

July 7, 2019



4th 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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.....

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MASS AND EVENT SCHEDULE

Events		Mass Times & Intentions
Sun., July 7th 4th Sunday after Pentecost	Young Adults , meet at <i>Fine Brewed</i> after the 9:30 AM Mass Holy Hour , 3:00 PM	7:30 AM: Private Intention 9:30 AM : Lee & Rita Fisher (Anna Vogel) 12:00 PM: Private Intention 5:00 PM: Private Intention
Mon., July 8th St. Elizabeth of Portugal, Queen & Widow		6:30 AM: Private Intention 12:15 PM: †Juan Garcia
Tues., July 9th Feria		6:30 AM: Nancy Funke (Madeline Ost) 12:15 PM: Mary Hiibel & Family
Wed., July 10th Seven Holy Brothers, Martyrs Ss. Rufina & Secunda, Virgins & Martyrs		6:30 AM: †John Ford (Bob Johnston) 12:15 PM: Private Intention
Thurs., July 11th Feria	Holy Hour , after the 6:30 AM Mass	6:30 AM: †John Ford (Bob Johnston) 12:15 PM: Jared Steiner (Jeanette Steiner)
Fri., July 12th St. John Gualbert, Abbot	Exposition of the Most Blessed Sacrament after the 6:30 AM Mass until noon	6:30 AM: †John Ford (Bob Johnston) 12:15 PM: Andrew Steiner (Jeanette Steiner)
Sat., July 13th Saturday of Our Lady	Troops of St. George , hike following the 6:30 AM Mass	6:30 AM: Private Intention 9:30 AM: Jeffrey & Karen Ade (Guinevere Ade)
Sun., July 14th 5TH Sunday after Pentecost	Young Adults , meet at <i>Fine Brewed</i> after the 9:30 AM Mass 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

Hymn after 9:30 AM Low Mass

#938 Soul of My Savior, vs 1-3

#961 Salve Regina

REMINDER: Please *silence* your cell phones!

ANNOUNCEMENTS

Mass Intentions are closed until further notice.

Fr. Rapoport's Mass Intentions: 7/8: Private Intention; 7/11: Private Intention; 7/12: Stephen Ade (Guinevere Ade).

Fr. Gordon's Mass Intentions: 7/8: Pro Populo; 7/9: Private Intention; 7/10: Deceased Steiners (Jeanette Steiner); 7/13: Private Intention (Don Haverkamp).

Young Adults Sushi Dinner: On Saturday, July 13th, at 5:30 PM the Young Adults will meet at ***Kaiju Sushi*** (424 Sherman Ave. CDA) for a sushi dinner, fellowship, and a talk by Fr. Rapoport. All young adults are welcome to attend. Please **RSVP** on or before **July 8th**, by texting Monica Egan to pre-order dinner and confirm the time at 530-903-1568.

Troops of St. George Hike: On Saturday, July 13th, the Troops of St. George will meet for 6:30 AM Mass, then caravan to Crystal Lake near St. Maries, Idaho for a 3 mile day hike. Bring lunch and water. For more information check your email or contact Travis Rawlings at travis@stjoanarc.com.

Altar Boys Boot Camp: There will be an Altar Boys camp the week of July 22nd to 26th, from 6:30 AM to 11:10 AM. Please sign up on the credenza. For more information please email Fr. Rapoport at fr.rapoport@stjoanarc.com.

Purgatorial Society: The Purgatorial Society of St. Joan of Arc is officially forming! This is a group of the faithful who promise to pray daily for the holy souls in Purgatory, that they may speedily attain Heaven. To join, write the names of the deceased you will pray for on the form provide on the credenza and place it into the "Purgatorial Society" box. Each year, have at least one Mass said for the intentions of the Holy Souls in Purgatory. Questions? Please contact Cynthia Kunzler at adorotedomine@gmail.com.

Public Stations of the Cross: SAVE THE DATE! On Saturday, September 14th at 11:00 am, the feast of the Exaltation of the Holy Cross, the *Stations of the Cross* will take place at McEuen Park, CDA. This public event is sponsored by St. Joan Arc, St. Thomas the Apostle, St. Pius X, and St. George's parishes. All are encouraged to attend this witness to our faith in communion with fellow Catholics.

Accommodations Needed: 21 yr. old young lady from Fr. Adam's FSSP parish in Kansas is looking to relocate to the Post Falls/CDA area and is need of employment and temporary accommodations. She will nanny if there is a family interested. If you can be of assistance please contact Michelle at 785-207-2966, or email her at michyanne98@gmail.com.

Also, three women from the parish in their twenties need 2 to 3 bedroom accommodations to rent in the CDA/PF area by August 1st. Please contact Maria at ma.andress@icloud.com or call/text 262-388-8023.



APOLOGETICS CORNER

Defending our Faith with the Truth

By Father Dennis M. Gordon, FSSP

Praying to Mary in the Presence of God

Question: *"If I place myself in the presence of God by going to prayer, I don't think it would be pleasing to God to then speak to the Blessed Virgin Mary. The Holy Spirit wouldn't be pleased that we **talk to or praise the Blessed Virgin Mary when we are in God's presence**, would He?"*

Answer: "If I could show you a place in Sacred Scripture where a person who was inspired by the Holy Ghost Himself praised the Blessed Virgin Mary in the very presence of God, would you change your mind?"

*"Where is **that** in the Bible?"*

"Let's take a look! When the Blessed Virgin Mary visited her cousin St. Elizabeth, Our Lady already had Our Lord in Her womb. The Blessed Virgin Mary was at that time carrying the very presence of God Himself with Her.

"When Our Lady greeted St. Elizabeth, St. Elizabeth was *'filled with the Holy Ghost'* (**Luke 1:41**). So, we have the assurance of Sacred Scripture that St. Elizabeth was inspired by the Holy Ghost at that moment. So inspired was she, that she recognized that the Lord had been made Flesh in her cousin, as her words *'whence is this to me that the mother of my Lord should come to me?'* as we read in **Luke 1:43**.

"Inspired as St. Elizabeth was by the Holy Ghost to know that God was living in her cousin at that moment, what were the first words that escaped her lips? Made aware that God was dwelling in her cousin... made aware that God had entered into her home... were St. Elizabeth's first words addressed to God? Let's see what the Bible says...

"As soon as St. Elizabeth was 'filled with the Holy Ghost', the first words that escaped her lips were a praise of the Blessed Virgin Mary! For she immediately cried out with a loud voice and said: *'Blessed art thou among women and blessed is the fruit of thy womb... and blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord.'* (**Luke 1:42,45**).

"In other words, it is *not at all* opposed to God's will to offer a word of praise to the Blessed Virgin Mary,

even while one is in the very presence of God, otherwise St. Elizabeth would not have praised Our Lady when St. Elizabeth realized that she was in the presence of God, Who was then in Our Lady.

"To deny that it is not at all opposed to God's will to praise Our Lady, even in the presence of God, one would have to deny one of these things: (1) that the Scriptures are true, and correctly relate that St. Elizabeth actually said these words, (2) that the Holy Ghost was actually inspiring St. Elizabeth at the moment she was saying these words, or (3) that God (Our Lord Jesus) was actually in the Blessed Virgin Mary at that moment. No Christian would deny any one of those three things, would they?

"So why all this emphasis on the Blessed Virgin Mary?" Does this take away from the love and praise we owe to Almighty God? Scripture has the answer for that, too. Scripture explains that God is *magnified* through Her; for it is written in Sacred Scripture, *'My soul **magnifies** the Lord'* (**Luke 1:46**). The Greek word used by St. Luke which is translated as 'magnifies' is *megalunei* (*megalunei*). This Greek word means 'to enlarge, magnify; to cause to grow in height'.

"So, what Our Lady does is 'to enlarge, magnify and increase' the praise of God. When we see the good that He has done in this humble Virgin, it glorifies Him. And as Our Lady predicted, inspired by God Who was within Her at that moment, 'from henceforth all generations shall call me blessed' (**Luke 1:48**). And if *'the manifold wisdom of God is made known to principalities and powers in heavenly places through the Church'* (**Ephesians 3:10**), how much more His glory is made known through She whom He has elevated to be the 'mother of the Lord' (**Luke 1:43**)?

"And after all, the Bible says of the holy ones of God, *'Let the church declare their praise.'* (**Ecclesiasticus [Sirach] 44:15**).

On Saint Ephrem the Syrian

Principi Apostolorum Petro

Encyclical of Pope Benedict XV

promulgated on October 5, 1920

(Continued from last week)

17. Let honorable men, in the tradition of Ephrem - We mean the illustrious offspring of the monastic orders - preserve the dignity which arose with Anthony and Basil in the East. This was propagated later by offshoots in the West, and in many ways has been noteworthy for the Christian community. Therefore may these seekers of Evangelical perfection never cease to look up to and imitate the anchorite of Edessa. For a monk will profit the Church most when he exemplifies what his habit signifies to God and men, that is, according to a saying of the ancient Fathers of the East, he must be "a son of the covenant," and again "an Angel whose mission is mercy, peace, and the sacrifice of praise," as the blessed Nilus the Younger beautifully defines him.[36]

18. Finally, Venerable Brothers, all who are your subjects, both clergy and people, may learn this from Blessed Ephrem: the love of the fatherland, whose claims indeed rest on the profession of Christian wisdom itself, must not be separated from the love of the heavenly fatherland, nor be preferred to it. We speak of that fatherland which is nothing other than the innermost rule of God in the souls of the just, begun here, then perfected in heaven. Indeed the Catholic Church exhibits a mystical image of this, since, transcending all differences of nationality and language, she embraces all sons of the Lord as a single family under a common father and pastor. Ephrem also teaches that the sources of spiritual life are in the sacraments, in the observance of the Evangelical precepts, and in the manifold exercises of piety which the liturgy supplies and the authority of the Church proposes. On this subject, note what our saint has to say about the sacrifice of the Altar: "With his hands the priest places Christ on the altar to become food. He addresses the Father as a member of the family saying, "Give me your Spirit, that in his coming he may descend upon the altar and sanctify the bread placed there to become the Body of your only begotten Son. He tells him of Christ's passion and death and exposes His blows; nor is His divinity ashamed of those blows. He says to the invisible Father: behold, your Son is nailed to the cross, his garments are sprinkled with blood, his side pierced with a lance. He recalls for him the passion and death of his Beloved, as though he had forgotten them, and the Father, hearing, favors his request."[37] He also remarks on the state of the just after death. In a singu-

lar manner, these remarks augment the constant doctrine of the Church, later defined in the council of Florence. "The deceased has been taken away by the Lord and has already been introduced to the kingdom of heaven. The soul of the deceased is received in heaven and inserted as a pearl in the crown of Christ. The deceased even now resides with God and his saints."[38]

19. Regarding his devotion to the Virgin Mother of God, who can say enough? "You, O Lord and your Mother" he says in a Nisibean poem, "are the only ones who are in all respects perfect beauty; in you, my Lord, there is no stain, nor in your Mother is there any dishonor."[39] "The lyre of the Holy Spirit" never sounded sweeter than when he was asked to sing the praises of Mary or to celebrate her perfect virginity, her divine maternity, or her full patronage of mercy toward man.

20. Nor is he less zealous when, from faraway Edessa, he looks to Rome to extol the Primacy of Peter: "Hail, holy kings, Apostles of Christ," and to the choir of Apostles, "Hail, light of the world.... Christ is the light and the lampstand is Peter; the oil, however, is the activity of the Holy Spirit. Hail, O Peter, gate of sinners, tongue of the disciples, voice of preachers, eye of the Apostles, guardian of heaven, the first-born of the keepers of the keys."[40] And in another place, "Blessed are you, O Peter, the head and tongue of the body of your brothers, the body which is joined together with the disciples, in which both sons of Zebedi are the eye. They indeed are blessed, who contemplating the throne of the Master, seek a throne for themselves. The true revelation of the Father singles out Peter, who becomes the firm rock."[41] In another hymn he introduces the Lord Jesus speaking to his first vicar on earth: "Simon, my disciple, I have made you the foundation of the holy Church. I called you "rock" that you might sustain my entire building. You are the overseer of those who build a church for me on earth. If they should wish to build something for You are the head of the fountain from which my doctrine is drawn. You are the head of my disciples. Through you all nations shall drink. Yours is that vivifying sweetness that I bestow. I have chosen you to be as a firstborn in my institution and heir to all my treasures. The keys of the kingdom I have given to you, and behold I make you prince over all my treasures."[42]

21. As We recalled all these things, We humbly entreated God to return the Eastern church at long last to the bosom and embrace of Rome. Their long separation, contrary to the teachings of their ancient Fathers, keeps them miserably from this See of Peter. Irenaeus testifies (and he received the doctrine of St. John the Apostle from his master Polycarp) that "it is necessary for all to join the Church because of its greater authority, that is, all of those who are faithful." [43] Meanwhile We received letters from the Venerable Brothers Ignatius Ephrem II Rahmani, Patriarch of Syria at Antioch; Elias Petrus Huayek, Maronite Patriarch at Antioch; and Joseph Emmanuel Thomas, Chaldean Patriarch at Babylon. They presented weighty arguments beseeching Us earnestly to bestow upon Ephrem, the Syrian Deacon of Edessa, the title and honors of Doctor of the Universal Church. In addition to these requests, a number of Cardinals, Bishops, Abbots and Generals of religious orders of the Greek and Latin rites sent their supporting petitions. We decided promptly to consider a matter so agreeable to our own desires. We recalled that these Eastern Fathers have always considered Blessed Ephrem a teacher of the truth and an inspired doctor of the Catholic Church. Nor were We unaware that his authority had great weight from the very beginning, not only with the Syrians, but also with the neighboring Chaldeans, Armenians, Maronites, and Greeks. In fact, they had each translated the writings of the Deacon of Edessa into their own languages, and read them eagerly both in liturgical celebrations and at home. Even today his songs can be found among the Slavs, Copts, Ethiopians, and even the Jacobites and Nestorians. We also recalled that the Roman Church has honored him before this. From ancient times it commemorated Blessed Ephrem in the Martyrology for February first and not without special praise for his holiness and learning. During the sixteenth century, a church was built on the Viminal hill in Rome itself to honor the Blessed Virgin and St. Ephrem. Our predecessors Gregory XIII and Benedict XIV instructed first Vossius and then Assemanus, to collect, edit, and publish the works of St. Ephrem in order to illustrate the Catholic faith and nourish the piety of the faithful. More recently, in 1909, St. Pius X approved for the Benedictine monks of the Priory of St. Benedict and Ephrem in Jerusalem, a proper mass and office in honor of this same saint and deacon of Edessa, with excerpts for the most part from the Syrian liturgy. Therefore, in order to further glorify the great anchorite, and at the same time to gratify the Christian peoples of the East, We have sent to the Sacred Congregation of Rites a recommendation to proceed in this matter, in accordance with the prescriptions of the sacred canons and current discipline. The result was most gratifying, since the cardinals at the head of this same congregation responded through its prefect, Our Venerable Brother Anthony S.R.E. Cardinal Vico, Bishop of Portuensis and St. Rufina, that they too de-

sired and humbly asked Us the same thing the others had asked in their suppliant letters.

22. Therefore, having invoked the Holy Spirit, by Our Supreme Authority, We confer upon St. Ephrem the Syrian, Deacon of Edessa, the title and the honors of Doctor of the Universal Church. We decree that his feastday, which is the 18th of June, is to be celebrated everywhere the birthdays of the other doctors of the Universal Church are celebrated.

23. Therefore, Venerable Brothers, since We rejoice at this increase of honor and glory for our holy Doctor, at the same time We trust that he will be an ever present and eager intercessor for the entire Christian family in these difficult times. May this also be a new testimony to the Eastern Catholics of the special care and interest which the Roman Pontiffs extend to those separated churches. We desire, just as our predecessors did, that their legitimate liturgical customs and canonical prescriptions always remain in integral safety. Would that by the grace of God and the aid of St. Ephrem those obstacles might collapse which separate so large a part of the Christian flock from the mystical rock upon which Christ founded his Church. May that happy day come as soon as possible, on which the words of Evangelical truth will be like "goads and nails firmly fixed" in all minds, words "which are given through authoritative deliberation by one shepherd." [44]

24. Meantime as a sign of heavenly gifts and a witness of Our paternal charity, We impart to you most lovingly, Venerable Brothers, and to all your clergy and the people entrusted to each one of you, the Apostolic Benediction.

Given at Rome at St. Peter's, Oct. 5, 1920, the seventh year of Our Pontificate.

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, 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, 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.

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.

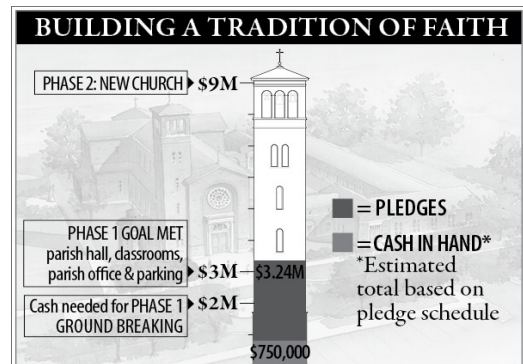
*Stipends are **not** required to receive any sacrament.

FINANCES

June 30 th Collections	
General, envelopes, & loose cash	5,705.65
Capital Campaign	8,280.00
Saint Helen's Poor Box	267.61
Votive Candles	139.16
Building Fund Fundraiser	7.75
Rectory	100.00
Social Event Donation	20.00
Youth Non Tax Deductible	259.00
Peter's Pence	297.00
Total	15,076.17

Thank you for your generosity!

May Collections		
	Goal	Actual
General Offertory	18,000.00	43,618.61
Capital Campaign	55,000.00	33,946.00



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