

July 28, 2019



7th 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
.....

Pastor Fr. Dennis Gordon, FSSP
fr.gordon@stjoanarc.com
.....

Assistant Pastors Fr. Michael Flick, FSSP
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MASS AND EVENT SCHEDULE

	Events	Mass Times & Intentions
Sun., July 28th 7 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 : Pro Populo 12:00 PM: Private Intention 5:00 PM: Rorate Caeli Purgatorial Society
Mon., July 29th St. Martha, Virgin		6:30 AM: †Mike Mitchell (Cynthia deTar) 12:15 PM: Private Intention
Tues., July 30th Feria		6:30 AM: St. Michael's Guild 12:15 PM: Private Intention
Wed., July 31st St. Ignatius of Loyola, Confessor		6:30 AM: †Augustin de la Huerta 12:15 PM: Private Intention
Thurs., Aug. 1st ST. PETER IN CHAINS	Holy Hour , after the 6:30 AM Mass	6:30 AM: Private Intention 12:15 PM: Joseph Anderson (Dirk & Allison Anderson)
Fri., Aug. 2nd St. Alphonsus Liguori, Bishop, Confessor & Doctor	24 Hr. Exposition of the Most Blessed Sacrament after the 6:30 AM Mass until 6:00 AM Saturday	6:30 AM: Hannah Anderson (Dirk & Allison Anderson) 12:15 PM: †Leo Heinan
Sat., Aug. 3rd Saturday of Our Lady	First Saturday Devotions , Social hour following the procession after the 9:30 AM Mass	6:30 AM: Ian Brydon (Dirk & Allison Anderson) 9:30 AM: Larry Draper
Sun., Aug. 4th 8 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: All of St. Joan's Parish Benefactors (Fr. Gordon) 5:00 PM: Private Intention

TODAY'S HYMNS

Hymn after 9:30 AM Low Mass

Holy God, We Praise Thy Name, vs 1,2
#961 Salve Regina

REMINDER: Please *silence* your cell phones!

ANNOUNCEMENTS

Fr. Flick's Mass Intentions are private while he is away on vacation.

Mass Intentions: There have been several Mass intentions requested but unfortunately, Mass intentions are **closed**, and there is no wait list. The priests are not permitted to accept intentions beyond a certain number at one time. If you prefer, you can contact the FSSP at <https://fssp.com/> to arrange to have a Mass said. *Thank you*, for your consideration!

First Friday & First Saturday Devotions: This **Friday, August 2nd**, is the first Friday of the month. As has been our custom, there will be **24 hour Exposition** of the Most Blessed Sacrament following the 6:30 AM Mass until 6:00 AM on Saturday. Please sign up on the credenza to spend an hour with Our Lord, and to be sure we have at least 2 persons before the Blessed Sacrament at all times. Following the **First Saturday Procession** after the 9:30 am Mass on Saturday there will be a social hour in the Parish Hall. All are invited!

St. Helen's Poor Box: Next to the office on the wall is a donation box. Since people often do not know where to put general donations this box will be used for both, the poor (*St. Helen's Fund*), and other donations. Kindly **label** your donation to be sure that it is placed in the fund you intend it to go into. Your charity is *always* greatly appreciated!

Healing the Culture: The Pro Life group, *Healing the Culture*, invites you to attend **An Evening with Fr. Robert Spitzer**, at the historic Davenport Hotel in Spokane, WA Friday, September 13th. The cost is \$99/person (early bird special of \$75/person until August 1st). Sponsorship and volunteer opportunities are available. Please see the flyers posted in the church. For tickets and more information please call 360-243-3811 or visit: www.healingtheculture.com/gala.

Can You Paint? As the rectory project comes to a close there are two jobs that still need attention: painting the exterior and refinishing the small deck. We are looking for a volunteer(s) who has sufficient knowledge to spearhead each of these projects in the next few weeks. These are projects that can be accomplished after "work" hours, to accommodate availability of volunteers, if necessary. Please contact Julie Thrasher if you can assist at 425-260-5517. **THANK YOU**, to the many who have already given of their time and resources in providing a new home for our priests. May God reward you!

Moving Boxes: In just a few weeks our priests will be moving into the newly refurbished rectory and St. Joan of Arc parish will be moving to Post Falls! We are in need of MANY moving boxes of all sizes. A moving box is any sturdy box for packing books, or larger items. If you have boxes you can donate, even a few, please bring them to the library in the church basement. All boxes must be in **good condition**, and **broken down**. Your help is most appreciated!

Flat Screen TV's Needed: Father Gordon is seeking 2 flat screen TV's for closed circuit use at the new church location. The 'cry room' will be in the vestibule of Phase I of the building project, so Father would like to provide a private room for nursing mother's, where they will be able to see and hear Holy Mass. A large flat screen TV (with HDMI capability, etc...) would be ideal for this purpose. He is also seeking a large flat screen TV for the parish hall area to be used occasionally for Catechism classes during the week, and to transmit video of the Mass for overflow seating on larger liturgical feast days. Also, parish announcements could be put on the screen while people are visiting over coffee and donuts after Mass. **To be clear, there will NOT be any screen in the sanctuary/church area!** If you have a flat screen TV that you would like to donate to the parish please contact the parish office. May God reward you!

Serra Club: *The North Idaho Serra Club* invites everyone to join this organization which promotes religious vocations through prayer and informational meetings. For more information please visit serraclubofnorthidaho.weebly.com , or contact Steve Gonnella at 509-993-1292 or at gonn5@aol.com.



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.”

Humani Generis Redemptionem

On Preaching the Word of God

Pope Benedict XV - 1917

(Continued from last week...)

7. "With profit to souls," well note that the word which expresses the rule does not mean eloquently or with popular applause, but with spiritual fruit. This is the end for which the ministry of the Divine Word is instituted. If now you would have Us define more exactly the qualifications of those who are really to be considered fit, We answer: those in whom you find the signs of a Divine vocation. Whatever is required for admission to the priesthood, is likewise needed if one is to be considered eligible and fit for the office of preaching. "Neither doth any man take this honor to himself, but he that is called by God." [Heb. v:4] Such a vocation is easily determined. For Christ Our Lord and Master, when about to ascend into heaven, did not by any means bid His Apostles forthwith go into diverse places and begin their preaching: "But stay you in the city," He said, "till you be imbued with power from on high." [Luke xxiv:49] This, therefore, is the sign by which you may know whether any one is Divinely called to this task: if he "is imbued" with power from on high. What this means, Venerable Brethren, may be gathered from what took place in the case of the Apostles as soon as they had received power from on high. For when the Holy Spirit had descended upon them, not to mention here the wonderful gifts with which they were endowed, they were transformed from frail unlettered disciples into learned and perfect men. If a priest therefore has the required knowledge and virtue together with those natural qualifications necessary, without which he would be tempting God, he may be considered as having a true vocation for the office of preaching and there is no reason why he may not be admitted by the Bishop to this ministry. Such is the meaning of the Council of Trent when it decrees that the Bishop is not to permit any to preach unless they are "of approved virtue and learning." (Loc cit.) Wherefore it is the duty of the Bishop long and thoroughly to examine those who are to be entrusted by him with the function of preaching that he may find out the nature and extent of their learning. If any one acts carelessly and negligently in this duty, he

clearly offends in a grievous matter, and on him will fall the responsibility of the errors which the untrained preacher may spread or of the scandal and the bad example which the unworthy one may give.

8. To make your task easier in this matter, Venerable Brethren, We desire that hereafter severe judgment be passed on these two points: on the character, namely, and learning of those who seek to obtain authority to preach, just as is done on the character and learning of those priests, who would hear confessions. Whoever, therefore, is found defective in either regard must without any consideration whatever be debarred from a function for which he is not qualified. Your dignity demands this, since, as We have said, the preachers are your substitutes. The good of Holy Church demands it, for surely if any one should be the "salt of the earth and the light of the world," [Matt. v: 13, 14], it is the man who is engaged in the ministry of the Word. With these rules duly laid down it may seem superfluous to proceed further and explain what should be the purpose and method of the sacred function of preaching. For if we select our sacred orators in accordance with the norm given by Us, they cannot fail to be endowed with the requisite virtues, or set before themselves a worthy purpose or follow the right method in their preaching. Nevertheless it will be serviceable to throw some light on these two points, that thus the reason may become clearer why some fall short of the ideal of a good preacher.

9. The purpose which sacred orators should keep before their mind in performing their duty may be understood from the fact that they may and ought to say of themselves, as did St. Paul "For Christ therefore we are ambassadors." [II Cor. v:20] If then they are ambassadors of Christ they ought to have the same purpose in discharging their office that Christ had in conferring it on them, nay, the very one that Christ Himself had while living upon earth. For neither the Apostles, nor the preachers who followed the Apostles had a different mission from Christ's: "As the Father hath sent me, I also send you." (John xx:21) Now

we know why Christ descended from heaven, for He says expressly: "For this came I into the world; that I should give testimony to the truth." (John xviii:37) "I am come that they may have life." (John x:10)

10. Both these purposes therefore must be carried out by the men who devote themselves to the sacred ministry of preaching. They must diffuse the light of truth made known by God, and in those who hear them they must quicken and nourish the supernatural life. In a word, by seeking the salvation of souls they are to promote the glory of God. As it would, therefore, be wrong to call anyone a doctor who does not practice medicine, or to style anyone a professor of some art who does not teach that art, he who in his preaching neglects to lead men to a fuller knowledge of God and on the way of eternal salvation may be called an idle declaimer, but not a preacher of the Gospel. And would there were no such declaimers! What motive is it that sways them mostly. Some are moved by the desire of vain-glory and to satisfy it: "They ponder how they can express high rather than practical thoughts, causing weak minds to admire them, instead of working out the salvation of their hearers. They are ashamed of what is simple and plain, lest they be thought to know nothing else. They are ashamed to give milk to the little ones. [Gillebertus Abb. In Cant. Canticor. Serm xxvii, 2.] Whereas Jesus Christ proved by the lowliness of his hearers that He was the One whom men were awaiting: "The poor have the Gospel preached to them." [Matt. xi:5] What efforts do such men make to acquire reputation by their sermons from the size and wealth of the cities and splendor of the great churches in which they preach? But since among the truths revealed by God there are some which frighten the weakness of our corrupt nature, and which therefore are not calculated to attract the multitude, they carefully avoid them, and treat themes, in which, the place accepted, there is nothing sacred. Not seldom it happens that in the very midst of a discourse upon the things of eternity, they turn to politics, particularly if any questions of this kind just then deeply engross the minds of their hearers. They seem to have only one aim, to please their hearers and curry favor with those whom St. Paul describes as "having itching ears." [II Tim. vi:3] Hence that unrestrained and undignified gesture such as may be seen on the stage or on the hustings, that effeminate lowering of the voice or those tragic outbursts; that diction pecu-

liar to journalism; those frequent allusions to profane and non-Catholic literature, but not to the Sacred Scriptures or the Holy Fathers; finally that volubility of utterance often affected by them, wherewith they strike the ears and gain their hearers' admiration, but give them no lesson to carry home. How sadly are those preachers deceived! Granted that they receive the applause of the uneducated, which they seek with such great favor, and not without sacrilege, is it really worth while when we consider that they are condemned by every prudent man, and, what is worse, have reason to fear the stern judgment of Christ?

11. Not all however who depart from the right rule and norm, Venerable Brethren, are seeking for nothing but popular applause in their preaching. Frequently the preachers who avail themselves of these devices do so to attain some other and even less honorable object. Forgetting the saying of Gregory: "The priest does not preach that he may eat, but should eat that he may preach," [In I Regum, lib. iii], there are not a few who, because they think that they are unsuited for other labors by which they might be decently supported, take to preaching, not that they may worthily exercise the sacred ministry, but to make money. We therefore see them devoting all their attention not indeed to finding where greater fruit for souls may be hoped for, but where preaching reaps a more lucrative return.

12. Now since nothing except harm and discredit can be expected for the Church from such as these, Venerable Brethren, you must exercise the greatest care, so that, if you detect any one for his own glory or for gain, abusing the office of preaching, you should at once remove him from that function. For the man who does not scruple to defile so holy an office by such an unworthy perversion of its end, surely will not hesitate to descend to any indignity, and will bring the stain of ignominy not merely upon himself, but upon the sacred office also which he so unworthily administers.

(To be continued)

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 Hattrup, 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

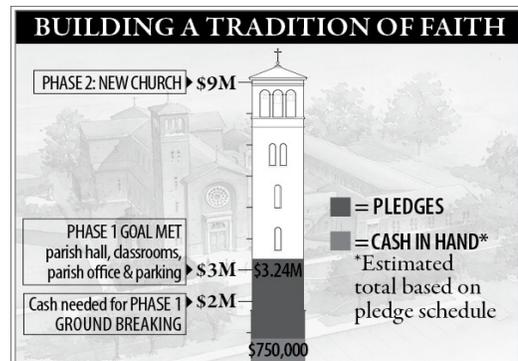
July 21st Collections

General, envelopes, & loose cash	6,170.00
Capital Campaign	2,271.00
Saint Helen's Poor Box	64.25
Votive Candles	165.87
Contribution Restricted	2,530.00
Individuals Gift	175.00
Social Event Donation	16.55
Total	11,322.67

Thank you for your generosity!

June Collections

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



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