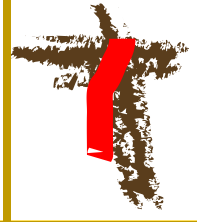




# EL Diácono



July 2021

*A Newsletter for the Deacons of the Archdiocese of Santa Fe*

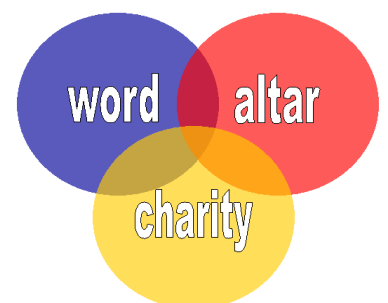
Issue 35



The Office of Deacons would like to thank you for your ministry to the Church, The Archdiocese of Santa Fe, and the many services provided to the people of God and the entire community. May God bless you abundantly.

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## *To Judge or Not To Judge*

*By*

**Very Reverend Glenn Jones**

**Vicar General, Vicar of Clergy, Vicar for Religious**

It's good to be able to address you deacons and your better halves a bit. Not only to share thoughts, but to thank you for your service to the people of the Archdiocese. Yours is certainly an essential role, and one that deserves the greatest fidelity from all of us ordained.

Now, one of the worst turn-offs of the laity toward the ordained is our being judgmental toward others... thinking that somehow we're a privileged set. We ARE privileged, but not in the way that we should be arrogant. Rather, our privilege stems from Christ, who Himself came "not to be served, but to serve." If we are to reflect Christ, we need all the more to reflect humility rather than arrogance.

But isn't that one of our favorite pastimes—to make snap judgments of people...whether it be due of their clothing, demeanor, opinions or whatever, as if we ourselves are the supreme authority of what is acceptable? We disdain those of lower socio-economic status. We vilify those who dare to have different opinions than our own—especially in politics, attributing to them either stupidity or malice. The beggar on the street corner: do we disdain him not knowing the origins of his situation? Our difficult coworker?...who actually may have a serious personal struggle. Then all sorts of other prejudices—old and new—also raise their ugly heads. Yes, we tend to rely on experience to size persons up, but how often have we been proven wrong in our judgments? Whoops! And did we even care if we were wrong?

I sometimes think of Albert Einstein—one of the greatest scientists ever, but often scruffy in his appearance. He was probably judged by many he walked by on the street as shiftless, lazy or odd by many an unknowing passerby. Wouldn't they have been surprised!

But...did you ever notice in the Gospels how Jesus never really scolds the common people; He only scolds religious leaders! Jesus teaches the laity, yes, but is always very patient with them--just look at the "woman at the well" story in John 4, or the adulteress in John 8. And so we as ordained ought to remember always His words: *"Be merciful, even as your Father is merciful. Judge not, and you will not be judged; condemn not, and you will not be condemned; forgive, and you will be forgiven...for the measure you give will be the measure you get back."* (Luke 6:36-38)

Now, St. Paul echoes that same sentiment...but also writes: *"Do you not know that we are to judge angels? How much more, matters pertaining to this life!"* (1 Corinthians 6:3). Hmmmm...to judge or not to judge; that is the question.

The key is that we ought not judge persons, but only actions. As the old saying goes: *"Today's sinner may be tomorrow's saint,"* (Augustine, Francis, Martin being just a few) and we remember St. Paul: *"Who are you to pass judgment on the servant of another? It is before his own master that he stands or falls."* (Romans 14:4) After all, who knows all that is in a man or woman, and all the influences which have shaped their lives and attitudes? Yet some actions are always wrong—murder, child abuse, etc. And we can use reason to determine whether an action is helpful or destructive, careful to consider the other persons' circumstances or knowledge. But vilifying others does no good, especially if we remember the many times when we ourselves have been mistaken. We need to be humble (and realistic) enough to consider the possibility of being mistaken in the present case as well.

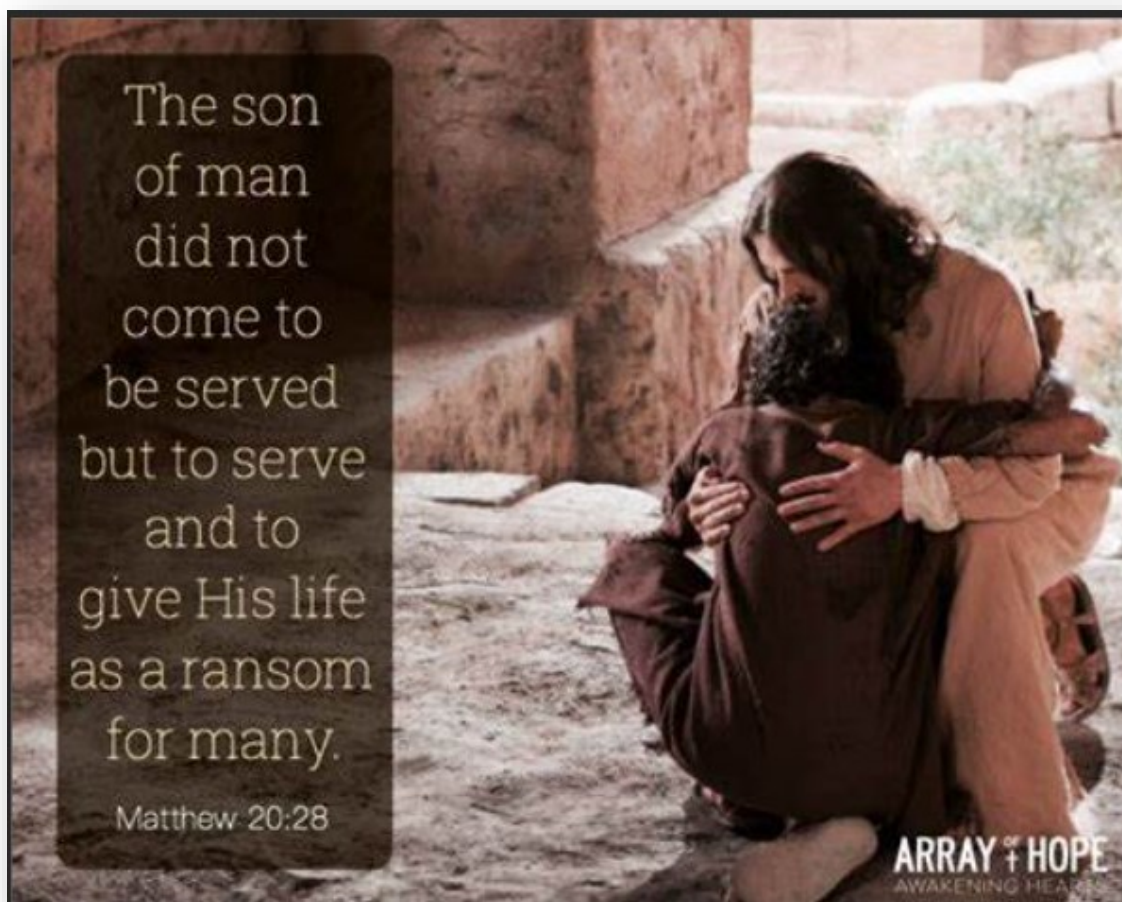
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Continued from page 2

Certainly we don't have to be naïve about people, especially in the responsibility of protecting the innocent; prudence, after all, is a cardinal virtue. But judgments often stem from pride, yet we ordained even more so than the laity are called to teaching, kindness, patience and love of neighbor. All the great religions and philosophies center upon principles of service and humility, and so let us tap into that ancient wisdom, seeking to serve rather than to be served, doing nothing from selfishness or conceit, but in humility counting others better than ourselves (cf., Philippians 2:3) ...for charity offered in humility never wrongs the other.

THE END





## ***The Virtue of Patriotism***



Will Wright (<https://Catholic-link.org>) wrote, “Before we can understand patriotism as a virtue, we must first look at the broader virtue of piety. And before we can begin to understand piety, we must understand the broader cardinal virtue of justice.” The word “cardinal” comes from the Latin word “*cardine*” meaning “hinge”. In this case, the subordinate virtues are prudence, justice, temperance and fortitude. (Do these virtues sound familiar? They should, because they are taught in every Confirmation class.)

### **The Virtue of Justice**

Saint Thomas Aquinas in the Second Part of the Second Part of the Summa Theologiae, Question 58, Article 11 defines justice as “The proper act of justice is nothing else than to render to each one his own.” When we deal with human beings, justice requires that all persons be treated with equal respect and dignity. Every one of us, regardless of sex, race, nationality, culture, or any other characteristic or circumstance, are made in the image and likeness of Almighty God. Let’s face it: we are all sinners, so even the worst sinners amongst us should be treated justly. This basic identity is part of our human nature. Therefore, justice commands that we treat one another in unity with this reality.

### **The Virtue of Piety**

Burrowing deeper into the virtue of justice we come to the virtue of mercy. Justice without mercy is not justice by any means. Mercy is love, flowing from Jesus’ command to love one another. Through mercy we reach into the need and brokenness of others to offer them spiritual and corporal aid. Again, this aid is offered because of the command of Jesus Christ to serve the least of our brethren but also because justice dictates it.

Another virtue living under the umbrella of justice is piety. In Confirmation we are taught that the Gift of the Holy Spirit of Piety is to recognize our total reliance of God and to come before Him with humility, trust, and love. The virtue of piety works in tandem with the gift of the Holy Spirit. St. Thomas Aquinas refers back to the Roman statesman Cicero’s definition of piety: “... it is by piety that we do our duty towards our kindred and well-wishers of our country and render them faithful service.” So, piety recognizes that God is the primary source of both life and government. And St. Thomas Aquinas teaches very clearly that, after God, we chiefly owe our lives and well-being to our parents and our country.

### **The Virtue of Patriotism**

Digging even deeper into justice and piety, we see two main branches appearing: 1) our extended family and local community and 2), our fellow countrymen and friends of our country. Yes, most certainly, these two cannot be separated. They are inescapably linked together.

Continued on Page 6



## **Diaconate Formation**

**Director of Formation: Deacon Keith Davis**

### **Diaconate Formation**

**Current 2023 Class: Size: 39**

**Reader Retreat in August at Pecos**

**Will move to Candidacy II (Reader) September 16, 2021 at St. Jude Thaddeus Parish**

**Current 2025 Class: Size 19**

**Now going through scrutiny and moving into Aspirancy this Fall.**

## **Save the Dates**



### **Deacon Retreat:**

To Be Determined— In planning Stage

### **Deacon Inservice:**

To Be Determined— In planning Stage

## **Deacon Prayer**

O God, Father of us all, look with favor upon those whom you have called to the sacred and ancient ministry of the Diaconate. Through the intercession of St. Stephen, grant grace to Your deacons as they minister in charity to the poor, proclaim the Holy Gospel at Mass, and assist Your priests at the altar. Keep close to Your heart, Lord, the wives and children of permanent deacons, and grant that the witness of their husbands and fathers may bring about holiness and virtue in each family member. We ask this through Jesus Christ who is Lord forever and ever. Amen

## **Deacon Council**

### **DEACON COUNCIL MEMBERS AND REPS**

Council Chair:	Deacon Mark Marquez
Council Vice-Chair:	Deacon Ernest Chavez
Council Secretary:	Darlene Chavez
Santa Fe Deanery:	Deacon Enrique Montoya
Deanery A:	Deacon David Little
Deanery B:	Deacon Pat Sena
Deanery C:	Deacon Leon Jones
NE Deanery:	Deacon Reyes Sanchez
NW Deanery:	Deacon Chris Gilbert
SE Deanery:	Vacant
SW Deanery:	Deacon Nicholas Keller





From page 4:

If we focus on the second branch of these two, we finally arrive at the virtue of patriotism. The power of the State is granted by God, but this power does not allow the State to make or enforce laws and orders that violate the natural rights of its subjects. If the State is not infringing upon these natural freedoms, then the citizenry is obliged to act in obedience to the legitimate authority.

It is impossible to be a patriot without freedom. Civil allegiance, generally speaking, is the virtue of patriotism combined with the virtue of obedience. Allegiance requires that the citizen be free to give his/her service to the State. Otherwise, he or she is not patriot at all, but is living under oppression.

Patriotism means having reasonable love and esteem for one's country. This is externalized by showing honor and respect to the rulers of the State, whoever they may be. To be sure, it is possible and even healthy to honor and respect a leader while also disagreeing on key policies and ideas.

Patriotism means to observe which laws of the State are in accord with Catholic social teaching and the doctrines of faith and morals and which are opposed to the truth and to the Catholic Faith. Citizens are not compelled by patriotism to fully comply with unjust laws. Rather, it is the patriotic thing to correct error and bring the laws into accord with the fullness of the truth in Jesus Christ.

Patriotism means a willingness to lay down one's life for their country. Of course, this literally takes flesh when we understand that the virtue of piety, and therefore justice, refers to our entire family, our friends, and our fellow countrymen and allies. Some pay the greatest price by dying in the service of their country in the military. Others lay down their lives for their country day by day in the normal service of their duty to their family, their work, their community, and the poor and marginalized.

Patriotism has a just consciousness of the past and a balanced pride in national identity. But, we must not conflate the virtue of patriotism with a blind, senseless, and unreasonable form of nationalism. There are those who see their country as having no past sins. This view is unreasonable because the only perfect society is the Church Triumphant in Heaven. However, we must also not go to the other extreme of historical revisionism which seeks to emphasize the injustice of the past while forgetting the good.

### **How to Grow in the Virtue of Patriotism**

The next time a national holiday comes around, learn about it. Do not take for granted that you know what is being celebrated. Really dive into the day. When did it begin and why? Is it really what everyone thinks it is? Is it worth remembering? Is it worth celebrating? Know the answers to these questions.

Practice the corporal and spiritual works of mercy. Seek to serve your fellow countrymen, to the greater glory of God. Catholicism and patriotism go hand in hand when it comes to serving our neighbor in love.

Learn about the Catholic Faith so that you can be ready to give an account for the hope that you have in Jesus Christ. Sharing the Faith is always for the good of the whole nation. This, of course, begins right at home. As St. John Paul II said in a homily in Perth, Australia in 1986, "As the family goes, so goes the nation, and so goes the whole world in which we live."



## ***Feast of the Assumption***



In the third and early fourth centuries AD, unofficial writing (called apocryphals) about the Assumption of Mary began to appear in Christian communities. None of these writings attained the status of dogmatic belief. In the fourth century AD, Bishop Epiphanius of Salamis investigated the various philosophies regarding the nature of the Virgin Mary's passing, but was unable to establish any consensus. In the end Bishop Epiphanius concluded, "No one knows her end."<sup>1</sup> By the eighth century an apocryphal text called "*Transitas Mariae*" had become so well accepted that John of Damascus was able to establish its storyline with the Church as the official story from that point forward.

In the West in the eighth century, Pope Sergius II (687—701 AD) encouraged celebrations for the Feast of the Assumption and Pope Leo IV (847—855 AD) confirmed the Feast of the Assumption as official. Yet, theological debates about the Assumption of Mary continued. Nevertheless, Christians following the Reformation continued to celebrate the Feast of the Assumption. In 1950 Pope Pius XII (1938—1958 AD) invoked *papal infallibility* to define the dogma of the Assumption of the Blessed Virgin Mary in his Apostolic Constitution "*Munificentissimus Dues*" (November 1, 1950). This dogma followed from the 1854 definition of Mary's "Immaculate Conception" — her freedom from original sin.

This feast has not only survived through the centuries, but still thrives even today, despite the Church never having pointed to any concrete historical or explicit biblical evidence. Today the Feast of the Assumption of the Blessed Mary is not only celebrated in the Catholic Church, but also in Eastern Orthodox Churches, Oriental Orthodoxy, Church of the East, and some Anglican Catholic Churches.

### **Why is this Feast Important?**

1. It's a major part of the Catholic Faith. Catholics believe that the decaying of the human body after death is a result of the decedent's sins during life, therefore, since Mary was without sin, it makes canonical sense for her to have ascended bodily.
2. It's a large part of history in general. The New Advent Encyclopedia<sup>2</sup> states that the Feast of the Assumption was first celebrated before the 500 in Palestine, making this feast over 1500 years old.
3. John of Damascus.<sup>3</sup> He wrote that, although Mary had died with the apostles nearby, when her body was later requested by the Roman Emperor and the tomb was opened, it was found to be empty.

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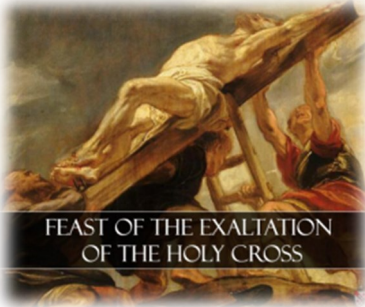
1. Shoemaker, Stephen J. (2002). "*Ancient Traditions of the Virgin Mary's Dormition and Assumption.*" (London, England, Oxford University Press. ISBN 9780199250752) Pages 11-12.

2. New Advent Encyclopedia, Article: "*The Feast of the Assumption*". (Online: [CATHOLIC ENCYCLOPEDIA: Home \(newadvent.org\)](http://www.newadvent.org)).

3. The Catholic Church regards John Damascus as a Doctor of the Church, often referred to as the "Doctor of the Assumption" due to his writing on the Assumption of Mary.



## *Exultation of the Holy Cross*



Labor Day is celebrated each year on the first Monday of September in both the United States and Canada. For many, Labor Day weekend signals the end of the summer and one last opportunity for picnics, backyard barbecues, and other social gatherings.

But September also has another important day for Christians. On the fourteenth of September Catholics will be celebrating the Feast of the Exaltation of the Holy Cross (Other Christian denomination call it “Holy Cross Day”). The feast honors the cross on which Jesus Christ was crucified. In Eastern Churches the feast dates back to the dedication of the Church of the Holy Sepulcher in Jerusalem in 335 AD. The Roman Catholic Church adopted the feast in the seventh century and various Protestant traditions followed later, including Lutheran and Anglican traditions.<sup>1</sup>

Why is this feast important? The cross is the universal symbol of the Christian faith and represents Christ’s victory over death. The Encyclopedia of Catholicism states this feast celebrates the redemptive transformation of a barbaric instrument of torture into a divine “tree of life” that brings hope to humankind. In some Christian traditions, a cross is oriented to the cardinal directions (North, South, East, West) to represent the universal nature of Christ’s sacrifice and prayers are said for the salvation of all.<sup>2</sup>

According to Christian tradition, the “True Cross” was discovered in 326 AD by Saint Helena, the Mother of the Roman Emperor Constantine the Great, during a pilgrimage she made to Jerusalem. The “True Cross,” verified as true by Bishop Macarius of Jerusalem, was later broken into three parts: one part remained in Jerusalem, the second part was brought to Rome and deposited in the Sessorian basilica Santa Croce, and the last part was taken to Constantinople.

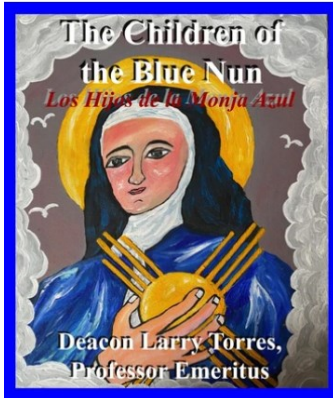
Today, the Chapel of Saint Helena sits inside the Church of the Holy Sepulcher that was built by the Crusaders in Saint Helena’s honor. Below the Church of the Holy Sepulcher lies “The Chapel of the Finding of the True Cross” where Christ’s cross and the crosses of the two thieves were reportedly discovered.

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1. Britannica, The Editors of Encyclopaedia. “*Exaltation of the Holy Cross.*” ( Encyclopedia Britannica, 11 Sep 2020. Online: [Http://www.britannica.com/topic/Exaltation\\_of\\_the\\_cross](http://www.britannica.com/topic/Exaltation_of_the_cross)).
  2. The HarperCollins Encyclopedia of Catholicism. General Editor: McBrien, Richard P. (New York, NY: The HarperCollins Publishing, Inc. 1995) page 499.





## The Children of the Blue Nun



Many newspaper readers of Northern New Mexico recognize the weekly articles titled “*Growing Up Spanglish*,” in the Santa Fe New Mexican and “*Habla Usted Spanglish*” in The Taos News. Columnist Larry Torres has been writing these ‘humor columns with a Norteño flavor’ for over

of the world not only by the Blue Nun but by her spiritual children as well. The descendants include historical people like Mother Frances Xavier Cabrini, Mother Katharine Drexel, Sister Blandina Segale, the Tomassini Brothers, Fr. Eusebius Kino, and Fr. Junípero Serra. Larry Torres focuses not so much on the sensationalist aspects of the life of Venerable Maria de Agreda, but he shows her praying in native languages and visiting an unsettled New Mexico territory where she encounters and has conversations with some prominent historical personages.

thirty years. They are the stories of the innocent boy Canutito who tries to understand the world around him by learning from his grandparents, Grampo Caralampio and Grama Cuca, who are raising him. As he watches them, he toggles his questions to his grandparents between English and Spanish.

After researching the works of Maria de Agreda for twelve years, Deacon Larry retired from UNM-Taos in 2017 and set about compiling his notes on her. At that time, his father had a stroke and was convalescing at The Living Center nursing home in Taos where Torres wrote for five months while watching his dad. When his father left The Living Center, he himself had two strokes and he had to finish writing the novel with only his right hand on the keyboard while exercising his left hand, trying to coax some feeling back into it. He credits his constant prayers for the intercession of the Blue Nun, Venerable Maria de Agreda for his slow but steady recovery.

What a more limited number of people don’t realize though is that Deacon Larry also used to write the “*Aqui en los valles*” social column for many years and also “*The tall tales of “Ole Johnny Mudd* cowboy series.” He has been writing and illustrating his works for over forty years. He had to put much of this work aside to teach Spanish, English, French, Russian, Italian, Latin, Linguistics, Chicano Studies, and Bilingual Education for forty-three years at all levels from elementary school to university Master’s programs. He was also a founding father of the School of International Studies at Memphis, Tennessee and was ordained Deacon of the Catholic Archdiocese of Santa Fe in 2014.

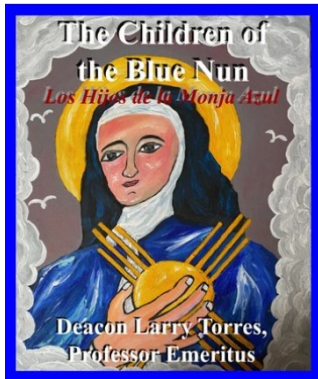
Recently Larry Torres received word from Outskirts Publishers out of Chicago, Illinois that his novel has just been released and it is being promoted in over two thousand outlets worldwide. The tome is in both English and Spanish for a greater appeal in Latin America as well. It is featured among the many other works published by Larry Torres in the *whowantstoknow.net* website. The site is run by Larry’s nephew Phillip Padilla, who not only designed the book cover for the Blue Nun but who was the inspiration for the Canutito character when he was a boy. It is still being printed weekly in the Santa Fe New Mexican. Readers can also learn more about the many works by Deacon Larry by going to the Larry Torres Wikipedia site on the internet. They may also order the Blue Nun online by visiting Google, Amazon, Barnes and Noble or YouTube to read at home in book form or on Kindle.

In his latest coup, Deacon Larry has just released his most recent novel titled “*The Children of the Blue Nun*,” which appeared in The Taos News in serialized articles for the last two years. It is the story of a ‘Blue Nun,’ as the Jumano Indians used to call her, in the early 1600s. She was a mystic bilocator and levitator to whom The Blessed Virgin Mary appeared and narrated to her, many unknown aspects of her life in a four-tome series titled “*Mystical City of God*.”

Deacon Larry has taken the notes of the nun, Sister Maria de Agreda of Soria, Spain and framed them with a Southwestern context to show how the words of the Virgin Mary has been spread throughout this corner



## Los Hijos de la Monja Azul



Muchos lectores de los periódicos del norte de Nuevo Mexico reconocen los artículos hebdomadarios titulados “*Growing Up Spanglish*,” en el periódico The Santa Fe New Mexican y en “*Habla Usted Spanglish*” en The Taos News. El Diácono Larry Torres ha estado escribiendo sus “artículos humorísticos con sabor Norteño” por más de treinta años. Son los cuentos de un niño inocente llamado Canutito que trata de comprender el mundo alrededor, aprendiendo de sus abuelos, el Grampo Caralampio y la Grama Cuca, quien lo están criando. Conforme los observa, alterna las preguntas que les hace a sus abuelitos entre el inglés y el español.

Lo que un más limitado número de lectores no se dan cuenta, sin embargo, es que Larry Torres también escribía las columnas sociales “*Aquí en los valles*” por muchos años como también escribe la serie vaquera, “*Los cuentos de Mano Juan Fango*.” Él ha estado escribiendo e ilustrando sus obras por más de cuarenta años. Tuvo que dejar de escribir sus muchos cuentos mientras que enseñaba el español, el inglés, el francés, el ruso, el italiano, el latín, las lingüísticas, estudios Chicanos y educación bilingüe a todos niveles entre la escuela maternal hasta programas de maestría en la universidad por cuarenta y tres años. También fue uno de los fundadores de la Escuela para Estudios Internacionales en Memphis, Tennessee y fue ordenado como Diácono de la Arquidiócesis Católica de Santa Fe.

En su toque más reciente, el Diácono Larry acaba de publicar su nueva novela “*Los Hijos de la Monja Azul*,” cual apareció en The Taos News como artículos serializados los dos últimos años consecutivos. Es el cuento de la ‘Monja Azul’, como le llamaban los Indios Jumanos, en los 1600s. Ella era una mística bilocadora y levitadora a quien la Santísima Virgen María se le apareció y le narró muchos de los aspectos desconocidos de su vida en una serie de cuatro tomos titulados “*Ciudad Mística de Dios*.”

Torres ha tomado las anotaciones de Sor María de Ágreda de Soría, España y las contextualizó en el Suroeste para enseñar cómo las palabras de la Virgen María se han destendido a través de este rincón del mundo no solamente por la Monja Azul pero por sus hijos espirituales también. Esos descendientes incluyen a personas como la Madre Frances Xavier Cabrini, la Madre Catarina Drexel, Sor Blandina Segale, los Hermanos Tomasini, el Padre Eusebio Quino, y el Padre Junípero Serra. Larry Torres se enfoca no tanto en los aspectos sensacionalistas de la vida de la Venerable María de Ágreda, pero la muestra rezando en idiomas nativos y visitando un territorio nuevomexicano donde se encuentra con y tiene conversaciones con algu-

nos de los personajes históricos más prominentes.

Después de investigar las obras de María de Ágreda for doce años, Torres se jubiló de UNM-Taos en 2017 y se dedicó a compilar sus anotaciones sobre ella. En es tiempo, su padre tuvo un derrame cerebral y fue admitido como convaleciente en Taos Living Center donde Torres escribió por cinco meses mientras que cuidaba a su padre. Cuando su padre salió del Living Center, a Larry Torres mismo le dio dos derrames cerebrales y tuvo que acabar escribiendo su novela con solo su mano derecha en el teclado mientras que ejercitaba su mano izquierda, tratando de persuadir que volviera más sensación en ella. El le da créditos a la intercesión de la Monja Azul, la Venerable María de Ágreda por su recuperación lena pero cierta.

Nuevamente Larry Torres fue informado por Outskirts Publishers Inc. de Chicago, Illinois que habían publicado su novela y que la promovían en más de dos mil salidas mundiales. El tomo es presentado en ambos inglés y español para mejor recepción en Latinoamérica también. Es presentada entre las muchas otras obras publicadas por Larry Torre en el sitio web [whowantstoknow.net](http://whowantstoknow.net).

Ese sitio web lo maneja su sobrino Phillip Padilla, quien no solamente designó la portada del libro para la Monja Azul pero quien fue la inspiración para el personaje de Canutito cuando era niño. Todavía es publicado hebdomadariamente en el Santa Fe New Mexican. Los lectores también pueden aprender más sobre las muchas obras de Larry Torres en el sitio Larry Torres Wikipedia en el internet. También pueden ordenar la Monja Azul en el sitio web Google, Amazon, Barnes and Noble o YouTube para leerlo en casa como libro o en su Kindel.



**“I downloaded them from a cloud.”**

**Update Contact Information**

If your personal contact information has changed, please inform the Diaconate Office. This helps to facilitate communication between you, the Diaconate Office, the Diaconate Community, and the Archdiocese.

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**NOTE**

Keep in mind if there is any information you would like to include *in the El Diácono that would be of interest to the Deacon Community, i.e.,* special events, accomplishments, ministry work, etc., please inform the Diaconate Office and we will be happy to announce it. With the publication of this newsletter, we will be especially looking for events in the October through December time period.

## Archdiocese of Santa Fe

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