

September 15, 2019



14<sup>th</sup> 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 11<sup>th</sup> Street, Coeur d'Alene, ID 83814  
(208) 660-6036 [www.stjoanarc.com](http://www.stjoanarc.com)  
Sacramental Emergencies: (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. Andrew Rapoport, FSSP  
[fr.rapoport@stjoanarc.com](mailto:fr.rapoport@stjoanarc.com)  
.....

Fr. Joseph Terra, FSSP  
Chaplain to the Carmelite Sisters  
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Kyle Ford  
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## MASS AND EVENT SCHEDULE

	Events	Mass Times & Intentions
<b>Sun., Sept. 15<sup>th</sup></b> 14 <sup>th</sup> Sunday after Pentecost	<b>Young Adults</b> , meet at <i>Fine Brewed</i> after the 9:30 AM Mass <b>Holy Hour</b> , 3:00 PM	<b>7:30 AM:</b> Private Intention <b>9:30 AM :</b> Pro Populo <b>12:00 PM:</b> Private Intention <b>5:00 PM:</b> Private Intention
<b>Mon., Sept. 16<sup>th</sup></b> St. Cornelius, Pope & Martyr, & St. Cyprian, Bishop & Martyr	<b>Catechism Classes</b> , 6:30-7:30 PM at St. Pius X	<b>6:30 AM:</b> Private Intention <b>12:15 PM:</b> Tom & Melissa Steenson (Barbara Grinstead)
<b>Tues., Sept. 17<sup>th</sup></b> Feria	<b>Grant Viewing &amp; Rosary</b> , 5:00 - 7:00 PM at St. Joan of Arc	<b>6:30 AM:</b> Bill & Sandy Beavers (Barbara Grinstead) <b>12:15 PM:</b> Private Intention
<b>Wed., Sept. 18<sup>th</sup></b> Ember Wednesday	<b>Grant Funeral Mass</b> , 10:00 AM	<b>6:30 AM:</b> Bill & Sandy Beavers (Barbara Grinstead) <b>10:00 AM:</b> Ryan and Sarah Grant family <b>12:15 PM:</b> Private Intention
<b>Thurs., Sept. 19<sup>th</sup></b> St. Januarius, Bishop & Martyr & Companions, Martyrs	<b>Holy Hour</b> , following the 6:30 AM Mass	<b>6:30 AM:</b> Private Intention <b>12:15 PM:</b> Private Intention
<b>Fri., Sept. 20<sup>th</sup></b> Ember Friday	<b>Exposition of the Most Blessed Sacrament</b> , after the 6:30 AM Mass until noon	<b>6:30 AM:</b> Private Intention <b>12:15 PM:</b> Private Intention
<b>Sat., Sept. 21<sup>st</sup></b> St. Matthew, Apostle & Evangelist Ember Saturday	<b>Pro Life Rosary</b> , noon <b>Men's Group</b> , 7:00 PM	<b>6:30 AM:</b> Private Intention <b>9:30 AM:</b> Private Intention
<b>Sun., Sept. 22<sup>nd</sup></b> 15 <sup>th</sup> Sunday after Pentecost	<b>Young Adults</b> , meet at <i>Fine Brewed</i> after the 9:30 AM Mass <b>Holy Hour</b> , 3:00 PM	<b>7:30 AM:</b> Pro Populo <b>9:30 AM:</b> Private Intention <b>12:00 PM:</b> Private Intention <b>5:00 PM:</b> Private Intention

## TODAY'S HYMNS

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**Processional**      #930 O God of Loveliness

**Recessional**    ♣ #835 Lift High the Cross

**Salve Regina**   ♣ #961

**Mass XI** (green card)

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

## ANNOUNCEMENTS

**Mass intentions are closed until further notice.** You can contact the FSSP Headquarters at [fssp.com](http://fssp.com) regarding Mass intentions for your immediate needs.

**Fr. Rapoport's Mass Intentions:** 9/16: Private Intention; 9/17: Josephine Maniscalco (E. J.); 9/18: †Mike Howard (E. J.); 9/19 - 9/20: Private Intention; 9/21: Mary Berrier (AJ).

**“Thank you”:** “A heartfelt thank you for all of the prayers, cards, flowers, and Masses for my mother, Beatrice Gordon. It has been a great comfort to me and the Gordon family. May God bless you all.”  
Fr. Gordon .

**FSSP Calendar Correction:** The 2019 FSSP calendar has Thanksgiving on November 21<sup>st</sup>. It is in fact on **November 28<sup>th</sup>**, the fourth Thursday of November.

**Altar Refurbishing:** The Main Altar will be removed this week for refurbishing and then preparation for installation on the new church. It is being fitted with a reredos (a decorative backdrop).

**Pro Life Rosary:** On Saturday, September 21<sup>st</sup> at noon, the Respect Life Group of St. Joan of Arc will recite 15 decades of the Most Holy Rosary in front of Planned Parenthood (123 E. Indiana Ave. Spokane) for the end of legalized abortion. All are welcome to join them. For those who cannot drive to Spokane, 15 decades will also be recited at St. Joan of Arc to unite prayers with those in Spokane.

**Ryan Grant Family:** A GoFundMe page has been set up to help with the funeral and burial costs for baby Emma Grant. Please go to <https://www.gofundme.com/f/emma-grant> to make a donation. Cash donations may be placed in the black drop box downstairs as you enter the parish hall. Checks should be made payable to **Ryan Grant**. May God reward your charity for this grieving family in need!

**Help with Chapel Please!** We are still looking for a few strong men to help move and place drywall in the new rectory chapel beginning **tomorrow**, Monday, September 16th. If you can give a little time to this important worthwhile project please call Don Haverkamp at 206-552-3400, or contact Fr. Rapoport.

**Men's Group:** The Men's Group will meet this Saturday, September 21st at 7:00 pm at St. Joan of Arc for some fellowship and a talk by Fr. Flick. All adult men of the parish are encouraged to attend.

**Ladies Social:** There will be a *Ladies Social* on Friday, September 27th, beginning at 6:30 pm at the home of Cynthia deTar (3135 S. Schilling Loop, Post Falls). All adult ladies of the parish are welcome to attend and find out about the many ways one can help with the needs of the parish as we transition into our new location. Please bring an appetizer to share and a beverage of choice. You may contact Cynthia at [cdetar11@gmail.com](mailto:cdetar11@gmail.com) with questions. *Please spread the word!*

**Bake Sale:** On Sunday, September 29<sup>th</sup> the Maidens of St. Joan will have baked goods available after the morning and noon Masses. All donations will go to help Veronica Cools in her fight with cancer. Checks should be made payable to *Stephen Cools*. Your charity is most appreciated!

**Rachel's Vineyard Retreat:** Offering a weekend healing retreat in a safe, supportive environment for women and men whose lives have been impacted by abortion. Retreatants may enter the grieving process, deeply experience God's forgiveness and receive renewed hope at Nazareth Retreat Center, Boise, November 8<sup>th</sup> - 10<sup>th</sup>. For more information or to make a confidential reservation please contact Cathleen Booth at 208-921-9548 ([CathleenBooth@gmail.com](mailto:CathleenBooth@gmail.com)), or Mary McCool at 208-484-6113 ([marypat\\_8@hotmail.com](mailto:marypat_8@hotmail.com)).

**Veronica Cools:** Young parishioner, Veronica Cools, is undergoing treatment to fight a cancer that has taken one of her legs. To learn more about Veronica's fight and how you can assist with her treatment please go the link, <https://www.supportful.com/veronicasfightround2>.

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## APOLOGETICS CORNER

*Defending our Faith with the Truth*

By Father Dennis M. Gordon, FSSP

# Protestants and Baptism

**Question:** “Boy, you Catholics put a lot of stock in what you claim are **the effects of Baptism!** I mean, I understand that not only do you believe that Baptism is how you become ‘born again’, but you also believe that Baptism *wipes away sin*, gives you the *Holy Spirit*, makes you a *child of God* and an *heir to the kingdom* of heaven. We Evangelical Christians, on the other hand, believe that Baptism is just a symbol of what we already decided to do when we committed ourselves to Christ (that’s when *we Evangelicals* believe we are born again), and we are simply Baptized because Jesus commanded it.

“Where is the **Catholic** take on Baptism in the Bible?”

**Answer:** “In Our Lord’s and the Apostles’ own words! Let’s see what the Good Book says...

“First—being Born Again: Well, that’s from Our Lord’s own words in **John 3:5**, “Unless a man be **born again** of **water** and the **Holy Ghost**, he cannot enter into the kingdom of God.” Our Lord Himself connects being *born again* with receiving the waters of Baptism! Did you notice that He said one of the *effects* of Baptism in this verse, too? That effect is that we *receive the Holy Ghost* in Baptism.

“How about the idea of Baptism wiping away sin? Well, we have the first sermon preached after the Holy Ghost came on that very first Christian Pentecost, to thank for *this* Catholic belief. Here are St. Peter’s words: “Be *baptized* every one of you, in the name of Jesus Christ, *for the remission of your sins...*” (**Acts 2:38**)

“Then there are St. Paul’s words: “Rise up, and be *baptized*, and *wash away thy sins*, invoking

His name.” (**Acts 22:16**)

“We also have St. Peter’s words in **1 Peter 3:21** that “*baptism... saves you.*”

“What about Baptism making you a child of God? Let’s look at St. Paul’s words for that one: **Titus 3:5**: ‘According to his mercy, he saved us, **by the laver of regeneration** [*i.e. washing (baptism) of being reborn*] and renovation of the Holy Ghost... That, being *justified* by his grace, we may be **heirs** according to hope of *life everlasting.*’ This is why Catholic teaching is that Baptism makes us heirs of the kingdom of heaven. And notice again the Catholic belief that the Holy Ghost is received and renews us at Baptism. Did you see that other Catholic belief about Baptism in this verse? That we are *justified*? To be justified means to be made right with God—that is, having sin removed!

“The idea of being *heirs* is taken up again in Romans, because *children* are heirs. Check out **Romans 8:16-17**: “The Spirit Himself giveth testimony to our spirit, that we are the **sons of God**. And if sons, *heirs* also; *heirs* indeed of God, and joint heirs with Christ.” For this reason, among other verses, we say that Baptism makes us children of God.

“In short, there are two key passages to remember about Baptism: **John 3:5** and **Titus 3:5**, and if you have a good memory, add **1 Peter 3:21**, in order to find the Catholic belief about Baptism in the Bible!”

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# Divini Redemptoris

## On Atheistic Communism

Pope Pius XI - 1937

*(Continued from last week)*

46. Still more important as a remedy for the evil we are considering, or certainly more directly calculated to cure it, is the precept of charity. We have in mind that Christian charity, "patient and kind,"[32] which avoids all semblance of demeaning paternalism, and all ostentation; that charity which from the very beginning of Christianity won to Christ the poorest of the poor, the slaves. And We are grateful to all those members of charitable associations, from the conferences of St. Vincent de Paul to the recent great relief organizations, which are perseveringly practicing the spiritual and corporal works of mercy. The more the working men and the poor realize what the spirit of love animated by the virtue of Christ is doing for them, the more readily will they abandon the false persuasion that Christianity has lost its efficacy and that the Church stands on the side of the exploiters of their labor.

47. But when on the one hand We see thousands of the needy, victims of real misery for various reasons beyond their control, and on the other so many round about them who spend huge sums of money on useless things and frivolous amusement, We cannot fail to remark with sorrow not only that justice is poorly observed, but that the precept of charity also is not sufficiently appreciated, is not a vital thing in daily life. We desire therefore, Venerable Brethren, that this divine precept, this precious mark of identification left by Christ to His true disciples, be ever more fully explained by pen and word of mouth; this precept which teaches us to see in those who suffer Christ Himself, and would have us love our brothers as Our Divine Savior has loved us, that is, even at the sacrifice of ourselves, and, if need be, of our very life. Let all then frequently meditate on those words of the final sentence, so consoling yet so terrifying, which the Supreme Judge will pronounce on the day of the Last Judgment: "Come, ye blessed of my Fa-

ther . . . for I was hungry and you gave me to eat; I was thirsty and you gave me to drink . . . Amen, I say to you, as long as you did it to one of these my least brethren you did it to me."[33] And the reverse: "Depart from me, you cursed, into everlasting fire . . . for I was hungry and you gave me not to eat; I was thirsty and you gave me not to drink . . . Amen, I say to you, as long as you did it not to one of these least. neither did you do it to me."[34]

48. To be sure of eternal life, therefore, and to be able to help the poor effectively, it is imperative to return to a more moderate way of life, to renounce the joys, often sinful, which the world today holds out in such abundance; to forget self for love of the neighbor. There is a divine regenerating force in this "new precept" (as Christ called it) of Christian charity.[35] Its faithful observance will pour into the heart an inner peace which the world knows not, and will finally cure the ills which oppress humanity.

49. But charity will never be true charity unless it takes justice into constant account. The Apostle teaches that "he that loveth his neighbor hath fulfilled the law" and he gives the reason: "For, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal . . . and if there be any other commandment, it is comprised in this word: Thou shalt love thy neighbor as thyself."[36] According to the Apostle, then, all the commandments, including those which are of strict justice, as those which forbid us to kill or to steal, may be reduced to the single precept of true charity. From this it follows that a "charity" which deprives the workingman of the salary to which he has a strict title in justice, is not charity at all, but only its empty name and hollow semblance. The wage-earner is not to receive as alms what is his due in justice. And let no one attempt with trifling charitable donations to exempt himself from the great duties imposed by justice. Both justice and charity often dictate obligations touching on the

same subject-matter, but under different aspects; and the very dignity of the workingman makes him justly and acutely sensitive to the duties of others in his regard.

50. Therefore We turn again in a special way to you, Christian employers and industrialists, whose problem is often so difficult for the reason that you are saddled with the heavy heritage of an unjust economic regime whose ruinous influence has been felt through many generations. We bid you be mindful of your responsibility. It is unfortunately true that the manner of acting in certain Catholic circles has done much to shake the faith of the working-classes in the religion of Jesus Christ. These groups have refused to understand that Christian charity demands the recognition of certain rights due to the workingman, which the Church has explicitly acknowledged. What is to be thought of the action of those Catholic employers who in one place succeeded in preventing the reading of Our Encyclical Quadragesimo Anno in their local churches? Or of those Catholic industrialists who even to this day have shown themselves hostile to a labor movement that We Ourselves recommended? Is it not deplorable that the right of private property defended by the Church should so often have been used as a weapon to defraud the workingman of his just salary and his social rights?

51. In reality, besides commutative justice, there is also social justice with its own set obligations, from which neither employers nor workingmen can escape. Now it is of the very essence of social justice to demand for each individual all that is necessary for the common good. But just as in the living organism it is impossible to provide for the good of the whole unless each single part and each individual member is given what it needs for the exercise of its proper functions, so it is impossible to care for the social organism and the good of society as a unit unless each single part and each individual member — that is to say, each individual man in the dignity of his human personality — is supplied with all that is necessary for the exercise of his social functions. If social justice be satisfied, the result will be an intense activity in economic life as a whole, pursued in tranquillity and order. This activity will be proof of the health of the social body, just as the health of the human body is recognized in the undisturbed regularity and perfect efficiency of the whole organism.

52. But social justice cannot be said to have been satisfied as long as workingmen are denied a salary that will enable them to secure proper sustenance for themselves and for their families; as long as they are denied the opportunity of acquiring a modest fortune and forestalling the plague of universal pauperism; as long as they cannot make suitable provision through public or private insurance for old age, for periods of illness and unemployment. In a word, to repeat what has been said in Our Encyclical Quadragesimo Anno: “Then only will the economic and social order be soundly established and attain its ends, when it offers, to all and to each, all those goods which the wealth and resources of nature, technical science and the corporate organization of social affairs can give. These goods should be sufficient to supply all necessities and reasonable comforts, and to uplift men to that higher standard of life which, provided it be used with prudence, is not only not a hindrance but is of singular help to virtue.”[37]

53. It happens all too frequently, however, under the salary system, that individual employers are helpless to ensure justice unless, with a view to its practice, they organize institutions the object of which is to prevent competition incompatible with fair treatment for the workers. Where this is true, it is the duty of contractors and employers to support and promote such necessary organizations as normal instruments enabling them to fulfill their obligations of justice. But the laborers too must be mindful of their duty to love and deal fairly with their employers, and persuade themselves that there is no better means of safeguarding their own interests.

*(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, Roberta Costa, Tom deTar, Regina Dumas, Ruben Finn, Sharon Flores, Alvin Froehlich, Robert Geist, 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, Florence Pearson, Phyllis Peick, Michael Permen, Rachel Porter, Julia Rose, Coleman Rozsnyai, Louis Sachwitz, Joshua Schlader, Georgia Schrempp, Heaven & Mary Schumacher, David & Erika Taxin, Jonathan Taxin, Esther Vasquez, 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, Terrence Cooney, 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, Beatrice Gordon, James P. Gordon, Fr. Bill Gould, Joseph Guarnotta, Jeanine Grenier, Helen Groves, Ed Hatstrup, 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; Rev. Mr. Joseph Loftus, FSSP; Fr. Martin Adams, FSSP; Mr. Daniel Llera; 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

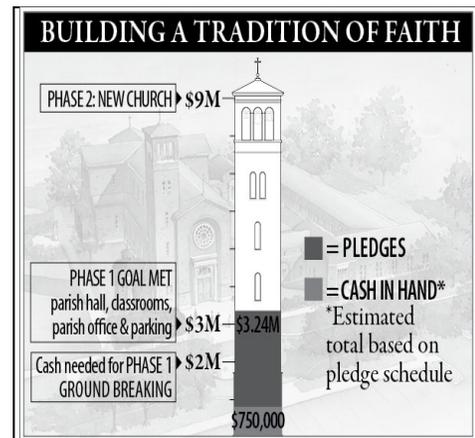
*We ask that parishioners request no more than three Mass intentions per priest at one time.*

## FINANCES

September 8 <sup>th</sup> Collections	
General, envelopes, & loose cash	5,200.72
Capital Campaign	3,254.00
Saint Helen's Poor Box	242.59
Votive Candles	194.64
Building Fundraiser	221.00
Individuals Gift	100.00
Initial Offering	20.00
Social Event Donation	54.00
<b>Total</b>	<b>9,286.95</b>

*Thank you for your generosity!*

August Collections		
	Goal	Actual
<b>General Offertory</b>	18,000.00	33,671.44
<b>Capital Campaign</b>	55,000.00	27,339.00



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