

November 6, 2022



22nd 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 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
fr.gordon@stjoanarc.com

.....
Assistant Pastors Fr. Michael Flick, FSSP
fr.flick@stjoanarc.com

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

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MASS AND EVENT SCHEDULE

Events		Mass Times & Intentions
Sunday November 6th Twenty-second Sunday after Pentecost		7:00 AM: Private intention 8:45 AM: Private intentions 10:30 AM: (Sung Mass) Pro Populo 1 PM: Private intention 5 PM: †James P. Gordon
Monday November 7th Feria	Catechism class 6:30 pm	6:30 AM: Private intention 12:15 PM: †Dorothy Gallus
Tuesday November 8th Feria (The Holy Four Crowned Martyrs)		6:30 AM: †Dennis Mulfall 8:30 AM: Private intention
Wednesday Nov. 9th The Dedication of the Archbasilica of the Most Holy Savior	Young Adult Spiritual talk 6:30pm	6:30 AM: Private intention 12:15 PM: Private intention
Thursday November 10th St. Andrew Avellino, Confessor	Adoration/Benediction 5—6 pm Convert class 6:30 pm	6:30 AM: Special intention 8:30 AM: Private intention
Friday November 11th St. Martin, Bishop		6:30 AM: Melissa Steenson 12:15 PM: Private intention
Saturday November 12th St. Martin I, Pope and Martyr	Little Flowers 10:30 am Youth group 5 pm	6:30 AM: Special intention 8:30 AM: Private intention
Sunday November 13th Twenty-third Sunday after Pentecost		7:00 AM: Pro Populo 8:45 AM: Private intention 10:30 AM: (Sung Mass) Private intention 1 pm: Private intention 5 PM: Private intention
Adoration Chapel candles: In gratitude for the gift of my Faith (Anonymous) Sanctuary candle: No sponsor this week Flowers for the Bl. Virgin Mary: Birthday prayers for Richard (the Froehlich's) Flowers for St. Joseph: For the repose of the soul of †Louis Hernandez (Anna Babich) Flowers for the altar: No sponsor this week		

TODAY'S HYMNS

.....
Processional Sing Praise to God

Recessional Hail O Queen of Heav'n Enthroned

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: Monday 12 am, Friday 1 am. 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. 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. Eichman's Mass intentions: 11/7 †Peter Pitassi, 11/8 †Peter Pitassi, 11/9 †Peter Pitassi, 11/10 Private; 11/11 Bernadette Melvard, 11/12 Bernadette Melvard.

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.

Daylight saving time ends: today, Sunday November 6. Please make note.

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.

Young Adult spiritual talk: meets the second Wednesday of the month at 6:30 pm in the parish hall. All young adults, 18 and older are invited to a talk with Fr. Gordon, with rosary at 6:30 pm and talk at 7 pm, with dinner following. Please bring a dish and drink to share.

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

Youth group: 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.

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 **second** publication of these banns.

Bible Study: Fr. Gordon's livestream Bible study classes will resume on Wednesday November 16 with more information and the link forthcoming.

Church flowers: Donations are being accepted for the weekly flower arrangements both on the High Altar (\$150) and for Our Lady (\$30) or St Joseph (\$30). If you would like to make a monetary offering for a special intention (e.g. the repose of the soul of a friend/relative, or to honor a particular saint, or the Holy Family, or a special Feast Day, or for the intention of prayers for a particular person), please bring your donation and payment to the office or place in the box in the vestibule. Thank you.

Sanctuary candle: There is the opportunity to sponsor the sanctuary candle in the church for a specific intention similar to lighting votive candles. A donation and intention for the candles (which burn for 8 days) will be accepted. The cost is \$20. 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

Tattoos and Body Piercing

Question: “It seems that I see a lot more of multiple body piercings and tattoos. Are multiple body piercings and tattoos morally permitted?”

Answer: “Here are some of the Scriptural passages which address piercings or cuttings as the Bible calls them: **Deuteronomy 14:1** “*Be ye the children of the Lord your God: you shall not cut yourselves*”. As the passage implies, it is out your dignity as a *child of God* and out of respect for you as such that I brought anything up. That dignity doesn’t go away with the New Covenant. People are valuable before God as He created them, and He does not want to see them mutilating themselves!

“Also, there is **Leviticus 19:28**; “*You shall not make any cuttings in your flesh, for the dead, neither shall you make in yourselves any figures or marks: I am the Lord.*” Now, in context, I will grant that what is being addressed had a symbolic character to it, in some way honoring *the dead* by such cuttings or marks, but the principle of making *unnecessary cuttings into the flesh* (piercing) or *any figures or marks* (tattoos) is nonetheless one grounded in the natural law. For a necessary surgery, of course, it is permitted to cut into the body, because **the part exists for the sake of the whole**, and to preserve the whole being (the life), it is permitted to cut into the *part* (the skin).

“The question of making piercings (or cuttings, as the Old Testament calls them) is one such law that is connected with the natural law, which doesn’t change in the New Covenant, because it is connected to how we are *as human beings*, regardless of current custom or of which century in which one lives, or whether one is in the Old Covenant or the New Covenant. By the natural law, we are bound to **preserve our being as it is**. Because we are precious in the eyes of God, we are therefore called to care for ourselves, and to take reasonable care to nourish and preserve our being (our body included) as it is given to us. For that reason it is against the natural law (and therefore immoral) to cut into oneself unless one has a sufficiently serious justifying cause. A surgery to address a deeper problem is of course one such example of a sufficiently serious justifying cause.

“What about ladies piercing their ears? By long-standing custom, it has been accepted for ladies to pierce their ears for earrings. It even seems implied in Sacred Scripture that *for a very good reason* one could pierce the ear. For example, consider **Exodus 21:6**, speaking of a master who ‘buys a Hebrew servant’ (a slave) – “*His master shall bring him to the judges, and he shall be set to the door and the posts, and he shall bore his ear through with an awl: and he shall be his servant forever.*” A master who bought a Hebrew servant was permitted to bore through the ear of his slave to designate him as his slave. Now, I do *not* advocate having slaves, but the point is that in that age when having *purchased slaves* was

widespread and customary, this could be a reason to allow a piercing. There had to be a ‘good reason’ to justify the slight mutilation that occurs in a piercing. Following the long-standing custom that ladies pierce their ears to highlight their beauty (since beauty is more proper to women than men) is acceptable.

“However, when one receives several, multiple piercings beyond the long-accepted custom of a lady having simple piercings in each ear, it becomes a question of vanity; of attracting *more attention than* the customary norm; an outdoing of others with *multiple* piercings. It is **not** proper for men to have piercings and wear earrings: that is effeminate, since men proper speaking, aren’t noted for great physical beauty. Why would men want to be decorated like women? It is a reflection of a man’s insecurity, it draws undue attention to men, and is not conducive to the professional presentation a man should have to conduct the business necessary to lead his family.

“Now that leads to another question: since these laws here cited are in the *Old Testament*, does that mean that they have changed? In Sacred Scripture, there are a number of Old Covenant laws that retain their force because they are actually morality issues and are connected with the natural law (which doesn’t change, even though there be a New Covenant). There are *other* laws that *did* change because they were actually meant to symbolize or prefigure something that came to its *fulfillment* in the New Covenant, leaving any reason for continuing these symbolic laws *void* in the New Covenant. So the dietary laws of not eating pork, etc., were meant to *prefigure* New Testament realities, including the purity of soul required to be united to God; but now that Our Lord has come, those prefigurements are no longer needed.

“The prohibition against eating pork in Leviticus was a symbolic one that **did** go away in the New Covenant, and that it is no longer applicable today is clear from **Acts 10:11-16**, because the symbolism of staying away from that which was ‘unclean’ (a symbol of the Gentiles and their pagan practices, symbolized by the pork) was done away with when God revealed His plan to make all peoples eligible for His promises (and therefore ‘clean’). Incidentally, one the very practices those Gentiles practiced was cutting into themselves, as we see in **3 Kings [1 Kings] 18:28**.

“In fact, even the state realizes this: if a police officer were to see someone begin to *cut into oneself*, that officer would be authorized to stop the person, and even if necessary, to take the person into *protective custody*; to keep the person from harming himself.

“As St. Paul says, ‘*Know you not that you are the temple of God, and the Spirit of God dwells in you?*’ (**1 Corinthians 3:16**).”

Dryness and Conformity to the Will of God

St. Alphonsus Liguori

The lives of the Saints have been ordinarily full of dryness and not of sensible consolations. These [sensible consolations] are favors the Lord does not bestow, except on rare occasions, and to perhaps the weaker sort of spirits, in order to prevent their coming to a standstill in their spiritual course. The joys He proposes to us as reward, He prepares in Paradise. This world is the place for meriting, where we merit by suffering; Heaven is the place for recompense and enjoyment. Wherefore, what the Saints have desired and sought for in this world has been, not a sensible fervor with rejoicing, but a spiritual fervor with suffering. The Blessed John of Avila used to say, "*Oh, how much better is it to be in dryness and temptation by the will of God, than in contemplation without it!*"

But you will say: *If I could only know that this desolation came from God, I should be content; but what afflicts and disquiets me so is the fear that it may have come by my own fault, and as a punishment for my tepidity.* Well, then, put away your tepidity and employ greater diligence. But will you, because you are under a cloud, will you therefore disquiet yourself and leave off prayer, and thus double the evil of which you complain?

Let it be, as you say, that the dryness has come upon you as a chastisement. Then accept it as a chastisement on one who so much deserves to be chastised, and unite yourself to the divine will. Do you not say that you deserve hell? And why, then, are you complaining? Is it because you deserve that God should give you consolations? Ah, go and be content with the manner in which God is dealing with you; persevere in prayer, and in the way on which you have entered; and henceforth let it be your fear that your complaints may arise rather from your little humility and your want of conformity to the will of God.

When a soul applies itself to prayer, it can derive no greater benefit from it than the union of itself with the divine will. Therefore, make an act of res-

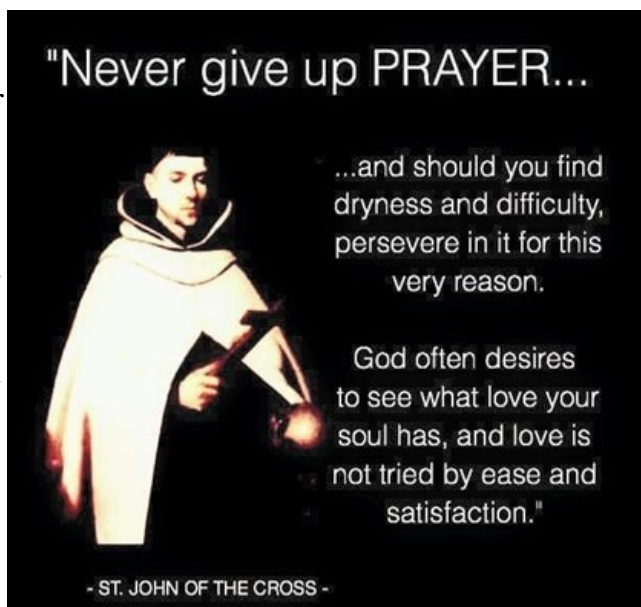
ignation, and say: *Lord, I accept this pain from thy hands, and I accept it for as long as may please thee. If it be thy will that I should be thus afflicted for all eternity, I am content.* And in this way your prayer, painful though it may be, will be a greater help to you than any spiritual consolations, however sweet.

We must ever bear in mind that dryness is not always a punishment, but is occasionally ordained by God for our greater good, and in order to keep us humble. That Saint Paul might not grow proud of the gifts he had received, the Lord permitted him

even to be tormented by temptations to impurity: "*Lest the greatness of the revelations should exalt me, there was given me a sting of my flesh, an angel of Satan, to buffet me*" (2 Corinthians 12:7). No great thanks is due to him who [only] prays in times of sweetness. "*There is a friend, a companion at table, and he will not abide in the day of distress*" (Ecclesiasticus 6:10).

When God sends darkness and desolations, it is then that He tries who are His true friends. Palladius suffered a great weariness

and prayer; And when he went to tell St. Macarius, the latter said to him: "When the thought suggests itself to leave off prayer, let this be your reply: *I am content, for the love of Jesus Christ to remain here as guardian of the walls of this cell.*" This, then, is your answer, whenever you feel tempted to leave off prayer, because it appears to you no better than a mere waste of time: "*I am here in order to give pleasure to God.*" Saint Francis de Sales used to say that if in time of prayer we did no more than drive away distractions and temptations, our prayer would nevertheless be well made. Tauler says that on him who perseveres in prayer in a state of aridity, God will bestow greater graces than if he had prayed much with great sensible devotion.





November 2022

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
30 Christ the King Sunday	31 5 pm All Saints party	1 6:30 pm Sung Mass All Saints, Holy Day of Obligation	2 6:30 pm Sung Mass All Souls Day	3 5 pm Adoration—cancelled 6:30 pm Convert	4 First Friday	5 First Saturday 9:30 am Brunch 10:30 am Maidens
6 Twenty-second Sunday after Pentecost	7 6:30 pm Catechism class	8 6:30 pm Sung Mass	9 6:30 pm Young Adult Spiritual talk	10 5 pm Adoration Benediction 6:30 pm Convert class	11	12 10:30 am Little Flowers 5 pm Youth Focus mtg.
13 Twenty-third Sunday after Pentecost	14 6:30 pm Catechism class	15 6:30 pm Homeschool mom's mtg.	16 6:30 pm Bible Study Livestream	17 5 pm Adoration Benediction 6:30 pm Convert class	18	19 1 pm Troops mtg. 5 pm Youth Focus group mtg.
20 Twenty-fourth and Last Sunday after Pentecost	21 6:30 pm Catechism class	22	23 7 pm Men's Focus group mtg.	24 5 pm Adoration Benediction 6:30 pm Convert	25	26 9:30 am Altar server mtg. 3 pm St. Tarcisius mtg.
27 First Sunday of Advent	28 6:30 pm Catechism class	29	30 6:30 pm Bible Study Livestream	1 5 pm Adoration Benediction 6:30 pm Convert	2 First Friday Home-school moms 1 pm	3 First Saturday 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.

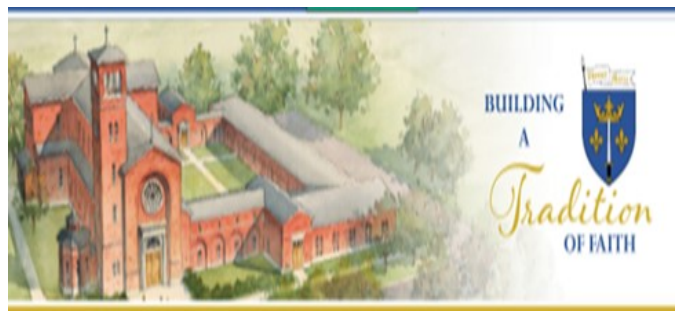
FINANCES

October 30 th Collection	
General, envelopes, loose cash	
On line donations	
All Saint's Day	
St. Helen's fund	
Sunday socials	
Individual gifts-Operations	
Votive candles	
Flowers	
Building fund/Capital camp.	
Total	

Thank you for your generosity!

October Collections	
General Offertory	
Capital Campaign	

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