

April 21, 2019



Easter Sunday

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
.....

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MASS AND EVENT SCHEDULE

	Events	Mass Times & Intentions
Sun., April 21st EASTER SUNDAY	Holy Hour, <i>cancelled</i>	7:30 AM: Private Intention 9:30 AM : Private Intention 12:00 PM: Pro Populo 5:00 PM: <i>cancelled</i>
Mon., April 22nd Easter Monday	Youth Catechism, 6:30 PM	6:30 AM: †Jim & Lizette Eckert (Noreen Schelstrate) 12:15 PM: Private Intention
Tues., April 23rd Easter Tuesday		6:30 AM: Private Intention 12:15 PM: Andrew & Mary Catherine Starkey (Noreen Schelstrate)
Wed., April 24th Easter Wednesday	Basketball, 5:30 PM at Borah Women's Group, 6:30 PM	6:30 AM: Private Intention 12:15 PM: Andrew & Mary Catherine Starkey (Noreen Schelstrate)
Thurs., April 25th Easter Thursday	Holy Hour, after the 6:30 AM Mass	6:30 AM: Private Intention 12:15 PM: Doug & Julie Saunders Family (Daniel & Debra Sullivan)
Fri., April 26th Easter Friday	Exposition of the Blessed Sacrament, after the 6:30 AM Mass until noon.	6:300 AM: Private Intention 12:15 PM: Conversion of family members (Daniel & Debra Sullivan
Sat., April 27th Easter Saturday	Youth Group, 10:15 AM sharp St. Tarcisius, 3 to 5 PM	6:30 AM: Private Intention 12:15 PM: Private Intention
Sun., April 28th Low Sunday (Devine Mercy Devotional)	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

TODAY'S HYMNS

ProceSSIONal 

#844 Come Ye Faithful vs. 1,2,3

RecessionaL 

#843 Jesus Christ is Risen Today, vs. 1 - 4

#954 Regina Caeli

Mass Ordinaries: Mass I, pp. 762-764, Credo I, p. 768

REMINDER: Please *silence* your cell phones!

ANNOUNCEMENTS

Mass Intentions are closed until further notice.

Fr. Gordon's Mass Intentions will be private this week.

Youth Catechism: Catechism classes will resume tomorrow, April 22nd at 6:30 PM at St. Pius X church.

Holy Land Tour: There will be a "Q and A" meeting on Saturday, May 4th, at 7:00 PM. More information to come. To learn more about this trip please visit:

<https://oc-travel.com/holy-land-tour-nov-2019/>.

St. Tarcisius Group: On Saturday, April 27th, the St. Tarcisius Group will meet at the home of Travis and Diana Rawlings (4543 E. Kit Fox Ln., Post Falls), from 3 to 5 pm to recite the Holy Rosary and be guided in a spiritual meditation by Fr. Flick. All children ages 4 to 12, are welcome to attend. Kindly bring a healthy snack to share. Please contact Jessica Flynn with questions at: jessicamay.flynn@gmail.com.

Basketball: The courts at Borah Elementary School (623 E. Borah Ave, CDA), have been reserved for Friday, April 26th, from 5:30 to 8:30 pm. All parishioners are welcome to join the fun!

Youth Group: The Youth Group will meet at SJA on Saturday, April 27th at 10:15 AM **sharp**, to ride the bus to Cataldo where Holy Mass will be said at the Mission, followed by a picnic lunch which will be provided. The group will return to SJA by 3:00 PM. All youth of the parish, 13 to 17 yrs, are welcome to attend. Permission slips must be on file to ride the bus. For more information please contact Jayna Heinan at jaynasworld@gmail.com.

Women's Group: On Wednesday, April 24th, the Women's Group will meet at 6:30 PM to recite the Rosary and hear a spiritual talk by Fr. Gordon. All adult women of the parish are welcome to attend.

Maidens of St. Joan: The Maidens of Saint Joan will be having a Mother-Daughter brunch this upcoming Saturday, April 27th, from 10:00 AM-12:00 noon at the Hayes home. Details will be sent via email.

40 Days for Life: *40 Days for Life* is a focused pro-life campaign with a vision to access God's power through prayer, fasting and peaceful vigil to end abortion. It consists of a 24 hour vigil lasting 40 days at an abortion clinic. There is a campaign going on right now at the nearby Planned Parenthood abortion clinic. At the link below one can see which hours are not yet covered to sign up to pray for an hour. Saturday morning, April 13th only has one hour covered, and Saturdays are their busiest times for abortions. Thank you for praying and fasting for an end to abortion. *Fr. Gordon*

https://40daysforlife.com/local-campaigns/spokane/calendar/?start_date=20190405

St. Michael's Guild: Internet safety should be a priority for every family. There are many programs to block ads and content with inappropriate content. **Circle** (the App is **Circle with Disney**), is an internet pornography filter which will prevent a user from going to pornography sites. Please be proactive in this area! Statistics show that the average age of a person's first exposure to pornography on the internet is age *eleven*. Anyone who places these types of filters on every family device is automatically enrolled into the St. Michael's Guild—there is no need to report your participation. Mass is said once a month for all who participate in this important effort.

Sacred Liturgy Conference: There is still time to register for the 7th Annual Sacred Liturgy Conference to be held at Gonzaga University in Spokane, May 28th through the 31st. This year's conference is hosted by the Diocese of Spokane and is sponsored by Schola Cantus Angelorum. This is the largest liturgical conference in North America and is open to anyone interested in deepening their understanding and love for the Holy Eucharist and the Holy Sacrifice of the Mass. Please consider attending this important conference. For more information and to register visit www.sacredliturgyconference.org or email questions to sacredliturgyconference@gmail.com.

Saint Thomas Aquinas on the Resurrection

Question 54. The quality of Christ rising again

Did Christ have a true body after His Resurrection?

Did He rise with His complete body?

Was His a glorified body?

The scars which showed in His body

Article 1. Whether Christ had a true body after His Resurrection? (Note: objections are **not** the opinion of St. Thomas Aquinas)

Objection 1. It would seem that Christ did not have a true body after His Resurrection. For a true body cannot be in the same place at the same time with another body. But after the Resurrection Christ's body was with another at the same time in the same place: since He entered among the disciples "the doors being shut," as is related in John 20:26. Therefore it seems that Christ did not have a true body after His Resurrection.

Objection 2. Further, a true body does not vanish from the beholder's sight unless perchance it be corrupted. But Christ's body "vanished out of the sight" of the disciples as they gazed upon Him, as is related in Luke 24:31. Therefore, it seems that Christ did not have a true body after His Resurrection.

Objection 3. Further, every true body has its determinate shape. But Christ's body appeared before the disciples "in another shape," as is evident from Mark 16:12. Therefore it seems that Christ did not possess a true body after His Resurrection.

On the contrary, It is written (Luke 24:37) that when Christ appeared to His disciples "they being troubled and frightened, supposed that they saw a spirit," as if He had not a true but an imaginary body: but to remove their fears He presently added: "Handle and see, for a spirit hath not flesh and bones, as you see Me to have." Consequently, He had not an imaginary but a true body.

I answer that, As Damascene says (De Fide Orth. iv): that is said to rise, which fell. But Christ's body fell by death; namely, inasmuch as the soul which was its formal perfection was separated from it. Hence, in order for it to be a true resurrection, it was necessary for the same body of Christ to be once more united with the same soul. And since the truth of the body's nature is from its form it follows that Christ's body after His Resurrection was a true body, and of the same nature as it was before. But had His been an

imaginary body, then His Resurrection would not have been true, but apparent.

Reply to Objection 1. Christ's body after His Resurrection, not by miracle but from its glorified condition, as some say, entered in among the disciples while the doors were shut, thus existing with another body in the same place. But whether a glorified body can have this from some hidden property, so as to be with another body at the same time in the same place, will be discussed later (Supplement:83:4) when the common resurrection will be dealt with. For the present let it suffice to say that it was not from any property within the body, but by virtue of the Godhead united to it, that this body, although a true one, entered in among the disciples while the doors were shut. Accordingly Augustine says in a sermon for Easter (ccxlvii) that some men argue in this fashion: "If it were a body; if what rose from the sepulchre were what hung upon the tree, how could it enter through closed doors?" And he answers: "If you understand how, it is no miracle: where reason fails, faith abounds." And (Tract. cxxi super Joan.) he says: "Closed doors were no obstacle to the substance of a Body wherein was the Godhead; for truly He could enter in by doors not open, in whose Birth His Mother's virginity remained inviolate." And Gregory says the same in a homily for the octave of Easter (xxvi in Evang.).

Reply to Objection 2. As stated above (III:53:3), Christ rose to the immortal life of glory. But such is the disposition of a glorified body that it is spiritual, i.e. subject to the spirit, as the Apostle says (1 Corinthians 15:44). Now in order for the body to be entirely subject to the spirit, it is necessary for the body's every action to be subject to the will of the spirit. Again, that an object be seen is due to the action of the visible object upon the sight, as the Philosopher shows (De Anima ii). Consequently, whoever has a glorified body has it in his power to be seen when he so wishes, and not to be seen when he does not wish it. Moreover Christ had this not only from the condition of His glorified body, but also from the power of His Godhead, by which power it may happen that even bodies not glorified are miraculously unseen: as was by a miracle bestowed on the blessed Bartholomew, that "if he wished he could be seen, and not be seen if he did not wish it" [Apocryphal Historia Apost. viii, 2]. Christ, then, is said to have vanished from the eyes of the disciples, not as though He were corrupted or dissolved into invisible elements; but because He ceased, of His own will, to be seen by them, either while He was present or while He was departing by the gift of agility.

Reply to Objection 3. As Severianus [Peter Chrysologus: Serm. lxxxii] says in a sermon for Easter: "Let no one suppose that Christ changed His features at the Resurrection." This is to be understood of the outline of His members; since there was nothing out of keeping or deformed in the body of Christ which was conceived of the Holy Ghost, that had to be righted at the Resurrection. Nevertheless He received the glory of clarity in the Resurrection: accordingly the same writer adds: "but the semblance is changed, when, ceasing to be mortal, it becomes immortal; so that it acquired the glory of countenance, without losing the substance of the countenance." Yet He did not come to those disciples in glorified appearance; but, as it lay in His power for His body to be seen or not, so it was within His power to present to the eyes of the beholders His form either glorified or not glorified, or partly glorified and partly not, or in any fashion whatsoever. Still it requires but a slight difference for anyone to seem to appear another shape.

Article 2. Whether Christ's body rose glorified?

Objection 1. It seems that Christ's body did not rise glorified. For glorified bodies shine, according to Matthew 13:43: "Then shall the just shine as the sun in the kingdom of their Father." But shining bodies are seen under the aspect of light, but not of color. Therefore, since Christ's body was beheld under the aspect of color, as it had been hitherto, it seems that it was not a glorified one.

Objection 2. Further, a glorified body is incorruptible. But Christ's body seems not to have been incorruptible; because it was palpable, as He Himself says in Luke 24:39: "Handle, and see." Now Gregory says (Hom. in Evang. xxvi) that "what is handled must be corruptible, and that which is incorruptible cannot be handled." Consequently, Christ's body was not glorified.

Objection 3. Further, a glorified body is not animal, but spiritual, as is clear from 1 Corinthians 15. But after the Resurrection Christ's body seems to have been animal, since He ate and drank with His disciples, as we read in the closing chapters of Luke and John. Therefore, it seems that Christ's body was not glorified.

On the contrary, The Apostle says (Philippians 3:21): "He will reform the body of our lowliness, made like to the body of His glory."

I answer that, Christ's was a glorified body in His Resurrection, and this is evident from three reasons. First of all, because His Resurrection was the exemplar and the cause of ours, as is stated in 1 Corinthians 15:43. But in the resurrection the saints will have glorified bodies, as is written in the same place: "It is sown in dishonor, it shall rise in glory." Hence, since the cause is mightier than the effect, and the exemplar than the exemplate; much more glorious, then, was the body of Christ in His Resurrection. Secondly,

because He merited the glory of His Resurrection by the lowliness of His Passion. Hence He said (John 12:27): "Now is My soul troubled," which refers to the Passion; and later He adds: "Father, glorify Thy name," whereby He asks for the glory of the Resurrection. Thirdly, because as stated above (III:34:4), Christ's soul was glorified from the instant of His conception by perfect fruition of the Godhead. But, as stated above (III:14:1 ad 2), it was owing to the Divine economy that the glory did not pass from His soul to His body, in order that by the Passion He might accomplish the mystery of our redemption. Consequently, when this mystery of Christ's Passion and death was finished, straightway the soul communicated its glory to the risen body in the Resurrection; and so that body was made glorious.

Reply to Objection 1. Whatever is received within a subject is received according to the subject's capacity. Therefore, since glory flows from the soul into the body, it follows that, as Augustine says (Ep. ad Dioscor. cxviii), the brightness or splendor of a glorified body is after the manner of natural color in the human body; just as variously colored glass derives its splendor from the sun's radiance, according to the mode of the color. But as it lies within the power of a glorified man whether his body be seen or not, as stated above (Article 1, Reply to Objection 2), so is it in his power whether its splendor be seen or not. Accordingly it can be seen in its color without its brightness. And it was in this way that Christ's body appeared to the disciples after the Resurrection.

Reply to Objection 2. We say that a body can be handled not only because of its resistance, but also on account of its density. But from rarity and density follow weight and lightness, heat and cold, and similar contraries, which are the principles of corruption in elementary bodies. Consequently, a body that can be handled by human touch is naturally corruptible. But if there be a body that resists touch, and yet is not disposed according to the qualities mentioned, which are the proper objects of human touch, such as a heavenly body, then such body cannot be said to be handled. But Christ's body after the Resurrection was truly made up of elements, and had tangible qualities such as the nature of a human body requires, and therefore it could naturally be handled; and if it had nothing beyond the nature of a human body, it would likewise be corruptible. But it had something else which made it incorruptible, and this was not the nature of a heavenly body, as some maintain, and into which we shall make fuller inquiry later (Supplement:82:1), but it was glory flowing from a beatified soul: because, as Augustine says (Ep. ad Dioscor. cxviii): "God made the soul of such powerful nature, that from its fullest beatitude the fulness of health overflows into the body, that is, the vigor of incorruption." And therefore Gregory says (Hom. in Evang. xxvi): "Christ's body is shown to be of the same nature, but of different glory, after the Resurrection."

Reply to Objection 3. As Augustine says (De Civ. Dei xiii): "After the Resurrection, our Saviour in spiritual but true flesh partook of meat with the disciples, not from need of food, but because it lay in His power." For as Bede says on Luke 24:41: "The thirsty earth sucks in the water, and the sun's burning ray absorbs it; the former from need, the latter by its power." Hence after the Resurrection He ate, "not as needing food, but in order thus to show the nature of His risen body." Nor does it follow that His was an animal body that stands in need of food.

Article 3. Whether Christ's body rose again entire?

Objection 1. It would seem that Christ's body did not rise entire. For flesh and blood belong to the integrity of the body: whereas Christ seems not to have had both, for it is written (1 Corinthians 15:50): "Flesh and blood can not possess the kingdom of God." But Christ rose in the glory of the kingdom of God. Therefore it seems that He did not have flesh and blood.

Objection 2. Further, blood is one of the four humors. Consequently, if Christ had blood, with equal reason He also had the other humors, from which corruption is caused in animal bodies. It would follow, then, that Christ's body was corruptible, which is unseemly. Therefore Christ did not have flesh and blood.

Objection 3. Further, the body of Christ which rose, ascended to heaven. But some of His blood is kept as relics in various churches. Therefore Christ's body did not rise with the integrity of all its parts.

On the contrary, our Lord said (Luke 24:39) while addressing His disciples after the Resurrection: "A spirit hath not flesh and bones as you see Me to have."

I answer that, As stated above (Article 2), Christ's body in the Resurrection was "of the same nature, but differed in glory." Accordingly, whatever goes with the nature of a human body, was entirely in the body of Christ when He rose again. Now it is clear that flesh, bones, blood, and other such things, are of the very nature of the human body. Consequently, all these things were in Christ's body when He rose again; and this also integrally, without any diminution; otherwise it would not have been a complete resurrection, if whatever was lost by death had not been restored. Hence our Lord assured His faithful ones by saying (Matthew 10:30): "The very hairs of your head are all numbered": and (Luke 21:18): "A hair of your head shall not perish."

But to say that Christ's body had neither flesh, nor

bones, nor the other natural parts of a human body, belongs to the error of Eutyches, Bishop of Constantinople, who maintained that "our body in that glory of the resurrection will be impalpable, and more subtle than wind and air: and that our Lord, after the hearts of the disciples who handled Him were confirmed, brought back to subtlety whatever could be handled in Him" [St. Gregory, Moral. in Job 14:56]. Now Gregory condemns this in the same book, because Christ's body was not changed after the Resurrection, according to Romans 6:9: "Christ rising from the dead, dieth now no more." Accordingly, the very man who had said these things, himself retracted them at his death. For, if it be unbecoming for Christ to take a body of another nature in His conception, a heavenly one for instance, as Valentine asserted, it is much more unbecoming for Him at His Resurrection to resume a body of another nature, because in His Resurrection He resumed unto an everlasting life, the body which in His conception He had assumed to a mortal life.

(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, Jess Flores, 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, 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, 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, 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

FINANCES

April 14 th Collections	
General, envelopes, & loose cash	5,443.90
Capital Campaign	11,610.00
Saint Helen's Poor Box	415.63
Advertising	90.00
Social Event Donations	4.00
Votive Candles	98.05
Good Friday/Holy Land	50.00
Total	17,711.58

Thank you for your generosity!

VOCATIONS

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

Br. Peter Mary, FSSR; Mr. Christopher Hattrup, FSSP; Mr. Daniel Llera, FSSP; 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

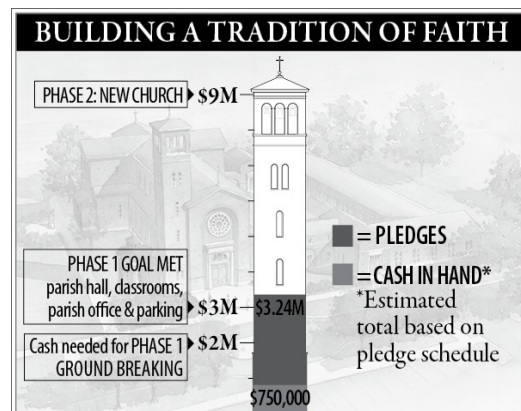
Customary Stipends

- ◇ Mass*: \$10
- ◇ Marriage: \$80-100
- ◇ Baptism: \$25-50
- ◇ Other sacrament: no stipend applies

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

*Stipends are **not** required to receive any sacrament.

March Collections		
	Goal	Actual
General Offertory	18,000.00	29,200.52
Capital Campaign	55,000.00	65,017.60



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