

February 16, 2020

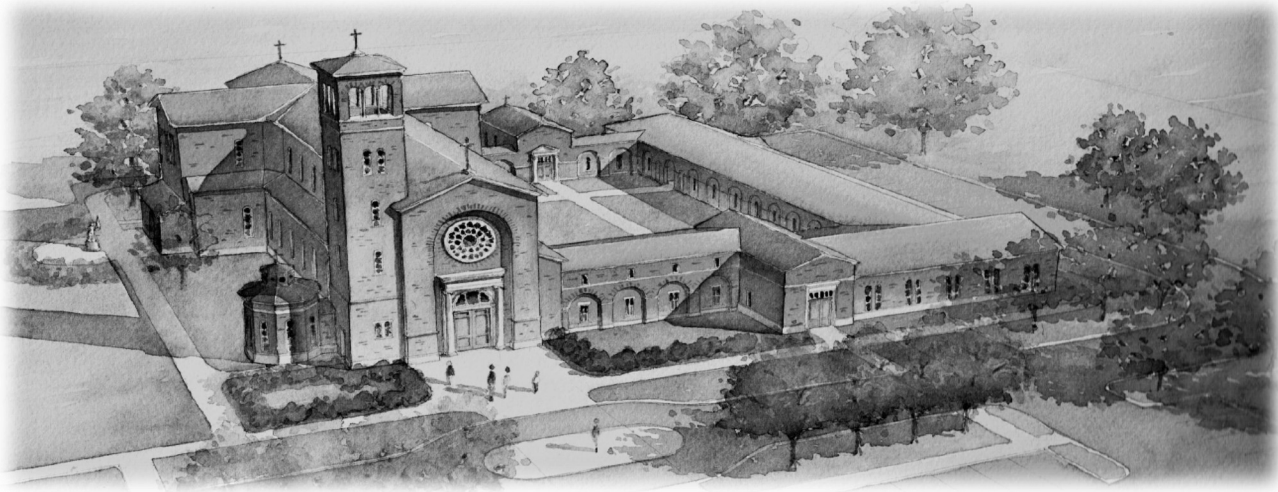


Sexagesima Sunday

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
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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MASS AND EVENT SCHEDULE

Events		Mass Times & Intentions
Sun., Feb. 16th Sexagesima Sunday	Young Adults , Fine Brewed Café after 9:30 AM Mass	7:30 AM: Pro Populo 9:30 AM: Private 12:00 pm: Rorate Caeli Purgatorial Society 5:00 PM: Private
Mon., Feb. 17th Feria		6:30 AM: Private 12:15 PM: Mary Denke & her intentions (Joseph Denke)
Tues., Feb. 18th St. Simeon		6:30 AM: Private 12:15 PM: Anneliese Reinhardt
Wed., Feb. 19th Feria	Men's Focus Group , 7:30 PM	6:30 AM: Private 12:15 PM: End of Abortion (Joseph Denke)
Thurs., Feb. 20th Feria	Adoration & Benediction , in the main church 5 PM-6 PM	6:30 AM: Private 12:15 PM: Private Intention (Janice Lambert)
Fri., Feb. 21st Feria	Young Adults dinner , 6:30 PM	6:30 AM: Private 12:15 PM: Private Intention (Janice Lambert)
Sat., Feb. 22nd Chair of St. Peter the Apostle/St. Paul, Apostle	Altar Boy meeting , 10:30 AM St. Tarcisius meeting , 3 PM New Parishioners social 6:15 PM	6:30 AM: Private 9:30 AM: Private Intention (Janice Lambert)
Sun., Feb. 23rd Quinquagesima Sunday	Young Adults , Fine Brewed Café after 9:30 AM Mass	7:30 AM: Private 9:30 AM: Pro Populo 12:00 PM: Private 5:00 PM: St. Michael's Purity Guild

TODAY'S HYMNS

ProceSSIONal

Sing Praise to God

Recessional

Holy, Holy, Holy
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. Rapoport's Mass Intentions: 2/16 Private; 2/17 Private; 2/18 Private; 2/19 Private; 2/20 Private; 2/21 In Honor of Our Lady, Refuge of Sinners (Michael Duffy); 2/22 In Honor of Our Lady, Mediatrix of Graces (Michael Duffy); 2/23 Private.

Sunday, A Holy Day: We have an obligation to keep Sundays holy. This includes not engaging in commerce on Sundays, and **not obliging others do so**. To attempt to stop Sunday deliveries by Amazon, there is an option to opt out of Sunday deliveries. Go to **Accounts & Lists => Your Account => Your Addresses** (under Ordering & Shopping Preferences) => **Edit** the address => **Weekend Delivery** => Under **"I can receive packages on"** deselect (un-check) **"Sundays"**; an information note should say "By unchecking this box, you are opting out of Sunday deliveries" => **Save Changes**. This setting may or may not always prevent Sunday deliveries to that address depending on the carrier. The best way to ensure you will not have someone make a Sunday delivery is to time your orders so that they can't be delivered on that day.

Perpetual Adoration: A time slot of **Sunday 12:00 pm** needs to be filled. It can be set up on a rotation basis if needed. For example, 4 adorers sign up and they will rotate each Sunday. There are also slots that still need 2 adorers. View these at adorationpro.org/joanid. Please consider signing up. If you have any questions please contact, Jason and Sally Tomes, at saltomes@msn.com. In your charity, please observe **SILENCE** in the area of the adoration chapel. Thank you.

St. Tarcisius meeting: this Saturday from 3 PM—5 PM in the parish hall, for children ages 4 to 11 yrs. Contact Jessica Flynn at jessicamay.flynn@gmail.com for more information.

No Catechism class: Monday February 17th. Classes resume the following Monday. Please make note.

First Communion sign up sheet now in the credenza: Please sign up for First Communions and fill out an information sheet for each child. Make note of the date of **Saturday May 23, 2020 at 9:30 am**.

Men's Focus group: The men's Focus group will meet Wednesday February 19th at 7 PM at the home of Dr. Tom deTar (3135 S. Shilling Loop, PF). All men of the parish are welcome to attend.

Young Adults: Please join us for dinner and **an evening with Father Gordon** Friday, February 21st 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 22nd. 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. For more information, go to www.lightweigh.com or call Katie at 509-994-3819.

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

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 9th—12th, 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**. Early Bird rate is available through March 1st.



APOLOGETICS CORNER

Defending our Faith with the Truth

By Father Dennis M. Gordon, FSSP

Early Church Fathers & Apologetics

Question: “One person has one interpretation of any given verse in Sacred Scripture and another person has a different interpretation of the same verse. Do we have evidence for how the earliest Christians interpreted passages that different believers in Christ disagree on today?”

Answer: “Yes we do have that evidence! The earliest Christians left writings that show how they interpreted passages in scripture.

“**Take, for example, Holy Communion.** There is a very early letter written which touches on Holy Communion (the ‘Eucharist’), written by **Saint Ignatius of Antioch** to the Smyrneans, which gives the early Christian thought on what the Eucharist really is. To get a sense how close Ignatius was to Our Lord original teaching, consider that Ignatius was a disciple of Saint John, one of the 12 apostles.

“Now, St. Ignatius died in 110 A.D., just 10 years after the Apostle Saint John died, so he wrote this **before 110 A.D.**:

“Take note of those who hold heterodox (heretical, erroneous) opinions on the grace of Jesus Christ which has come to us, and see how contrary their opinions are to the mind of God. They abstain from the Eucharist and from prayer because they do not confess that **the Eucharist is the flesh of our Savior Jesus Christ**, flesh which suffered for our sins and which the Father, in his goodness, raised up again.’

“Then there is the writing of **St. Justin the Martyr**. Between **148-155 A.D.**, he wrote the following:

“Since Jesus Christ our Savior was made incarnate by the word of God and had both flesh and blood for our salvation, so too, as we have been taught, the food which has been made into **the Eucharist** by the Eucharistic prayer set down by Him, and by the change of which our blood and flesh is nourished, **is both the flesh and the blood of that incarnated Jesus.**’

“Doesn't it seem clear from these that the early Christians truly believed that the Eucharist is *actually* the real flesh and blood of Our Lord, *exactly* as Catholics believe today? It was *not* a belief invented later in the Middle Ages, as some will claim.

“**How about confession of sins to priests, for forgiveness of sins?** Was that ‘invented’ in the Middle Ages by the Church, as some claim, or was it part of the original core beliefs of the earliest Christians?

“The early Christian writer **Tertullian**, writing in 203/204 A.D. in his work *Repentance* showed that the

repentance and confession of sins in his time was done before the priests (presbyters):

‘[Repentance] is not conducted before the conscience alone, but it is to be carried out by some external act... Thus, **confession** is a discipline for man’s prostration and humiliation... It commands one... **to bow before the presbyters...**’

“Also, the early Christian writer **Origen**, writing in **244 A.D.**, in *Homilies on Leviticus*, said the following. After speaking of ways in which a person can have sins remitted by Baptism and by acts of **perfect** contrition, he says:

‘In addition to these there is also a seventh, albeit hard and laborious: the remission of sins through **penance... when he does not shrink from declaring his sin to a priest of the Lord** and from seeking medicine... **In this way there is fulfilled that too, which the Apostle James says: ‘if then there is anyone sick let him call the presbyters of the church, and let them impose hands upon him anointing him with oil in the name of the Lord: and the prayer of faith will save the sick man, and if he be in his sins they shall be forgiven him.’**’

“Then there is the work *The Lapsed* by **St. Cyprian of Carthage** from **251 A.D.**. He says this:

‘[Believers] **confess even this to the priests of God** in a straightforward manner and in sorrow, making an open declaration of conscience. I beseech you, brethren, **let everyone who has sinned confess his sin** while he is still in this world, while his confession is still admissible, while **satisfaction and remission made through the priests are pleasing before the Lord.**’

“Doesn't it seem clear from these that the confession of sins in the early Church was done *before* a priest? This practice is *exactly* what Catholics do today; it was *not* a practice invented later in the Middle Ages, as some will claim.

“There are *many* more examples we could cite from the early Christian writings, and diligent research shows that all the Catholic Church’s beliefs were indeed held by the early Christians, beliefs they drew from the proper interpretation of Sacred Scripture

Haurietis Aquas

Draw Refreshing Water From the Sacred Heart

Pope Pius XII - 1956

(continued from last week...)

93. But if men have always been deeply moved by the pierced Heart of the Savior to a worship of that infinite love with which He embraces mankind — since the words of the prophet Zacharias, “They shall look on Him Whom they have pierced,”[97] referred by St. John the Evangelist to Jesus nailed to the Cross, have been spoken to Christians in all ages — it must yet be admitted that it was only by a very gradual advance that the honors of a special devotion were offered to that Heart as depicting the love, human and divine, which exists in the Incarnate Word.

94. But for those who wish to touch on the more significant stages of this devotion through the centuries, if we consider outward practice, there immediately occur the names of certain individuals who have won particular renown in this matter as being the advance guard of a form of piety which, privately and very gradually, has gained more and more strength in religious congregations. To cite some examples in establishing this devotion to the Sacred Heart of Jesus and continuously promoting it, great service was rendered by St. Bonaventure, St. Albert the Great, St. Gertrude, St. Catherine of Siena, Blessed Henry Suso, St. Peter Canisius, St. Francis de Sales. St. John Eudes was responsible for the first liturgical office celebrated in honor of the Sacred Heart of Jesus whose solemn feast, with the approval of many Bishops in France, was observed for the first time on October 20th, 1672.

95. But surely the most distinguished place among those who have fostered this most excellent type of devotion is held by St. Margaret Mary Alacoque who, under the spiritual direction of Blessed Claude de la Colombiere who assisted her work, was on fire with an unusual zeal to see to it that the real meaning of the devotion which had had such extensive developments to the great edification of the faithful should be established and be distinguished from other forms of Christian piety by the special qualities of love and reparation.[98]

96. It is enough to recall the record of that age in which the devotion to the Sacred Heart of Jesus began to develop to understand clearly that its marvelous progress has stemmed from the fact that it entirely agreed with the nature of Christian piety since it was a devotion of love. It must not be said that this devotion has taken its origin from some private revelation of God and has suddenly appeared in the

Church; rather, it has blossomed forth of its own accord as a result of that lively faith and burning devotion of men who were endowed with heavenly gifts, and who were drawn towards the adorable Redeemer and His glorious wounds which they saw as irresistible proofs of that unbounded love.

97. Consequently, it is clear that the revelations made to St. Margaret Mary brought nothing new into Catholic doctrine. Their importance lay in this that Christ Our Lord, exposing His Sacred Heart, wished in a quite extraordinary way to invite the minds of men to a contemplation of, and a devotion to, the mystery of

God's merciful love for the human race. In this special manifestation Christ pointed to His Heart, with definite and repeated words, as the symbol by which men should be attracted to a knowledge and recognition of His love; and at the same time He established it as a sign or pledge of mercy and grace for the needs of the Church of our times.

98. In addition, that this devotion flows from the very foundations of Christian teaching is clearly shown by the fact that the Apostolic See approved the liturgical feast before it approved the writings of St. Margaret Mary; for without exactly taking account of any private revelation from God, but rather graciously acceding to the petitions of the faithful, the Sacred Congregation of Rites — by a decree of the 25th of January 1765, which was approved by Our predecessor, Clement XIII, on the 6th of February of the same year — granted the liturgical celebration of the feast to the Polish Bishops and to what was called the Archconfraternity of the Sacred Heart of Jesus at Rome. The Apostolic See acted in this way so that the devotion then existing and flourishing might be extended, since its purpose was “by this symbol to renew the memory of that divine love”[99] by which Our Savior was moved to offer Himself as a victim atoning for the sins of men.

99. This first approval, granted as a privilege and restricted within limits, was followed about a century later by another of far greater importance and couched in more solemn terms. We mean the decree, which We referred to above, of the Sacred Congregation of Rites of the 23rd of August 1856 by which Our predecessor of immortal memory, Pius IX, in answer to the prayer of the French Bishops and of almost the whole Catholic world, extended the feast of the Sacred

Heart of Jesus to the Universal Church and ordered it to be fittingly observed.[100] This act richly deserved to be commended to the lasting memory of the faithful, for as we read in the liturgy of the same feast:

“From that time the devotion to the Sacred Heart, like a stream in flood sweeping aside all obstacles, spread out over the whole world.”

100. From what We have so far explained, venerable brethren, it is clear that the faithful must seek from Scripture, tradition and the sacred liturgy as from a deep untainted source, the devotion to the Sacred Heart of Jesus if they desire to penetrate its inner nature and by piously meditating on it, receive the nourishment for the fostering and development of their religious fervor. If this devotion is constantly practiced with this knowledge and understanding, the souls of the faithful cannot but attain to the sweet knowledge of the love of Christ which is the perfection of Christian life as the Apostle, who knew this from personal experience, teaches: “For this cause I bow my knees to the Father of our Lord Jesus Christ. . . that He may grant you, according to the riches of His glory, to be strengthened by His Spirit with might unto the inward man; that Christ may dwell by faith in your hearts; that, being rooted and founded in charity. . . you may be able to know also the charity of Christ which surpasseth all knowledge, that you may be filled unto all the fullness of God.”[101] The clearest image of this all-embracing fullness of God is the Heart of Christ Jesus Himself. We mean the fullness of mercy which is proper to the New Testament, in which “the goodness and kindness of God our Savior appeared,”[102] for “God sent not His Son into the world to judge the world, but that the world might be saved by Him.”[103]

101. The Church, the teacher of men, has therefore always been convinced from the time she first published official documents concerning the devotion to the Sacred Heart of Jesus that its essential elements, namely, acts of love and reparation by which God’s infinite love for the human race is honored, are in no sense tinged with so-called “materialism” or tainted with the poison of superstition. Rather, this devotion is a form of piety that fully corresponds to the true spiritual worship which the Savior Himself foretold when speaking to the woman of Samaria: “The hour cometh, and now is, when the true adorers shall adore the Father in spirit and in truth. For the Father also seeketh such to adore Him. God is a spirit; and they that adore Him must adore Him in spirit and in truth.”[104]

102. It is wrong, therefore, to assert that the contemplation of the physical Heart of Jesus prevents an approach to a close love of God and holds back the soul on the way to the attainment of the highest virtues.

This false mystical doctrine the Church emphatically rejects as, speaking through Our predecessor of happy memory, Innocent XI, she rejected the errors of those who foolishly declared: “(Souls of this interior way) ought not to make acts of love for the Blessed Virgin, the Saints or the humanity of Christ; for love directed towards those is of the senses, since its objects are also of that kind. No creature, neither the Blessed Virgin nor the Saints, ought to have a place in our heart, because God alone wishes to occupy it and possess it.”[105] It is obvious that those who think in this way imagine that the image of the Heart of Jesus represents His human love alone and that there is nothing in it on which, as on a new foundation, the worship of adoration which is exclusively reserved to the divine nature can be based. But everyone realizes that this interpretation of sacred images is entirely false, since it obviously restricts their meaning much too narrowly.

103. Quite the contrary is the thought and teaching of Catholic theologians, among whom St. Thomas writes as follows: “Religious worship is not paid to images, considered in themselves, as things; but according as they are representations leading to God Incarnate. The approach which is made to the image as such does not stop there, but continues towards that which is represented. Hence, because a religious honor is paid to the images of Christ, it does not therefore mean that there are different degrees of supreme worship or of the virtue of religion.”[106] It is, then, to the Person of the divine Word as to its final object that that devotion is directed which, in a relative sense, is observed towards the images whether those images are relics of the bitter sufferings which our Savior endured for our sake or that particular image which surpasses all the rest in efficacy and meaning, namely, the pierced Heart of the crucified Christ.

(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 9 th Collections	
General, envelopes, loose cash	5,324.63
St. Helen's Fund	10.00
Capital Campaign	17,189.00
Idaho Catholic Register	17.00
Wish list	85.00
Individual gifts	795.00
Votive Candles	242.96
Social Events donation	105.00
Total	23,768.59

Thank you for your generosity!

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



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Ad Majorem Dei Gloriam



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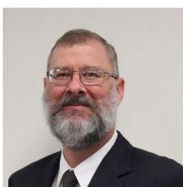
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