



"We are workers together with Him..." (2 Cor. 6:1)

WHAT IS SOCIAL JUSTICE?

Trent Kennedy

Social justice is a moral, political, and spiritual philosophy, that is prevalent today. It has as its objective "creating a fair and equal society in which each individual matters, their rights are recognized and protected, and decisions are made in ways that are fair and honest."¹ While this definition seems nice, realize that it does not identify who creates equality, who recognizes rights, or who makes the decisions. Researchers and professors might say that social justice implies "equality of the burdens, the advantages, and the opportunities of citizenship."² Or, "social justice requires resource equity, fairness, and respect for diversity as well as the eradication of existing forms of social oppression" and a "decisive redistribution of resources."³ But, social justice is not just a boring definition in scholarly journals or fancy dictionaries. It is embedded in American society, political discourse, popular culture, daily conversation, and frames religious thought. The Huffington Post has an entire section of their website dedicated to the topic, and the United Nations celebrates Social Justice Day in February each year.

¹ Oxford dictionary online.

² G.J. Papageorgiou of McMaster University in an article "Social Values and Social Justice," 1980. I don't love definitions, but carefully defined terms allow us to communicate the same language. Also, it was the assigned topic.

³ Joe Feagin (former U.T. Austin professor and current Texas A&M professor who was the president of American Sociological Association) in an article called "Social Justice and Sociology: Agendas for the Twenty First Century."

Social justice is not new as a moral or political philosophy nor as a religious framework. However, the discussion of what social justice looks like today (as opposed to in the past) is much more profitable for understanding our times (1 Chron. 12:32), reaching the lost (Matt. 28:19-20), testing all things - including social media theologians (1 Thess. 5:21), keeping the church sound (Eph. 5:11, Titus 2:1), and fulfilling our God-given duties to our fellow man (Gal. 6:10, 1 John 4:12).⁴

⁴ If you are interested in the history of social justice as a philosophy John Rawls (1970s even until today) is a good place to start. He was also a leading voice of post modernism. In religion you can look into works by William Rauschenbusch (many works around early

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LOVE YOUR NEIGHBOR

Cody Westbrook

Love your neighbor. The sentiment seems simple enough but the practice is much more difficult than we may realize. The problem is not that people are unfamiliar with the idea—"love each other" is a refrain heard on a daily basis. The real issue is meaning. What is love? What does it mean to love your neighbor? People tend to answer those questions based on their own philosophy and such is problematic because it produces a chaotic inconsistent atmosphere where one person's love is another person's hate. Evidence of this problem is clearly seen in the social justice movement that is currently alive and well in our society. We are told that failure to acquiesce to what certain societal figures deem appropriate is unloving and a failure to treat our fellow man with respect and dignity. But what does God's word say about the subject? How does God define "love your neighbor?"

In Luke 10:29 a lawyer asked Jesus "And who is my neighbor?" His question prompted Jesus to teach the parable of the good Samaritan. The parable illustrates a truth that the Mosaic Law taught clearly—every one of our fellow man should be considered as our neighbor (cf. Lev. 19:18; Ex. 22:21). Rich, poor, black, white, those who agree or disagree with us politically, all people are created in the image of God and possess a soul that is more valuable than the whole world (Matt. 16:26).

God requires that we view them accordingly. But, what does it mean to love them? Biblical love is defined by action. "My little children, let us not love in word or in tongue, but in deed and in truth" (1 John 3:18). Loving our neighbor means serving and caring for them. The Law of Moses identified some concrete actions that illustrate this love. Leviticus 19 commanded Israel to leave the corners of their fields for the poor (vss. 9-10), to be honest (v. 11), not to curse the deaf or trip the blind (v. 14), to be fair (v. 15), and not gossip (v. 16). Proverbs

14:21 demands mercy be given to your neighbor. Isaiah 1:17 says "Learn to do good; seek justice, rebuke the oppressor, defend the fatherless, plead for the widow." Numerous passages in the New Testament also illustrate the principle. Consider Matthew 5:21-48—do not hate your brother, do not lust, be faithful to your spouse, keep your word, go the second mile, and do good to your enemies. Matthew 7:12 says, "Therefore, whatever you want men to do to you, do also to them, for this is the Law and the Prophets." Galatians 6:10 commands, "Therefore, as we have opportunity, let us do good to all, especially to those who are of the household of faith."

Scripture clearly teaches that we must understand the importance of loving our neighbor and striving to serve and help him in whatever ways we can (cf. Matt. 25:31-46). But scripture also teaches us that the greatest action of love is not meeting physical needs, but spiritual. Jesus fed the multitude but also commanded "Do not labor for the food which perishes, but for the food which endures to everlasting life, which the Son of Man will give you..." (John 6:27). Jesus came to seek and save the lost (Luke 19:10). He took care of physical needs but His primary emphasis was spiritual. He came to save man from sin, not from poverty. We must follow His example. We must love our neighbor in the way God defines it. As opportunity arises (Gal. 6:10), help in whatever way we are able. But above all, seek opportunities to help our neighbor enter into a right relationship with God.

CW

DOES THE BIBLE TEACH SOCIALISM/COMMUNISM?

Kevin Cauley

In the movie, *Fiddler on the Roof*, set in 1905, a character named Perchik is a Marxist revolutionary. In one scene, he has a conversation with some children about how Laban made Jacob work seven additional years for Rachel. He tells them, "The Bible clearly teaches us you can never trust an employer." The children ask, "And that is what the Bible teaches us?" He replies, "That is the lesson of the story of Jacob, [pause] if you interpret it correctly." This is a great example of how people often find in the Bible exactly what they are looking for to wrongly justify themselves and their beliefs.

Those who support socialism/communism do the same thing leveraging the Bible to undergird their social system. They cite passages such as Acts 2:44-45 and Acts 4:32-37—which teach the virtue of **voluntarily** helping others—to support governmental **legislation** to redistribute wealth. A prominent politician has quoted her “favorite verse” many times in support of her efforts to mandate socialism: “To minister to the needs of God’s creation is an act of worship. To ignore those needs is to dishonor the God who made us.” The only problem is that it isn’t in the Bible, but that doesn’t stop her from pretending it is and using it and the Bible to advance her political philosophy. Another politician recently tweeted, “Genesis 1: God looked on the world & called it good not once, not twice, but seven times. Genesis 2: God commands all people to ‘serve and protect’ creation. Leviticus: God mandates that not only the people, but the land that sustains them, shall be respected.” She “quotes” these “verses” to support her socialism’s radical environmental agenda. Perhaps someone should quote to her God’s promise that ensures the ongoing fecundity of the earth in Genesis 8:22, (but why quibble over details)?

Socialism/Communism is a political system based on the assumption that the world is economically divided into two classes: the owners of production vs. the workers/producers; the aristocracy vs. the proletariat; the rich vs. the poor; the “haves” vs. the “have-nots.” The object of socialism/communism is to use the power of the government to take away wealth from those who have it and redistribute it to those who do not. It is alleged that this ideology will redress extant social injustices fomented by the privilege the “haves” exercise over the “have-nots.” In this way, society’s ills will be cured and it will usher in a utopian paradise on earth.

A common assumption is that Jesus supported socialism/communism because of His advocacy of helping the poor. Some also cite the miracle of the loaves and fishes to show how Jesus wanted everyone to have an equal share (Robert Service, *Comrades: A History of World Communism*, Cambridge, Harvard University Press, 2007, 14). However, Jesus never envisioned a world (prior to His advent) in which the poor would not exist. In Mark 14:7, He said, “For you have the poor with you always, and whenever you wish you may do them good...” Jesus did not expect the church to redress all the wrongs of society before His return because some wrongs would not be addressed until His return (2 Thess. 1:7-10). Additionally, Jesus

made it clear that He was not seeking to establish an earthly kingdom because He said to Pilate,

My kingdom is not of this world. If My kingdom were of this world, my servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here (John 18:36).

Jesus would not support enforcing His teaching with the sword either (Matt. 26:52).

What about the Bible in general? Does it support socialism/communism’s desire to legislate wealth redistribution? Under the Old Covenant, which was specifically for the nation of Israel (Deut. 5:2-3), God legislated a ten percent tax called a tithe (Lev. 27:32); it was to be used to support the priesthood, not to redistribute wealth to the poor. (God had a process for helping the poor [Lev. 19:9-10], but it didn’t include wealth redistribution.) However, when Jesus died on the cross, “He wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross” (Col. 2:14). The word “wipe out” means to obliterate or erase. The Old Covenant was obliterated by Christ! Because of this, there are no more tithes that God expects anyone to levy, government sponsored or otherwise.

Some might object and say that since God provided government under the Old Covenant, then that government should serve as a model for government today. To the contrary, God’s purpose for using a government under the Old Covenant was to ensure the coming of the Messiah. In Galatians 3:24-25, the apostle Paul wrote,

Therefore the law **was our tutor** to bring us to Christ, that we might be justified by faith. But after faith has come, **we are no longer under a tutor**.

A “tutor” (Greek: *paidagogos*, lit. a little-child leader) was a person who escorted children to a teacher. Today, we call them school-bus drivers. In other words, the law was a school-bus driver to escort us to our Teacher and Messiah, Jesus. The *paidagogos* becomes obsolete after he completes his task. This means that the government God used under the Old Covenant is now obsolete since there are no more Messiahs coming; that government had a unique purpose in the history of the world that no government will ever fulfill again.

Some may ask, “Doesn’t the Bible teach us to obey

the government?" Yes. Passages such as Romans 13:1-7 and 1 Peter 2:13-17 command us to obey the law and even pay taxes. However, the Bible also teaches that if these laws contradict God's law, we have an obligation to obey God first (Acts 5:29). This in no way suggests that God sanctions a specific form of government.

Can advocates of income redistribution find support in the New Testament? The words of the apostle Paul in 2 Corinthians 9:7 speak God's desires for how the church is to collect funds: "So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver." While God desires that we give, it is to be a free-will offering, not a government legislated obligation. It was this kind of giving that was done in Acts 2:44-45 and Acts 4:32-37. This giving was voluntary, not mandatory. Peter makes this clear in Acts 5:4 when he said to Ananias, "While it remained, was it not your own? And after it was sold, was it not in your own control?" In other words, Ananias was under no obligation to give this money (His sin was in lying about what he gave, Acts 5:4). Having said that, does the church have the obligation to help the poor? Yes, but it is to be done as we have opportunity (Gal. 6:10).

While socialism/communism conflicts with religion in many ways (its founders, Karl Marx and Friedrich Engels, were atheists), the heart of its message is to employ the power of government to force economic change on societies by centrally controlling their capital through state ownership of property. Neither Jesus, nor the Bible, endorses such a system. To suggest otherwise is a failure to understand Jesus, who teaches His disciples to help the needy as a personal responsibility and as a work of the church.

CW

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THE CHRISTIAN AND THE GOVERNMENT

B. J. Clarke

The Christian is a member of the church of Jesus Christ (Acts 2:47; Rom. 16:16). It is not a democracy. It is a monarchy, with Christ as its sole legislator. He is King of kings and Lord of lords (1 Tim. 6:15). Consequently, His subjects must **always** acquiesce to His will. What does the Bible teach about the relationship of a Christian to civil government? Consider the teaching of Jesus, Paul, and Peter.

Jesus And Civil Government

"And the whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation and forbidding to give tribute to Caesar, saying that he himself is Christ a king" (Luke 23:1-2). This was a false accusation. What Jesus actually said is recorded in Matthew 22:15-22. Jesus did not forbid people to give tribute to Caesar. Rather, He acknowledged that man had certain responsibilities to government and certain responsibilities to God. Even the Old Testament, under which Jesus lived, declared: "My son, fear thou the Lord and the king" (Pro. 24:21).

Jesus respected human government although He was superior to it. When Jesus and the disciples came to Capernaum, certain tax-collectors came to Peter and said,

Doth not your master pay tribute? He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee (Matt. 17:24-27).

From this passage we observe: (1) As King of the earth, Jesus had the authority to excuse Himself and His children from paying tribute. (2) Jesus did not argue with the authority of rulers to demand payment for taxes. (3) To set the right example, Jesus did obey

the laws of human government. He did pay His taxes.

The Apostle Paul And Civil Government

The Jews were especially reluctant to subject themselves to the Roman government, and those Jews who became Christians might be prone to fight against Rome and thereby rebel against her authority to govern their lives. However, Paul leaves no doubt as to the proper relationship between the Christian and civil government. Romans 13:1-7 reveals:

1. Every soul is to be subject to the higher powers (v.1).
2. The powers that be are ordained of God, i.e., God is the author of civil government (v.1).
3. Therefore, to rebel against the authority of human government is to rebel against the authority of God, Who gave the government its powers in the first place (v. 2).
4. To oppose the authority of human government is to invite damnation (v. 2).
5. We can be free from the fear of those in authority if we do what is right (v. 3).
6. God intended for government to be a servant to the people for the good of the people (v. 4). Try to imagine what it would be like to live in a lawless society.
7. God has given the government authority to execute wrath upon evildoers (v. 4). The word “sword” in verse 4 refers to the state’s right to punish evildoers even unto death (Gen. 9:6; John 19:10-11; Acts 25:11).
8. Two reasons are given for our submission to government: (1) to avoid penalty or punishment; (2) to have a clear conscience with God (v. 5).
9. These are the same reasons we should pay our taxes (vv. 6-7). After all, government officials are, in reality, God’s servants. Some refuse to pay income taxes on the grounds that the government uses the revenue improperly. We have seen already that Jesus instructed His followers to render unto Caesar the things that are Caesar’s and unto God the things that are God’s (Mat. 22:15-22). Do you suppose that Jesus agreed with everything that Caesar (Rome) did with the revenue they received from taxes? Also, remember that the Holy Spirit led Paul to write, “Render therefore to all their due: taxes to whom taxes are due, customs to whom customs, fear to

whom fear, honor to whom honor” (Rom. 13:7). Did Paul not know how corrupt the Roman government was at the time he penned these words? In fact, it was as bad as, or worse, than many governments of today. Yet, Paul still commanded the Roman Christians to pay their taxes.

Paul’s teaching about the Christian’s relationship to government can be summarized in two other passages:

I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty (1 Tim. 2:1-2).

Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, (Tit. 3:1).

The Apostle Peter And Civil Government

The teaching of the apostle Peter on this subject is clear:

Submit yourselves to every ordinance of man for the Lord’s sake: whether it be to the king, as supreme; Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: As free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king (1 Pet. 2:13-17).

From this text we see: (1) Our obedience to the law of the land is primarily “for the Lord’s sake” (v. 13). (2) Our obligation is to obey the laws at both the federal level (whether it be to the king, as supreme) and the state level (or unto governors). (3) By living as law-abiding citizens, we can take silence foolish men who might charge that Christianity is an enemy of the state and the nation. (4) The liberty we have in Christ (Cf. Gal. 5:1) is not a license to act maliciously against the powers that be.

Conclusion

“It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes” (Psalm 118:8-9). No government can pass enough legislation to make the world a better place apart from Christ. Civil government, in and of itself, is insufficient to save the world. Our best hope

to change the world is by getting our fellow man to trust in the One Who made this world, and Who has prepared a better world for us in the age to come.

Nevertheless, Proverbs 29:2 proves that life is better when the righteous are in authority. The passage declares: “When the righteous are in authority, the people rejoice, but when a wicked man rules, the people groan.” Since the people rejoice when the righteous are in authority should it not be the goal of every Christian to attempt to put the righteous into these places of authority? Since righteousness exalts a nation (Pro. 14:34), should not every Christian seek to elect officials who adhere to righteous principles and practice?

The relationship between the Christian and civil government is often complex. The simple truth of the matter is that God ordained government for the benefit of His creation. We must honor government but never more than we honor God (Acts 5:29)!

CW



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Divergence

Social justice today seeks to enrich the poor, empower (what they call) neglected communities, and give a voice to those who (in their estimation) have been ignored. It seeks judicial reform, political power, environmental activism, economic reform (often through a redistribution of wealth), giving women power over human babies growing inside of them, LGBTQ+ awareness and activism, and a certain level of “wokeness.” The basic premise of social justice is in the idea of an equality of outcomes rooted in perceived fairness for the common good.

1900s) or more recently Obrey Hendricks book *The Politics of Jesus: Rediscovering the True Revolutionary Nature of Jesus’ Teachings and How They Have Been Corrupted*.

Here, there is a desire, not for the equality of opportunity, but to live your life however you want, work in your job, or not, with whatever effort and hours you choose, treat others with dignity or contempt, and make whatever choice you deem best for yourself without the responsibility to enjoy or suffer the full consequences of your actions. Instead, social justice seeks to share the burdens and blessings of society. This correcting of wrongs or ills is done through the process of redistribution of burden and blessings; not by individual choosing but by force. When these aims are cloaked in gospel language, then there is an implication that Christians have a moral duty to submit to a spiritual, moral, and political philosophy geared toward social justice. If you dare to oppose, this opposition is painted as anti-equality, anti-compassion, and anti-common good. As a political philosophy it has merits which should be debated within those political and philosophical contexts. However, the divergence comes when this worldly philosophy is pushed onto Christians today in Bible terms, projected into the lives of Biblical heroes, and forced in eisegesis upon the Scriptures.

As a religious philosophy a leading denominational group may best sum it up:

“God’s vision for transformation is rooted in justice, peace and liberation. We can change the world through collective action against unjust policies, practices, and systems and organizing.”⁵

This type of philosophy needs a leader that teaches it, and there are many who are willing to frame Jesus in just such a light:

“Jesus came to an oppressed people who were in bondage to Gentiles, exploited by the Roman government and policed by the Roman army. As the Messiah, he came to offer people a way of organizing against their oppression, by banding together and becoming a nation.”⁶

When the religious philosophy or theology concludes that Jesus’ work was primarily community organizing, Christians are left with some serious choices.

⁵ The United Methodist Church has an entire webpage committed to social justice (www.umcjustice.org) where they detail current social issues. The quote above is from www.umcjustice.org/what-you-can-do/grassroots-organizing.

⁶ “Jesus Christ: The Greatest Community Organizer of All Time.” By Staff. www.blackyouthproject.com.

Dilema

If I reject social justice, do I hate my fellow man? If I accept it and base my faith in it, am I trading a savior for a something much less? In short, no and yes. If you reject social justice it does not mean you hate your fellow man. But, if you tie your faith to this thinking, you will have certainly belittled the King of kings. Should the church care about societal ills, injustice, imbalance, mistreatment, mischaracterization, and inequality? Should the church focus on righting societal wrongs? Must the church stand in the gap left by government and others to push political outcomes that distribute funds the poor, house the homeless, increase free medical care, alter the environment, hold corporations and politicians accountable and the like? Or, can the church be aware of the world, the ills and injustices of society while still holding that God's plan to save mankind did not and does not focus on righting societal "wrongs"?

Jesus' primary focus on this earth was not to right social wrongs but to offer the prospect of righting spiritual wrongs (Luke 19:10). He did not come to enable utopia on earth but to prepare a place in Heaven (John 14:1-4). He did not come to protest peacefully but to make peace between God and man by the blood of His cross (Rom. 5:1, Col. 1:20). There should be no apology for teaching these things. Doing good is good, but it is not the main thing of the church. Even while preachers and authors within the brotherhood want us to focus more on social issues, we can never make these issues the primary message of the gospel because Jesus never did.

Most proponents of social justice believe that a seen hand, usually the state, must move to correct the ills or wrongs of this life.⁷ When blended with a belief that the gospel's message is primarily concerned with righting the wrongs of this world, then the state becomes the purveyor of religious retribution. Both of these conclusions are wrong. First, the primary purpose of the gospel is not righting the wrongs in this decaying world (Heb. 1:10-12). The power of the gospel is not meant to be focused on environmental activism or even immigration policy. The purpose of the gospel, the eternal purpose of Jesus coming to this earth, was and is for the salvation of men's (used in the general sense of to denote men and women, mankind, or humankind) souls to the glory of God. Second, the state is not the avenger of spiritual problems; God is. And, this point reaches beyond the discussion of social justice, but the

⁷ Some thoughts from Michael Novak's great article on heritage. org entitled "Social Justice: Not What You Think It Is."

state is not tasked with the duties assigned by God to the church nor to the individual Christian. The state has a role and that role is defined, examined, and expected by the sovereign God (Rom. 13:1-7, 1 Pet. 2:13-17).

Direction

Where do we go from here? Social justice as a religious philosophy that makes Jesus a radical revolutionary who is primarily concerned with organizing the community to reject the status quo and liberating those who have suffered by the hand of the government or the rich or the whatever, completely misses the point of the gospel message. Through the preaching of the gospel, the apostle Paul made many rich without ever putting a dollar in their pocket (2 Cor. 6:10).

The gospel is a message of riches and inheritance (2 Cor. 8:9, 1 Pet. 1:3-5), but not of physical riches (Matt. 6:19-21, Jas. 1:9-10). It is a message of power (Rom. 1:16) even empowering us individually (Eph. 3:20), but it is not a message of political power (Matt. 20:25-28). The gospel gives a voice to the unheard, a purpose to the meandering, a place at the table for the neglected, and much, much more. But, the gospel does not give that power through the state nor even guarantee these things in this life. Instead, God calls us to focus on the hope that we have in Heaven with Him.

So, should the church just ignore the wrongs in society or the mistreatment of others? God forbid. We cannot ignore people who are created in the image of God and worth the life of His Son. Within a Biblical framework (understanding that Jesus is much more than a community organizer), Christians are called upon to feed the hungry (Matt. 25:35), look to the needs of others (1 John 3:17), visit the imprisoned (Matt. 25:36), tend to the needs of vulnerable in society (Jas. 1:27), cloth the naked (Matt. 25:36), seek peace with others (Heb. 12:4), love our enemies (Matt. 5:44), do good to those who mistreat us (Rom. 12:20-21), encourage the weak (1 Thess. 5:14), and take the gospel to a lost and dying world (Mark 16:15). A man can have a full belly, new shoes, the right to vote, and money in his pocket all while being dead in his sins. Even while observing and working to personally correct societal ills, we cannot mistake these temporal problems to be of greater significance than eternal problems. The church and each Christian must put the first thing first.



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