

May 8, 2022



Third Sunday after Easter

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 **Sung Mass**
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, 8:30 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

Sacramental Emergencies **only**: (208) 446-8339

Pastor Fr. Dennis Gordon, FSSP
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Assistant Pastors Fr. Michael Flick, FSSP
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Fr. Joseph Terra, FSSP
Chaplain to the Carmelite Sisters

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Facilities Manager Roger Stattel
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MASS AND EVENT SCHEDULE

Events	Mass Times & Intentions
Sunday May 8th Third Sunday after Easter (Mother's Day)	7:00 AM: Private 8:45 AM: Pro Populo 10:30 AM: (Sung Mass) Private 1 PM: Private 5 PM: Private
Monday May 9th St. Gregory Nazianzen, Bishop & Doctor	Catechism class 6:30 pm 6:30 AM: Private 12:15 PM: Private
Tuesday May 10th St. Antoninus, Bishop (Ss. Gordian & Epimachus)	6:30 AM: Private 8:30 AM: Private
Wednesday May 11th Ss. Philip and James, Apostles	6:30 AM: Private 12:15 PM: Private
Thursday May 12th Ss. Nereus, Achilleus, Domitilla, & Pancras, Martyrs	Adoration/Benediction 5 pm Convert class: 6:30 pm 6:30 AM: Private 8:30 AM: Private
Friday May 13th St. Robert Bellarmine, Bishop & Doctor	6:30 AM: Private 12:15 PM: Private
Saturday May 14th Our Lady on Saturday (St. Boniface)	Confessions 4 pm Youth group 5 pm 6:30 AM: Private 8:30 AM: Private
Sunday May 15th Fourth Sunday after Easter	7:00 AM: Private 8:45 AM: Private 10:30 AM: (Sung Mass) Pro Populo 1 pm: Private 5 PM: For an end to abortion
Adoration Chapel candles: No sponsor this week Sanctuary candle: For our priests (Marianne Neidigh) Flowers for the Bl. Virgin Mary: In gratitude for the conversion of Russia (The Babich's) Flowers for St. Joseph: No sponsor this week Flowers for the Altar: No sponsor this week.	

TODAY'S HYMNS

.....
Processional Come ye Faithful

Recessional Christ the Lord is Risen Today

Mass I, Credo I

Marian Antiphon Regina Caeli

.....

REMINDER: Please *silence* your cell phones!

ANNOUNCEMENTS

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

Perpetual Adoration: Hours needed are: Tuesday 5 am and 10 am, Sunday 7 am and 3 pm. There are many hours that need a second adorer. Email the Tomes at adoration@stjoanarc.com if you are interested in becoming an adorer. Thank you to all the adorers for keeping the Lord company.

Fr. Gordon's Mass intentions: 5/8 Pro Populo; 5/9 †Edward Sullivan (Thomas Sullivan); 5/10 †Bernice Plulchos (Thomas Sullivan); 5/11 †Fanny Umana (Lucrecia Crimmins); 5/12 Kelly Cockrum & family (Carrie deTar); 5/13 Private Intention; 5/14 †Dennis Cockrum (Carrie deTar); 5/15 Pro Populo/For an end to abortion.

Little Flowers: the meeting for Saturday May 14 has been CANCELLED. See you next month.

Young Adult spiritual talk: is CANCELLED this month.

Youth group: meets every second Saturday of the month 5 pm – 8 pm for a spiritual talk and activities/outings. All youth 13 – 17 years are encouraged to attend. Contact Fr. Eichman for more information.

Credenza area: is for the church to share and communicate information with parishioners who can also leave correspondence for each other. Please do not leave large items in the credenza area for other parishioners. Thank you.

Sunday Mass Obligation: Our Lord died to redeem us, and in response He *could* oblige us to give Him all of the 168 hours in a week. Instead, He only asks that we give Him one of those hours in attendance at Holy Mass - this is the Sunday Mass obligation, and it *binds us under serious sin*. It is serious sin to miss Holy Mass on a Sunday or Holy Day of obligation without a sufficiently serious justifying cause. Now, the priests often see people leave early or arrive late to Holy Mass. Moral theologians agree that it is venially sinful (on a Holy Day of obligation) to arrive late to Mass and to leave early. However, if one is not present at Mass *for the parts that pertain to the Sacrifice* (from the beginning of the Offertory through the priest's reception of the Precious Blood) then this is a **mortal sin**. If one is outside of the *physical* space where the Holy Sacrifice of the Mass is being celebrated because of overflow (or in the cry room, for example) but is still *participating with one's attention*, one is still morally 'present', and **is** fulfilling his obligation. This obligation to be 'present' with one's attention at Mass is the main reason why the priests stop hearing Confessions during Mass *well before* the Offertory begins. *Please fulfill your Sunday obligation, the single hour of obligation to attend Sunday Mass each week, by **being on time** to Holy Mass and by **not leaving early**.* Our Lord died for us. What are we willing to do for Him? Many thanks.

First Communion retreat: will be Friday May 20 from 10 am to 4 pm at the Cataldo Mission. **First Holy Communion** is Saturday May 21 at **8:30 am**. If you have a child 7 yrs. or older who has not received First Holy Communion and you have not yet been contacted, please call (208-660-6036) or email the parish office at secretary@stjoanarc.com immediately.

Prayer chain: St. Joan of Arc has a prayer chain to pray for parishioner's needs. If you would like to be part of it and contacted by the coordinator when there is a prayer need, please send your email address to secretary@stjoanarc.com. May God reward you for your prayers for others.

Helping the Carmel: The Carmelite nuns of Post Falls are very grateful to everyone for their donations towards the purchase of a chicken coop and materials to build an enclosure for the chickens. As building cost have increased everywhere, they continue to accept donations for the cost of the chicken coop. If you feel called, please donate to the **Monastery of Jesus, Mary and Joseph**. May God reward you.

Help needed serving coffee and donuts: If you would like to meet new parishioners and enjoy helping, please consider signing up to serve coffee and donuts after the three Sunday morning Masses (7am, 8:45am, and 10:30 am). Please click on this link to sign up for a specific time: <https://www.signupgenius.com/go/10C0D4EA8AE2CA5F4C52-sunday> In order to continue having coffee and donuts after the Sunday morning Masses, we will need more parishioners signing up. If you would like more information, please contact Roger Stattel at the church office.



APOLOGETICS CORNER

Defending our Faith with the Truth

By Father Dennis M. Gordon, FSSP

Mary, the new Eve, and the Assumption

Question: “Why is there such emphasis by Catholics on belief in certain **dogmas that involve the Blessed Virgin Mary?**”

Answer: “Our Lord said, ‘Amen, amen I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God...’ (**John 3:5**). How can one be *born* without a mother? What is more essential to being *born* than a mother? Just as one cannot be born without a mother, so one cannot be *born again* without a Mother, whether or not one is aware that Our Lady is indeed their Mother in that process in the spiritual order. Let’s see why:

“In the John 3:5 born again reference, is it the Holy Ghost that is the ‘mother’ giving birth? No; the Holy Ghost is referred to as ‘He’ in Scripture, in Acts especially – in the New Covenant (though there is no “male”-ness or “female”-ness as such in the nature of God). If anything, Our Lord was conceived by the power of the Holy Ghost, but the *Mother* in that action from whom He was born was Our Lady, the Blessed Virgin Mary. So, the Holy Ghost can’t be the ‘mother’ in being born again either. The Holy Ghost initiates the action of our being born again, but there is still the necessity of a mother if there is to be a ‘birth’. There was the necessity of a mother to be born even for Our Lord, and so likewise the necessity of a mother for us to be ‘born again’.

“St. Augustine put it this way, in reference to Our Lady: ‘Plainly she is Mother of us who are His members, because by love she has cooperated so that the faithful, who are members of that Head, might be born in the Church.’ Unless one believes in un-scientific ‘birthing persons’, one has to have a **mother** in order to be ‘born.’ This is the role that the Blessed Virgin Mary fulfills in the spiritual life, as **Revelation 12:17** attests to; [*the dragon*] went to make war with the rest of her seed, who keep the commandments of God, and have the testimony of Jesus Christ.’ If She is to be *mother* of all those *who have the testimony of Jesus Christ*, and are going to heaven, to paradise, isn’t it fitting that She, like a new Eve, be there first?

“There is a fittingness that, if Christ be the perfect Savior, how can it be that He would *not* have at least *one* perfect act of salvation? A *perfect* act of salvation would include *perfectly* saving a woman (a *new* Eve) from contracting the moral effects of the fall; saving her by preventing her from receiving Original Sin, so that, as the *perfect* Savior, He would have *perfectly* saved at least one soul over whom the devil had *never* conquered, at *any* point in time (as opposed to the *first* Eve, who *was* conquered by the devil).

“God showed that Adam didn’t *need* Eve for Adam to simply exist and to have dominion over all (though it was not good that Adam be alone). In this he foreshadowed the *New Adam*, who is Christ (**1 Corinthians 15:21-26**), Who also needed *not* any woman for Him to exist and to

have dominion. This is partly why God had Adam pre-exist Eve and name the animals without her; showing his preexistence and his ability to have dominion over all creation without Eve. But since Adam was prefiguring what the *New Adam* (Christ) was to be, God made a woman to be Adam’s help, even though Adam needed her *not* for him to simply exist and to have dominion. *But it was not good that Adam be alone, and to have other sons and daughters be born, Adam needed Eve.* To show her closeness to Adam, God made Eve out of the very same unfallen matter which Adam had when he was created, God thereby creating a sinless virgin as a companion to Adam; ‘a help like unto him.’

“**So it is with the New Adam.** Prefiguring what the *New Adam* (Christ) was to be, God also made a Woman to be *Christ’s* help, though He needed her *not* for Him to exist and to have dominion. Eve was created from unfallen matter, so also the Blessed Virgin Mary. Like Adam had a sinless woman to be his help, so the *New Adam* (Christ) created a sinless woman to be *His* help. This is why the early Christian Church called Our Lady the *New Eve*.

“**That Our Lady was indeed sinless we know from Sacred Scripture.** *The Holy Spirit will not abide where there is iniquity*’ (**Wisdom 1:4**), and yet the Holy Spirit did abide with Her, overshadowing and filling Our Lady (**Luke 1:35**). God *does* have the power to preserve one from sin, as we know from Sacred Scripture: God ‘is able to preserve you without sin, and to present you spotless before the presence of his glory’ (**Jude 1:24**), and it is even said that ‘Noe was a just and perfect man’ (**Genesis 6:9**).

“So, like Adam had a sinless woman to be *his* help, so also the *New Adam* (Christ) created a sinless Woman to be *His* help. **And the fitting place for a sinless Adam and His sinless Eve is in paradise, heaven;** hence the Assumption of the Blessed Virgin Mary into heaven. Enoch and Elijah were *taken into paradise*; Noah was ‘*just and perfect*’ – there are so many OLD Covenant examples of favors that the Bible shows were already conceded to men – why wouldn’t Jesus grant such favors to His own Mother (from which He took His sinless Flesh) in the NEW and better Covenant, assuming Her into heaven, especially when those in heaven are to be all those who are *born again*, and it is She who was planned by God to be the mother of those *who have the testimony of Jesus Christ*?

“AFTER Christ, Our Lady is placed into heaven – paradise; for like a *New Eve*, She is the first one of the *new* Covenant that follows Christ, the *New Adam*, body and soul into paradise, as we ALL hope we will do: to be present body and soul in paradise – in heaven – forever!

On Joy and Charity; St. Thomas Aquinas

Summa Theologica, II-II, Question 28

Our Lord said to His disciples (John 15:11): “[these things I have said to you] **that My joy may be in you, and your joy may be filled.**” Joy is caused by love, either through the presence of the thing loved, or because the proper good of the thing loved exists and endures in it; and the latter is the case chiefly in the love of benevolence, whereby a man rejoices in the well-being of his friend, though he be absent. On the other hand, sorrow arises from love, either through the absence of the thing loved, or because the loved object to which we wish well, is deprived of its good or afflicted with some evil.

Now charity is love of God, Whose good is unchangeable, since He is His own goodness, and from the very fact that He is loved, He is in those who love Him by His most excellent effect, according to 1 John 4:16: “He that abideth in charity, abideth in God, and God in him.” Therefore, spiritual joy, which is about God, is caused by charity.

A twofold joy in God arises from charity, as stated above (Article 1, Reply to Objection 3). One, the more excellent, is proper to charity; and with this joy we rejoice in the Divine good considered in itself. **This** joy of charity is incompatible with an admixture of sorrow, just as the good which is the object of charity (that good is God) is incompatible with any admixture of evil: hence the Apostle says (Philippians 4:4): “Rejoice in the Lord always.”

The *other* joy in God that arises from charity is the joy whereby we rejoice in the Divine good as participated by us. This participation can be hindered by anything contrary to it, wherefore, in *this* respect, **this** joy of charity is compatible with an admixture of sorrow, in so far as a man grieves for that which hinders the participation of the Divine good, either in us or in our neighbor, whom we love as ourselves.

Fulness of joy can be understood in two ways; first, on the part of the thing rejoiced in, so that one rejoice in it as much as it is meet that one should rejoice in it, and thus God's joy alone in Himself is filled, because it is infinite; and this is condignly due to the infinite goodness of God: but the joy of any creature must needs be finite. Secondly, fulness of joy may be understood on the part of the one who rejoices.

Now joy is compared to desire, as rest to movement, as stated in Question 25 (Summa Theologica, I-II:25:1; I-II:25:2), when we were treating of the passions: and rest is *full* when there is no more movement. Hence **joy is full**, when there remains nothing to be desired. But as long as we are in this world, the movement of desire does not cease in us, because it still remains possible for us to approach nearer to God by grace, as was shown in Question 24 (Summa Theologica, II-II:24:7). When once, however, perfect happiness has been attained, *nothing will remain to be desired*,

because then there will be *full enjoyment of God*, wherein man will obtain whatever he had desired, even with regard to other goods, according to Psalm 102:5: “Who satisfieth thy desire with good things.”

Hence [in heaven] desire will be at rest, not only our desire for God, but all our desires: so that the joy of the blessed is full to perfection—indeed overfull, since they will obtain more than they were capable of desiring: for “neither hath it entered into the heart of man, what things God hath prepared for them that love Him” (1 Corinthians 2:9). This is what is meant by the words of Luke 6:38: “Good measure and pressed down, and shaken together, and running over shall they give into your bosom.” Yet, since no creature is capable of the joy condignly due to God, it follows that this perfectly full joy is not taken into man, but, on the contrary, man enters into it, according to Matthew 25:21: “Enter into the joy of thy Lord.”

When each one attains to happiness he will reach the goal appointed to him by Divine predestination, and nothing further will remain to which he may tend, although by reaching that goal, some will approach nearer to God than others. Hence each one's joy will be full with regard to himself, because his desire will be fully set at rest; yet [in heaven] one's joy will be greater than another's, *on account of a fuller participation of the Divine happiness* [by those who became more holy in life].

Where does true joy come from? Virtue is a habit which helps us act [in accord with our nature], wherefore by its very nature a virtue has an inclination to a certain act. Now it may happen that from the same habit there proceed several acts, each of which follows from another act. And since the ensuing acts only proceed from the virtuous habit through the *preceding* act, hence it is that the virtue is defined and named in reference to that preceding (main) act of the virtue, although those other acts also proceed from the virtue. Now it is evident from what we have said about the passions (Summa Theologica, I-II:25:2; I-II:25:4) that love is the first affection of the will, and that desire and joy follow from it. Hence the same virtuous habit inclines us to love and desire the beloved good, *and* to rejoice in it. But in as much as love is the *first* of these acts, that virtue takes its name, not from joy, nor from desire, but from *love*, and is called **charity**. Hence joy is not a distinct virtue from charity, but joy is an act, or effect, of charity: for which reason it is numbered among the Fruits (Galatians 5:22).

Finally, let us recall the connection between charity and joy in (Romans 5:5) “The charity of God is poured forth in our hearts by the Holy Ghost, Who is given to us.” But joy is caused in us by the Holy Ghost according to Romans 14:17: “The kingdom of God is not meat and drink, but justice and peace, and joy in the Holy Ghost.” Therefore, charity is a cause of joy.



May 2022

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 St. Joseph the Worker (Second Sunday after Easter)	2 6:30 pm Catechism class	3 6 pm Women's group mtg.	4 6:30 pm Bible Study livestream	5 5 pm Adoration Benediction 6:30 pm Convert	6 First Friday 1 pm HS mom's mtg. 4 pm Play	7 First Saturday 9:30 Brunch 10:30 Maidens 2 & 6 pm Play
8 Third Sunday after Easter (Mother's Day)	9 6:30 pm Catechism class	10	11	12 5 pm Adoration Benediction 6:30 pm Convert class	13	14 5 pm Youth Group
15 Fourth Sunday after Easter	16 6:30 pm Catechism class (final class)	17 7 pm Homeschool mom's mtg.	18 6:30 pm Bible Study livestream (final class)	19 5 pm Adoration Benediction 6:30 pm Convert class	20 First Communion retreat	21 8:30 am First Communion Mass
22 Fifth Sunday after Easter	23	24 7 pm Homeschool mom's meeting	25 Men's Focus group	26 5 pm Ad./Ben. 6:30 pm Sung Mass Ascension	27	28 1 pm Troops 3 pm St. Tarcisius
29 Sunday after the Ascension	30 8:30 am Sung Mass, Feast of St. Joan of Arc	31	1 6:30 pm Bible Study livestream	2 5 pm Adoration Benediction 6:30 pm Convert	3 First Friday 1 pm HS mom's mtg.	4 First Saturday 9:30 Brunch 10:30 Maidens

SICK AND HOMEBOUND

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

Patricia Barsanti, Sr. Maria Consuela, David Cools, Roberta Costa, Carmen di Pietro, Julie deTar, Regina Dumas, Ruben Finn, Timothy Finn, Sharon Flores, Alvin Froehlich, Robert Geist, Karen Graham, David Gunseor, Gale Hamilton, Susan Hamilton, Sherri Higgins, Donald Holbrook, Kathryn Holbrook, Margaret Hurn, John Joyce, Joseph Kemna, Carrie Kralicek, Paul Krieg, Joseph Larsen, Marianne Leake, Donald Lohman, Spencer Lowell, Bryce Lund, Patrick McMonigle, Katie Orozco, Philomena Ost, 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, Evelyn Simas, 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, Nancy Ambrosi, Francesco Barsanti, Robert Bowman, Diane Braun, David Brunson, Dennis Cockrum, 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, Lorraine Floberg, Jess Flores, Mary Forrester, Lin Fulwiler, Dorothy Gallus, Joan Glaze, Beatrice Gordon, James P. Gordon, Fr. Bill Gould, Joseph Guarnotta, Jeanine Grenier, Helen Groves, Ed Hatstrup, 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, Klaus Cuthbert, Vita La Fond, Jeremiah Leake, Steven Lepeilbet, 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, Carlos Moya, Arcadia Nicklay, Fr. Colman Nolan, Mary Norman, Molly Rose Pearson, William Pearson, Jerry Peick, Betty Rackie, Kathleen Rardon, Fr. George Rassley CSSR, Bonnie Royer, Tamiko Shaw, Jeremiah Shea, Alice Sires, Steve Slater, Jeremy Smith, Ed Stephens, Maryanna Thompson, Paul Upthegrove, Paul Uribe, Linda Vogel, Paul Van Voorst, Bob Wagner, Dorothy Wagner, Helen Walitzer, Joseph Walter, Elizabeth Welch, Ernest Willette, Wes Woods

VOCATIONS

Please pray for the members of our parish who are discerning or pursuing a religious vocation.

Fr. Peter Mary, FSSR; Fr. Joseph Loftus, FSSP; Fr. Martin Adams, FSSP; Sister Mary Imelda, Filiae Laboris Mariae, 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.

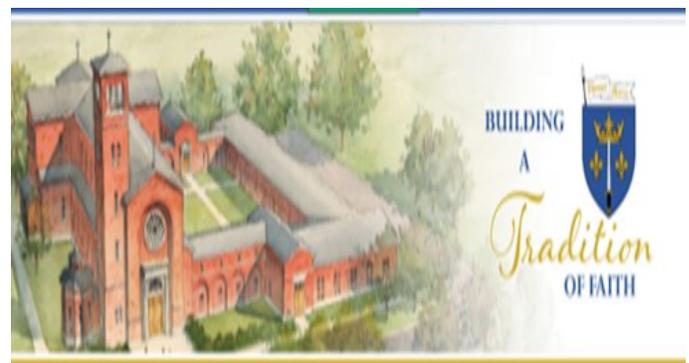
FINANCES

May 1 st Collection	
General, envelopes, loose cash	
On line donations	
Flowers	
St. Helen's fund	
Individual gifts	
Sunday Social	
Youth basketball	
Adoration/Sanctuary Candles	
Votive candles	
Building fund/Capital camp.	
Total	

Thank you for your generosity!

April Collections	
General Offertory	
Capital Campaign	

Please pray for our new church!



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Death, Judgement, Heaven, Hell.

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