

May 26, 2019



5th Sunday after Easter

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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Chaplain to the Carmelite Sisters
.....

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MASS AND EVENT SCHEDULE

Events		Mass Times & Intentions
Sun., May 26th 5th Sunday after Easter	Holy Hour , 3:00 PM Young Adults , meet at <i>Fine Brewed</i> after the 9:30 AM Mass	7:30 AM: Private Intention 9:30 AM : Pro Populo 12:00 PM: Ed Martinez Family (Truong Family) 5:00 PM: Rorate Caeli Purgatorial Society
Mon., May 27th St. Bede the Venerable, Confessor & Doctor		6:30 AM: Fr. Michael Irwin, FSSP 12:15 PM: Private Intention
Tues., May 28th St. Augustine of Canterbury, Bishop & Confessor		6:30 AM: Special Intention 12:15 PM: The Joseph Vogel Family (Anonymous)
Wed., May 29th Vigil of the Ascension of Our Lord		6:30 AM: Jerry & Marriane Leake (Andrew & Natalie Adams) 12:15 PM: † The soul of Anthony Nipps (Anonymous)
Thurs., May 30th ASCENSION OF OUR LORD	Holy Hour , after the 6:30 AM Mass Pontifical High Mass , Our Lady of Lourdes Cathedral at 5:00 PM	6:30 AM: Special Intention 12:15 PM: Private Intention
Fri., May 31st Queenship of the Blessed Virgin Mary	Exposition of the Blessed Sacrament , after the 6:30 AM Mass until noon.	6:30 AM: Paul & Kirsten Vogel Family (Kevin Vogel) 12:15 PM: Bill Reindel (William & Margaret Reindel)
Sat., June 1st St. Angela Merici, Virgin	First Saturday Devotions , Social Hour after the 9:30 AM Mass following the procession	6:30 AM: Karen M. Schindler (Kevin Vogel) 9:30 AM: Jamin Reindel (William & Margaret Reindel)
Sun., June 2nd Sunday after the Ascension (External Solemnity of the Ascension)	Holy Hour , 3:00 PM Young Adults , meet at <i>Fine Brewed</i> after the 9:30 AM Mass	7:30 AM: Private Intention 9:30 AM: Andrew Hattrup Family (The Ed deTar Family) 12:00 PM: Pro Populo 5:00 PM: Private Intention

TODAY'S HYMNS

ProceSSIONal✠

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

RecessionaL

O God of Lovliness

#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. Flick's Mass Intentions: 5/27: All who have helped us in any way (The Truong Family); 5/28 to 6/1: Private Intention.

Ascension Thursday Mass Schedule: Masses at St. Joan of Arc will take place at 6:30 am and at 12:15 pm. There will be no sung Mass at St. Joan of Arc as the priests will be assisting in a Pontifical High Mass at the Cathedral of Our Lady of Lourdes in Spokane at 5:00 pm. All are welcome to attend.

Annual Parish Picnic: The parish picnic will be on Sunday, June 2nd, at Winton Park, in CDA. Please go the following webpage to sign up to bring side dishes, drinks and other items needed for the picnic. We are counting on everyone's participation to help make this annual parish event a great success!

<https://www.PerfectPotluck.com/TBVM4420>

Young Families Invited: Young Adults with children summer kickoff party will take place on Sunday, June 30th, from 2 to 9 pm, at the home of Chris and Michelle Simpson. Please RSVP at holyfamilygroup3@gmail.com, to sign up.

Meals for Fr. Walters: The calendar has opened up for providing Fr. Walters with a meal. In your charity, please consider signing up to provide a meal during the next 3 months. Nothing fancy, just a simple homecooked meal you would make for your family. Instructions are available on the webpage. To sign up please visit: <https://TakeThemAMeal.com/PFPM9061> Include your email address when signing up and you will receive a reminder of the date you choose!

Church Rummage Sale: There will be a church yard sale in June (more information to come), to benefit the summer camp program. *Please*, no clothing! **If you would like to assist with this project please contact the church secretary.**

Fr. Terra Looking for Help: We are in much need of volunteers who can help sand the pews which are to go into our new temporary church. Father can use assistance Monday - Friday, at our parish storage location in Post Falls near the new church property. Please call Fr. Terra at 480-231-0573, or leave him a message in the white drop box next to the office, or at the Carmel if you, or someone you know, can help with this massive undertaking. God reward you!



APOLOGETICS CORNER

Defending our Faith with the Truth

By Father Dennis M. Gordon, FSSP

Is it Possible to Avoid Actual Sin?

Question: “Hey man, I’m a sinner! We just *fulfill them in work*—to actually do them. have to **‘accept the fact that we are going to sin’** and **‘we can’t avoid committing sin’**. As Luther said, ‘Sometimes we must even sin a little to spite the devil, so that we leave him no place for troubling our consciences with trifles. We are conquered if we try too conscientiously not to sin at all.’ (Martin Luther’s Letter to Jerome Weller, 1530) So one shouldn’t expect that he could arrive at one day being free from all sin. What do you say to that?”

Answer: “I say that Luther was pathetically WAY off! The question is; is it possible to avoid sin? Let’s look in the Bible... “First off, except for Our Lord and Our Lady, we all had *original sin* when we came into existence. But the question is whether it is possible to avoid *actual sin*.

“Do you know how many times Our Lord tells people to ‘*sin no more*’? Many times! He told the man whose blindness Our Lord cured, ‘*Sin no more, lest some worse thing happen to thee.*’ (**John 5:14**) He told St. Mary Magdalen, after forgiving her of her sins, ‘Go, and now **sin no more.**’ (**John 8:11**) Would Our Lord command something that is impossible?

“**Scripture answers that question:** after the entire law was reread to the Israelites just before Moses’ death, God told them, ‘*This commandment, that I command thee this day is not above thee, nor far off from thee. Nor is it in heaven, that thou shouldst say: which of us can go up to heaven to bring it unto us, and we may hear and fulfill it in work?... But the word is very nigh unto thee, in thy mouth and in thy heart, that thou mayst do it.*’ (**Deuteronomy 30:11-14**) This passage is saying that the commandments of God are *not* above us; that it is possible to

fulfill them in work—to actually do them. “During the Sermon on the Mount, Our Lord also said, ‘**Be ye perfect** as your heavenly Father is perfect’ (**Matthew 5:48**). Since we know that Our Lord would not command something that is impossible, spiritual perfection, too, is possible. “**How is this possible?** **Jude 1:24** says that God ‘is able to preserve you **without sin.**’ After the Apostles raised this very point, that they thought it would be impossible for them to live celibacy as He had suggested to them, He replied that, ‘*with man this is impossible, but with God all things are possible.*’ (**Matthew 19:26**) If Our Lord said that with God **all things** are possible in the context of living something that He doesn’t command of *everyone* (*perpetual celibacy*), then *of course* with God it is also possible to do *all things* that He does command everyone.

“St. Paul agrees, saying that, ‘**I can do all things in Him who strengtheneth me.**’ (**Philippians 4:13**)

“**So Luther was incorrect** in his belief that people can’t help but sin; and as for those who believe that we are just *going to sin*, that we *can’t avoid sin*, these people *don’t have the truth*. Let em search the Scriptures: God is able to preserve us without sin; He commands us to *sin no more* and to be *perfect*; *all things* are possible with God, and I can do *all things in Him* who strengthens me!”

THE GREAT MEANS OF SALVATION AND OF PERFECTION

St. Alphonsus Liguori

(Continued from last week...)

3 Invocation of the Saints

Is it useful to have recourse to the saints?

Here a question arises, whether it is necessary to have recourse also to the intercession of the saints to obtain the grace of God.

That it is a lawful and useful thing to invoke the saints, as intercessors, to obtain for us, by the merits of Jesus Christ, that which we, by our demerits, are not worthy to receive, is a doctrine of the Church, declared by the Council of Trent: 'It is good and useful to invoke them by supplication, and to fly to their aid and assistance to obtain benefits from God through his Son Jesus Christ.'

Such invocation was condemned by the impious Calvin, but most illogically. For if it is lawful and profitable to invoke living saints to aid us, and to beseech them to assist us in prayers, as the prophet Baruch did: And pray ye for us to the Lord our God (Bar. 1,13) and St. Paul: Brethren, pray for us (1 Thes. 5,25); and as God himself commanded the friends of Job to recommend themselves to his prayers, that by the merits of Job he might look favorably on them: Go to my servant Job,...and my servant Job shall pray for you; his face I will accept (Job 42,8); if, then, it is lawful to recommend ourselves to the living, how can it be unlawful to invoke the saints who in heaven enjoy God face to face? This is not derogatory to the honor due to God, but it is doubling it; for it is honoring the king not only in his person but in his servants. Therefore, says St. Thomas, it is good to have recourse to many saints, 'because by the prayers of many we can sometimes obtain that which we cannot by the prayers of one.' And if anyone objects, But why have recourse to the saints to pray for us, when they are already praying for all who are worthy of it? The same Doctor answers, that no one can be said to be worthy that the saints should pray for him; but that 'he becomes worthy by having recourse to the saints with devotion.'

Is it good to invoke the souls in purgatory?

Again, it is disputed whether there is any use in recommending one's self to the souls in purgatory. Some say that the souls in that state cannot pray for us; and these rely on the authority of St. Thomas, who says that those souls, while they are being purified by pain, are inferior to us, and therefore 'are not in a state to pray for us, but rather require our prayers.' But many other Doctors, as Bellarmine, Sylvius, Cardinal Gotti, Lessius, Medina and others affirm with great proba-

bility, that we should piously believe that God manifests our prayer to those holy souls in order that they may pray for us; and that so the charitable interchange of mutual prayer may be kept up between them and us. Nor do St. Thomas' words present much difficulty; for, as Sylvius and Gotti say, it is one thing not to be in a state to pray, another not to be able to pray. It is true that those souls are not in a state to pray, because, as St. Thomas says, while suffering they are inferior to us, and rather require our prayers; nevertheless, in this state they are well able to pray, as they are friends of God. If a father keeps a son whom he tenderly loves in confinement for some fault; if the son then is not in a state to pray for himself, is that any reason why he cannot pray for others? and may he not expect to obtain what he asks, knowing, as he does, his father's affection for him? So the souls in purgatory, being beloved by God, and confirmed in grace, have absolutely no impediment to prevent them from praying for us. Still the Church does not invoke them, or implore their intercession, because ordinarily they have no cognizance of our prayers. But we may piously believe that God makes our prayers known to them; and then they, full of charity a. they are, most assuredly do not omit to pray for us. St. Catharine of Bologna, whenever she desired any favor, had recourse to the souls in purgatory, and was immediately heard. She even testified that by the intercession of the souls in purgatory she had obtained many graces which she had not been able to obtain by the intercession of the saints.

Our duty to pray for the souls in purgatory

Here let me make a digression in favor of those holy souls. If we desire the aid of their prayers, it is but fair that we should mind to aid them with our prayers and good works. I said it is fair, but I should have said it is a Christian duty; for charity obliges us to us to succor our neighbor when he requires our aid, and we can help him without grievous inconvenience. Now it is certain that amongst our neighbors are to be reckoned the souls in purgatory, who, although no longer living in this world, yet have not left the communion of saints. 'The souls of the pious dead,' says St. Augustine, 'are not separated from the Church,' and St. Thomas says more to our purpose, that the charity which is due to the dead who died in the grace of God is only an extension of the same charity which we owe to our neighbor while living: 'Charity, which is the bond which unites the members of the Church, extends not only to the living, but also to the dead who

die in charity.' Therefore, we ought to succor, according to our ability, those holy souls as our neighbors; and as their necessities are greater than those of our other neighbors, our duty to succor them seems also to be greater.

But now, what are the necessities of those holy prisoners? It is certain that their pains are immense. The fire that tortures them, says St. Augustine, is more excruciating than any pain that man can endure in this life: That fire will be more painful than anything that man can suffer in this life.' St. Thomas thinks the same, and supposes it to be identical with the fire of hell: 'The damned are tormented and the elect purified in the same fire.' And this only relates to the pains of sense. But the pain of loss (that is, the privation of the sight of God), which those holy souls suffer, is much greater; because not only their natural affection, but also the supernatural love of God, wherewith they burn, draws them with such violence to be united with their Sovereign Good, that when they see the barrier which their sins have put in the way, they feel a pain so acute, that if they were capable of death, they could not live a moment. So that, as St. Chrysostom says, this pain of the deprivation of God tortures them incomparably more than the pain of sense: 'The flames of a thousand hells together could not inflict such torments as the pain of loss by itself.' So that those holy souls would rather suffer every other possible torture than be deprived for a single instant of the union with God for which they long. So St. Thomas says that the pain of purgatory exceeds anything that can be endured in this life: 'The pain of purgatory must exceed all pain of this life.' And Dionysius the Carthusian relates, that a dead person, who had been raised to life by the intercession of St. Jerome, told St. Cyril of Jerusalem that all the torments of this earth are refreshing and delightful when compared with the very least pain of purgatory: If all the torments of the world were compared with the least that can be had in purgatory they would appear comfortable.' And he adds, that if a man had once tried those torments, he would rather suffer all the earthly sorrows that man can endure till the Day of Judgment, than suffer for one day the least pain of purgatory. Hence St. Cyril wrote to St. Augustine: 'That as far as regards the infliction of suffering, these pains are the same as those of hell -- their only difference being that they are not eternal.' Hence we see that the pains of these holy souls are excessive, while, on the other hand, they cannot help themselves; because as Job says: They are in chains and are bound with the cords of poverty (Job 36,8). They are destined to reign with Christ; but they are withheld from taking possession of their kingdom till the time of their purgation is accomplished. And they cannot help themselves (at least not sufficiently, even according to those theologians who assert that they can by their prayers gain some relief,) to throw off their chains, until they have entirely satisfied the justice of God. This is precisely what a Cistercian monk said to the

sacristan of his monastery: 'Help me, I beseech you, with your prayers; for of myself I can obtain nothing.' And this is consistent with the saying of St. Bonaventure: 'Destitution prevents solvency.' That is, those souls are so poor, that they have no means of making satisfaction.

On the other hand, since it is certain, and even of faith, that by our suffrages, and chiefly by our prayers, as particularly recommended and practiced by the Church, we can relieve those holy souls, I do not know how to excuse that man from sin who neglects to give them some assistance, at least by his prayers. If a sense of duty will not persuade us to succor them, let us think of the pleasure it will give Jesus Christ to see us endeavoring to deliver his beloved spouses from prison, in order that he may have them with him in paradise. Let us think of the store of merit which we can lay up by practicing this great act of charity; let us think, too, that those souls are not ungrateful, and will never forget the great benefit we do them in relieving them of their pains, and in obtaining for them, by our prayers, anticipation of their entrance into glory; so that when they are there they will never neglect to pray for us. And if God promises mercy to him who practices mercy towards his neighbor -- Blessed are the merciful for they shall obtain mercy (Mt. 5,7) -- he may reasonably expect to be saved who remembers to assist those souls so afflicted, and yet so dear to God. Jonathan, after having saved the Hebrews from ruin by a victory over their enemies, was condemned to death by his father Saul for having tasted some honey against his express commands; but the people came before the king, and said, Shall Jonathan then die, who hath wrought this great salvation in Israel? (I Samuel 14,45). So may we expect that if any of us ever obtains, by his prayers, the liberation of a soul from purgatory, that soul will say to God: 'Lord, suffer not him who has delivered me from my torments to be lost.' And if Saul spared Jonathan's life at the request of his people, God will not refuse the salvation of a Christian to the prayers of a soul which is his own spouse. Moreover, St. Augustine says that God will cause those who in this life have most succored those holy souls, when they come to purgatory themselves, to be most succored by others. I may here observe that, in practice, one of the best suffrages is to hear Mass for them, and during the Holy Sacrifice to recommend them to God by the merits and passion of Jesus Christ. The following form may be used: 'Eternal Father, I offer you this Sacrifice of the body and blood of Jesus Christ, with all the pains which he suffered in his life and death; and by his passion I recommend to you the souls in purgatory, and especially that of...' etc. And it is a very charitable act to recommend, at the same time, the souls of all those who are at the point of death.

(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, 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, Jess Flores, Mary Forrester, Joan Glaze, 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; 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

- ◇ 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

May 19th Collections

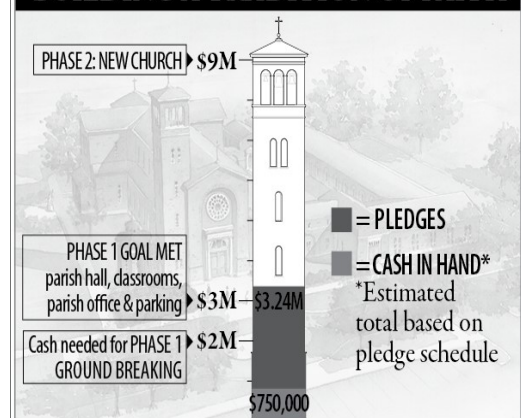
General, envelopes, & loose cash	4,514.89
Capital Campaign	13,690.00
Saint Helen's Poor Box	286.20
Votive Candles	179.45
Social Event Donation	31.51
Individuals Gift	125.00
Rosary Donation	15.00
Total	18,842.05

Thank you for your generosity!

April Collections

	Goal	Actual
General Offertory	18,000.00	24,438.55
Capital Campaign	55,000.00	37,064.75

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