

November 13 2022



23rd 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

<b>Sunday</b>	7:00 AM Low Mass
	8:45 AM Low Mass
	10:30 AM <b>Sung Mass</b>
	1:00 PM Low Mass
	5:00 PM Low Mass
.....	
<b>M, W, F</b>	6:30 AM, 12:15 PM
<b>Tues. &amp; Thurs.</b>	6:30 AM, 8:30 AM
	.....
<b>Saturday</b>	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 November 13<sup>th</sup></b> <b>Twenty-third Sunday</b> <b>after Pentecost</b>		<b>7:00 AM:</b> Pro Populo <b>8:45 AM:</b> Private intentions <b>10:30 AM:</b> (Sung Mass) Private intention <b>1 PM:</b> Private intention <b>5 PM:</b> Private intention
<b>Monday November 14<sup>th</sup></b> <b>St. Josaphat, Bishop &amp; Martyr</b>	<b>Catechism class</b> 6:30 pm	<b>6:30 AM:</b> Emilio Luis and Maria de Fatima Teodora <b>12:15 PM:</b> †Deceased of the Komosinski family (Cheryl Ann Komosinski, OFS)
<b>Tuesday November 15<sup>th</sup></b> <b>St. Albert the Great, Bishop &amp; Doctor</b>	<b>Homeschool mom's mtg.</b> 6:30 pm	<b>6:30 AM:</b> Private intention <b>8:30 AM:</b> †Arnold Robles
<b>Wednesday Nov. 16<sup>th</sup></b> <b>St. Gertrude, Virgin</b>	<b>Bible Study livestreamed</b> 6:30 pm	<b>6:30 AM:</b> Private intention <b>12:15 PM:</b> †Purgatorial Society (Cheryl Ann Komosinski, OFS)
<b>Thursday November 17<sup>th</sup></b> <b>St. Gregory</b> <b>Thaumaturgus, Bishop</b>	<b>Adoration/Benediction</b> 5—6 pm <b>Convert class</b> 6:30 pm	<b>6:30 AM:</b> Private intention <b>8:30 AM:</b> †Linda Vogel (Kevin Vogel)
<b>Friday November 18<sup>th</sup></b> <b>The Dedication of the Basilicas of Ss. Peter and Paul</b>		<b>6:30 AM:</b> Private intention <b>12:15 PM:</b> Intentions of the FSSP (Cheryl Ann Komosinski, OFS)
<b>Saturday November 19<sup>th</sup></b> <b>St. Elisabeth, Widow</b>	<b>Troops mtg.</b> 1 pm <b>Youth Focus group mtg.</b> 5 pm	<b>6:30 AM:</b> Stenzel family <b>8:30 AM:</b> †Leo Heinan (The Heinan family)
<b>Sunday November 20<sup>th</sup></b> <b>Twenty-fourth and Last Sunday after Pentecost</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> Private intention <b>5 PM:</b> Private intention
<b>Adoration Chapel candles:</b> No sponsor this week <b>Sanctuary candle:</b> For the Froehlich family (the Froehlich's) <b>Flowers for the Bl. Virgin Mary:</b> No sponsor this week <b>Flowers for St. Joseph:</b> For the souls in their death agony (Anonymous) <b>Flowers for the altar:</b> No sponsor this week		

## TODAY'S HYMNS

.....  
**Processional** Be Thou my Vision

**Recessional** O God of Loveliness

**Mass XI, Credo I**

**Marian Antiphon** Salve Regina  
 .....

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

## ANNOUNCEMENTS

**Fr. Eichman is currently taking Mass intentions.** Please limit your intentions to **three per family**.

**Perpetual Adoration:** Hours needed are: Monday 12 am, Friday 1 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. Flick's Mass intentions:** are private this week.

**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.

**Catechism classes:** are from 6:30—7:30 pm. No sign up needed. Parents *please* be assured students are **modestly dressed** when attending classes. Lately, some students have been wearing shorts or sweat pants; both are inappropriate for catechism classes. In addition, no ripped pants/jeans, short skirts or dresses, tight or immodest clothing, or inappropriate logos. Classes are on church property and are in close proximity to **Our Lord** in both the church and the Adoration chapel. *Thank you* for your cooperation.

**Homeschool mother's mtg:** Tuesday, November 15, 6:30 pm in the parish hall. Presentation and discussion about the Four Temperaments. All homeschooling moms are welcome. Contact [jenjun-kin@gmail.com](mailto:jenjun-kin@gmail.com) for further information.

**Purgatorial Society:** The Purgatorial Society of St. Joan of Arc will be remembered on the third Saturday of the month at the 8:30 am Mass. All members are encouraged to attend.

**Pro Life Rosary:** The Pro Life Group of St. Joan of Arc will meet Saturday Nov. 19 at noon in front of Planned Parenthood in Spokane (123 E. Indiana Ave.) to recite 15 decades of the Most Holy Rosary to end legalized abortion everywhere. All are welcome! 15 decades will also be recited at St. Joan of Arc for those who cannot drive to Spokane.

**Cleaning help needed:** There are currently ~1,400 parishioners who attend Sunday Masses and over 30 church sponsored groups at St. Joan of Arc. Our priests offer Masses 17 times/week and confessions 18 times/wk. With that said, we need a few more volunteers to help us clean and keep our beautiful church in good condition. If you are able to help clean on Friday at 3pm and/or Monday at 7:15 am, please contact the maintenance supervisor, **Roger Stattel** at 208-660-6036. May God reward you.

**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 **third and final** publication of these banns.

**Bible Study:** Fr. Gordon's livestream Bible study classes will resume on Wednesday November 16 on the Book of Genesis with classes every 1st and 3rd Wednesday of the month at 6:30 pm at [stjoanarc.com](http://stjoanarc.com)

**Advent and Church flowers:** Advent begins November 27. Flower donations will not be accepted for the main altar from that date until January 8 (Poinsettias will be on the altar during Christmastide). Weekly flower donations for the altar will resume briefly on Sunday January 15 until February 19 when they will stop again for Lent. Donations for flowers placed by the statues of St. Joseph and the Blessed Mother will continue as usual during the Advent season. Thank you.

**Superior General of the FSSP:** Fr. Komorowski, FSSP will be visiting the parish for a few days later this month. Periodically, the superior visits the FSSP apostolates in the different provinces.



## APOLOGETICS CORNER

*Defending our Faith with the Truth*

By Father Dennis M. Gordon, FSSP

### The Bible shows us the Messiah has Come

**Question:** “We believe that Our Lord Jesus is the divine Savior, the Messiah, promised in the Old Testament, but Jews believe that the Messiah has not yet come. Is there a way I can show them that Our Lord Jesus is the one promised in the Old Testament, that HE is the one they are awaiting?”

**Answer:** “**There sure is**, and we will use the Jewish Scriptures, the *Tanakh* to show this. *Tanakh* is short for *Torah*, *Nevi'im*, *Ketuvim* – the Law, the Prophets, and the (collected) Writings, and it is pronounced ta- (as in *talk*), na- (as in *not*) h- (as in *hot*).

“**First**, there is so much material that we cannot cover every prophecy fulfilled in Our Lord Jesus. There are over *300 prophecies fulfilled* in the coming of Jesus. Since some prophecies are repeated in the Old Testament, by some counts there are over 430 prophecies fulfilled showing Jesus to be the Messiah. (Messiah means ‘anointed one’, and it usually refers to THE anointed one; the promised Savior). These prophecies range from where the Messiah would be born, details of how He would die, how He would teach, etc.

“We are just going to focus on just one of those prophecies, and that prophecy is about when the Messiah would come. Oh yes, it was foretold in the Old Testament scriptures (that is, the Jewish scriptures) *when* the Savior would come! That time has indeed passed, since it was *right when Jesus Christ came!*

“**Turn with me** (in the *Tanakh*, if you wish, or in the Bible, if you wish) to **Daniel 9:24-26**. Here we read the following. I am deliberately using the Hebrew-English version of the *Tanakh* from the Jewish Publication Society, 1999, page 1828, so that it is clear that this is not a ‘Catholicized’ translation of this passage:

“*Seventy weeks have been decreed for you people and your holy city until the measure of transgression is filled and that of sin complete, until iniquity is expiated, and eternal righteousness ushered in; and prophetic vision ratified, and the Holy of Holies anointed. You must know and understand: From the issuance of the word to restore and rebuild Jerusalem until the [time of the] anointed leader is seven weeks; and for sixty-two weeks it will be rebuilt, square and moat, but in a time of distress. And after those sixty-two weeks, the anointed one will disappear and vanish.*”

“The term *week* is actually a biblical expression referring at times to *seven years*, one day to refer to each year, as we see an example of in **Genesis 29:27**, wherein Laban makes Jacob labor for *seven years* to marry Rachel while saying, ‘*make up the week of days of this match, and I will give thee her also, for the service that thou shalt render me other seven years.*’

“In case one thinks that mysteriously equating ‘weeks’ with ‘years’ in the prophecy from Daniel is a Catholic attempt to make the numbers fit the Catholic narrative, please see the Jewish Publication Society Hebrew-English *Tanakh*, which at the words *Seventy weeks*, has a footnote that says, ‘**of years**’. Again, that is a footnote on this passage in a Jewish publication.

“**Seventy weeks**, then, refers to seventy weeks of years, or 490 years until the completion of this prophecy about the Messiah.

“The ‘issuance of the word to restore and rebuild Jerusalem’ came during the twentieth year of king Artaxerxes, when by his decree Nehemiah rebuilt the walls of Jerusalem, as is recorded in **2 Esdras [Nehemiah] 2:1-7. This decree happened in 457 B.C.** From that time, there were just sixty-nine weeks of years (*seven weeks and sixty-two weeks*), that is, 483 years to the baptism of Christ, when He first began to preach and execute the office of Messiah. He preached for *three* years bringing us to 486 years, and this falls within the 490 years predicted within which all these things would be fulfilled.

“A note about the punctuation with the JPS *Tanakh* places in their translation: the Hebrew has no punctuation, so the placement of punctuation in English is just a translator’s guess as to where the natural breaks should occur. The placement of the punctuation in the JPS *Tanakh* implies separate events between the *seven weeks* and the *sixty-two weeks*, but an objective rendering of the text should read as follows: *From the issuance of the word to restore and rebuild Jerusalem until the [time of the] anointed leader is seven weeks and for sixty-two weeks it will be rebuilt square and moat but in a time of distress.*

“Regardless, it is *after* those sixty-two weeks (bringing us to 483 years from the decree of Artaxerxes) that these things would be accomplished, and then the Anointed One (the Messiah) will *disappear*.

“This means that according to the Jewish scriptures, after sixty-nine weeks of years, 483 years from the decree of Artaxerxes in 457 B.C. the Anointed One (or Messiah) will have come: by 486 years after the decree He would ‘expiate iniquity’, and have ‘eternal righteousness ushered in’, and then the Anointed One would disappear, all within the predicted 490 years.

“As Christians, we believe this was fulfilled when Jesus came and was *baptized* (anointed) 483 years after the decree of Artaxerxes in 457 B.C.; He ‘expiated iniquity’ by dying on the Cross, had ‘eternal righteousness ushered in’, and then proceeded to ‘disappear’ by ascending into heaven.”

# Consoling Thoughts on Trials of an Interior Life

St. Francis de Sales

Let us, I pray, slightly unmask in the error that is found in the minds of many, who do not value or wish to carry their crosses that are presented to them, unless they are rough and heavy. Now, you deceive yourself, if you imagine that there is less virtue in overcoming yourself in these things than in things more difficult; for the merit of the cross does not lie in its weight, but in the manner of carrying it. I will go further, and say, that there is sometimes more merit in carrying a cross of straw than a very heavy one, because the lighter crosses are, and the more contemptible, the less conformable are they to our inclinations, which always look to appearances. And it is a thing most certain that there is always more virtue in not saying a word that has been forbidden us by our superiors, or even in not raising our eyes to look upon something which we are very anxious to see, and the like, than in wearing the hair cloth, because when we have put this on our back, there is no need of thinking anymore about it. But in these petty practices we must have a continual attention over ourselves, to guard against falling into imperfection.

Now, then, you see very well that the word of Our Lord, which orders you to take up your cross, ought to be understood of receiving readily and indifferently all the obedience's that are given you, and all the mortifications and contradictions that you meet with, though they should be light and of little importance, assured as you ought to be, that the merit of the cross does not lie in its weight, but in the perfection with which it is carried.

Truly it is good to mortify one's flesh, but it is especially necessary to purify our affections and to renovate our hearts. God says to us: "Rend and tear your hearts, for it is against them my anger is provoked." This is what we do by these little mortifications, frequently repeated and faithfully practiced: to suffer a little rebuke in a spirit of meekness, to act through obedience when we feel much repugnance in doing so, not to complain when we imagine there is great reason why we should, to endure the effects of those with whom we live. It is on these occasions that we must rend our hearts, and make a continual sacrifice of our own wills, our natural inclinations, and give some proofs to God of our love and our fidelity.

God has the goodness to put some of our Purgatory into each day; let us accept, embrace the cross which is presented to us. Let us take care not to complain, nor to imagine that suffering is a new invention. A person might easily suppose it was, on seeing our astonishment, and hearing our murmurs. The Saints,

crushed and ground down by trials of all sorts, seized on suffering as gold from the mine.

Let's see how the gold taken from the earth is cast into a crucible; Had the gold the ability of thought and speech, it would cry out: I suffer, take me out of this. And yet this gold is purified, and soon it will shine on the brows of kings and on the altars of the living God. The cross effects the same in our regard; it is our crucible.

You will tell me, this is a great renunciation, and it is necessary to be very attentive over oneself not to follow one's own will; and not to seek that which our self love desires; for it has many artifices to deceive us, and to turn our attention off ourselves. Remember that Our Lord directs us to take up our cross and follow Him. He says our own cross; which I mention in order to prevent the extravagances of many, who, when someone mortifies them a little, are vexed and annoyed, saying that if such are such a thing had happened to them, or what has happened to another, they would have endured it willingly; and in like manner with sicknesses, before they wish to have that which God has given to another, and not that which He has sent them Himself for their own good. That is not to carry our cross as Our Lord wishes us to carry it and as He has taught us by His example. If then we wish to carry our cross after Him, we must imitate Him by receiving indifferently whatever happens to us, without choice or exception.

Magdalene sought Our Lord while she was with Him; [not seeing Him in the disguise of a gardener] she asked Him of Himself; she did not see Him in the form in which she desired to see Him: on this account she was not content to see Him thus, and sought to find Him otherwise; She wished to see Him in His garments of glory, and not in the mean dress of a gardener; But at length she knew Him when He said: "Mary!"

Do you see, it is Our Lord in the dress of the gardener you meet with everyday, here and there, in the various occasions of mortification that present themselves to you? You would much wish Him to offer you other more beautiful mortifications. The most beautiful are not the best. Do you not think He says to you: Mary, Mary? Before you can see Him in His glory, He wishes to plant in your garden a great many little flowers, small but to His liking; And this is the reason why He is so clad. May our hearts be ever united to His, and our wills to His good pleasure!

\*\*\*



# November 2022

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<b>30</b> <b>Christ the King Sunday</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 Day	<b>3</b> 5 pm Adoration—cancelled 6:30 pm Convert	<b>4</b> <b>First Friday</b>	<b>5 First Saturday</b> 9:30 am Brunch 10:30 am Maidens
<b>6</b> <b>Twenty-second Sunday after Pentecost</b>	<b>7</b> 6:30 pm Catechism class	<b>8</b>	<b>9</b> 6:30 pm Young Adult Spiritual talk	<b>10</b> 5 pm Adoration Benediction 6:30 pm Convert class	<b>11</b>	<b>12</b> 10:30 am Little Flowers 5 pm Youth group mtg.
<b>13</b> <b>Twenty-third Sunday after Pentecost</b>	<b>14</b> 6:30 pm Catechism class	<b>15</b> 6:30 pm Homeschool mom's mtg.	<b>16</b> 6:30 pm Bible Study Livestream	<b>17</b> 5 pm Adoration Benediction 6:30 pm Convert class	<b>18</b>	<b>19</b> 1 pm Troops mtg. 5 pm Youth Focus group mtg.
<b>20</b> <b>Twenty-fourth and Last Sunday after Pentecost</b>	<b>21</b> 6:30 pm Catechism class	<b>22</b>	<b>23</b>	<b>24</b> 5 pm Adoration Benediction	<b>25</b>	<b>26</b> 9:30 am Altar server mtg. 3 pm St. Tarcisius mtg.
<b>27</b> <b>First Sunday of Advent</b>	<b>28</b> 6:30 pm Catechism class	<b>29</b>	<b>30</b>	<b>1</b> 5 pm Adoration Benediction	<b>2</b> <b>First Friday</b> Home-school moms 1 pm	<b>3 First 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, Sarah Grant, 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.

## FINANCES

### 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.*

### November 6<sup>th</sup> Collection

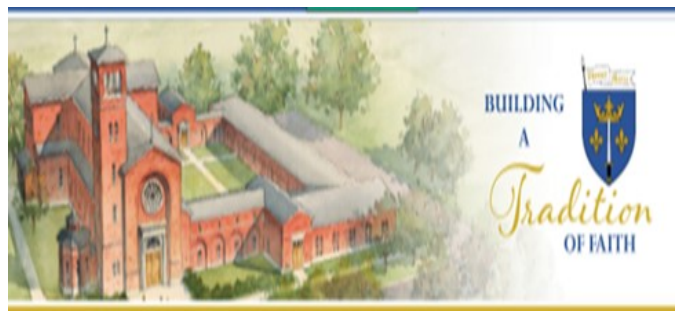
General, envelopes, loose cash	
On line donations	
All Saint's Day	
All Soul's Day	
St. Helen's fund	
Sunday socials	
Individual gifts-Operations	
Votive candles	
Flowers	
Building fund/Capital camp.	
Adoration/Sanctuary Candles	
All Saint's Party donations	
<b>Total</b>	

***Thank you for your generosity!***

### October Collections

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

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