

February 17, 2019



Septuagesima 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
.....

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
Sunday, Feb 17th Septuagesima Sunday	Young Adults, <i>Fine Brewed</i> after the 9:30 AM Mass Holy Hour, 3:00 PM	7:30 AM: Pro Populo 9:30 AM: Ken Wright 12:00 PM: Private Intention 5:00 PM: Private Intention
Monday, Feb. 18th Feria	Youth Catechism, 6:30 PM	6:30 AM: Private Intention 12:15 PM: Private Intention (The Haverkamps)
Tuesday, Feb. 19th Feria	Mass time change , due to Deanery meeting	6:30 AM: Private Intention (The Haverkamps) 9:00 AM: In honor of Our Lady of Perpetual Help (Michael Duddy)
Wednesday, Feb. 20th Feria	Men's focus Group, 7:00 PM	6:30 AM: In honor of Our Lady of Perpetual Help (Michael Duddy) 12:15 PM: Rorate Caeli Purgatorial Society
Thursday, Feb. 21st Feria	Holy Hour , following the 6:30 AM Mass	6:30 AM: Private Intention 12:15 PM: In Honor of St. Terese of the Child Jesus (Karen Ade)
Friday, Feb. 22nd CHAIR OF ST. PETER THE APOSTLE	Exposition of the Blessed Sacrament , after the 6:30 AM Mass until noon Troops of St. George , campout Basketball, 6:30 - 8:30 PM Night with the Saints, 7:00 PM	6:30 AM: Private Intention 12:15 PM: Lewis & Annette Billington (Karen Ade)
Saturday, Feb 23rd St. Peter Damian, Bishop, Confessor & Doctor		6:30 AM: Private Intention 9:30 AM: Private Intention
Sunday, Feb. 24th Sexagesima Sunday	Young Adults, <i>Fine Brewed</i> after the 9:30 AM Mass Holy Hour, 3 PM	7:30 AM: Private Intention 9:30 AM: Pro Populo 12:00 PM: Private Intention 5:00 PM: St. Joan of Arc Purgatorial Society

TODAY'S HYMNS

ProceSSIONal ♣

#929 Holy, Holy, Holy

Recessional ♣

#933 Praise, My Soul

#951 Ave Regina Coelorum

Mass Ordinaries: Mass XI, pp. 740-743, Credo I, p. 768

REMINDER: Please *silence* your cell phones!

ANNOUNCEMENTS

Fr. Gordon is accepting Mass Intentions. Please limit your requests to *three intentions* per priest and please make any stipend checks payable directly to the priest. Intentions are closed until further notice for *all* the other priests.

Fr. Flick's Mass Intentions this week are private except for the following: 2/18: St. Joan of Arc Choir; 2/19: The DiPietro Family. **Fr. Gordon's** intention for 2/23: Godchildren of Jeffry & Karen Ade.

Address Update: A number of contribution statements have been returned to St. Joan as undeliverable. Please contact the secretary with your current contact information if it has changed in the past year.

Mass Time Change: Due to a Deanery meeting, the 12:15 PM Mass on **Tuesday, February 19th** will be moved up to **9:00 AM** for that day only.

Men's Focus Group: The Men's Focus Group will meet on Wednesday, February 20th, at 7:00 PM at the home of Dr. Tom deTar (3135 S. Shilling Loop, Post Falls).

Troops of St. George: The Troops of St. George will have a campout at Farragut State Park beginning the afternoon of Friday, February 22nd. Fr. Gordon will say Mass on Saturday morning and the Troops will be busy with activities until returning home that day.

Night with the Saints: On Friday, February 22nd, Michael Schelstrate will enlighten us on the life of St. Brendan the Navigator, at the home of Dr. & Mrs. Tom deTar (3135 S. Schilling Loop, Post Falls) beginning at 7:00 PM. All are invited to attend this evening of fellowship!

Friday Night Basketball: All basketball players are welcome to meet at Borah Elementary School (632 E. Borah Ave., CDA) on Friday, February 22nd, at 6:30 PM. This is an event for all players, young and old, girls and boys, so come and join the fun!

Baked Goods Fundraiser for Veronica Cools: Next Sunday, February 24th there will be baked goods available after the first three Masses, hosted by the Maidens of St. Joan to benefit Veronica Cools and her family as they continue the fight against cancer. Young Veronica underwent surgery to amputate her leg last week. In your charity, please support this effort to help the Cools family.

Fr. Gordon is Gauging Parishioners' Interest: If you are interested having and being a part of a chapter of either the Nights of Columbus, Legion of Mary, Holy Name Society, **or another** such group as it's own chapter connected to this parish, please let us know. Fr. Gordon is interested in knowing which groups, if any, you would be willing to be a part of at St. Joan. For any such group to thrive, it must have sufficient participatory and organizational support from members of the laity, so he is trying to gauge people's interest; please also indicate if you would want to help in an organizational capacity for any such group. Keep in mind also, that Phase I of the construction will include plans for an Adoration Chapel, opening up the *possibility* if there is sufficient support of Perpetual Adoration. *In lieu of emailing Father Gordon*, a parish email will soon be sent out with a link through which you can register your feedback.

St. Jean Vianney Relic Pilgrimage: The incorrupt heart of St. Jean Vianney will be venerated on Friday March 8th, at the Cathedral of Our Lady of Lourdes (1115 W. Riverside Ave., Spokane WA), from 6:30 AM to 5:00 PM. Please see flyers posted in the church for more information.

Home Needed: Elderly parishioners returning from Italy in March are looking to rent a one bedroom *furnished* condo/apartment, or in-laws quarters, in the Post Falls area. Must have wheelchair access. Please contact Molly at (208) 773-1733, if you can help.

Calendar Sale! There are still approximately **30 Fraternity calendars** available for purchase. **Can you help us sell the remaining calendars so that we finish in the black, and not red?** The price is now **\$7/calendar**. Please mark your payment "CALENDAR" and place it in the white drop box next to the office, or in the collection basket. Calendars will be placed on the credenza for pick up once payment has been received. Checks should be payable to *St. Joan of Arc*. Questions? Please contact the secretary.



APOLOGETICS CORNER

Defending our Faith with the Truth

By Father Dennis M. Gordon, FSSP

Dating the Gospels

Question: “I heard some liberal person say that the Gospels probably weren’t written till 60 or even a hundred years after Our Lord lived. Is that person off his rocker?”

Answer: “Well, let’s avoid using the expression *off his rocker*, to be charitable, but that person **is** incorrect! Let’s take a look. In Sacred Scripture studies, some will claim that the Gospels were written very late, sometimes as a subtle means of discrediting the truthfulness of them, so let’s address the dating of the Gospels.

“Scripture scholars will admit that St. Luke’s Gospel was later among the Gospels written, the third one, so we’ll start with that one, and to be brief, we’ll limit ourselves to the *Synoptic Gospels* (Matthew, Mark and Luke). There is *internal* evidence that suggests St. Luke’s Gospel was written last of the three Synoptic Gospels, for example that he seems to draw on sources from previous Gospels, but also because he begins his Gospel (**Luke 1:1-3**) in this way: *‘Forasmuch as many have taken in hand to set forth in order a narration of the things that have been accomplished among us; According as they have delivered them unto us, who from the beginning were eyewitnesses and ministers of the word: It seemed good to me also, having diligently attained to all things from the beginning, to write...’*. St. Luke notes that when he wrote there were already ‘many’ narrations of the Gospel events, and by saying that these were ‘delivered unto us’ he implies that he has seen them and may be drawing from them, but he is also drawing from ‘eyewitnesses’.

“Yet, being a later-written Gospel, St. Luke makes **no mention** of the destruction of the Temple, which happened in 70 A.D., as a past event. In the *Acts of the Apostles*, which St. Luke also wrote, **after** he wrote the Gospel, he is inclined to include historical events that bolster the narration, as he did in **Acts 11:27-28**.

There he wrote, *‘In these days there came prophets from Jerusalem to Antioch: And one of them named Agabus, rising up, signified by the Spirit, that there should be a great famine over the whole world, which came to pass under Claudius.’* Since St. Luke *does* include significant prophetic events which came to pass in his narratives, why on earth would he **not** have included the prophetic event **most** important to the Jews, the destruction of the Temple, if it *had* happened already?

“In fact, **none** of the Gospels speak of the destruction of the Temple, even though this event, had already occurred, would have been the **most** compelling apologetical reason to show the truth of the Gospel, showing that the Old Covenant had passed away, and supporting the stunning Gospel message that Our Lord had established a *New Covenant Sacrifice*. In the Gospels of Matthew, Mark, Luke and John, Our Lord **is** recorded to have made a *prediction* of the destruction of the Temple, but it is clear from the Gospels that this was a prediction and that *this had not yet happened*. As strong an evangelical point as including the fact of the destruction of the Temple in the Gospel would have been – there is *no mention at all* of it in the Gospels as a past event.

“Why did St. Luke not mention the destruction of the Temple, neither in his Gospel *nor* in his *Acts of the Apostles*, which he wrote **after** the Gospel? Because it hadn’t happened yet! He wrote these books therefore, *before* 70 A.D.

“Now recall that St. Luke’s Gospel was written well **after** St. Matthew’s and St. Mark’s Gospels had been written and were circulating around for years. This means that these other two Gospels were *also* written **well** before the destruction of the Temple in 70 A.D.

“Therefore, *far* from being late compositions, the Gospels were written very early on, very close to the events they narrate!”

Ad Beatissimi Apostolorum

Appealing For Peace

Pope Benedict XV - 1914

(Continued from last week)

16. Christ our Lord, foreseeing the present state of things, definitely stated in his sublime Sermon on the Mount, what are the real “beatitudes” of man in the world; and thereby He may be said to have laid down the foundations of Christian philosophy. Even in the eyes of the adversaries of the faith they are full of incomparable wisdom, and form a most complete religious and moral system; and certainly all would admit that before Christ, Who is the Very Truth, no such teaching in those matters had ever been uttered with such weight and dignity, or with such a depth of love.

17. Now, the whole secret of this divine philosophy is, that what are called the goods of this mortal life have indeed the appearance of good, but not the reality; and, therefore, that it is not in the enjoyment of them that man can be happy. In the divine plan, so far are riches and glory and pleasure from bringing happiness to man that if he really wishes to be happy, he must rather for God’s sake renounce them all: “Blessed are ye poor . . . Blessed are ye that weep now; . . . Blessed shall you be when men shall hate you and when they shall separate you, and shall reproach you and cast out your name as evil” (Luke vi. 20-22). That is to say, that it is through the sorrows and sufferings and miseries of this life, patiently borne with, as it is right that they should be, that we shall enter into possession of those true and imperishable goods which “God hath prepared for them that love Him” (I. Cor. ii. 9). This most important teaching of our Faith is overlooked by many, and by not a few it has been completely forgotten.

18. Hence it is necessary, Venerable Brethren, to revive it once more in the minds of all, for in no other way can individuals and nations attain to peace. Let us, then, bid those who are undergoing distress of whatever kind, not to cast their eyes down to the earth in which we are as pilgrims, but to raise them to Heaven to which we are going: “For we have not here a lasting city, but we seek one that is to come” (Heb. xiii. 14). In the

midst of the adversities whereby God tests their perseverance in His service, let them often think of the reward that is prepared for them if victorious in the trial: “For that which is at present momentary and light of our tribulation worketh for us above measure exceedingly an eternal weight of glory” (II Cor. iv. 17). We must strive by every possible means to revive amongst men faith in the supernatural truths, and at the same time the esteem, the desire and the hope of eternal goods. Your chief endeavours, Venerable Brethren, that of the Clergy, and of all good Catholics, in their various societies, should be to promote God’s glory and the true welfare of mankind. In proportion to the growth of this faith amongst men will be the decrease of that feverish striving after the empty goods of the world, and little by little, as brotherly love increases, social unrest and strife will cease.

19. Let us now turn our thoughts from human society to the immediate affairs of the Church, for it is necessary that Our soul, stricken with the evils of the times, should seek consolation in one direction at least. Over and above those luminous proofs of the divine power and indefectibility enjoyed by the Church, We find a source of no small consolation in the remarkable fruits of the active foresight of our Predecessor, Pope Pius X, who shed upon the Apostolic Chair the lustre of a most holy life. For We see as a result of his efforts a revival of religious spirit in the clergy throughout the whole world; the piety of the Christian people revived; activity and discipline stimulated in Catholic associations; the foundation and increase of episcopal sees; provision made for the education of ecclesiastical students in harmony with the canonical requirements and in so far as necessary with the needs of the times; the saving of the teaching of sacred science from the dangers of rash innovations; musical art brought to minister worthily to the dignity of sacred functions; the Faith spread far and wide by new missions of heralds of the Gospel.

20. Well, indeed, has Our Predecessor merited of the Church, and grateful posterity will preserve

the memory of his deeds. As, however, by God's permission, the field of "the good man of the house" is ever exposed to the evil practices of "the enemy," it will never come to pass that no work will be necessary to prevent the growth of "the cockle" from damaging the good harvest; and applying to ourselves God's words to the prophet: "Lo, I have set thee this day over the nations and over kingdoms, to root up and to pull down . . . to build and to plant" (Jerem. i. 10), it will be Our constant and strenuous endeavour, as far as it is in Our power, to prevent evil of every kind and to promote whatever is good, until it shall please the Prince of Pastors to demand an account of Our discharge of Our office.

21. As We are now for the first time addressing you all, Venerable Brethren, it seems a fitting moment to mention certain important points to which We propose to give particular attention, so that by the prompt union of your efforts with Our own, the desired good results may be more quickly attained.

22. The success of every society of men, for whatever purpose it is formed, is bound up with the harmony of the members in the interests of the common cause. Hence We must devote Our earnest endeavours to appease dissension and strife, of whatever character, amongst Catholics, and to prevent new dissensions arising, so that there may be unity of ideas and of action amongst all. The enemies of God and of the Church are perfectly well aware that any internal quarrel amongst Catholics is a real victory for them. Hence it is their usual practice when they see Catholics strongly united, to endeavour by cleverly sowing the seeds of discord, to break up that union. And would that the result had not frequently justified their hopes, to the great detriment of the interests of religion! Hence, therefore, whenever legitimate authority has once given a clear command, let no one transgress that command, because it does not happen to commend itself to him; but let each one subject his own opinion to the authority of him who is his superior, and obey him as a matter of conscience. Again, let no private individual, whether in books or in the press, or in public speeches, take upon himself the position of an authoritative teacher in the Church. All know to whom the teaching authority of the Church has been given by God: he, then, possesses a perfect right to speak as he wishes and when he thinks it opportune. The duty of others is to hearken to him reverently when

he speaks and to carry out what he says.

23. As regards matters in which without harm to faith or discipline-in the absence of any authoritative intervention of the Apostolic See- there is room for divergent opinions, it is clearly the right of everyone to express and defend his own opinion. But in such discussions no expressions should be used which might constitute serious breaches of charity; let each one freely defend his own opinion, but let it be done with due moderation, so that no one should consider himself entitled to affix on those who merely do not agree with his ideas the stigma of disloyalty to faith or to discipline.

24. It is, moreover, Our will that Catholics should abstain from certain appellations which have recently been brought into use to distinguish one group of Catholics from another. They are to be avoided not only as "profane novelties of words," out of harmony with both truth and justice, but also because they give rise to great trouble and confusion among Catholics. Such is the nature of Catholicism that it does not admit of more or less, but must be held as a whole or as a whole rejected: "This is the Catholic faith, which unless a man believe faithfully and firmly; he cannot be saved" (Athanas. Creed). There is no need of adding any qualifying terms to the profession of Catholicism: it is quite enough for each one to proclaim "Christian is my name and Catholic my surname," only let him endeavour to be in reality what he calls himself.

(To be continued once more...)

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, 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, Ed Stephens, 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, 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

February 10th Collections

General, envelopes, & loose cash	4,532.01
Capital Campaign	2,270.00
Saint Helen's Poor Box	165.00
Social Event Donations	10.00
Votive Candles	309.64
Black & Indian Mission	50.00
Rosary Donation	42.00
Total	7,378.65

Thank you for your generosity!

January Collections

	Goal	Actual
General Offertory	18,000.00	27,541.95
Capital Campaign	55,000.00	36,098.05



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