

February 2, 2020

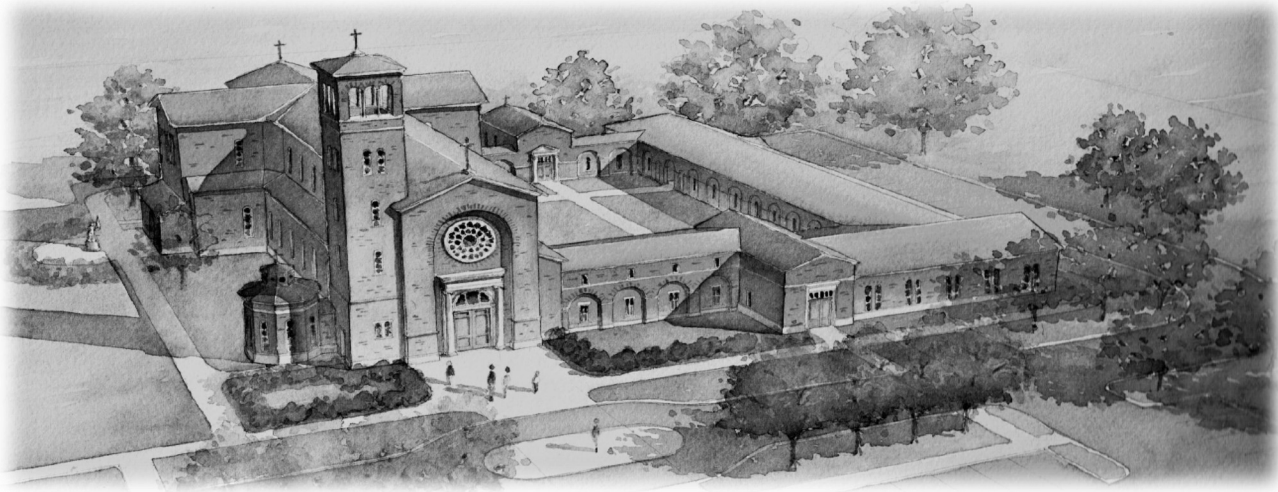


Purification of the Bl. Virgin Mary

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
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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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.....

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Chaplain to the Carmelite Sisters
.....

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MASS AND EVENT SCHEDULE

Events		Mass Times & Intentions
Sun., Feb. 2nd Purification of the Blessed Virgin Mary	Young Adults , Fine Brewed after 9:30 AM Mass Holy Hour , 3:00 PM	7:30 AM: Private 9:30 AM: Private 12:00 pm: Pro Populo 5:00 PM: Private
Mon., Feb. 3rd St. Blaise	Catechism Classes , 6:30 PM	6:30 AM: Private 12:15 PM: Steve Herbison (John Herbison)
Tues., Feb. 4th St. Andrew Corsini, Bishop & Confessor		6:30 AM: Godchildren of Bonnie Gibbs (Bonnie Gibbs) 12:15 PM: Steve Herbison (John Herbison)
Wed., Feb. 5th St. Agatha, Virgin & Martyr	Women's Group mtg. 6:30 PM	6:30 AM: Children of Bonnie Gibbs (Bonnie Gibbs) 12:15 PM: Steve Herbison (John Herbison)
Thurs., Feb. 6th St. Titus, Bishop & Confessor	Adoration & Benediction , in the main church 5 PM-6 PM	6:30 AM: Eddie Gibbs (Bonnie Gibbs) 12:15 PM: Special Intention
Fri., Feb. 7th St. Romuald, Abbot		6:30 AM: Matthew Truong (Peter & MaryAnne Truong) 12:15 PM: Private Intention
Sat., Feb. 8th St. John of Matha, Confessor	Little Flowers , 10:30 AM Youth Group , 12:30 PM	6:30 AM: Jonathan Truong (Peter & MaryAnne Truong) 9:30 AM: †Ellie Berky (Owen Tomes)
Sun., Feb. 9th Quinquagesima Sunday	Young Adults , Fine Brewed after 9:30 AM Mass	7:30 AM: Private 9:30 AM: Pro Populo 12:00 PM: Private 5:00 PM: Private

TODAY'S HYMNS

Proclamation

Ave Maria! To Thee Holy Virgin

Recession

Hail O Queen of Heav'n Enthroned
Ave Regina Caelorum—951, St. Edmund Campion

Mass XI, Credo I

REMINDER: Please *silence* your cell phones!

ANNOUNCEMENTS

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

Fr. Flick's Mass Intentions are private this week.

Perpetual Adoration begins Sunday February 2ND **after the usual 3PM Holy Hour**. At 4 PM, the Blessed Sacrament will be transferred to the Adoration Chapel and Perpetual Adoration will begin. For those on the adoration schedule and substitutes who have not yet done so, please pick up your key fobs this week or after the 7:30 and 9:30 morning Masses.

Holy Hour changes: With the beginning of Perpetual Adoration, there will no longer be a 3PM Holy Hour on Sunday afternoons NOR Exposition following the 6:30AM Mass on Thursdays. These will be replaced by **Adoration and Benediction from 5PM to 6PM on Thursday evenings in the main church**. Also, **Friday Exposition is being replaced by Perpetual Adoration in the Adoration chapel**. These initial times were meant to fulfill the need for Adoration until we could set up Perpetual Adoration. **Please make note of all of these changes.**

Candles: If you wish to have candles blessed, please bring them to the parish hall and place them next to the boxes of candles currently in the far corner. All candles will be blessed at the beginning of the 9:30AM Holy Mass and ready for distribution after that Mass this Sunday.

Women's Group: The Women's Group will meet this Wednesday February 5th at 6:30 PM, beginning with the Holy Rosary, followed by a spiritual talk from one of the priests. All adult ladies of the parish are welcome to attend.

Little Flowers will meet this Saturday, February 8th from 10:30AM to Noon. The topic is St. Clelia Barbieri and the virtue of confidence. All girls of the parish, ages 5 to 12 yrs., are welcome to join to learn about the saints and make new friends! Please contact Kristen Hitch with any questions at (208) 762-5907.

Youth Group sledding: Gather at **St. Joan's at 12:30 pm** to depart on the parish bus for the Brown's home. There will be sledding, a bonfire, dinner, and a spiritual talk by Fr. Rapoport. The bus will then return to St. Joan's at **6:30 PM for pickup**. Please bring your own sled, and plenty of warm clothes!

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.

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

New Parishioners: Wine and cheese gathering in the parish hall, Saturday February 22nd. Bring your missal and learn how to use it. More details forthcoming.

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

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

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.



APOLOGETICS CORNER

Defending our Faith with the Truth

By Father Dennis M. Gordon, FSSP

New Testament Accuracy

Question: *"I have heard some people say that the New Testament of the Bible was translated from one language to another, to another, to another, etc. many times, before we got to the English version of the Bible today, so it is doubtful how accurate those translations are. Is that true?"*

Answer: "That's absolutely false! Let's look at the historical data.

"The New Testament was originally composed in Greek, with the exception of the Gospel of St. Matthew, which was originally composed in the language of Hebrew. **We have existing first, second and third century copies of Greek manuscripts of the Bible today!**

"The earliest manuscripts that we have today, even manuscripts from the first century in which the New Testament was written, reflect the *same texts* that we have in our New Testament today.

"Regarding the historical accuracy of those texts, have you ever heard the analogy that some anti-Christian folks use to cast doubt on the authenticity of the texts that we have today? The idea is pushed by anti-Christian ideologues that what we have in the Bible today must have been the product of a long series of the 'telephone game'; the game wherein a person says something to another, who passes it on to another, and to another, and so on, until the last person who hears it gets a very distorted version of the original story.

"Anti-Christian ideologues have pushed the false idea that the formulation of the Bible came about through a similar process, so that they could conclude that we can't trust the 'final product' of the Bible as we have it today.

"However, that analogy of the 'telephone game' as the process by which the Bible was written is infantile, historically inaccurate, and frankly doesn't reflect the *actual data* that we have in the existing ancient, historical manuscripts of the Bible.

"Historical manuscripts show that, in the locations where parts of the Bible were discovered by archeologists – places spread far and wide throughout Europe, Asia Minor, the Middle East and northern Africa – the texts (for example, of the Gospels of Sts.

Matthew, Mark, Luke and John) all **agree** with one another! They even attribute the same four books, for example, to the same four Gospel writers.

"In other words, if the formulation of the Bible was accomplished like the 'telephone game' is played, then the result was absolutely *miraculous!* This is because it would have to be a *miracle* if a story was told to someone in one part of the world, who passed it on to others, who passed it on to others, etc., far and wide throughout the Roman Empire, over thousands of miles and decades of time, and yet *every place* ended up with the **very same** version, and attributed the four Gospels to the **exact same** four Apostles, etc.

"It would be like playing 'telephone game' with hundreds of people over thousands of miles, in the span of decades, spreading the story not just to one person but to thousands, and yet every person at the end of the game ends up with the **exact same story!** It takes more 'faith' to believe *that*, than to believe that the Gospels as we have them do actually reflect the original work of the four Apostles who wrote them.

"Even for the one New Testament book that we know was composed in Hebrew and from there translated into Greek (the Gospel of Matthew), with no Hebrew copies surviving today, the fact that every Greek copy of the Gospel of Matthew has the very same wording, conveying the same thoughts, regardless of whether that text was found in Europe, Asia Minor, the Middle East or northern Africa, shows that what was translated in St. Matthew's Gospel, what was passed on, was an accurate version of what was originally written by him.

"If they were *not* accurate translations, then we would have found *widely disparate* versions of the Gospel, radically different from each other, just like we would expect to have a radically different story from the original story in a game of 'telephone'. But that is precisely what we *don't* have. So, since we *don't* have widely disparate versions of the early manuscripts of the New Testament, the historical data proves that the Gospels were indeed carefully and accurately translated."

Haurietis Aquas

Draw Refreshing Water From the Sacred Heart Pope Pius XII - 1956

(continued from last week...)

60. Likewise we ought to meditate most lovingly on the beating of His Sacred Heart by which He seemed, as it were, to measure the time of His sojourn on earth until that final moment when, as the Evangelists testify, "crying out with a loud voice 'It is finished,' and bowing His Head, He yielded up the ghost." [56] Then it was that His heart ceased to beat and His sensible love was interrupted until the time when, triumphing over death, He rose from the tomb.

61. But after His glorified body had been re-united to the soul of the divine Redeemer, conqueror of death, His most Sacred Heart never ceased, and never will cease, to beat with calm and imperturbable pulsations. Likewise, it will never cease to symbolize the threefold love with which He is bound to His heavenly Father and the entire human race, of which He has every claim to be the mystical Head.

62. And now, venerable brethren, in order that we may be able to gather from these holy considerations abundant and salutary fruits, We desire to reflect on and briefly contemplate the manifold affections, human and divine, of our Savior Jesus Christ which His Heart made known to us during the course of His mortal life and which It still does and will continue to do for all eternity. From the pages of the Gospel particularly there shines forth for us the light, by the brightness and strength of which we can enter into the secret places of this divine Heart and, with the Apostle of the Gentiles, gaze at "the abundant riches of (God's) grace, in his bounty towards us in Christ Jesus." [57]

63. The adorable Heart of Jesus Christ began to beat with a love at once human and divine after the Virgin Mary generously pronounced Her "Fiat"; and the Word of God, as the Apostle remarks: "coming into the world, saith, 'Sacrifice and oblation thou wouldst not; but a body thou hast fitted to Me; holocausts for sin did not please thee. Then said I, "Behold I come"; in the head of the book it is written of Me, "that I should do thy will, O God!"'. . . In which will we are sanctified by the oblation of the body of Jesus Christ once." [58]

64. Likewise was He moved by love, completely in harmony with the affections of His human will and the divine Love, when in the house of Nazareth He conversed with His most sweet Mother and His foster father, St. Joseph, in obedience to whom He performed laborious tasks in the trade of a carpenter.

65. Again, He was influenced by that threefold love, of which We spoke, during His public life: in long apostolic journeys; in the working of innumerable miracles, by which He summoned back the dead from the grave or granted health to all manner of sick persons; in enduring labors; in bearing fatigue, hunger and thirst; in the nightly watchings during which He prayed most lovingly to His Father; and finally, in His preaching and in setting forth and explaining His parables, in those particularly which deal with mercy — the lost drachma, the lost sheep, the prodigal son. By these indeed both by act and by word, as St. Gregory the Great notes, the Heart of God Itself is revealed: "Learn the Heart of God in the words of God, that you may long more ardently for things eternal." [59]

66. But the Heart of Jesus Christ was moved by a more urgent charity when from His lips were drawn words breathing the most ardent love. Thus, to give examples: when He was gazing at the crowds weary and hungry, He exclaimed: "I have compassion upon the crowd"; [60] and when He looked down on His beloved city of Jerusalem, blinded by its sins, and so destined for final ruin, He uttered this sentence:

"Jerusalem, Jerusalem, thou that slayest the prophets, and stonest them that are sent unto thee, how often would I have gathered together thy children, as the hen doth gather her chickens under her wings, and thou wouldst not!" [61] And His Heart beat with love for His Father and with a holy anger when seeing the sacrilegious buying and selling taking place in the Temple, He rebuked the violators with these words: "It is written: My house shall be called a house of prayer; but you have made it a den of thieves." [62]

67. But His Heart was moved by a particularly intense love mingled with fear as He perceived the hour of His bitter torments drawing near and, expressing a natural repugnance for the approaching pains and death, He cried out: "Father, if it be possible, let this chalice pass from Me." [63] And when He was greeted by the traitor with a kiss, in love triumphant united

to deepest grief, He addressed to him those words which seem to be the final invitation of His most merciful Heart to the friend who, obdurate in his wicked treachery, was about to hand Him over to His executioners: "Friend, whereto art thou come? Dost thou betray the Son of Man with a kiss?"[64] It was out of pity and the depths of His love that He spoke to the devout women as they wept for Him on His way to the unmerited penalty of the Cross: "Daughters of Jerusalem, weep not over Me, but weep for yourselves and for your children. . . For if in the green wood they do these things, what shall be done in the dry?"[65]

68. And when the divine Redeemer was hanging on the Cross, He showed that His Heart was strongly moved by different emotions — burning love, desolation, pity, longing desire, unruffled peace. The words spoken plainly indicate these emotions: "Father, forgive them; they know not what they do!"[66] "My God, My God, why hast Thou forsaken Me?"[67]

"Amen, I say to thee, this day thou shalt be with Me in paradise."[68] "I thirst."[69] "Father, into Thy hands I commend My spirit."[70]

69. But who can worthily depict those beatings of the divine Heart, the signs of His infinite love, of those moments when He granted men His greatest gifts: Himself in the Sacrament of the Eucharist, His most holy Mother, and the office of the priesthood shared with us?

70. Even before He ate the Last Supper with His disciples Christ Our Lord, since He knew He was about to institute the sacrament of His body and blood by the shedding of which the new covenant was to be consecrated, felt His heart roused by strong emotions, which He revealed to the Apostles in these words: "With desire have I desired to eat this Pasch with you before I suffer."[71] And these emotions were doubtless even stronger when "taking bread, He gave thanks, and broke, and gave to them, saying, 'This is My body which is given for you, this do in commemoration of Me.' Likewise the chalice also, after He had supped, saying, 'This chalice is the new testament in My blood, which shall be shed for you.'"[72]

71. It can therefore be declared that the divine Eucharist, both the sacrament which He gives to men and the sacrifice in which He unceasingly offers Himself from the rising of the sun till the going down thereof,"[73] and likewise the priesthood, are indeed gifts of the Sacred Heart of Jesus.

72. Another most precious gift of His Sacred Heart is, as We have said, Mary the beloved Mother of God

and the most loving Mother of us all. She who gave birth to our Savior according to the flesh and was associated with Him in recalling the children of Eve to the life of divine grace has deservedly been hailed as the spiritual Mother of the whole human race. And so St. Augustine writes of her: "Clearly She is Mother of the members of the Savior (which is what we are), because She labored with Him in love that the faithful who are members of the Head might be born in the Church."[74]

73. To the unbloody gift of Himself under the appearance of bread and wine our Savior Jesus Christ wished to join, as the chief proof of His deep and infinite love, the bloody sacrifice of the Cross. By this manner of acting He gave an example of His supreme charity, which He had proposed to His disciples as the highest point of love in these words: "Greater love than this no man hath, that a man lay down his life for his friends."[75]

74. Thus the love of Jesus Christ the Son of God, by the sacrifice of Golgotha, cast a flood of light on the meaning of the love of God Himself: "In this we know the charity of God, because He hath laid down His life for us, and we ought to lay down our lives for the brethren."[76] And in truth it was more by love than by the violence of the executioners that our divine Redeemer was fixed to the Cross; and His voluntary total offering is the supreme gift which He gave to each man, according to that terse saying of the Apostles, "He loved me, and delivered Himself for me."[77]

75. The Sacred Heart of Jesus shares in a most intimate way in the life of the Incarnate Word, and has been thus assumed as a kind of instrument of the Divinity. It is therefore beyond all doubt that, in the carrying out of works of grace and divine omnipotence, His Heart, no less than the other members of His human nature is also a legitimate symbol of that unbounded love.[78]

76. Under the influence of this love, our Savior, by the outpouring of His blood, became wedded to His Church: "By love, He allowed Himself to be espoused to His Church."[79] Hence, from the wounded Heart of the Redeemer was born the Church, the dispenser of the Blood of the Redemption — whence flows that plentiful stream of Sacramental grace from which the children of the Church drink of eternal life, as we read in the sacred liturgy: "From the pierced Heart, the Church, the Bride of Christ, is born....And He pours forth grace from His Heart."[80]

(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 12th Collections

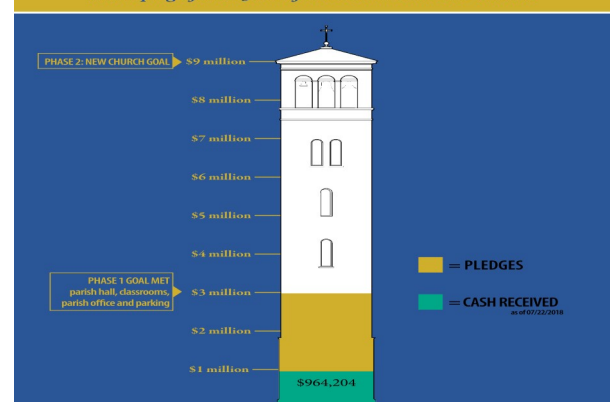
General, envelopes, loose cash	5,001.73
St. Helen's Fund	75.00
Capital Campaign	3,316.00
Wish list	4,040.00
Individual gifts	638.00
Initial offering	5.00
Votive Candles	199.34
Social Events donation	126.21
Total	13,401.28

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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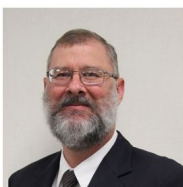
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