

October 30, 2022



Christ the King 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** 7:00 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](http://www.stjoanarc.com)  
Sacramental Emergencies **only**: (208) 446-8339

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

**Assistant Pastors** Fr. Michael Flick, FSSP  
[fr.flick@stjoanarc.com](mailto:fr.flick@stjoanarc.com)

Fr. Nicholas Eichman, FSSP  
[fr.eichman@stjoanarc.com](mailto:fr.eichman@stjoanarc.com)  
.....

Fr. Joseph Terra, FSSP  
Chaplain to the Carmelite Sisters  
.....

**Business Manager** Travis Rawlings  
[travis@stjoanarc.com](mailto:travis@stjoanarc.com)  
.....

**Secretary** Chuck Crimmins  
[c.crimmins@stjoanarc.com](mailto:c.crimmins@stjoanarc.com)

**Facilities Manager** Roger Stattel  
[r.stattel@stjoanarc.com](mailto:r.stattel@stjoanarc.com)

# MASS AND EVENT SCHEDULE

	Events	Mass Times & Intentions
<b>Sunday October 30<sup>th</sup></b> <b>Christ the King Sunday</b>	<b>10:30 Mass with procession</b> <b>No 1 pm Mass</b>	<b>7:00 AM:</b> Private intention <b>8:45 AM:</b> Pro Populo <b>10:30 AM:</b> (Sung Mass) Private intention <b>1 PM:</b> No Mass at 1 pm <b>5 PM:</b> Private intention
<b>Monday October 31<sup>st</sup></b> <b>Feria</b>	<b>All Saints party 5 pm</b> <b>Catechism class—cancelled</b>	<b>6:30 AM:</b> Private intention <b>12:15 PM:</b> Private intention
<b>Tuesday November 1<sup>st</sup></b> <b>All Saints</b>	<b>Holy Day of Obligation,</b> <b>All Saints Day</b> <b>Sung Mass 6:30 pm</b>	<b>7:00 AM:</b> Private intention <b>8:45 AM:</b> Private intention <b>10:30 am:</b> Private intention <b>1 pm:</b> Private intention <b>6:30 PM:</b> Pro Populo
<b>Wednesday Nov. 2<sup>nd</sup></b> <b>Commemoration of All</b> <b>the Faithful Departed</b>	<b>All Souls Day</b> <b>Sung Mass 6:30 pm</b>	<b>6:30 AM:</b> Private intention <b>12:15 PM:</b> Private intention <b>6:30 PM:</b> Private intention
<b>Thursday Nov. 3<sup>rd</sup></b> <b>Feria</b>	<b>Adoration/Benediction 5—6 pm</b> <b>Convert class 6:30 pm</b>	<b>6:30 AM:</b> Private intention <b>8:30 AM:</b> Private intention
<b>Friday Nov. 4<sup>th</sup></b> <b>St. Charles Borromeo,</b> <b>Bishop</b>	<b>First Friday</b> <b>Homeschool mom's social 1 pm</b>	<b>6:30 AM:</b> Private intention <b>12:15 PM:</b> Private intention
<b>Saturday Nov. 5<sup>th</sup></b> <b>Our Lady on Saturday</b>	<b>First Saturday</b> <b>Parish brunch 9:30 am</b> <b>Maidens of St. Joan mtg. 11 am</b>	<b>6:30 AM:</b> Private intention <b>8:30 AM:</b> Private intention
<b>Sunday November 6<sup>th</sup></b> <b>Twenty-second Sunday</b> <b>after Pentecost</b>		<b>7:00 AM:</b> Private intention <b>8:45 AM:</b> Private intention <b>10:30 AM:</b> (Sung Mass) Pro Populo <b>1 pm:</b> Private intention <b>5 PM:</b> Private intention
<b>Adoration Chapel candles:</b> For my ancestors who are still in Purgatory (Pat) <b>Sanctuary candle:</b> Prayers for †Joe Toohey (Pat) <b>Flowers for the Bl. Virgin Mary:</b> For the repose of the soul of †Valerie Ambrosetti (the Ambrosetti's) <b>Flowers for St. Joseph:</b> For the repose of the soul of †Dave Lebsock (the Ambrosetti's) <b>Flowers for the altar:</b> No sponsor this week		

## TODAY'S HYMNS

**Processional** To Jesus Christ Our Sovereign King

**Recessional** Crown Him with Many Crowns

**Mass XI, Credo I**

**Marian Antiphon** Salve Regina

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

## ANNOUNCEMENTS

**Mass intentions are once again closed for all priests.** Thank you for understanding.

**Perpetual Adoration:** Hours needed are: Saturday 10 am. There are many hours that need a second adorer. Email the Tomes at [adoration@stjoanarc.com](mailto:adoration@stjoanarc.com) if you are interested in becoming an adorer. Thank you to all the adorers for keeping the Lord company. If you are visiting the adoration chapel and it is not your scheduled hour, with a child that is fussy or making noise, please remove the child from the chapel as if it were at Mass. If you come across an issue, please refrain from making the correction as you may not know if they are scheduled cover that hour. Please contact Jason and Sally Tomes, we will address the issue.

**Fr. Gordon's Mass intentions:** 10/30 Pro Populo, 10/31 †Paul L., 11/1 Pro Populo, 11/2 All Souls, 11/3 †Thomas B., 11/4 †Josephine N., 11/5 †Deceased FSSP Priests, 11/6 Pro Populo/†Mr. James Gordon.

**Cell phones interrupting Holy Mass:** At the top of this page is the usual announcement of: PLEASE SILENCE YOUR CELL PHONE BEFORE ENTERING THE CHURCH. Thank you very much.

**The All Saints Day party is Monday, October 31, 5-8:30pm.** In lieu of candy/food donations, cash donations will be collected at the event. Snacks and warm drinks will be served. We are seeking outdoor heaters and string lighting. We will also have a small silent auction (**donations of goods/services for a few more big ticket items needed!**). Proceeds will be applied to camp costs next summer to offset the expense for parish families. To donate to the silent auction, please contact Chris Baran at [ptemom@gmail.com](mailto:ptemom@gmail.com). For anything else, please contact Genevieve Walsh at [g.walsh@stjoanarc.com](mailto:g.walsh@stjoanarc.com). May God reward you!

**Office closed**—November 1 for All Saints Day.

**Holy Day of Obligation:** Tuesday, Nov. 1, All Saints Day is a Holy Day of Obligation in the Diocese of Boise. Mass times will be the usual Sunday Mass schedule of 7am, 8:45 am, 10:30 am, and 1 pm, all low Masses. There will not be a 5 pm Mass, instead there will be a Sung Mass at 6:30 pm.

**Homeschooling Moms' Social:** will meet Friday Nov. 4 at 1 pm in the parish hall. All homeschooling mothers are welcome. If you have questions or would like to be added to the email list, contact Jennifer Junkin, [jenjunkin@gmail.com](mailto:jenjunkin@gmail.com)

**Maidens of St. Joan's** for young Catholic girls, ages 12 and up; meets 10:30 am to 1 pm on Saturday in the parish hall. If you have any questions or would like to join, please contact Fr. Gordon.

**Daylight saving time ends:** Next Sunday November 6, daylight saving times ends. Please make note.

**Funeral Mass:** for parishioner Mary Jane Foeller, daughter of Mary Schexnider, will be 2 pm Friday Nov. 4 with Rosary the day before, on Thursday 7 pm, English Funeral home on Spokane St. in Post Falls.

**First Saturday brunch:** will be two Saturday's from now on **Nov. 5** after the 8:30 am Mass. Please sign up at the link below to bring a dish and/or help out at the brunch. The Maidens of St. Joan will be serving. <https://m.signupgenius.com/#/showSignUp/10COD4EA8AE2CA5F4C52-first1>

**Banns of Marriage:** Be it known to all here present that **Dominic LaBrake**, son of the late Donald LaBrake, Sr. and the late Catherine LaBrake, and **Elizabeth Sunderman**, daughter of Richard and Mary Sunderman, of the parish of St. Joan of Arc, intend to be united in Holy Matrimony. Wherefore, we hereby admonish each and all that, if anyone of you has knowledge of an impediment of blood relationship, relationship through marriage, spiritual relationship, or of any other kind, you are bound to make it known to the pastor or the bishop as soon as possible. This is the **third and final** publication of these banns.

**Banns of Marriage:** Be it known to all here present that **Andrew Schlader**, son of Don Schlader and Dori Schlader of the parish of St. Joan of Arc, and **Mary Thomas**, daughter of Denny Thomas and Frances Thomas, of the parish of St. Joan of Arc, intend to be united in Holy Matrimony. Wherefore, we hereby admonish each and all that, if anyone of you has knowledge of an impediment of blood relationship, relationship through marriage, spiritual relationship, or of any other kind, you are bound to make it known to the pastor or the bishop as soon as possible. This is the **first** publication of these banns.



## APOLOGETICS CORNER

*Defending our Faith with the Truth*

By Father Dennis M. Gordon, FSSP

### All Saints Day and Not Halloween

We have to distinguish between two festivals that happen in the fall: one is a Christian one and the other is a pagan one.

All Saints Day occurs in the fall at the beginning of a month where we pray for the dead. Even in Jewish times, near the end of their liturgical year they would have the feast of trumpets that looked toward the final coming where God would call souls out of the tombs by angels' trumpets.

The other festival that occurs in the fall is a pagan one; a Celtic festival in the autumn whose elements were retained in what we know today as "Halloween". The Catholic Church has been celebrating All Saints' Day for many centuries. This is not connected to the Celtic pagan festival but the church placed it at the beginning of the final month of the liturgical year, which culminates in looking toward the final coming. As evidence of this, note that since at least the fourth century the Gospel reading for the final Sunday of the liturgical year is that of the Last Judgment.

The evening before All Saints' Day is also known as All Hallows Eve, when the Holy Day of Obligation to commemorate the Saints takes place. Since it commemorates all the Saints, or holy ones, it was referred to sometimes as All Hallows Day. The night before this feast day is really the beginning of the feast day, since from Jewish times feasts were celebrated from sundown to the following sundown, which is the origin of "vigil" Masses that we still celebrate today. So, the night before All Saints Day, or All Hallows Day, began the feast day, and was known as the "Eve of All Hallows" or "All Hallows Eve". In time this was shortened to "Hallow-e'en", which eventually became "Halloween" over the years.

The origin of pagan aspects of Halloween can be traced back to the Celtic festival of Samhain. It's a tradition held at the end of summer when sacrifices were made to the gods in Druid tradition. The adherents believed that Samhain, the god of death, scattered evil spirits during this time throughout the world to attack humans. These evil spirits play nasty tricks as soon as the dark winter and the waning of the sun set in. To escape the attack, humans would assume disguises and make themselves look like evil spirits, too.

Halloween is also the favorite time of year for witches, or the advocates of Wicca. Wicca is the official religion of witchcraft. Wiccan adherents believe that

on the night of October 31, the separation of physical and spiritual realities is at its thinnest and least guarded. And so, it's a time for those who have necromantic practices to attempt to speak to the dead, though necromancy is really communication with demons.

### Pagan Halloween and Christian tradition

The organized Church basically challenged the established customs by trying to introduce Christian alternatives. Although Christianity gained some converts, many were adamant. Sadly, the pagan practices held a remarkably strong influence that some of the new converts were unable to abandon their old customs altogether. Over the years, other Christians adopted those customs, too. Besides, commercialization came into play. Thus, the practice of trick-or-treat, costumes, adornments, and make-up or body coloring is very much alive even up to the present.

Anton LaVey, the founder of the church of Satan, himself declared that by dressing up, either by wearing a costume or by coloring oneself in celebration of Halloween, signifies that you allow Satan to own you. He further said that when you adopt the pagan practices, you subconsciously dedicate yourself to the devil. He took joy in Christians who take part in the tradition, saying:

*I am glad that Christian parents let their children worship the devil at least one night out of the year. Welcome to Halloween.*

LaVey's statement is corroborated by a former Satanist, John Ramirez, who said that when you dress up even as an angel or a mermaid for Halloween, "you give the devil the legal rights to change your identity." Ramirez further warned that there's a much darker reality in Halloween beyond costumes and candy. The former Satanist turned Christian pastor said in an interview on CBS News (October 20, 2018):

*I was a general to the kingdom of darkness in witchcraft. I would sit with the devil and talk to him like I'm talking to you today. It was that kind of communication. It was that kind of relationship.*

\*\*\*

# Purgatory and Prayers

## CHAPTER II. - Prayer for the Dead; Fear and Confidence.

PRAYER for the departed, sacrifices, and suffrages for the dead form a part of Christian worship, and devotion towards the souls in Purgatory is a devotion which the Holy Ghost infuses with charity into the hearts of the faithful. *It is a holy and wholesome thought, says Holy Scripture, to pray for the dead, that they may be loosed from their sins.* (2 Macc. 12:46) In order to be perfect, devotion to the Holy Souls in Purgatory must be animated both by a spirit of fear and a spirit of confidence. On the one hand, the Power of God and His Justice inspires us with a salutary fear; on the other, His infinite Mercy gives us boundless confidence. God is Sanctity itself, much more so even than the sun is light, and no shadow of sin can endure before His face. *Thine eyes are pure, says the prophet, and thou canst not look on iniquity.* (Hab 1:13) When iniquity manifests itself in creatures, the Sanctity of God demands expiation; and when this expiation is made in all the rigour of justice, it is terrible. It is for this reason that the Scripture says again, *Holy and terrible is His name;* as though it would say, His Justice is terrible because His Sanctity is infinite. The Justice of God is terrible, and it punishes with extreme rigour even the most trivial faults. The reason is that these faults, light in our eyes, are in nowise so before God. The least sin displeases Him infinitely, and, on account of the infinite Sanctity which is offended, the slightest transgression assumes enormous proportions, and demands enormous atonement. This explains the terrible severity of the pains of the other life, and should penetrate us with a holy fear. This fear of Purgatory is a salutary fear; its effect is, not only to animate us with a charitable compassion towards the poor suffering souls, but also with a vigilant zeal for our own spiritual welfare. Think of the fire of Purgatory, and you will endeavour to avoid the least faults; think of the fire of Purgatory, and you will practice penance, that you may satisfy Divine Justice in this world rather than in the next. Let us, however, guard against excessive fear, and not lose confidence. Let us not forget the Mercy of God, which is not less infinite than His Justice. *Thy mercy, Lord, is great above the Heavens, says the prophet (Ps. 107) and elsewhere, The Lord is gracious and merciful: patient, and plenteous in mercy.* (Ps. 144) This ineffable mercy should calm the most lively apprehensions, and fill us with a holy confidence, according to the words, *In Thee, O Lord, I have hoped; let me never be put to confusion.* (Ps. 70) If we are animated with this double sentiment, if our confidence in God's Mercy is equal to the fear with which His Justice inspires us, we shall have the true spirit of devotion to the souls

in Purgatory. This double sentiment springs naturally from the dogma of Purgatory rightly understood – a dogma which contains the double mystery of Justice and Mercy: of Justice which punishes, of Mercy which pardons. It is from this point of view that we are about to consider Purgatory and illustrate its doctrine.

## CHAPTER III. - The Word Purgatory; Catholic Doctrine

THE word Purgatory is sometimes taken to mean a place, sometimes as an intermediate state between Hell and Heaven. It is, properly speaking, the *condition* of souls which, at the moment of death, are in the state of grace, but which have not completely expiated their faults, nor attained the degree of purity necessary to enjoy the vision of God. Purgatory is, then, a transitory state which terminates in a life of everlasting happiness. It is not a trial by which merit may be gained or lost, but a state of atonement and expiation. The soul has arrived at the end of its earthly career; that life was a time of trial, a time of merit for the soul, a time of mercy on the part of God. This time once expired, nothing but justice is to be expected from God, and the soul can neither gain nor lose merit. She remains in the state in which death found her; and since it found her in the state of sanctifying grace, she is certain of never forfeiting that happy state, and of arriving at the eternal possession of God. Nevertheless, since she is burdened with certain debts of temporal punishment, she must satisfy Divine Justice by enduring this punishment in all its rigour. Such is the signification of the word Purgatory, and the condition of the souls which are there. On this subject, the Church proposes two truths clearly defined as dogmas of faith: First, that there is a Purgatory; Second, that the souls which are in Purgatory may be assisted by the prayers of the faithful, especially by the Holy Sacrifice of the Mass. Besides these two dogmatic points, there are several doctrinal questions which the Church has not decided, but which are more or less clearly solved by the Doctors. These questions relate 1) to the location of Purgatory; 2) to the nature of the sufferings; 3) to the number and condition of the souls which are in Purgatory; 4) to the certainty which they have of their beatitude; 5) to the duration of their sufferings; 6) to the intervention of the living in their behalf, and the application of the suffrages of the Church. An understanding of these matters will be of no small help to us in our efforts both to assist those holy souls now in Purgatory, and to avoid it ourselves in the future.

*Pray for the holy souls in Purgatory!*



# October 2022

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<b>2</b> <b>Seventeenth</b> <b>Sunday after</b> <b>Pentecost</b>	<b>3</b> 6:30 pm Catechism class	<b>4</b> 6:30 pm Women's group mtg.	<b>5</b>	<b>6</b> 5 pm Adoration Benediction 6:30 pm Convert	<b>7</b> <b>First</b> <b>Friday</b> 1 pm HS mom's mtg.	<b>8</b> 10:30 am Little Flowers 5 pm Youth group mtg.
<b>9</b> <b>Eighteenth</b> <b>Sunday after</b> <b>Pentecost</b>	<b>10</b> 6:30 pm Catechism class	<b>11</b> 6:30 pm Sung Mass	<b>12</b> 6:30 pm Young Adult Spiritual talk	<b>13</b> 5 pm Adoration Benediction 6:30 pm Convert class	<b>14</b>	<b>15</b> 11 am Troops mtg. 5 pm Youth Focus mtg.
<b>16</b> <b>Nineteenth</b> <b>Sunday after</b> <b>Pentecost</b>	<b>17</b> 6:30 pm Catechism class	<b>18</b>	<b>19</b>	<b>20</b> 5 pm Adoration Benediction 6:30 pm Convert class	<b>21</b>	<b>22</b> 9:30 am Altar server mtg. 3 pm St. Tarcisius group mtg.
<b>23</b> <b>20th Sunday</b> <b>after</b> <b>Pentecost</b>	<b>24</b> 6:30 pm Catechism class	<b>25</b>	<b>26</b> 6:30 pm Men's Focus group mtg.	<b>27</b> 5 pm Adoration Benediction 6:30 pm Convert	<b>28</b>	<b>29</b>
<b>30</b> <b>Christ the</b> <b>King</b>	<b>31</b> 5 pm All Saints party	<b>1</b> 6:30 pm Sung Mass, All Saints Holy Day of Obligation	<b>2</b> 6:30 pm Sung Mass, All Souls	<b>3</b> 5 pm Adoration Benediction 6:30 pm Convert	<b>4</b> <b>First</b> <b>Friday</b> Home- school moms 1 pm	<b>5 First</b> <b>Saturday</b> 9:30 Brunch 10:30 am 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, Barbara Gagne, 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, 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, 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 & Nancy Ambrosi, Angelo Ambrosetti, Francesco Barsanti, Robert Bowman, Diane Braun, David Brunson, Dennis Cockrum, Julie Cook, Veronica Cools, Terrence Cooney, Richard Copeland, Robert Courteau, Raymond Covarrubias, Ann deTar, Joseph Anthony Drongoski, Charles & Susan Douglass, James & Joan Duggan, Norman Dumas, Jean Duval, Brenda Finn, Frank Finney, William Fisher, Mary Jane Foeller, Lorraine Floberg, Jess Flores, Mary Forrester, Lin Fulwiler, Dorothy Gallus, Robert Geist, Joan Glaze, James & Beatrice 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 Joyce, John Keller, Mary Lynn Kenary, Daisy Koler, Paul Koudelka, Elemer Kovacs, Boleslaw & Wanda Kozlowski, Klaus Cuthbert, Vita La Fond, Jeremiah Leake, Steven Lepeilbet, Josephine LoCurto, Sandra Madrid, Patrick Mahoney, Bonnie McDonald, Kevin & Erma McKay, Mike McManus, Agnes McMillan, Florence McNamara, David Metzger, Norm Miller, Lynnette Miller, Michael Mitchell, Ann Morgan, Carlos Moya, Arcadia Nicklay, Fr. Colman Nolan, Mary Norman, William & Molly Rose Pearson, Jerry Peick, Betty Rackie, Kathleen Rardon, Fr. George Rassley CSSR, Bonnie Royer, Tamiko Shaw, Jeremiah Shea, Evelyn Simas, Alice Sires, Steve Slater, Jeremy Smith, Ed Stephens, Maryanna Thompson, Paul Upthegrove, Paul Uribe, Linda Vogel, Paul Van Voorst, Bob & 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; Matthew Truong, Monks of Mary.

## 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

October 23 <sup>rd</sup> Collection	
General, envelopes, loose cash	
On line donations	
St. Helen's fund	
Sunday socials	
Individual gifts-Operations	
Votive candles	
Flowers	
Building fund/Capital camp.	
<b>Total</b>	

**Thank you for your generosity!**

September Collections	
<b>General Offertory</b>	
<b>Capital Campaign</b>	

**Please pray for our new church!**



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**Death, Judgement, Heaven, Hell.**

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