

April 28, 2019



Low 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  
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**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  
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.....

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., April 28<sup>th</sup></b> <b>Low Sunday</b> <b>(Divine Mercy Sunday)</b>	<b>Holy Hour, 3:00 PM</b>	<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
<b>Mon., April 29<sup>th</sup></b> <b>St. Peter of Verona,</b> <b>Martyr</b>	<b>Youth Catechism, 6:30 PM</b>	<b>6:30 AM:</b> †Virginia Estep (Andrew & Brenda Hattrup) <b>12:15 PM:</b> Special Intention
<b>Tues., April 30<sup>th</sup></b> <b>St. Catherine of Siena,</b> <b>Virgin</b>		<b>6:30 AM:</b> Godchildren (Andrew & Brenda Hattrup) <b>12:15 PM:</b> Special Intention
<b>Wed., May 1<sup>st</sup></b> <b>St. Joseph the Worker</b>		<b>6:30 AM:</b> Special Intention (Andrew & Brenda Hattrup) <b>12:15 PM:</b> Special Intention
<b>Thurs., May 2<sup>nd</sup></b> <b>St. Athanasius, Bishop,</b> <b>Confessor &amp; Doctor</b>	<b>Holy Hour, after the 6:30 AM Mass</b>	<b>6:30 AM:</b> Andrew Rinaldi (Jerry & Mary Hill) <b>12:15 PM:</b> Private Intention
<b>Fri., May 3<sup>rd</sup></b> <b>Ss. Alexander &amp;</b> <b>Companions</b>	<b>24 Hr. Exposition of the Blessed Sacrament, after the 6:30 AM Mass until 6:00 AM Saturday.</b>	<b>6:30 AM:</b> Davis Harris Family (Jerry & Mary Hill) <b>12:15 PM:</b> Private Intention
<b>Sat., May 4<sup>th</sup></b> <b>St. Monica, Widow</b>	<b>Frist Saturday Devotions, Social hour following the procession after the 9:30 AM Mass.</b>	<b>6:30 AM:</b> Todd Harris Family (Jerry & Mary Hill) <b>12:15 PM:</b> Private Intention
<b>Sun., May 5<sup>th</sup></b> <b>2<sup>nd</sup> Sunday after Easter</b>	<b>Holy Hour, 3:00 PM</b>	<b>7:30 AM:</b> Private Intention <b>9:30 AM:</b> Private Intention <b>12:00 PM:</b> Pro Populo <b>5:00 PM:</b> Private Intention

## TODAY'S HYMNS

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**ProceSSIONal** ♣ #843 Jesus Christ is Risen today, vs. 1,3,4

**Recessional** ♣ #849 Ye Sons and Daughters, vs. 6 - 10

#954 Regina Caeli

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

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

## ANNOUNCEMENTS

**Mass Intentions are closed until further notice.**

**Frs. Flick and Rapoport** will be travelling this week through Wednesday. Both, Fr. Flick's and Fr. Rapoport's Mass Intentions will be private for the week.

**Holy Land Tour:** There will be a "Q and A" meeting on Saturday, May 4th, at 7:00 PM at the home of Bryant and Linda Bushling, for those travelling or considering travelling to the Holy Land with Fr. Gordon. For directions please email Linda at [lindaincda@gmail.com](mailto:lindaincda@gmail.com). To learn more about this trip please visit: <https://oc-travel.com/holy-land-tour-nov-2019/>.

**Night with the Saints:** On Sunday, May 5th, at 7:00 PM Michael and Katie More will present on St. Columba at the home of Dr. Ed and Julie deTar ( 923 S. Ruby Rd., CDA). All are welcome to share in an evening of fellowship and learn about this saint. Bring a friend!

**New Church Update:** The construction of the new church buildings is moving along, now that the weather is cooperating. The last slab will be poured on May 2<sup>nd</sup>, and framing is well underway. To see the progress please visit our website at [www.stjoanarc.com](http://www.stjoanarc.com). *Thank you* for all the donations and prayers that are making a new home for St. Joan of Arc a reality. May God reward you!

**Summer Camp Information:** Summer camps this year will be at a new location. Attempts were made to reserve last year's location when reservations opened but the two weeks needed were not available, at this, or another state park. An alternative, and much nicer camp, location has been reserved. It has better amenities, though is more expensive. Each year St. Joan has deliberately kept the fee low for attending camp, subsidizing the actual camp costs with parish funds. With the parish construction project, however, it is important that we break even, and not incur a financial loss due to summer camp. If any parishioner cannot afford camp as a result of the cost increase please let a priest know so that campers might be sponsored by other means in order to attend. *Thank you* for your prayer and support!

**World Day of Prayer for Vocations:** Sunday, May 12<sup>th</sup> has been designated World Day of Prayer for religious vocations. All the faithful are asked to pray especially on this Mother's Day, for many holy vocations.

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

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## APOLOGETICS CORNER

*Defending our Faith with the Truth*

By Father Dennis M. Gordon, FSSP

# On the Accuracy of the Bible

**Question:** “I heard someone say that we can’t trust the Gospels because, like the ‘telephone game’ the stories must have been passed on by word of mouth, person to person, year to year, until they were finally written down. By that time, the stories must have gotten wildly changed, as happens in the ‘telephone game’. How do you respond to that?”

**Answer:** “I would respond by pointing out that the suggestion that the Gospels were composed in a process similar to what happens in the ‘telephone game’ is just not at all historically accurate, according to the documented evidence that is available. (The ‘telephone game’ is where one person whispers something to someone, who then passes what he hears on to another, who in turn passes that on to another, etc., with the result that the original story gets so corrupted that it is very amusing.)

“The idea that the Gospel stories must have been ‘corrupted’ or wildly changed over time before they were written down, so as to be inaccurate exaggerations, rests upon a couple of key suppositions which are simply historically false.

**“The first false supposition** behind that ‘telephone game’ comparison is that the persons *writing down* the Gospels were originally *anonymous*; that they were *not* composed by Saints Matthew, Mark, Luke and John.

**“The second false supposition** behind the comparison is that the Gospel writers were *not eyewitnesses*, or were so grossly distant from the eyewitnesses that what they wrote down cannot be trusted. These two false suppositions are necessary to the ‘telephone game’ analogy, since the analogy rests upon the belief that the persons *writing* the Gospels *did not* have an eyewitness connection to the actual Gospel events.

“But each of these suppositions is absolutely *false*, based upon the historical evidence we have.

**“Addressing the first supposition:** If the Gospels were originally anonymous, we would expect to

have remaining copies of the Gospels that *don’t* have any title saying ‘Gospel According to [Matthew, Mark, Luke or John]’ written at the beginning. However, although we have thousands of copies of the Gospels as old as the first and second centuries, there are **NO** copies of the Gospels that are anonymous – ***none*** at all! **Every** ancient copy of the Gospel has a title that says it was written by either Matthew, Mark, Luke or John.

“Not only that, *every* extra-biblical evidence there is (historical writings which mention Gospel authorship), pagan or Christian, attests that the Gospels *were* written by Matthew, Mark, Luke and John.

**“Addressing the second supposition:** Since all the historical evidence of the earliest Gospels says that Ss. Matthew, Mark, Luke and John, wrote them, how true is it that the writers didn’t have eyewitness testimony? Well, two of the writers, Matthew and John, were eyewitnesses – two of the twelve apostles. Of the other two, Mark was St. Peter’s missionary companion, and Luke was St. Paul’s missionary companion. St. Luke states in his Gospel that he has written what **eyewitnesses** have told him. Therefore, they have a close connection to the actual events.

“Therefore, the ‘telephone game’ analogy is just *not* historically accurate, as the evidence shows, and these Gospels were composed by either eyewitnesses themselves or by those who knew and were companions with eyewitnesses. The texts therefore did *not* go through a ‘telephone game’ process before being written and are indeed accurate recordings of what actually happened!”

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# Saint Thomas Aquinas on the Resurrection

*(Continued from last week)*

**Reply to Objection 1.** Flesh and blood are not to be taken there for the nature of flesh and blood, but, either for the guilt of flesh and blood, as Gregory says [St. Gregory, Moral. in Job 14:56, or else for the corruption of flesh and blood: because, as Augustine says (Ad Consent., De Resur. Carn.), "there will be neither corruption there, nor mortality of flesh and blood." Therefore flesh according to its substance possesses the kingdom of God, according to Luke 24:39: "A spirit hath not flesh and bones, as you see Me to have." But flesh, if understood as to its corruption, will not possess it; hence it is straightway added in the words of the Apostle: "Neither shall corruption possess incorruption."

**Reply to Objection 2.** As Augustine says in the same book: "Perchance by reason of the blood some keener critic will press us and say; If the blood was" in the body of Christ when He rose, "why not the rheum?" that is, the phlegm; "why not also the yellow gall?" that is, the gall proper; "and why not the black gall?" that is, the bile, "with which four humors the body is tempered, as medical science bears witness. But whatever anyone may add, let him take heed not to add corruption, lest he corrupt the health and purity of his own faith; because Divine power is equal to taking away such qualities as it wills from the visible and tractable body, while allowing others to remain, so that there be no defilement," i.e. of corruption, "though the features be there; motion without weariness, the power to eat, without need of food."

**Reply to Objection 3.** All the blood which flowed from Christ's body, belonging as it does to the integrity of human nature, rose again with His body: and the same reason holds good for all the particles which belong to the truth and integ-

riety of human nature. But the blood preserved as relics in some churches did not flow from Christ's side, but is said to have flowed from some maltreated image of Christ.

**Article 4.** Whether Christ's body ought to have risen with its scars?

**Objection 1.** It would seem that Christ's body ought not to have risen with its scars. For it is written (1 Corinthians 15:52): "The dead shall rise incorrupt." But scars and wounds imply corruption and defect. Therefore it was not fitting for Christ, the author of the resurrection, to rise again with scars.

**Objection 2.** Further, Christ's body rose entire, as stated above (Article 3). But open scars are opposed to bodily integrity, since they interfere with the continuity of the tissue. It does not therefore seem fitting for the open wounds to remain in Christ's body; although the traces of the wounds might remain, which would satisfy the beholder; thus it was that Thomas believed, to whom it was said: "Because thou hast seen Me, Thomas, thou hast believed" (John 20:29).

**Objection 3.** Further, Damascene says (De Fide Orth. iv) that "some things are truly said of Christ after the Resurrection, which He did not have from nature but from special dispensation, such as the scars, in order to make it sure that it was the body which had suffered that rose again." Now when the cause ceases, the effect ceases. Therefore it seems that when the disciples were assured of the Resurrection, He bore the scars no longer. But it ill became the unchangeableness of His glory that He should assume anything which was not to remain in Him for ever. Consequently, it seems that He ought not at His Resurrection to have resumed a body with scars.

**On the contrary**, Our Lord said to Thomas (John 20:27): "Put in thy finger hither, and see My hands; and bring hither thy hand, and put it into My side, and be not faithless but believing."

**I answer that**, It was fitting for Christ's soul at His Resurrection to resume the body with its scars. In the first place, for Christ's own glory. For Bede says on Luke 24:40 that He kept His scars not from inability to heal them, "but to wear them as an everlasting trophy of His victory."

Hence Augustine says (De Civ. Dei xxii):

"Perhaps in that kingdom we shall see on the bodies of the Martyrs the traces of the wounds which they bore for Christ's name: because it will not be a deformity, but a dignity in them; and a certain kind of beauty will shine in them, in the body, though not of the body." Secondly, to confirm the hearts of the disciples as to "the faith in His Resurrection" (Bede, on Luke 24:40). Thirdly, "that when He pleads for us with the Father, He may always show the manner of death He endured for us" (Bede, on Luke 24:40). Fourthly, "that He may convince those redeemed in His blood, how mercifully they have been helped, as He exposes before them the traces of the same death" (Bede, on Luke 24:40). Lastly, "that in the Judgment-day He may upbraid them with their just condemnation" (Bede, on Luke 24:40).

Hence, as Augustine says (De Symb. ii): "Christ knew why He kept the scars in His body. For, as He showed them to Thomas who would not believe except he handled and saw them, so will He show His wounds to His enemies, so that He who is the Truth may convict them, saying: 'Behold the man whom you crucified; see the wounds you inflicted; recognize the side you pierced, since it was opened by you and for you, yet you would not enter.'"

**Reply to Objection 1.** The scars that remained in Christ's body belong neither to corruption nor defect, but to the greater increase of glory, inasmuch as they are the trophies of His power; and a special comeliness will appear in the places scarred by the wounds.

**Reply to Objection 2.** Although those openings of the wounds break the continuity of the tissue, still the greater beauty of glory compensates for all this, so that the body is not less entire, but more perfected. Thomas, however, not only saw, but handled the wounds, because as Pope Leo [Cf. Append. Opp. August., Serm. clxii] says: "It sufficed for his personal faith for him to have seen what he saw; but it was on our behalf that he touched what he beheld."

**Reply to Objection 3.** Christ willed the scars of His wounds to remain on His body, not only to confirm the faith of His disciples, but for other reasons also. From these it seems that those scars will always remain on His body; because, as Augustine says (Ad Consent., De Resurr. Carn.): "I believe our Lord's body to be in heaven, such as it was when He ascended into heaven." And Gregory (Moral. xiv) says that "if aught could be changed in Christ's body after His Resurrection, contrary to Paul's truthful teaching, then the Lord after His Resurrection returned to death; and what fool would dare to say this, save he that denies the true resurrection of the flesh?" Accordingly, it is evident that the scars which Christ showed on His body after His Resurrection, have never since been removed from His body.

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## 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

## 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.

## FINANCES

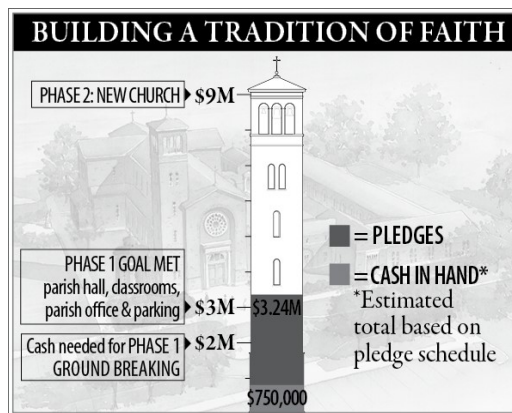
### April 21<sup>st</sup> Collections

General, envelopes, & loose cash	7,338.68
Capital Campaign	3,892.00
Saint Helen's Poor Box	415.75
Holy Thursday	50.00
Social Event Donations	6.28
Votive Candles	145.08
Good Friday/Holy Land	430.00
Individuals Gift	125.00
Lending Library	50.00
<b>Total</b>	<b>12,452.79</b>

*Thank you for your generosity!*

### March Collections

	Goal	Actual
<b>General Offertory</b>	18,000.00	29,200.52
<b>Capital Campaign</b>	55,000.00	65,017.60





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