

July 14, 2019



5th 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 7:30 AM Low Mass
9:30 AM Sung Mass
12:00 PM Low Mass
5:00 PM Low Mass
.....

Weekdays 6:30 AM, 12:15 PM
.....

Saturday 6:30 AM, 9:30 AM

Confession Times

45 min. before each Sunday Mass
.....
30 min. before each daily Mass
.....
4:00-5:00 PM Saturday

Contact Information

773 N 11th Street, Coeur d'Alene, ID 83814
(208) 660-6036 www.stjoanarc.com
Sacramental Emergencies: (208) 446-8339
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Pastor Fr. Dennis Gordon, FSSP
fr.gordon@stjoanarc.com
.....

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Chaplain to the Carmelite Sisters
.....

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MASS AND EVENT SCHEDULE

	Events	Mass Times & Intentions
Sun., July 14th 5 th Sunday after Pentecost	Young Adults , meet at <i>Fine Brewed</i> after the 9:30 AM Mass Holy Hour , 3:00 PM	7:30 AM: Pro Populo 9:30 AM : Private Intention 12:00 PM: Private Intention 5:00 PM: Private Intention
Mon., July 15th St. Henry the Emperor, Confessor		6:30 AM: Private Intention 12:15 PM: †Joaquin Tena
Tues., July 16th Feria		6:30 AM: Private Intention 12:15 PM: Carmel of JMJ
Wed., July 17th Feria		6:30 AM: Private Intention 12:15 PM: Private Intention
Thurs., July 18th St. Camillus de Lellis, Confessor	Holy Hour , after the 6:30 AM Mass	6:30 AM: Private Intention 12:15 PM: Repose of the Souls of our Parents (Mr. & Mrs. Moyer)
Fri., July 19th St. Vincent de Paul, Confessor	Exposition of the Most Blessed Sacrament after the 6:30 AM Mass until noon	6:30 AM: Private Intention 12:15 PM: Donald Trump (E.J.)
Sat., July 20th St. Jerome Emiliani, Confessor	Purgatorial Society Mass , 9:30 AM Altar Boys , 10:30 AM Pro Life Rosary , noon	6:30 AM: Private Intention 9:30 AM: Bernard Lenski (E.J.)
Sun., July 21st 6 th Sunday after Pentecost	Young Adults , meet at <i>Fine Brewed</i> after the 9:30 AM Mass Holy Hour , 3:00 PM	7:30 AM: Private Intention 9:30 AM: Private Intention 12:00 PM: Pro Populo 5:00 PM: Private Intention

TODAY'S HYMNS

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Hymn after 9:30 AM Low Mass

#883 Come Holy Ghost vs 1,2,3

#961 Salve Regina

.....

REMINDER: Please *silence* your cell phones!

ANNOUNCEMENTS

Mass Intentions are closed until further notice.

Fr. Rapoport's Mass Intentions: 7/15: Private Intention; 7/16: Stephen Ade (Damian Ade); 7/17: Caitlin Martinez (Anonymous); 7/18: Mary Thrasher (Anonymous); 7/19: Stephanie La Grow (Elizabeth Roman); 7/20: Emily Roman (Elizabeth Roman).

Altar Boys Boot Camp: There will be an Altar Boys camp the week of July 22nd to 26th, from 6:30 AM to 11:10 AM. Please sign up on the credenza. For more information please email Fr. Rapoport at fr.rapoport@stjoanarc.com.

Pro Life Rosary: This coming Saturday, July 20th, the Respect Life Group of St. Joan of Arc will meet in front of Planned Parenthood (123 E. Indiana Ave., Spokane) at the noon hour to recite 15 decades of The Most Holy Rosary, for the end to legalized abortion. Please join them in this most important devotion! If you are not able to drive to Spokane, 15 decades will be recited at St. Joan of Arc also at noon.

First Purgatorial Society Mass: The third Saturday 9:30 AM Mass will be offered for all members of the Purgatorial Society. All members are encouraged to attend Mass on Saturday, July 20th.

Purgatorial Society: The Purgatorial Society of St. Joan of Arc is officially forming! This is a group of the faithful who promise to pray daily for the holy souls in Purgatory, that they may speedily attain Heaven. To join, write the names of the deceased you will pray for on the form provide on the credenza and place it into the "Purgatorial Society" box. Each year, have at least one Mass said for the intentions of the Holy Souls in Purgatory. Questions? Please contact Cynthia Kunzler at adorotedomine@gmail.com.

Confraternity of St. Peter: The Confraternity of St. Peter is a sodality of members who wish to unite themselves to the Priestly Fraternity of St. Peter and aid in the work of the Fraternity of St. Peter, primarily by their prayers. Members of the Confraternity of St. Peter (CSP) pray a decade of the Rosary and the Confraternity Prayer each day for the intentions of the CSP. The faithful are invited to participate in this important cause. On the credenza you will find forms to enroll in the CSP. You can also enroll through the FSSP website at <https://fssp.com/confraternity-of-saint-peter/>.

Accommodations Needed: 21 yr. old young lady from Fr. Adam's FSSP parish in Kansas is looking to relocate to the Post Falls/CDA area and is need of employment and temporary accommodations. She will nanny if there is a family interested. If you can be of assistance please contact Michelle at 785-207-2966, or email her at michyanne98@gmail.com.

Also, three women from the parish in their twenties need 2 to 3 bedroom accommodations to rent in the CDA/PF area by August 1st. Please contact Maria at ma.andress@icloud.com or call/text 262-388-8023.



APOLOGETICS CORNER

Defending our Faith with the Truth

By Father Dennis M. Gordon, FSSP

The Church you Attend Matters

Question: “I’m not sure that it really matters to which Christian church you belong, do you? After all, I don’t believe in organized religion...”

Answer: “Would you change your mind if you knew that God organized a certain religion?”

“But first, let’s address your question. Does it really matter to which Christian church ‘a believer’ belongs?”

“We can get a sense of the answer from St. Paul’s Letter to the Ephesians. In **Ephesians 1:22-23** we read, ‘And he [God] hath subjected all things under his [Our Lord Jesus’s] feet, and hath made him head over all **the church**, which is his body, and **the fulness of him** who is filled all in all.’

“In an edition of the Bible which is popular among Evangelical Protestants, the New International Version (NIV), here is how this same verse reads: ‘God placed all things under his [Our Lord Jesus’s] feet and appointed him to be head over everything **for the church**, which is his body, **the fulness of him** who fills everything in every way.’

“In either version from which one reads it, the Bible is saying that the Church (whatever that means) is **the fulness of Christ** Himself! **Powerful** – and **amazing**, isn’t it? The Church which is the right Church had *better* provide what St. Paul meant by the ‘fulness of him’ – it had *better* reflect the mystery of God’s Divinity, which is His fulness, in its worship and its doctrine, otherwise it isn’t the fulness of Him and isn’t the real Church!

“**St. Paul says even more.** One chapter later, in **Ephesians 2:20-22**, he says, ‘you are fellow citizens with the saints, and the domestics of God, Built upon **the foundation of the apostles** and prophets, Jesus Christ himself being the chief corner stone: In whom **all the building, being framed together**, groweth up into an holy temple in the Lord. In whom you also are **built together** into an habitation of God in the Spirit.’

“*Framed together... built together into a holy temple...* He’s using the imagery of a building project and of a ‘bringing together’: sound like it takes... **organi-**

zation, doesn’t it?!

“He goes on to say (put even more strongly in the NIV version), ‘This mystery is that through the gospel the Gentiles are heirs together with Israel, **members together of one body**, and sharers together in the promise in Christ Jesus. I became a servant of **this gospel** by the gift of God’s grace given me through the working of his power’ (**Ephesians 3:6-7**). Elsewhere we saw that this ‘one body’ is the Church (**Colossians 1:18, 24**), and that one enters that Church by being ‘baptized into’ it (**1 Corinthians 12:13**).

“So if we are being ‘framed together’ into ‘one body’, which according to the Bible is the Church, we better make sure what we believe is ‘the Church’ is indeed actually THE Church.

“St. Paul said this of the Church in **Ephesians 3:8-10**, ‘To me, the least of all the saints, is given this grace, to preach among the Gentiles, the unsearchable riches of Christ, And to enlighten all men, that they may see what is the dispensation of the mystery which hath been hidden from eternity in God, who created all things: **That the manifold wisdom of God may be made known to the principalities and powers in heavenly places THROUGH THE CHURCH.**’ The ‘principalities and powers’ are the angels.

“If the Church has that much mystery that it would be hidden *even from the angels* until revealed by God – a mystery that was foreshadowed in the rituals of the precursor to the Church in the Old Testament, the Levitical priesthood – doesn’t it make sense that the true Church should reflect this mystery in its very worship today? And doesn’t it make sense that the true Church would believe, as the Bible says in **1 Corinthians 12:13**, that it is *by Baptism itself* that one gains entrance the Church?

“To reflect this mystery in rites and symbols takes organization. For this reason, among others, I believe in ‘organized religion’, and to be precise, in **ONE** organized religion – the one that **GOD** organized to reflect the mystery of His Divinity living in us as in a Temple on earth – the Catholic Church!” †

Vix Pervenit

On Usury and Other Dishonest Profits

Pope Benedict XIV - 1745

To the Venerable Brothers, Patriarchs, Archbishops, Bishops and Ordinary Clergy of Italy.

Venerable Brothers, Greetings and Apostolic Benediction.

Hardly had the new controversy (namely, whether certain contracts should be held valid) come to our attention, when several opinions began spreading in Italy that hardly seemed to agree with sound doctrine; We decided that We must remedy this. If We did not do so immediately, such an evil might acquire new force by delay and silence. If we neglected our duty, it might even spread further, shaking those cities of Italy so far not affected. Therefore We decided to consult with a number of the Cardinals of the Holy Roman Church, who are renowned for their knowledge and competence in theology and canon law. We also called upon many from the regular clergy who were outstanding in both the faculty of theology and that of canon law. We chose some monks, some mendicants, and finally some from the regular clergy. As presiding officer, We appointed one with degrees in both canon and civil law, who had lengthy court experience. We chose the past July 4 for the meeting at which We explained the nature of the whole business. We learned that all had known and considered it already.

2. We then ordered them to consider carefully all aspects of the matter, meanwhile searching for a solution; after this consideration, they were to write out their conclusions. We did not ask them to pass judgment on the contract which gave rise to the controversy since the many documents they would need were not available. Rather We asked that they establish a fixed teaching on usury, since the opinions recently spread abroad seemed to contradict the Church's doctrine. All complied with these orders. They gave their opinions publicly in two convocations, the first of which was held in our presence last July 18, the other last August 1; then they submitted their opinions in writing to the secretary of the convocation.

3. Indeed they proved to be of one mind in their opinions.

I. The nature of the sin called usury has its proper place and origin in a loan contract. This financial contract between consenting parties demands, by its very nature, that one return to another only as much as he has received. The sin rests on the fact that sometimes the creditor desires more than he has given. Therefore he contends some gain is owed him beyond that which he loaned, but any gain which exceeds the amount he gave is illicit and usurious.

II. One cannot condone the sin of usury by arguing that the gain is not great or excessive, but rather moderate or small; neither can it be condoned by arguing that the borrower is rich; nor even by arguing that the money borrowed is not left idle, but is spent usefully, either to in-

crease one's fortune, to purchase new estates, or to engage in business transactions. The law governing loans consists necessarily in the equality of what is given and returned; once the equality has been established, whoever demands more than that violates the terms of the loan. Therefore if one receives interest, he must make restitution according to the commutative bond of justice; its function in human contracts is to assure equality for each one. This law is to be observed in a holy manner. If not observed exactly, reparation must be made.

III. By these remarks, however, We do not deny that at times together with the loan contract certain other titles-which are not at all intrinsic to the contract-may run parallel with it. From these other titles, entirely just and legitimate reasons arise to demand something over and above the amount due on the contract. Nor is it denied that it is very often possible for someone, by means of contracts differing entirely from loans, to spend and invest money legitimately either to provide oneself with an annual income or to engage in legitimate trade and business. From these types of contracts honest gain may be made.

IV. There are many different contracts of this kind. In these contracts, if equality is not maintained, whatever is received over and above what is fair is a real injustice. Even though it may not fall under the precise rubric of usury (since all reciprocity, both open and hidden, is absent), restitution is obligated. Thus if everything is done correctly and weighed in the scales of justice, these same legitimate contracts suffice to provide a standard and a principle for engaging in commerce and fruitful business for the common good. Christian minds should not think that gainful commerce can flourish by usuries or other similar injustices. On the contrary We learn from divine Revelation that justice raises up nations; sin, however, makes nations miserable.

V. But you must diligently consider this, that some will falsely and rashly persuade themselves-and such people can be found anywhere-that together with loan contracts there are other legitimate titles or, excepting loan contracts, they might convince themselves that other just contracts exist, for which it is permissible to receive a moderate amount of interest. Should any one think like this, he will oppose not only the judgment of the Catholic Church on usury, but also common human sense and natural reason. Everyone knows that man is obliged in many instances to help his fellows with a simple, plain loan. Christ Himself teaches this: "Do not refuse to lend to him who asks you." In many circumstances, no other true and just contract may be possible except for a loan. Whoever therefore wishes to follow his conscience must first diligently inquire if, along with the loan, another category exists by means of which the gain he seeks may be lawfully attained.

4. This is how the Cardinals and theologians and the men

most conversant with the canons, whose advice We had asked for in this most serious business, explained their opinions. Also We devoted our private study to this matter before the congregations were convened, while they were in session, and again after they had been held; for We read the opinions of these outstanding men most diligently. Because of this, We approve and confirm whatever is contained in the opinions above, since the professors of Canon Law and Theology, scriptural evidence, the decrees of previous popes, and the authority of Church councils and the Fathers all seem to enjoin it. Besides, We certainly know the authors who hold the opposite opinions and also those who either support and defend those authors or at least who seem to give them consideration. We are also aware that the theologians of regions neighboring those in which the controversy had its origin undertook the defense of the truth with wisdom and seriousness.

5. Therefore We address these encyclical letters to all Italian Archbishops, Bishops, and priests to make all of you aware of these matters. Whenever Synods are held or sermons preached or instructions on sacred doctrine given, the above opinions must be adhered to strictly. Take great care that no one in your dioceses dares to write or preach the contrary; however if any one should refuse to obey, he should be subjected to the penalties imposed by the sacred canons on those who violate Apostolic mandates.

6. Concerning the specific contract which caused these new controversies, We decide nothing for the present; We also shall not decide now about the other contracts in which the theologians and canonists lack agreement. Rekindle your zeal for piety and your conscientiousness so that you may execute what We have given.

7. First of all, show your people with persuasive words that the sin and vice of usury is most emphatically condemned in the Sacred Scriptures; that it assumes various forms and appearances in order that the faithful, restored to liberty and grace by the blood of Christ, may again be driven headlong into ruin. Therefore, if they desire to invest their money, let them exercise diligent care lest they be snatched by cupidity, the source of all evil; to this end, let them be guided by those who excel in doctrine and the glory of virtue.

8. In the second place, some trust in their own strength and knowledge to such an extent that they do not hesitate to give answers to those questions which demand considerable knowledge of sacred theology and of the canons. But it is essential for these people, also, to avoid extremes, which are always evil. For instance, there are some who judge these matters with such severity that they hold any profit derived from money to be illegal and usurious; in contrast to them, there are some so indulgent and so remiss that they hold any gain whatsoever to be free of usury. Let them not adhere too much to their private opinions. Before they give their answer, let them consult a number of eminent writers; then let them accept those views which they understand to be confirmed by knowledge and authority. And if a dispute should arise, when some contract is discussed, let no insults be hurled at those who hold the contrary opinion; nor let it be asserted that it must be severely censured, particularly if it does not lack the support of reason and of men of reputation. Indeed clamorous outcries and accusations break the chain of Christian love and give offense and scandal to the people.

9. In the third place, those who desire to keep themselves free and untouched by the contamination of usury and to give their money to another in such a manner that they may receive only legitimate gain should be admonished to make a contract beforehand. In the contract they should explain the conditions and what gain they expect from their money. This will not only greatly help to avoid concern and anxiety, but will also confirm the contract in the realm of public business. This approach also closes the door on controversies-which have arisen more than once-since it clarifies whether the money, which has been loaned without apparent interest, may actually contain concealed usury.

10. In the fourth place We exhort you not to listen to those who say that today the issue of usury is present in name only, since gain is almost always obtained from money given to another. How false is this opinion and how far removed from the truth! We can easily understand this if we consider that the nature of one contract differs from the nature of another. By the same token, the things which result from these contracts will differ in accordance with the varying nature of the contracts. Truly an obvious difference exists between gain which arises from money legally, and therefore can be upheld in the courts of both civil and canon law, and gain which is illicitly obtained, and must therefore be returned according to the judgments of both courts. Thus, it is clearly invalid to suggest, on the grounds that some gain is usually received from money lent out, that the issue of usury is irrelevant in our times.

11. These are the chief things We wanted to say to you. We hope that you may command your faithful to observe what these letters prescribe; and that you may undertake effective remedies if disturbances should be stirred up among your people because of this new controversy over usury or if the simplicity and purity of doctrine should become corrupted in Italy. Finally, to you and to the flock committed to your care, We impart the Apostolic Benediction.

Given in Rome at St. Mary Major, November 1, 1745, the sixth year of Our Pontificate.

SICK AND HOMEBOUND

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

Patricia & Francesco Barsanti, David Burns, Dennis Cockrum, Sr. Maria Consuela, David Cools, Veronica Cools, Terrence Cooney, Roberta Costa, Tom deTar, Regina Dumas, Ruben Finn, Sharon Flores, Alvin Froehlich, Robert Geist, Beatrice Gordon, David Gunseor, Gale Hamilton, Susan Hamilton, Sherri Higgins, Donald Holbrook, Kathryn Holbrook, Margaret Hurn, Fr. Irwin FSSP, Joseph Kemna, Mary Lynn Kenary, Carrie Kralicek, Paul Krieg, Joseph Larsen, Marianne Leake, Donald Lohman, Spencer Lowell, Bryce Lund, Carol Mayer, Sharon McManus, Patrick McMonigle, Paul Orozco, Michael O'Sullivan, Phyllis Peick, Michael Permen, Rachel Porter, Julia Rose, Coleman Rozsnyai, Louis Sachwitz, Joshua Schlader, Georgia Schrempp, Heaven & Mary Schumacher, David & Erika Taxin, Jonathan Taxin, Mary & Charles West, Lezlie White, Barbara Woods.

FAITHFUL DEPARTED

Please pray also for the deceased of our parish.

Richard Ambrosi, Angelo Ambrosetti, Diane Braun, David Brunson, Julie Cook, Richard Copeland, Robert Courteau, Raymond Covarrubias, Ann deTar, Grover Dilsaver, Joseph Anthony Drongoski, Charles Douglass, Susan Douglass, James Duggan, Joan Duggan, Norman Dumas, Jean Duval, Brenda Finn, Frank Finney, William Fisher, Jess Flores, Mary Forrester, Joan Glaze, James P. Gordon, Fr. Bill Gould, Joseph Guarnotta, Jeanine Grenier, Helen Groves, Ed Hatrup, Leo Heinan, Patricia Howland, Rosemary Jacobs, John Keller, Daisy Koler, Paul Koudelka, Elemer Kovacs, Boleslaw Kozlowski, Wanda Kozlowski, Josephine LoCurto, Sandra Madrid, Patrick Mahoney, Bonnie McDonald, Erma McKay, Kevin McKay, Mike McManus, Agnes McMillan, David Metzger, Norm Miller, Florence McNamara, Lynnette Miller, Ann Morgan, Arcadia Nicklay, Fr. Colman Nolan, Mary Norman, Molly Rose Pearson, William Pearson, Jerry Peick, Kathleen Rardon, Fr. George Rassley CSSR, Bonnie Royer, Tamiko Shaw, Steve Slater, Jeremy Smith, Ed Stephens, Maryanna Thompson, Paul Upthegrove, Paul Uribe, Linda Vogel, Paul Van Voorst, Bob Wagner, Dorothy Wagner, Helen Walitzer, Elizabeth Welch, Ernest Willette, Wes Woods

VOCATIONS

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

Rev. Brother Peter Mary, FSSR; Mr. Daniel Llera; Rev. Mr. Joseph Loftus, FSSP; Fr. Martin Adams, FSSP; Sr. Teresa Benedicta, Carmel of Jesus, Mary and Joseph, Post Falls, ID; Brother Mary Peter, Monastero di San Benedetto di Norcia; Brother Lawrence Burns, OSB, Clear Creek Monestary, 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

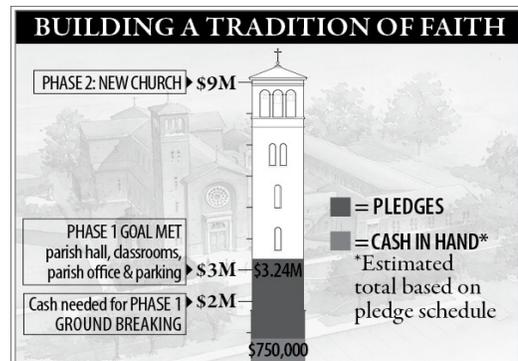
July 7th Collections

General, envelopes, & loose cash	6,153.01
Capital Campaign	12,566.00
Saint Helen's Poor Box	187.66
Votive Candles	186.10
Building Fund Fundraiser	3.00
Individuals Gift	750.00
Social Event Donation	31.55
Youth Non Tax Deductible	1,436.00
Youth Tax Deductible	150.00
Total	21,463.32

Thank you for your generosity!

May Collections

	Goal	Actual
General Offertory	18,000.00	43,618.61
Capital Campaign	55,000.00	33,946.00



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