

July 4, 2021



Sixth Sunday after Pentecost

# 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

7:00 AM Low Mass  
8:45 AM Low Mass  
10:30 AM Low Mass (for summer)  
1:00 PM Low Mass  
5:00 PM Low Mass  
.....

### M, W, F

6:30 AM, 12:15 PM

### Tues. & Thurs.

6:30 AM, 8:30 AM  
.....

### Saturday

6:30 AM, 9:30 AM

## Confession Times

30 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](http://www.stjoanarc.com)

Sacramental Emergencies: (208) 446-8339

.....  
**Pastor** Fr. Dennis Gordon, FSSP  
[fr.gordon@stjoanarc.com](mailto:fr.gordon@stjoanarc.com)  
.....

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Chaplain to the Carmelite Sisters  
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# MASS AND EVENT SCHEDULE

Events		Mass Times & Intentions
<b>Sunday July 4<sup>th</sup></b> <b>Sixth Sunday after Pentecost</b>		<b>7:00 AM:</b> Private <b>8:45 AM</b> Pro Populo <b>10:30 AM:</b> Private <b>1:00 pm:</b> Private <b>5 PM:</b> Private
<b>Monday July 5<sup>th</sup></b> <b>St. Anthony Mary Zaccaria, Confessor</b>	Office closed	<b>6:30 AM</b> Pr <b>12:15 PM:</b> Private
<b>Tuesday July 6<sup>th</sup></b> <b>Feria</b>	Women's mtg. 6 pm	<b>6:30 AM:</b> Private <b>8:30 AM:</b> Private
<b>Wednesday July 7<sup>th</sup></b> <b>St. Cyril &amp; Methodius, Bishops &amp; Confessors</b>		<b>6:30 AM:</b> Private <b>12:15 PM:</b> Private
<b>Thursday July 8<sup>th</sup></b> <b>St. Elizabeth, Queen &amp; Widow</b>	Adoration/Benediction 5 pm	<b>6:30 AM:</b> Private <b>8:30 AM:</b> Private
<b>Friday July 9<sup>th</sup></b> <b>Feria</b>		<b>6:30 AM:</b> Private <b>12:15 PM:</b> Private
<b>Saturday July 10<sup>th</sup></b> <b>The 7 Holy Brothers, Martyrs, &amp; Ss. Rufina &amp; Secunda, Virgins and Martyrs</b>	Youth group mtg. 5 pm	<b>6:30 AM:</b> Private <b>9:30 AM:</b> Private
<b>Sunday July 11<sup>th</sup></b> <b>Seventh Sunday after Pentecost</b>		<b>7:00 AM:</b> Private <b>8:45 AM:</b> Private <b>10:30 AM:</b> Pro Populo <b>1:00 pm:</b> Private <b>5M:</b> Private
<b>Adoration Chapel candles:</b> Private Intention (Anonymous) <b>Sanctuary candle:</b> No sponsor this week <b>Flowers for St. Joseph:</b> Novena intentions to St. Joseph (Shilo Vogel) <b>Flowers for the main altar:</b> In Memory of Dorothy Gallus (the Gallus family)		

## TODAY'S HYMNS

.....  
**Processional**

**Recessional**    Glory be to Jesus

**Mass, Credo**

**Marian Antiphon**    *Salva Regina*  
 .....

**REMINDER:** Please *silence* your cell phones!

#### **ANNOUNCEMENTS**

Mass intentions are currently closed for all priests. Thank you for understanding.

**Fr. Gordon's Mass intentions:** 7/4 Pro Populo; 7/5 †Mary Conroy (Bill & Mary Conroy; 7/6 †Mary Conroy (Bill & Mary Conroy; 7/7 †Mary Conroy (Bill & Mary Conroy; 7/8 Conversion of Alex Mitchell (Stromvig Family); 7/9 Fr. William Slattery (Anonymous); 7/10 Fr. David Gaines (Anonymous); 7/11 Pro Populo. Fr. Gordon received MANY Mass intentions in February/March and he is working through them. Thank you for your patience.

**Perpetual Adoration:** Hours needed are: Tuesday 8 pm and Saturday 10 am. If you are interested in becoming an adorer, please email Jason and Sally Tomes at [adoration@stjoanarc.com](mailto:adoration@stjoanarc.com) There are many hours that need a second adorer.

**Office closed:** on Monday July 5th in observance of Independence Day.

**Saturday Mass time:** Father Gordon is considering moving the 9:30 a.m. Mass on Saturday morning to 8:30 a.m. (the 6:30 a.m. Mass would remain the same). This would allow people to attend Mass and have more of the day available for other activities on Saturdays: it will also give more time for Baptisms, which often take place on Saturdays. If you want to give feedback on this, please let Father know. He will then make the decision for the parish and let everyone know.

**Modesty.** Specific standards of modesty were issued by the Vatican on September 24, 1928. These standards state: "In order that uniformity of understanding prevail... we recall that **a dress cannot be called decent which is cut deeper than two fingers' breadth below the pit of the throat**, which does not cover the arms at least to the elbows, **and scarcely reaches a bit beyond the knees**. Furthermore, dresses of transparent materials are improper." Therefore, ***dresses should be long enough to easily cover the knees even while seated***. Clothing should conceal, not reveal. Thank you for observing these Vatican standards! Father Gordon has noticed, both at Mass and catechism classes, that these standards have not been observed. As hot summer weather approaches, please follow the Church's teachings on modesty and help your children to do the same. May God reward and bless you.

**Masses at St. Joan of Arc:** All the of the Masses at the parish are **NOT** 'dialogue' Masses. Please allow the altar boys to do all of the responses for the congregation. Thank you for understanding.

**Courtesy towards the Elderly:** We give thanks to God for the ability to walk freely and without pain or fear of falling. We ask all of us who are able to do so, to please park in the outer parking lots and leave ALL of the spaces at the front of church for the elderly and those unable to walk distances. This includes those spaces not specifically marked 'Handicap'. Thank you for your charity and consideration of others.

**Altar Boys Boot Camp:** will be the week of July 19 to 23, from 6:30 am to 11:10 am. All current servers who attend Saturday server meeting are invited to participate. There is no cost and breakfast will be provided. Please sign up in the credenza. Sign up ends July 11th. More details to follow via email. For more information please contact Fr. Rapoport at [fr.raपोport@stjoanarc.com](mailto:fr.raपोport@stjoanarc.com)

**Calling all parishioners! Please help our youth earn money for St. Joan's summer camp!** In order to help our campers earn their camp fees, we are asking parishioners to hire some of our youth (boys and girls ages 9 to 17) to help around the house and yard with jobs like baby-sitting, house-cleaning, weeding, mowing, planting, clearing brush, or any other suitable task. If you have a job, please **fill out a job posting notice on our bulletin board in the parish hall** and drop it off at the office or in the black box in the credenza. The jobs board for the camps will be open through the end of July.

**Adoration Chapel candles:** We are offering the opportunity to donate the 13 beeswax candles used weekly in the Adoration chapel (six in each of the two 'candelabras' and one sanctuary candle), for specific intentions similar to lighting votive candles for specific intentions. A donation and intention for the candles (which burn for 8 days) will be accepted. The cost for using beeswax candles in the chapel is \$142 for eight days. If interested, **please place intentions & checks in the black box in the credenza.**



## APOLOGETICS CORNER

*Defending our Faith with the Truth*

By Father Dennis M. Gordon, FSSP

### What's with the veils...?

I recall being a boarding officer conducting inspections of ships at sea. We were conducting a boarding of an Asian vessel, and as part of the inspection, a boarding team member would swipe surfaces in common areas with a swab, and the swab would be then tested for the presence of drugs. The boarding team member wanted to do one such swipe of surfaces in the pilothouse, but the master of the vessel said it was their cultural custom that people should remove their shoes before entering indoors. Although the team member didn't understand the custom, he could have easily just slipped his boots off quickly, done the swipe, left the pilothouse, and put his boots back on outside. Instead, he just walked inside with his boots on, to the obvious annoyance of the Asian men on the vessel. Though the boarding team member didn't understand the custom, what would it have cost him to go along with what was the cultural practice on the ship? Though he couldn't understand the custom, it obviously meant a lot to the people whose ship he was visiting.

In some ways, it seems like the issue of veiling gets a similar treatment. It is a distinctive custom, and therefore some people do not understand it, and they are reticent to go along with the custom of uncovering or covering the head in the church (men *uncovering* their heads, and women *covering* their heads in church). Hopefully this can clarify *some* of the cultural (ecclesiastical) reasons why in the broader Church tradition, for about *two millennia* to be precise, men have *uncovered* their heads and women have *veiled* to pray in church. The custom is that men uncover their heads when they enter the church, and women cover their heads when they enter the church.

First of all, is this a Biblical tradition or a later Catholic invention, or is it just tied to the Traditional Latin Mass? It's a biblical tradition. In **1 Corinthians 11:4-10**, St. Paul says that men are to pray with their heads *uncovered* in church, and women are to pray with their heads *covered* in church.

There is an incorrect idea that some people have that veils were a way that St. Paul used to sup-

press women. That idea fails to understand the custom. In the *Jewish* custom (an **Old** Covenant custom – and that is important), in St. Paul's time the **men** had always covered their heads to pray – in fact, they still do. It's not a sign of suppression. The idea was that in the *Old* Covenant God was separated from (above) mankind. There is even a Talmud writing that says men cover their heads because it shows that God is *separated* from man, *above* the person's head (B. Kiddushin 31a). Therefore, men *covered* their heads to pray.

But in the *New* Covenant, **Luke 10:22** says that Christ *reveals* (unveils) the Father. Christ is also called the *head* of the Church, in **Ephesians 4:15**. The *Father* was hidden from us before, but in the *New* Covenant the *Fatherhood* of God is now uncovered: "he who sees me sees the *Father*" (**John 14:9**). Anyone who can be a father, then, (that is, all men) by the **Christian** custom of having men uncover their heads to pray, symbolize that in the *New* Covenant the *Father* is now revealed.



Women, however, symbolize the Church – the very *Bride* of Christ. Brides wear veils. Also, things that received the presence of God in the Temple were always veiled. Veiling means one has *received and is covered in the presence of God* – when this is done by who can be a bride (specifically, a woman), veiling in the 2,000-year Christian tradition meant that the *Bride* of Christ, the Church, is covered in the presence of God. By veiling in church, therefore (in the Presence of the Blessed Sacrament), a woman is saying: *the Church is the Bride of Christ and lives in His Presence*; and **I am** a spiritual bride of Christ, who also lives covered in His Presence.

So, *Sacred Scripture* (**1 Corinthians 11:4-10**) actually tells us that men should have heads uncovered for prayer, and women should have their heads covered for prayer in the church (it's actually not a Latin-Mass-specific idea). It is a beautiful Christian symbol that, even if not fully understood by all, rooted in Apostolic tradition, has long been lived and handed on for nearly two millennia as a distinctive part of Catholic culture.

## The Seven Holy Brothers, Martyrs—July 10th

THE ILLUSTRIOUS martyrdom of these saints has been justly celebrated by the holy fathers. The seven brothers were the sons of St. Felicitas, a noble pious Christian widow in Rome, who brought them up in the most perfect sentiments and practice of heroic virtue. After the death of her husband, she served God in a state of continency and employed herself wholly in prayer, fasting, & works of charity. By the public and edifying example of this lady & her whole family, many idolaters were moved to renounce the worship of their false gods, and to embrace the faith of Christ. This raised the ire of the heathen priests, who complained to the emperor Antoninus that the boldness with which Felicitas publicly practiced the Christian religion, drew many from the worship of the immortal gods who were the guardians and protectors of the empire, and that it was a continual insult on them, who, on that account, were extremely offended and angry with the city and whole state. They added that to appease them, it was necessary to compel this lady and her children to sacrifice to them. Antoninus being himself superstitious was prevailed upon by this remonstrance to send an order to Publius the prefect of Rome, to take care that the priests should be satisfied, and the gods appeased in this matter. Publius caused the mother and her sons to be apprehended and brought before him. He took Felicitas aside, and used the strongest inducements to bring her freely to sacrifice to the gods, that he might not be obliged to proceed with severity against her and her sons; but she returned him this answer: "Do not think to frighten me by threats, or to win me by fair speeches. The spirit of God within me will not suffer me to be overcome by Satan and will make me victorious over all your assaults." Publius said in a great rage: "Unhappy woman, is it possible you should think death so desirable as not to permit even your children to live, but force me to destroy them by the most cruel torments?" "My children," said she, "will live eternally with Christ if they are faithful to him; but must expect eternal death if they sacrifice to idols." He then said to her: "Take pity on your children, Felicitas; they are in the bloom of youth, and may aspire to the greatest honours and preferments." The holy mother answered: "Your pity is really impiety, and the compassion to which you exhort me would make me the most cruel of mothers." Then turning herself towards her children, she said to them: "My sons, look up to heaven where Jesus Christ with his saints expects you. Be faithful in His love and fight courageously for your souls." Publius commanded her to be cruelly beaten, saying: "You are insolent indeed, to give them such advice as this in my presence, in contempt of the orders of our princes." The judge then called the children to him one after another, and used many artful speeches, mingling promises with threats to induce them to adore the gods. Januarius, the eldest, experienced his assaults the first, but resolutely answered him: "You advise me to do a thing that is very foolish, and contrary to all reason; but I confide in my Lord Jesus Christ, that he will preserve me from such an impiety." Publius ordered him to be stripped and cruelly scourged, after which he sent him back to prison. Felix,

the second brother, was called next, and commanded to sacrifice. But the generous youth replied: "There is one only God. To him we offer the sacrifice of our hearts. We will never forsake the love which we owe to Jesus Christ. Employ all your artifices; exhaust all inventions of cruelty; you will never be able to overcome our faith." The other brothers made their answers separately, that they feared not a passing death, but everlasting torments; and that having before their eyes the immortal recompenses of the just, they despised the threats of men. Martialis, who spoke last, said: "All who do not confess Christ to be the true God, shall be cast into eternal flames." The brothers, after being whipped, were confined to prison, and the prefect laid the whole process before the emperor. Antoninus having read the interrogatory, gave an order that they should be condemned to different deaths. Januarius was scourged to death with leaden whips. Felix and Philip were beaten with clubs till they expired. Sylvanus, the fourth, was thrown headlong down a steep precipice. The three youngest, Alexander, Vitalis, and Martialis, were beheaded, and the same sentence was executed upon the mother four months later. St. Gregory the Great delivered his third homily on the Gospels, on the festival of St. Felicitas, in the church built over her tomb on the Salarian road. In this discourse he says that this saint "having seven children was as much afraid of leaving them behind her on earth, as other mothers are of surviving theirs. She was more than a martyr, for seeing her seven dear children martyred before her eyes, she was in some sort a martyr in each of them. She was the eighth in the order of time but was from the first to the last in pain, and began her martyrdom in the eldest, which she only finished in her own death. She received a crown not only for herself, but likewise for all her children. Seeing them in torments she remained constant, feeling their pains by nature as their mother, but rejoicing for them in her heart by hope." St. Gregory also takes notice how weak faith is in us: in her it was victorious over flesh and blood; but in us is not able to check the sallies of our passions or wean our hearts from a wicked and deceitful world. "Let us be covered with shame and confusion," says he, "that we should fall so far short of the virtue of this martyr and should suffer our passions still to triumph over faith in our hearts. Often one word spoken against us disturbs our minds; at the least blast of contradiction, we are discouraged or provoked; but neither torments nor death were able to shake her courageous soul. We weep without ceasing when God requires of us the children he hath lent us; and she bewailed her children when they did not die for Christ, and rejoiced when she saw them die." What afflictions do parents daily meet with from the disorders into which their children fall through their own bad example or neglect! Let them imitate the earnestness of St. Felicitas in forming to perfect virtue the tender souls which God hath committed to their charge, and with this saint they will have the greatest of all comforts in them; and will by his grace count as many saints in their family as they are blessed with children.



# July 2021

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
27 <b>Fifth Sunday after Pentecost</b>	28 <b>Feast of St. Peter/Paul</b> 6:30 pm Sung Mass	29	30	1 5 pm Adoration Benediction	2 <b>First Friday</b>	3 <b>First Saturday</b> 10:30 am Parish Brunch 11:30 Maidens
4 <b>Sixth Sunday after Pentecost</b>	5	6 6:00 pm Women's group mtg.	7	8 5 pm Adoration Benediction	9	10 5 pm Youth group
11 <b>Seventh Sunday after Pentecost</b>	12	13	14 6:30 pm Young Adult Spiritual talk	15 5 pm Adoration Benediction	16 <b>Feast of Our Lady of Mt. Carmel</b>	17 1 pm Troops 5 pm Youth Focus group 7pm Men's group mtg.
18 <b>Eighth Sunday after Pentecost</b>	19	20	21 6 pm Men's Focus mtg.	22 5 pm Adoration Benediction	23	24 3 pm St. Tarcisius 5 pm Young Adult Women's cooking
25 <b>Ninth Sunday after Pentecost</b>	26	27	28	29 5 pm Adoration Benediction	30	31



## SICK AND HOMEBOUND

In your charity, please pray for the sick and homebound of the parish.

Patricia Barsanti, Dennis Cockrum, Sr. Maria Consuela, David Cools, Roberta Costa, Carmen di Pietro, Julie deTar, Regina Dumas, Ruben Finn, Sharon Flores, Alvin Froehlich, Barbara Gagne, Robert Geist, Karen Graham, David Gunseor, Gale Hamilton, Susan Hamilton, Sherri Higgins, Donald Holbrook, Kathryn Holbrook, Margaret Hurn, Joseph Kemna, Carrie Kralicek, Paul Krieg, Joseph Larsen, Marianne Leake, Donald Lohman, Spencer Lowell, Bryce Lund, Patrick McMonigle, Paul Orozco, Philomena Ost, Michael O'Sullivan, Florence Pearson, Phyllis Peick, Michael Permen, Rachel Porter, Julia Rose, Coleman Rozsnyai, Louis Sachwitz, Sister Mary Gemma, TOR, Joshua Schlader, Georgia Schrempp, Heaven & Mary Schumacher, Michael Simpson, David & Erika Taxin, Jonathan Taxin, Esther Vasquez, Fr. Graham Walters, Mary & Charles West, Lezlie White, Nicolas Williams, Barbara Woods.

## FAITHFUL DEPARTED

Please pray also for the deceased of our parish.

Richard Ambrosi, Angelo Ambrosetti, Francesco Barsanti, Robert Bowman, Diane Braun, David Brunson, Julie Cook, Veronica Cools, 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, Dorothy Gallus, 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, Rodney Johnson, John Keller, Mary Lynn Kenary, 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, Michael Mitchell, 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; Fr. Joseph Loftus, FSSP; Fr. Martin Adams, FSSP; Sister Mary Imelda, Filiae Laboris Mariae, Sr. Teresa Benedicta & Sr. Mary Crimmins, Carmel of Jesus, Mary and Joseph, Post Falls, ID; Dom Mary Peter Leedy, OSB, Monastero di San Benedetto Norcia; Brother Lawrence Marie 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

June 27 <sup>th</sup> Collection	
General, envelopes, loose cash	
St. Helen's Poor box	
On line donations	
Flowers	
Social Events	
Individual gifts	
Building fund/Capital camp.	
Votive Candles	
Fr. R. Coffee (50% Cap. Camp.)	
Fr. R. Coffee (50% Summer C.)	
Peter's Pence	
<b>Total</b>	

*Thank you for your generosity!*

June Collections	
General Offertory	
Capital Campaign	

Please pray for our new church!



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St Joan of Arc Parishioners



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