

June 23, 2019



2nd 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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.....

Fr. Andrew Rapoport, FSSP
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Chaplain to the Carmelite Sisters
.....

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MASS AND EVENT SCHEDULE

Events		Mass Times & Intentions
Sun., June 23rd 2 nd Sunday after Pentecost (External Solemnity of Corpus Christi)	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 : Private Intention 12:00 PM: Pro Populo 5:00 PM: Private Intention
Mon., June 24th NATIVITY OF ST. JOHN THE BAPTIST		6:30 AM: Private Intention 12:15 PM: Private Intention
Tues., June 25th St. William, Abbot		6:30 AM: Private Intention 12:15 PM: † Sir Knight Deacon Jom McVay (Donald C. & Kathryn L. Haverkamp)
Wed., June 26th Ss. John & Paul, Martyrs	Women's Group , 6:30 PM	6:30 AM: Private Intention 12:15 PM: Private Intention
Thurs., June 27th Feria	Holy Hour , after the 6:30 AM Mass	6:30 AM: Private Intention 12:15 PM: Private Intention
Fri., June 28th SACRED HEART OF JESUS	Exposition of the Most Blessed Sacrament after the 6:30 AM Mass until noon.	6:30 AM: Private Intention 12:15 PM: Private Intention 6:30 PM (sung): Private Intention
Sat., June 29th Ss. PETER & PAUL, APOSTLES	Patronal feast of FSSP , sung Mass at 9:30 AM	6:30 AM: FSSP Priests (Mary Hill) 9:30 AM (sung): Private Intention
Sun., June 30th 3 rd Sunday after Pentecost (External Solemnity of the Sacred Heart)	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: Private Intention 5:00 PM: Private Intention

TODAY'S HYMNS

ProceSSIONAL

Let All Mortal Flesh Keep Silence

RecessionAL

#899 Jesus, My Lord, My God, May All

#961 Salve Regina

Mass Ordinaries: Mass II, pp. 700 - 703, Credo III, p. 776

REMINDER: Please *silence* your cell phones!

ANNOUNCEMENTS

Mass Intentions are closed until further notice.

Fr. Gordon's Mass Intentions are as follows: 6/24: Angelina Swehla (Talia Orem); 6/25: Private Intention; 6/26: †Jesus Cervantes (The Rawlings Family); 6/27: †Daniel Rawlings (The Rawlings Family); 6/28: Special Intention; 6/29: †Frank Rackie (The Rawlings Family).

Fr. Terra's 30th Anniversary: Please take a moment to sign the spiritual bouquet card in the parish hall, for Fr. Terra who will celebrate 30 years as a priest today! There will be cake for everyone after the 9:30 AM Mass in the Parish Hall.

Mass Schedule Changes: On **Friday, June 28th**, there will be an additional **sung** Mass at 6:30 PM, in honor of the Feast of the **Sacred Heart of Jesus**. On **Saturday, June 29th**, the 9:30 AM Mass will be a **sung** Mass in celebration of the **Apostles Peter & Paul**, a patronal feast of the Fraternity of St. Peter.

Troops of St. George: The Troops of St. George will meet on Saturday, June 29th following the 9:30 AM Mass (location to be determined). All members, and boys, 6 to 18yrs, with their father or adult sponsor, are welcome to attend to learn more about the Troop.

Women's Group: The Women's Group will meet on Wednesday, June 26th at 6:30 PM, beginning with the Rosary, and followed by Part II of Fr. Rapoport's series on Classical and Renaissance architecture. All adult women of the parish are welcome!

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 for a dish please visit **www.perfectpotluck.com/ZNAV2990**.

Help with the Pews: We are in **much need** of volunteers who can help sand the pews which are to go into our new temporary church. Volunteer one day, 1/2 day, or whatever you can spare. Father Terra 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. God reward you!

Room for Rent Wanted: Young woman in her twenties, is relocating from San Diego (St. Anne's FSSP parish) to the CDA/PF area by July 1st. Comes from a large family and is comfortable living with children, and has nanny and tutoring experience. Also open to rooming with other young Catholic women. Contact Maria at ma.andress@icloud.com or call/text 262-388-8023 for more information if you can help.

Yard Help Wanted: Remove old sod and dirt into trailer. 15/hr for 4 hours, date & time negotiable. Please contact Jean at 208-625-8995 for more information or to apply.

Mobile Home for Sale: Completely renovated 2 bed/2 bath 940 sq. ft. mobile home in 55+ Hayden Pines Mobile Home Park. Beautifully and meticulously remodeled to look brand new! Please call Maryanne at 208-696-4396, for more information.

Lawn Service Offered: Landscape Pros, a residential lawn service owned by parishioners Matthew and Rebekah Dewyea, is now accepting new clients in the CDA, Post Falls, Hayden and Rathdrum area. Service beginning as low as \$35/mow. Contact Matthew at 208-981-1407 for more information.

St. Joseph's Auto & Truck: Parishioner, Tim Bergreen, is a mechanic with 20 years experience working on cars, truck, and other heavy equipment repair. Mobile service is also available, including routine maintenance. Contact Tim at 208-659-6090, or at stjosephautotruck@gmail.com for more information.



APOLOGETICS CORNER

Defending our Faith with the Truth

By Father Dennis M. Gordon, FSSP

Work on Sundays

Question: “Is it true that some servile work is allowed on Sunday, like 2 hours of it?”

Answer: “That’s actually not true! ALL unnecessary, servile work is forbidden on Sunday! There is no 2-hour, or 3-hour threshold of ‘permitted’ servile work, beyond which it becomes sinful. ALL unnecessary servile work is sinful.

“So what does ‘unnecessary, servile work’ mean? **Necessary** work on Sunday would mean that it *must be* that the work be done on that day itself.

“**Examples of necessary work** would be milking a cow (for otherwise it will begin to dry up), watering plants (which otherwise will begin to die), changing diapers, cooking (and cleaning up after that meal). Nursing work is necessary, as are police, national security, etc.

“**Examples of unnecessary work** would be cleaning up the yard, painting the house, and doing laundry (when it could be done on another day).

“Besides ‘necessary,’ what does *servile* mean, and what *other* kinds of work than servile work are there?

“**Servile** work is work which (a) mainly requires bodily activity, (b) has as its immediate purpose the welfare of the body, and (c) was done by servants in former times. *‘The character of servile work is not determined by the worker’s intention or by the fatigue involved, but solely by the nature of the work itself which remains servile even if done out of charity or for the sake of recreation.’* (Handbook of Moral Theology, Prummer, no. 426)

“Another kind of work **cultural** work, which (a) is the product chiefly of the mental faculties, (b) is immediately directed towards the development of the mind, (c) used to be performed by people who were not servants, such as reading, writing, singing, and playing instruments.

“There is also **ordinary** work, which is that which was done indiscriminately by all classes and is chiefly

intended for *the daily sustenance of the body*, such as eating, hunting, travelling, cooking.

“Then there is **judicial and commercial** work, which is that transacted in the courts or in the course of public trading, such as buying, selling, leasing, etc.

“**‘All servile, judicial and commercial work is forbidden on Sundays and holydays, but cultural and ordinary work is allowed.’** – (Handbook of Moral Theology, Prummer, no. 427)”

“**From where in the Bible does that prohibition come?**

“**Deuteronomy 5:14** says, *‘The seventh [day] is the day of the sabbath, that is, the rest of the Lord thy God. Thou shalt not do ANY work therein’.*

“This is echoing the Lord’s commandment in **Exodus 20:10** in which He said, *‘On the seventh day is the sabbath of the Lord thy God: thou shalt do no work on it, thou nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy beast, nor the stranger that is within thy gates. For in six days the Lord made heaven and earth, and the sea and all things that are in them, and rested on the seventh day: therefore the Lord blessed the seventh day, and sanctified it.’*

“**Causes which excuse** from this precept are of three types: (1) personal need or that of another (e.g. the poor, farmers during harvest-time, being forced to do so by an employer after one has objected, and the job is necessary for one’s livelihood), (2) legitimate custom (e.g. public transportation operators, hunters, fishers, those who sell small articles like newspapers), (3) legitimate dispensation (bishops and pastors may grant this for their parishioners).

“Moral theologians hold that doing up to two hours of unnecessary, servile work is venial matter (a venial sin) whereas doing more than two hours without any excusing cause is grave matter (a mortal sin). But unnecessary, servile work on Sunday or holydays is sinful, even if it is less than two hours.”

On Saint Ephrem the Syrian

Principi Apostolorum Petro

Encyclical of Pope Benedict XV

promulgated on October 5, 1920

Venerable Brothers, Greetings and The Apostolic Benediction.

1. To Peter the Prince of the Apostles, the divine Founder of the Church allotted the gifts of inerrancy [1] in matters of faith and of union with God. This relationship is similar to that of a "Choir Director of the Choir of the Apostles." [2] He is the common teacher and rector [3] of all, so that he might feed the flock of Him who established His Church [4] on the authority of Peter himself and his successors. And on this mystical rock the foundation [6] of the entire ecclesiastical structure stands firm as on a hinge. From it rises the unity of Christian charity as well as our Christian faith.

2. Indeed the unique gift of Peter's primacy is that he might spread everywhere and preserve the riches of charity and faith, as Ignatius Theophorus, a man of Apostolic times, beautifully declared. For in those noble letters he wrote to the Roman Church on his journey, announcing his arrival in Rome to be martyred for Christ, he gave testimony to the primacy of that Church over all others by calling it 'presiding officer over the universal community of charity.' [7] This was to signify not only that the Universal Church was the visible image of divine charity, but also that Blessed Peter, together with his primacy and his love for Christ (affirmed by his triple confession), remains heir of the Roman See. Accordingly the souls of all the faithful should be ignited by the same fire.

3. The ancient Fathers, especially those who held the more illustrious chairs of the East, since they accepted these privileges as proper to the pontifical authority, took refuge in the Apostolic See whenever heresy or internal strife troubled them. For it alone promised safety in extreme crises. Basil the Great [8] did so, as did the renowned defender of the Nicene Creed, Athanasius, [9] as well as John Chrysostom. [10] For these inspired Fathers of the orthodox faith appealed from the councils of bishops to the supreme judgement of the Roman Pontiffs according to the prescriptions [11] of the ecclesiastical Canons. Who can say that they were wanting in conformity to the command which they had from Christ? Indeed, lest they

should prove faithless in their duty, some went fearlessly into exile, as did Librius and Silverius and Martinus. Others pleaded vigorously for the cause of the orthodox faith and for its defenders who had appealed to the Pope, or to vindicate the memory of those who had died. Innocent I [12] is an example. He commanded the bishops of the East to insert the name of St. John Chrysostom in the liturgical list of the orthodox Fathers to be mentioned at mass.

4. However We, who embrace the Eastern Church with no less solicitude and charity than our predecessors, truly rejoice, now that the frightful war is ended. We rejoice that many in the Eastern community have achieved liberty and wrested their holy things from the control of the laity. They are now striving to set the nation in order, consistent with the character of its people and the established customs of their ancestors. We propose, appropriately, a splendid example of sanctity, learning, and paternal love for them to diligently imitate and nurture. We speak of St. Ephrem the Syrian, whom Gregory of Nyssa compared to the River Euphrates because he "irrigated by his waters the Christian community to bring forth fruits of faith a hundred-fold." [13] We speak of Ephrem, whom all the inspired orthodox Fathers and Doctors, including Basil, Chrysostom, Jerome, Francis of Sales, and Alphonsus Liguori, praise. We are pleased to join these heralds of truth, who though separated from each other in talent, in time and place, nevertheless perfect a harmony modulated by "one and the same spirit."

5. This letter follows so shortly after Our Encyclical marking the fifteenth centenary of the birth of St. Jerome because these two illustrious men have much in common. They are almost contemporary, both were monks, both lived in Syria, and both were outstanding for their study and knowledge of the Scriptures. You may rightly compare them to "two shining lights," [14] one illuminating the West, the other the East. Their writings, being of the same spirit, are equally valuable. Both the Latin and the Eastern Fathers have agreed with those two and praise them similarly.

6. The birthplace of Blessed Ephrem could have been Nisibi or Edessa. What is certain is that he was connected by blood with the martyrs of the last persecution.[15] His parents brought him up as a Christian. If they did not have the comforts of a wealthy life, they had the far greater and more splendid distinction that "they had professed Christ in judgment." [16] In his youth Ephrem, as he bewails in his little book of confessions, was languid and remiss in resisting the temptations by which that age is usually troubled. He was hot tempered, easily angered, quarrelsome, and unrestrained in mind and language. But while in prison on a false charge, he began to despise human things and the empty joys of this world. Therefore, as soon as he was exonerated, Ephrem at once put on the habit of a monk and ever after devoted himself completely to the exercises of piety and to the study of the Sacred Scriptures. James, the bishop of Nisibi, one of the three hundred eighteen Fathers of the Nicene Council, who had established a renowned school of exegesis in the episcopal city, became his patron. He not only fulfilled James' expectations with his diligent and sharp-witted commentaries on the Bible, but even surpassed them. As a result, he soon became the greatest of all commentators of that school, earning the title Doctor of the Syrians. Soon he had to interrupt his study of Sacred Literature because Persian troops threatened the city. He urged on the citizens in their vigorous resistance to the Persians. With the aid of the prayers of James the bishop, they were defeated; however, after his death, the Persians again besieged the city. This time, in 363, it did fall. Because Ephrem preferred exile to serving infidels, he migrated to Edessa. There he diligently exercised the duties of an ecclesiastical doctor.

7. The house on a suburban hill where he lived soon resembled an illustrious academy with a great concourse of men eager to study the divine books. To it came learned interpreters and students of Scripture, including Zenobius, Maraba, and St. Isaac of Amidea, who acquired the title Great [17] because of the profusion and importance of his writings. Because of his learning and holiness, Ephrem's fame spread from that retreat. Thus when he traveled to Caesarea to see Basil the Great, Basil, learning of his approach by divine revelation, received him reverently and spoke with him about divine concerns.[18] According to report, it was at this time that Basil consecrated Ephrem deacon.[19]

8. Ephrem never left his solitude in Edessa except on fixed days to preach. In his preaching, he defended the dogmas of faith from swelling heresies. If, conscious of his lowliness, he did not dare to rise to the priesthood, he nevertheless showed himself a most perfect imitator of St. Stephen in the lower rank of the diaconate. He devoted all of his time to teaching Scripture, to preaching, and to instructing the nuns in sacred psalmody. Daily he wrote commentaries on the Bible to illustrate the orthodox faith; he came to the aid of his fellow citizens, especially the poor and the stricken. What he sought to teach others, he first did absolutely and perfectly. In this way, he could serve as the example which Ignatius Theophorus proposes to the deacons when he calls them "charges of Christ" [20] and asserts that they express "the mystery of faith in a pure conscience." [21]

9. How great and how active was the charity he showed his brethren in a time of famine, even though by then he was worn out by age and labor! He left the house where for so many years he had lived a heavenly rather than a human life and ran to Edessa. By that eloquence which Gregory of Nyssa characterized "as a key fashioned by divinity," [22] to open the minds and the coffers of the wealthy, he castigated those who were hoarding grain and vehemently demanded that they feed the poor from their surplus. And they were touched not so much by the hunger of the citizens, as by the sincerity of Ephrem. With the money he begged, he himself provided beds for those tortured by starvation and spread them in the porticos of Edessa. There he nursed the sick and met the pilgrims who came to the city from round about looking for bread.[23] Truly this man was placed there by divine providence to aid his country! And he did not return to solitude until the next harvest provided abundance.

(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, 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.

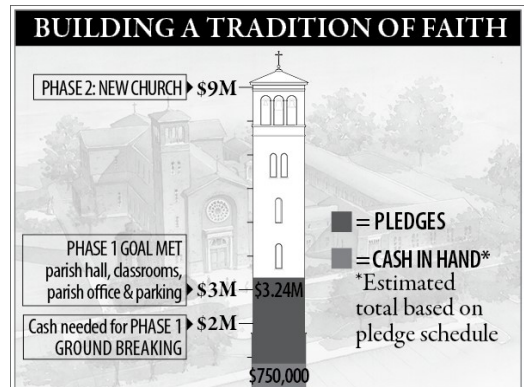
*Stipends are **not** required to receive any sacrament.

FINANCES

June 16 th Collections	
General, envelopes, & loose cash	15,142.92
Capital Campaign	22,164.00
Saint Helen's Poor Box	479.23
Votive Candles	484.05
Individuals Gift	505.00
Ascension	535.00
Social Event Donation	46.89
Rosary Donation	41.00
Father's Day Fundraiser	29.00
Total	39,427.09

Thank you for your generosity!

May Collections		
	Goal	Actual
General Offertory	18,000.00	22,715.92
Capital Campaign	55,000.00	34,776.70



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