



CATHOLIC SOCIAL TEACHING SERIES

**Social Justice Ministry
Good Shepherd Catholic Community**

Welcome – Starting at 10am

Biblical Justice

Conclusion

www.gscc.net/socialjustice



Welcome!!!

- **Thanks**
- **We are recording – please mute phones**
- **Please stay on mute -- microphones will open after Jim McGill's presentation**
- **Send questions via chat or use index cards here**

Catholic Social Teaching provides a Framework for Many of Our Decisions

- 1. Introduce basics of Catholic Social Teaching/Doctrine**
- 2. Provide a framework to inform/form conscience based on teachings of the Catholic Church**
- 3. Provide guidance to apply Social Doctrine to daily issues**

Themes of Catholic Social Teaching

The Seven Themes of CST are explored in a Speaker Series presented with reference to the Catechism, Encyclicals, Scripture, and other Church documents.

Care for Creation – Laudato Si ✓

Care for Creation – Stewards ✓

Human Life and Dignity ✓

Family, Community, Participation

Rights and Responsibility

Global Solidarity, Common Good

Preferential Love for the Poor and Vulnerable

Dignity of Work and Worker Rights

CST-related Topics ...

The Seven Themes of CST are explored in a Speaker Series presented with reference to the Catechism, Encyclicals, Scripture, and other Church documents.

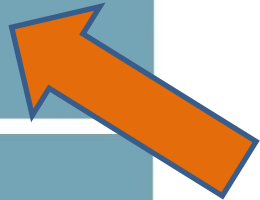
Catholic Social Teaching (CST) is the social doctrine of the Church. The scope includes truth of revelation about human life, dignity, solidarity, and principles of justice and peace.

Love and Mercy

(Agape, Phileo, Mercy, Action, Two Feet of Love)



Biblical Justice and Catholic Social Encyclicals



Immigrants, Migrants, Refugees

Racism

⋮

Religion and Ecumenism

Gender and Sexuality

Non-Violence



**CATHOLIC SOCIAL
TEACHING SERIES**



Biblical Justice



GUEST SPEAKER: Jim McGill

June 20, 2024 -- 10-1130 am

VIA ZOOM OR JOIN US FOR THE ZOOM IN THE UPPER ROOM

Abstract The concept of Justice is explored as

- Rooted in humans created in the image of God**
- A key focus of the biblical prophets, the Ten Commandments and the teachings of Jesus**
- Related to the poor and oppressed and the Jubilee Year**

Jim McGill

- **Jim holds an MA in Theology and a BA in Philosophy**
- **Experienced in Ministry since 1980**
 - **Director of Adult Religious Education (1980-1989)**
 - **Instructor of Theology and Sacred Scripture (1989-2007)**
 - **Regular Adjunct Professor at University of Dallas Biblical School (2007-present)**
- **Jim has engaged and guided adult learners in scriptural and pastoral study as they journey in faith at Good Shepherd for over 12 years.**

Opening Prayer -- Jim

Biblical Justice

Torah, Prophets, Writings, Jesus

High above the nations is the LORD;
above the heavens is his glory.
Who is like the LORD our God,
who is enthroned on high,
and looks down upon the heavens and
earth?

Yet he raises the needy from the dust,
and lifts up the poor from the ash heap.

Psalm 113:4-7

In the ancient world, the gods did not concern themselves with human morality and justice. Humans were available to be manipulated, seduced, harassed, etc. by the gods or rewarded, empowered, enriched by the gods. But how we behaved toward each other was only of marginal concern to the gods - if at all.

The gods interest in us was focused on our fulfilling religious obligations (sacrifices, prayers, worship, etc.) to them. Humans were the servants of the gods. If we fulfilled our obligations to them, what we did in our spare time was mostly up to us.



However, ancient societies were concerned with morality and justice. These were the domain of politics, philosophy and other pragmatic disciplines. They were not the concern of the gods or of religious practice.



Linking moral and justice issues with faith seems necessary to us, but in the ancient world only the Jews thought so. There is a classic example right under our noses which we never notice

The Ten Commandments

(Exodus 20:1-17; Deuteronomy 5:6-21)

- 1. I, the Lord, am your God, who brought you out of the land of Egypt, that place of slavery. You shall not have other gods besides me. You shall not carve idols for yourselves in the shape of anything in the sky above or on earth below or in the waters beneath the earth; you shall not bow down before them or worship them.**
- 2. You shall not take the name of the Lord, your God, in vain.**
- 3. Take care to keep holy the Sabbath day.**
- 4. Honor your father and your mother.**
- 5. You shall not kill.**
- 6. You shall not commit adultery.**
- 7. You shall not steal.**
- 8. You shall not bear dishonest witness against your neighbor.**
- 9. You shall not covet your neighbor's wife.**
- 10. You shall not desire your neighbor's house or field, nor his male or female slave, nor his ox or ass, nor anything that belongs to him.**

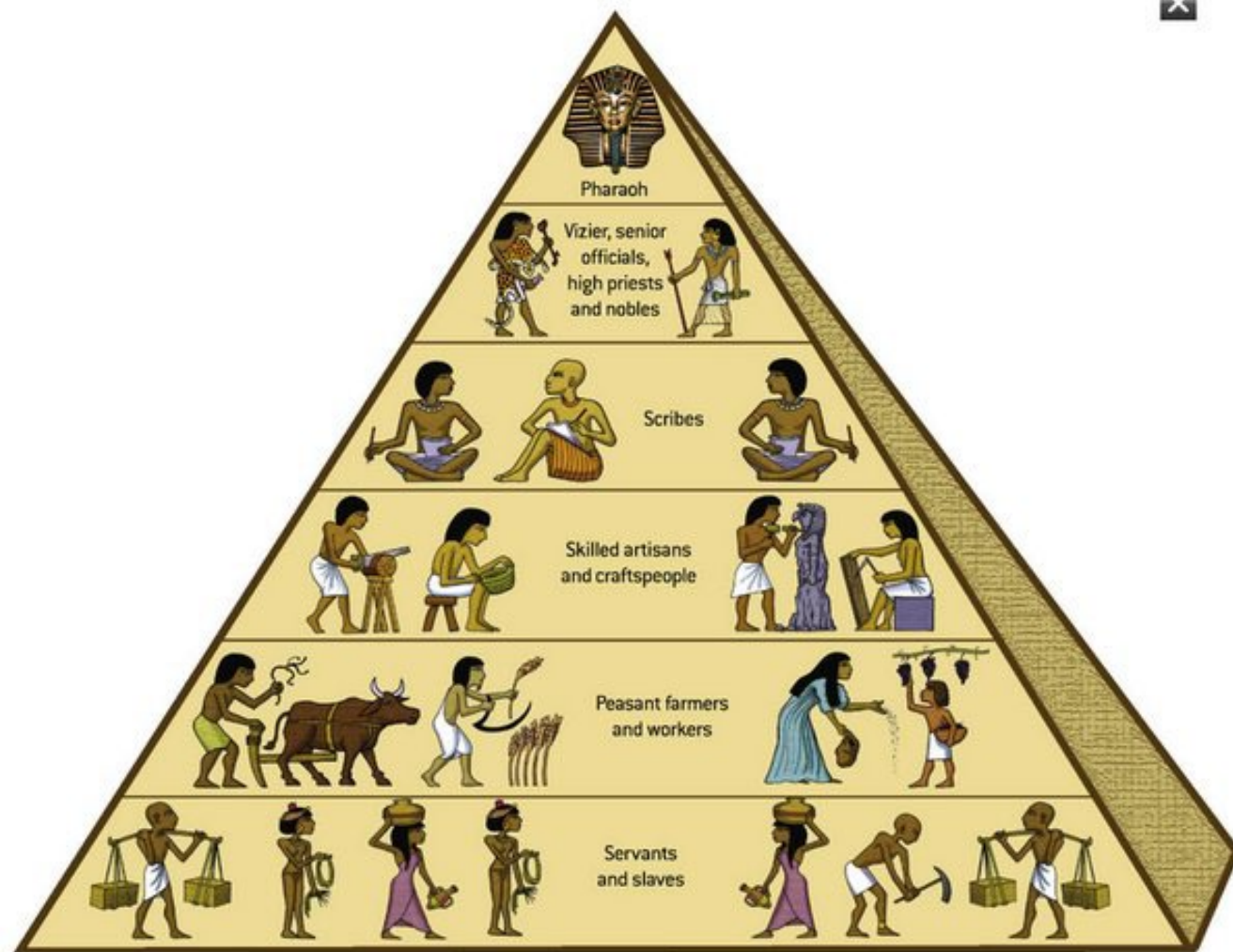
- 1. I am God; you are not. We have an exclusive relationship with one another.**
- 2. We have an intimate relationship; you must respect that.**
- 3. If this relationship is going to work, you're going to have to put some effort into it.**
- 4. Respect where you came from and learn from those who came before you.**
- 5. Respect life.**
- 6. Respect your marriage and family relationships.**
- 7. Respect and value those things you and others need.**
- 8. Respect each other's personal dignity and reputations.**
- 9. Don't let lust, envy and desire for power over others control you.**
- 10. Don't let greed and materialism control you.**

Justice-Righteousness-Upright

Biblical justice is almost always social. The Hebrew terms for “justice” are often translated as “righteousness” which has a personal, religious sense in English. This masks the biblical notion that justice is fidelity to the demands of relationships. In contrast to modern notions of individualism, to live in ancient Israel was to be united with others in a web of relationships.



- Like most human societies, Israelite society was stratified into upper and lower classes.
- Upper classes: Kings, nobles, priests, military leaders, large landowners, merchants, manufacturers.
- Lower classes: peasants, slaves, laborers, herdsman, soldiers, small land owners.



What is the basis for linking our relationship with God and our relationship with one another in the same code?

For Israel the covenant with God began while they were slaves in Egypt. The Decalogue reminds Israel that they are not to become Pharaoh. God and neighbor are linked. Israel has a unique understanding and experience of God and has a unique understanding of how justice and moral living are intertwined with their understanding of God.

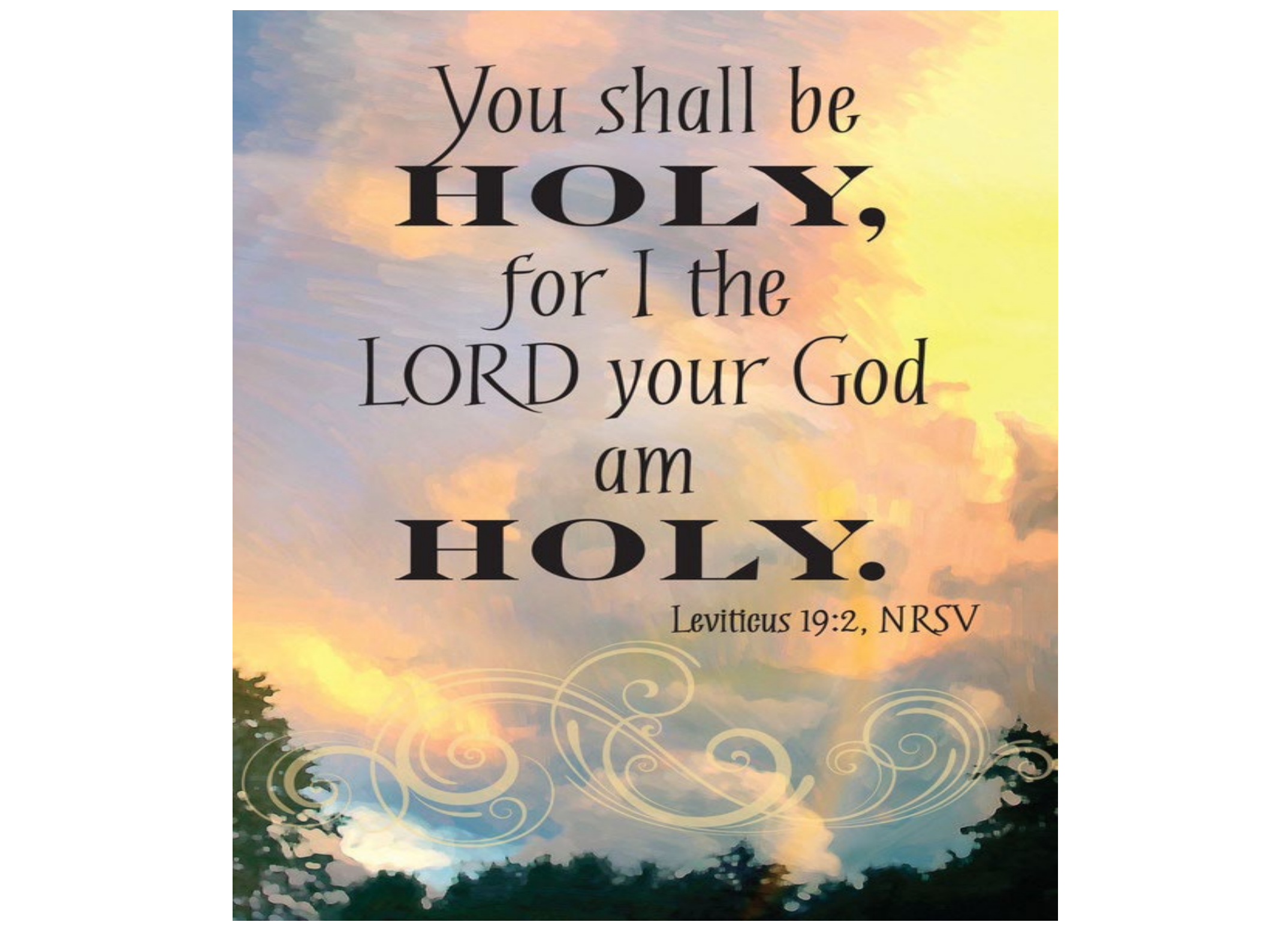
Or did any god venture to go and take a nation for himself from the midst of another nation, by testings, by signs and wonders, by war, with strong hand and outstretched arm, and by great terrors, all of which the LORD, your God, did for you in Egypt before your very eyes?

This is why you must now acknowledge, and fix in your heart, that the LORD is God in the heavens above and on earth below, and that there is no other. And you must keep his statutes and commandments which I command you today, that you and your children after you may prosper, and that you may have long life on the land which the LORD, your God, is giving you forever.

Deuteronomy 4:34, 39-40

The God of the Bible

This God, unlike other gods, is holy. **Holy** is the most characteristic description of Israel's God. Holy means "Other." God brooks no rivals. God lives in unapproachable light. To our ongoing frustration, this God cannot be harnessed, domesticated, manipulated, seduced or bought. That is what holiness means. The gods of the other peoples could all be managed in some way. They were like computers: necessary, powerful – but with the right software and technique, programmable.

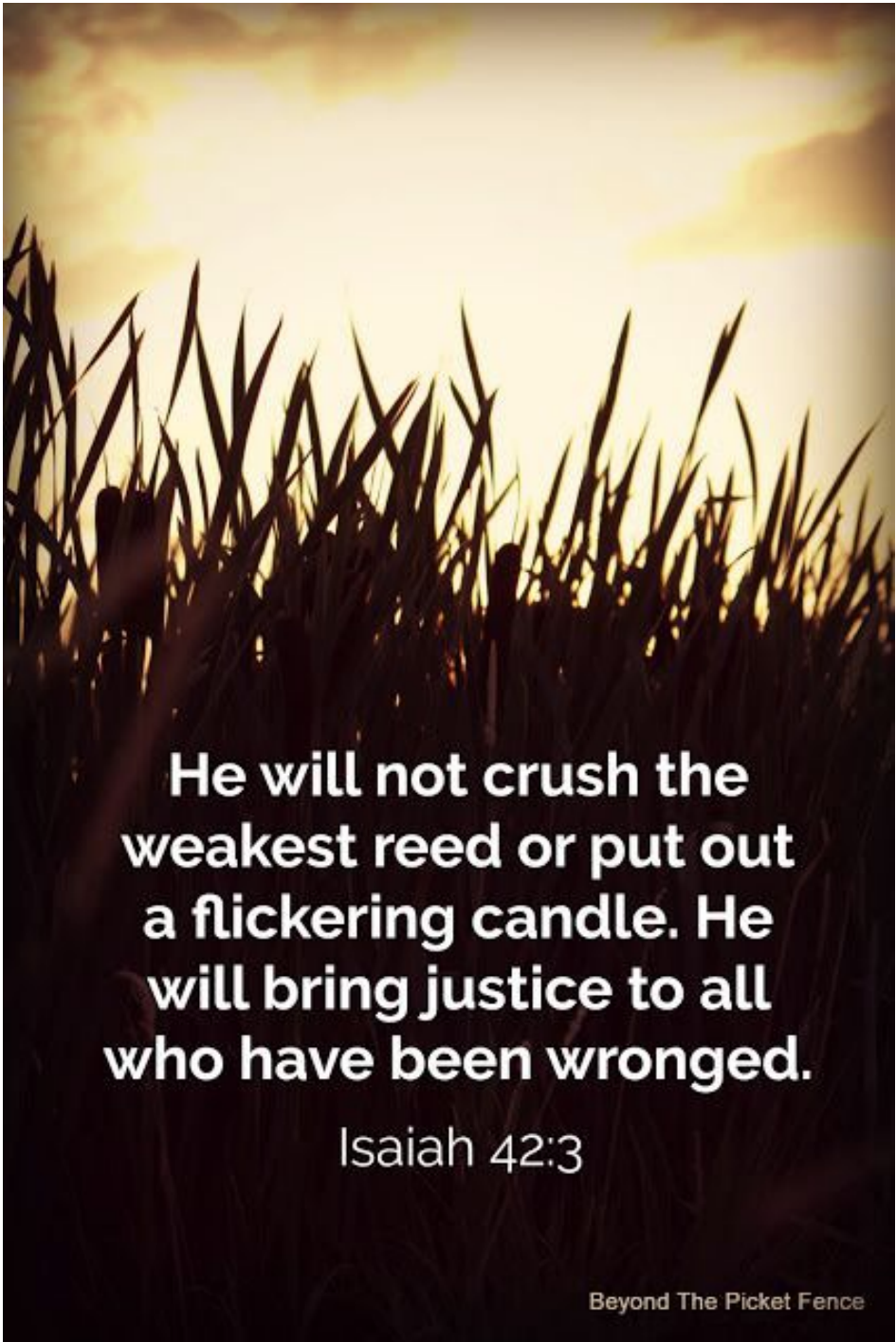


You shall be
HOLY,
for I the
LORD your God
am
HOLY.

Leviticus 19:2, NRSV

This God, unlike other gods, loves **justice**. Compassion for the powerless (poor, slaves, widows, orphans, etc.) and intolerance with the injustice, immorality, and greed of the powerful marks the attitude of the God the prophets announce.

The prophets affirm what the Torah first reveals: this God acts primarily not in mythic realms but within history, within human experience – uncomfortably close to us.



**He will not crush the
weakest reed or put out
a flickering candle. He
will bring justice to all
who have been wronged.**

Isaiah 42:3

This God, unlike other gods, being holy and just, is therefore **dangerous** – dangerous not in the sense of destructive but in the sense of subversive. This God unsettles every status quo, inverts every perspective and does precisely what we do not expect and often what we do not desire. (This has implications as to why Jesus is hard to identify as the Messiah, but that's another talk.)

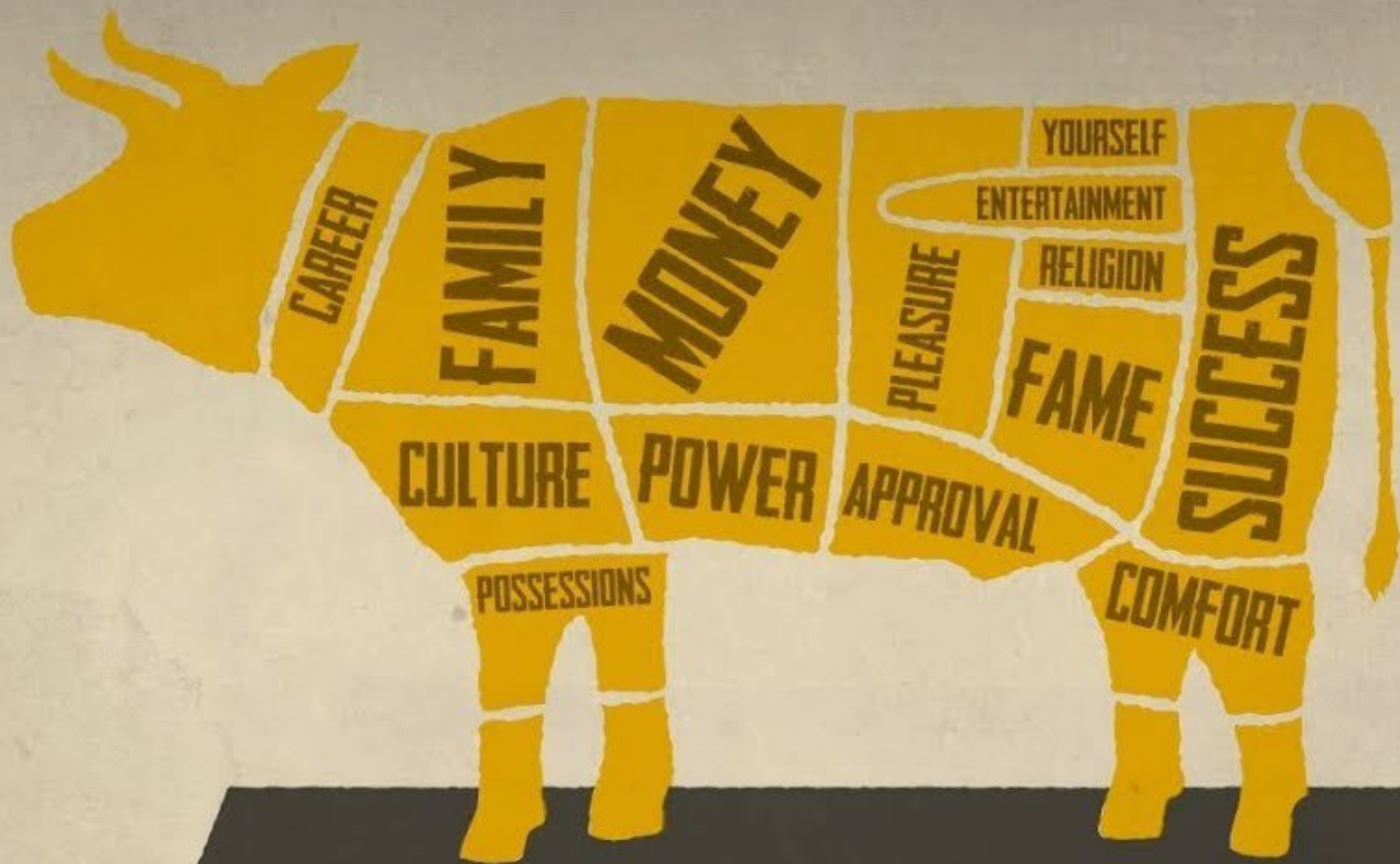
Subversive Love

THE SENDING GOD



The Agenda of the Prophets

The prophets **expose and confront all idols and all self-serving idolatrous ideologies.** All idolatry is about divine realities that we control usually through the absolutizing of nation, race, class, religion, etc. The prophets critique this system and show how the worship of false gods is also the foundation for social injustice since they serve the same purpose.



idols

The prophets **refuse to absolutize the present** — any present. The prophets speak of a new, unsettled and unsettling future. God continues to create, to journey, to grow and deepen the covenant. The prophets announce this through images of new heart, new covenant, new king, new anointed one, new creation, etc.

The prophets reveal that human need, lack and suffering are signs of God's desire to make new, to raise up, to transform, and to save. God sees, hears, knows, comes down, rescues and leads out **before** we pray, worship, obey or become moral. Naming our need is the first step in recognizing that we are God's people. The need in the beloved compels God to act. God's action is always gracious – that is what “grace” means.

Because of all this, the prophets champion an undaunted hope that refuses **complacency** or **despair**. The prophets refuse to believe that the world is a closed system, that humanity is trapped in the present reality, that God has ceased creating and saving. The prophets proclaim a God who can and will and is making all things new.

HOPE



God is just

Truly, the LORD is waiting to be gracious to you,
truly, he shall rise to show you mercy;

For the LORD is a God of justice:

happy are all who wait for him! Isaiah 30:18

How faultless are his deeds,
how right all his ways!

A faithful God, without deceit,
just and upright is he! Deut. 32:4

The LORD rules forever,
has set up his throne for judgment.
It is he who judges the world with justice,
who judges the peoples with fairness.

Ps. 9:8-9

Kings called to justice

Solomon answered: “You have shown great kindness to your servant, David my father, because he walked before you with fidelity, justice, and an upright heart; and you have continued this great kindness toward him today, giving him a son to sit upon his throne.

1 Kings 3:6

O God, give your judgment to the king;
your justice to the king's son;
That he may govern your people with justice,
your oppressed with right judgment.

Psalms 72:2

Magistrates called to justice

But you should also look among all the people for able and God-fearing men, **trustworthy men who hate dishonest gain**, and set them over the people as commanders of thousands, of hundreds, of fifties, and of tens. Let these render decisions for the people in all routine cases. Every important case they should refer to you, but every lesser case they can settle themselves. Lighten your burden by letting them bear it with you! If you do this, and God so commands you, you will be able to stand the strain, and all these people, too, will go home content.” Exodus 18:21-23

Judges called to justice

I charged your judges at that time, “Listen to complaints among your relatives, and administer true justice to both parties even if one of them is a resident alien. **In rendering judgment, do not consider who a person is;** give ear to the lowly and to the great alike, fearing no one, for the judgment is God’s. Any case that is too difficult for you bring to me and I will hear it.”

Deuteronomy 1:16-17

Everyone called to justice

He has success in store for the upright,
is the shield of those who walk honestly,
Guarding the paths of justice,
protecting the way of his faithful ones,
Proverbs 2:7-9

Torah

You shall not repeat a false report. Do not join your hand with the wicked to be a witness supporting violence. **You shall not follow the crowd in doing wrong.** When testifying in a lawsuit, you shall not follow the crowd in perverting justice. You shall not favor the poor in a lawsuit.

When you come upon your enemy's ox or donkey going astray, you must see to it that it is returned. When you notice the donkey of one who hates you lying down under its burden, you should not desert him; you must help him with it.

You shall not pervert justice for the needy among you in a lawsuit. You shall keep away from anything dishonest. The innocent and the just you shall not put to death, for I will not acquit the guilty. Never take a bribe, for a bribe blinds the clear-sighted and distorts the words of the just. You shall not oppress a resident alien; you well know how it feels to be an alien, since you were once aliens yourselves in the land of Egypt. Exodus 23:1-9

Sabbatical Year

Justice for the earth

Speak to the Israelites and tell them: **When you enter the land that I am giving you, let the land, too, keep a sabbath for the LORD. For six years you may sow your field, and for six years prune your vineyard, gathering in their produce. But during the seventh year the land shall have a sabbath of complete rest, a sabbath for the LORD, when you may neither sow your field nor prune your vineyard.** The aftergrowth of your harvest you shall not reap, nor shall you pick the grapes of your untrimmed vines. It shall be a year of rest for the land. While the land has its sabbath, all its produce will be food to eat for you yourself and for your male and female slave, for your laborer and the tenant who live with you, and likewise for your livestock and for the wild animals on your land. Leviticus 25:2-7

Jubilee Year

Canceling of debt; return of land

When one of your kindred is reduced to poverty and becomes indebted to you, you shall support that person like a resident alien; let your kindred live with you. Do not exact interest in advance or accrued interest, but out of fear of God let your kindred live with you. **Do not give your money at interest or your food at a profit. I, the LORD, am your God, who brought you out of the land of Egypt to give you the land of Canaan and to be your God.**

When your kindred with you, having been so reduced to poverty, sell themselves to you, do not make them work as slaves. **Rather, let them be like laborers or like your tenants, working with you until the jubilee year, when, together with any children, they shall be released from your service and return to their family and to their ancestral property.** Since they are my servants, whom I brought out of the land of Egypt, they shall not sell themselves as slaves are sold. Do not lord it over them harshly, but stand in fear of your God.
Leviticus 25:35-43

Prophets

Ah! Those who enact unjust statutes,
who write oppressive decrees,
Depriving the needy of judgment,
robbing my people's poor of justice,
Making widows their plunder,
and orphans their prey!

What will you do on the day of punishment,
when the storm comes from afar?

To whom will you flee for help?

Where will you leave your wealth,
Lest it sink beneath the captive
or fall beneath the slain?

For all this, his wrath is not turned back,
his hand is still outstretched! Isaiah 10:1-4

Ah! Those who call evil good, and good evil,
who change darkness to light, and light into darkness,
who change bitter to sweet, and sweet into bitter!

Ah! Those who are wise in their own eyes,
prudent in their own view!

Ah! Those who are champions at drinking wine,
masters at mixing drink!

Those who acquit the guilty for bribes,
and deprive the innocent of justice!

Therefore, as the tongue of fire licks up stubble,
as dry grass shrivels in the flame,

Their root shall rot
and their blossom scatter like dust;

For they have rejected the instruction of the LORD of hosts,
and scorned the word of the Holy One of Israel.

Isaiah 5:20-24

For criminals lurk among my people;
like fowlers they set traps,
but it is human beings they catch.
Their houses are as full of treachery
as a bird-cage is of birds;
Therefore they grow powerful and rich,
fat and sleek.

They pass over wicked deeds;
justice they do not defend
By advancing the claim of the orphan
or judging the cause of the poor.

Shall I not punish these things?—says the LORD;
on a nation such as this shall I not take vengeance?
Something shocking and horrible
has happened in the land:
The prophets prophesy falsely,
and the priests teach on their own authority;
Yet my people like it this way;
what will you do when the end comes?

Jeremiah 5:26-31

Thus says the LORD: Do what is right and just.
Rescue the victims from the hand of their
oppressors. Do not wrong or oppress the
resident alien, the orphan, or the widow, and do
not shed innocent blood in this place.

Jeremiah 22:3

The word of the LORD came to me: Son of man, prophesy against the shepherds of Israel. Prophesy and say to them: To the shepherds, thus says the Lord GOD: Woe to the shepherds of Israel who have been pasturing themselves! Should not shepherds pasture the flock? You consumed milk, wore wool, and slaughtered fatlings, but the flock you did not pasture. **You did not strengthen the weak nor heal the sick nor bind up the injured. You did not bring back the stray or seek the lost but ruled them harshly and brutally.** So they were scattered for lack of a shepherd, and became food for all the wild beasts. They were scattered and wandered over all the mountains and high hills; over the entire surface of the earth my sheep were scattered. No one looked after them or searched for them.

Therefore, shepherds, hear the word of the LORD: As I says the Lord GOD—because my sheep became plunder, because my sheep became food for wild beasts, for lack of a shepherd, because my shepherds did not look after my sheep, but pastured themselves and did not pasture my sheep, therefore, shepherds, hear the word of the LORD: Thus says the Lord GOD: Look! I am coming against these shepherds. I will take my sheep out of their hand and put a stop to their shepherding my flock, so that these shepherds will no longer pasture them. I will deliver my flock from their mouths so it will not become their food.

Ezekiel 34:1-10

I hate, I despise your feasts,

I take no pleasure in your solemnities.

Even though you bring me your burnt offerings and grain offerings

I will not accept them;

Your stall-fed communion offerings,

I will not look upon them.

Take away from me

your noisy songs;

The melodies of your harps,

I will not listen to them.

Rather let justice surge like waters,

and righteousness like an unfailing stream.

Amos 5:21-24

Ah! you plotters of iniquity,
who work out evil on your beds!
In the morning light you carry it out
for it lies within your power.

You covet fields, and seize them;
houses, and take them;
You cheat owners of their houses,
people of their inheritance.

Therefore thus says the LORD:

Look, I am planning against this family an evil
from which you cannot free your necks;
Nor shall you walk with head held high,
for it will be an evil time.

On that day you shall be mocked,
and there will be bitter lament:

“Our ruin is complete,
our fields are divided among our captors,
The fields of my people are measured out,
and no one can get them back!”

Thus you shall have no one
in the assembly of the LORD
to allot to you a share of land.

Micah 2:1-5

Thus says the LORD of hosts: Judge with true justice, and show kindness and compassion toward each other. Do not oppress the widow or the orphan, the resident alien or the poor; do not plot evil against one another in your hearts.

Zechariah 7:9-10

ACT JUSTLY
LOVE MERCY
WALK HUMBLLY

MICAH 6:8

Writings

Why, LORD, do you stand afar
and pay no heed in times of trouble?
Arrogant scoundrels pursue the poor;
they trap them by their cunning schemes.

The wicked even boast of their greed;
these robbers curse and scorn the LORD.
In their insolence the wicked boast:
“God does not care; there is no God.”
Yet their affairs always succeed;
they ignore your judgment on high;
they sneer at all who oppose them.
They say in their hearts, “We will never fall;
never will we see misfortune.”

Their mouths are full of oaths, violence, and lies;
discord and evil are under their tongues.
They wait in ambush near towns;
their eyes watch for the helpless
to murder the innocent in secret.

They lurk in ambush like lions in a thicket,
hide there to trap the poor,
snare them and close the net.
The helpless are crushed, laid low;
they fall into the power of the wicked,
Who say in their hearts, “God has forgotten,
shows no concern, never bothers to look.”

Psalms 10:1-11

Whoever mocks the poor reviles their Maker;
whoever rejoices in their misfortune will not go
unpunished.

Proverbs 17:5

The tillage of the poor yields abundant food,
but possessions are swept away for lack of
justice.

Proverbs 13:23

Give a hearing to the poor,
and return their greeting with deference;
Deliver the oppressed from their oppressors;
right judgment should not be repugnant to you.
Be like a father to orphans,
and take the place of a husband to widows.
Then God will call you his child,
and he will be merciful to you and deliver you from
the pit.

Sirach4:8-10

Jesus

Jesus, looking at him, loved him and said to him, “You are lacking in one thing. Go, sell what you have, and give to the poor and you will have treasure in heaven; then come, follow me.” At that statement his face fell, and he went away sad, for he had many possessions.

Jesus looked around and said to his disciples, “How hard it is for those who have wealth to enter the kingdom of God!” Mark 10:21-23

Blessed – Happy - Congratulations

And raising his eyes toward his disciples he said:

“Blessed are you who are poor,
for the kingdom of God is yours.

Blessed are you who are now hungry,
for you will be satisfied.

Blessed are you who are now weeping,
for you will laugh.

Blessed are you when people hate you,
and when they exclude and insult you,
and denounce your name as evil
on account of the Son of Man.

Rejoice and leap for joy on that day! Behold, your reward will be great in heaven. For their ancestors treated the prophets in the same way. Luke 6:20-23

Woe!

But woe to you who are **rich**,
for you have received your consolation.

But woe to you who are **filled** now,
for you will be hungry.

Woe to you who **laugh** now,
for you will grieve and weep.

Woe to you when all **speaking well of you**,
for their ancestors treated the false prophets in this way.

Luke 6:24-26

“Blessed are the poor in spirit,
for theirs is the kingdom of heaven.
Blessed are they who mourn,
for they will be comforted.
Blessed are the meek,
for they will inherit the land.
Blessed are they who hunger and thirst for righteousness,
for they will be satisfied.
Blessed are the merciful,
for they will be shown mercy.
Blessed are the clean of heart,
for they will see God.
Blessed are the peacemakers,
for they will be called children of God.
Blessed are they who are persecuted for the sake of righteousness,
for theirs is the kingdom of heaven.”

Matthew 5:3-10

Questions and Issues

Justice and punishment?

Justice and consequences?

This world:

Rejection?

Death?

The next world:

Hell?

Purgatory?

Forgiveness?

Reconciliation?

Making amends?

What kind of judgment does justice render?

Juridical?

Healer?

Lover?

How is a judge also a lover?

How does a lover judge?

Can justice and love be reconciled?



1 John 4:16-18

“God is love. Whoever lives in love lives in God, and God in him. ¹⁷ In this way, love is made complete among us so that we will have confidence on the day of judgment, because in this world we are like him. ¹⁸ There is no fear in love. But perfect love drives out fear, because fear has to do with punishment. The one who fears is not made perfect in love.”

Questions for Jim?

Closing Prayer -- Jim



**CATHOLIC SOCIAL
TEACHING SERIES**



Catholic Social Encyclicals



GUEST SPEAKER: Jim McGill

June 27, 2024 – 10-1130 am

VIA ZOOM OR JOIN US FOR THE ZOOM IN THE UPPER ROOM

Abstract Catholic Social Encyclicals are explored as

- A consistent and ongoing papal practice from the late 19th century until today.
- Focused on the life and dignity of the human person.
- Promoting justice, peace and the common good in human society.
- Linking God's revelation to political, social and cultural values and structures.

Homework

1. Identify

- Between now and 4th of July, what 2-3 specific things you will do to be more just with the persons you encounter
- Between now and end of summer, what 2-3 additional things you will do to be more just with others not in your comfort or welcome zone

2. Read

- Skim read or browse a social encyclical by
Saint Pope John XXIII
Saint Pope John Paul II
Pope Benedict
and Pope Francis

References – Social Encyclicals

<https://www.usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/foundational-documents>

- [Rerum Novarum](#) (On the Condition of Labor)—Pope Leo XIII, 1891
- [Quadragesimo Anno](#) (After Forty Years)—Pope Pius XI, 1931
- [Mater et Magistra](#) (Christianity and Social Progress)—St. John XXIII, 1961
- [Pacem in Terris](#) (Peace on Earth)—St. John XXIII, 1963
- [Gaudium et Spes](#) (Pastoral Constitution on the Church in the Modern World)—Second Vatican Council, 1965
- [Dignitatis Humanae](#) (Declaration on Religious Freedom)—Second Vatican Council, 1965
- [Populorum Progressio](#) (On the Development of Peoples)—Blessed Paul VI, 1967
- [Octogesima Adveniens](#) (A Call to Action)—Blessed Pope Paul VI, 1971
- [Evangelii Nuntiandi](#) (Evangelization in the Modern World)—Blessed Paul VI, 1975
- [Laborem Exercens](#) (On Human Work)—St. John Paul II, 1981
- [Sollicitudo Rei Socialis](#) (On Social Concern)—St. John Paul II, 1987
- [The Church and Racism: Towards a more fraternal society](#)—Pontifical Council for Justice and Peace, 1989
- [Centesimus Annus](#) (The Hundredth Year)—St. John Paul II, 1991
- [Veritatis splendor](#) (The Splendor of Truth)—St. John Paul II, 1993
- [Evangelium Vitae](#) (The Gospel of Life)—St. John Paul II, 1995
- [Dignitas Personae](#) (The Dignity of a Person)—Congregation for the Doctrine of the Faith, 1998
- [Ecclesia in America](#) (The Church in America)—St. John Paul II, 1999
- [Fides et Ratio](#) (Faith and Reason)—St. John Paul II, 1998
- [Doctrinal Note on Some Questions Regarding the Participation of Catholics in Political Life](#) - Congregation for the Doctrine of the Faith, 2002
- [Compendium of the Social Doctrine of the Church](#)—Pontifical Council for Justice and Peace, 2004
- [Deus Caritas Est](#) (God Is Love)—Pope Benedict XVI, 2005
- [Sacramentum Caritatis](#) (The Eucharist as the Source and Summit of the Church's Life and Mission)—Pope Benedict XVI, 2007
- [Caritas in Veritate](#) (Charity in Truth)—Pope Benedict XVI, 2009
- [Evangelii Gaudium](#) (The Joy of the Gospel)—Pope Francis, 2013
- [Laudato Si'](#) (On Care for Our Common Home)—Pope Francis, 2015
- [Fratelli Tutti](#) (On Fraternity and Social Friendship)—Pope Francis, 2020

Closing

- **Comments/Questions?**
- **Peace and thanks to all!!!**
- **See you June 27**