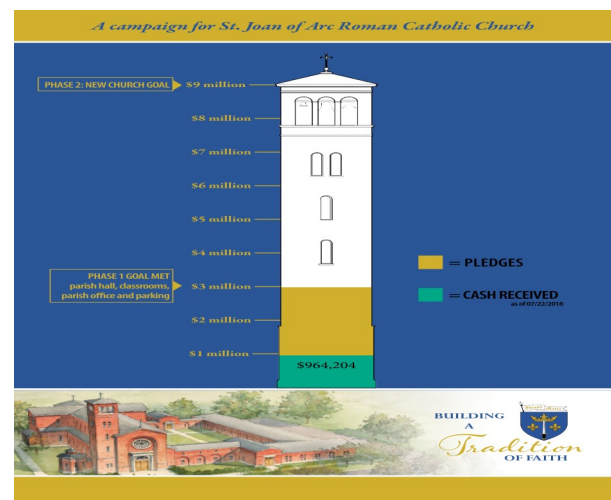
January 5th Collections

General, envelopes, loose cash	11,171.50
Christmas Day	25.00
St. Helen's Fund	110.00
Capital Campaign	15,976.00
Wish List	4,150.00
Initial offering	883.00
Votive Candles	214.10
Social Events donation	55.09
Individuals Gift	985.00
Total	33,569.69

Thank you for your generosity!

December Collections

	Goal	Actual
General Offertory	18,000.00	48,356.13
Capital Campaign	55,000.00	290,189.21



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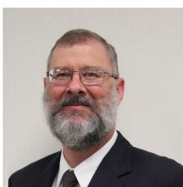
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