



RENEWED HEART MINISTRIES

Awakenings

"Only by love is love awakened."

:::: The Official Newsletter of Renewed Heart Ministries :::: August 2016 ::::



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Budget Thermometer

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Herb Montgomery

“Love your enemies and, pray for those persecuting you so that you may become sons of your Father, for he raises his sun on bad and good and rains on the just and unjust.”

(Sayings Gospel Q 6:27-28, 35c-d)

The saying we'll look at this month from Sayings Gospel Q builds on the passage we looked at last week. The last saying blessed those being persecuted while working toward the social changes Jesus imagined and invited us to imagine as well. This month's saying goes one step further and addresses how we are to respond to our persecutors.

Let's look at how this saying is written in our companion gospel texts.

Luke 6:27-28: “But to you who are listening I say: Love your enemies, do good to those who hate you, bless those who curse you, pray for those who mistreat you.”

Luke 6:35: “But love your enemies, do good to them, and lend to them without expecting to get anything back. Then your reward will be great, and you will be children of the Most High, because he is kind to the ungrateful and wicked.”

Matthew 5:44-45: “But I tell you, love your enemies and pray for those who persecute you, that you may be children of your Father in heaven. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.”

Arguably, the most prominent American champion of enemy love in a context of working toward social change in the last century was Dr. Martin Luther King, Jr.

On November 17, 1957, King stood before the Dexter Avenue Baptist Church in Montgomery, Alabama and delivered an sermon titled *Loving Your Enemies*. In that sermon, he said:

“I've seen too much hate to want to hate, myself, and every time I see it, I say to myself, hate is too great a burden to bear. Somehow we must be able to stand up against our most bitter opponents and say: 'We shall match your capacity to inflict suffering by our capacity to endure suffering. We will meet your physical

force with soul force. Do to us what you will and we will still love you. We cannot in all good conscience obey your unjust laws and abide by the unjust system, because non-cooperation with evil is as much a moral obligation as is cooperation with good, so throw us in jail and we will still love you. Bomb our homes and threaten our children, and, as difficult as it is, we will still love you. Send your hooded perpetrators of violence into our communities at the midnight hour and drag us out on some wayside road and leave us half-dead as you beat us, and we will still love you. Send your propaganda agents around the country and make it appear that we are not fit, culturally and otherwise, for integration, but we'll still love you. But be assured that we'll wear you down by our capacity to suffer, and one day we will win our freedom. We will not only win freedom for ourselves; we will appeal to your heart and conscience that we will win you in the process, and our victory will be a double victory.”

Last summer, I spoke at a convention, and sat in the audience during another speaker's session. At the end of that session, a participant asked the speaker the question, “What is it that prevents the present hegemony from simply being replaced by another hegemony when it is overthrown?”

(As we've shared before, a hegemony is another word for a domination system in which one group holds hierarchical dominance over a group it has subjugated.)

Jesus' vision is not a hegemony. It is a world where there is no more domination, and no more subjugation, a world where every person has treated with the same indiscriminate egalitarianism that is expressed in the shining of the sun and the falling of the rain.

But the audience member's question about replacing one hegemony with another is a serious and important one. The challenge with most revolutions is that the revolution's “enemy” is framed as someone to be defeated and then subjugated as they had subjugated others. This approach doesn't remove pyramids of oppression but simply replaces them with a different pyramid of oppression founded on a different set of values. And this is not

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Love Your Enemies

by Herb Montgomery

Schedule

AUGUST 19–20, 2016

Metro New York Forum
Hartsdale, NY, USA
516.650.9528

SEPTEMBER 2–11, 2016

Wasatch Hills Church Event
Salt Lake City, UT, USA
801.484.4331

SEPTEMBER 16–17, 2016

Adventist Forum 2016
Conference: Nonviolence
and the Atonement
Silver Spring, MD, USA
916.774.1080

**SEPTEMBER 23–
OCTOBER 2, 2016**

New England Seminar
Rutland, VT, USA
802.345.3862

The Beatitudes... cont'd from page 2

the vision of either Martin Luther King or the Jesus of the gospels.

"Am I in a favored position? Do I feel like I am losing some of my comfort and ease?"

If your answers to these questions are "Yes," then you're likely not experiencing the persecution that Jesus refers to in the sayings we're reading this month.

But if instead you are pushing for greater justice and equity in our world, and intimately feeling push back from those who have much to lose by moving in this direction, *you* are who Jesus is speaking to in our scriptures for this month.

In other words, are you at the top of the social pyramid and feeling like the entire world is changing around you? (see Acts 17:6). Or are you closer to the bottom of our society and feeling push back from those higher on the hierarchy as you call for a more balanced world?

Where you are in the hierarchy of our society?

Which end of the pyramid do you feel "persecution" coming from?

Today, in my daily life as an American, I continue to bump into a group of Christians crying out that they are being "persecuted." There are places around the globe where Christians are legitimately being persecuted (see <http://bit.ly/1Kvofg5> - "Where In the World Is the Worst Place to Be A Christian"). But here where I live, in America? Fear-mongers have stirred up well-meaning people with the claim that their freedoms are being taken away. There are "Religious Freedom Acts" cropping up all over the nation, but they are about religious freedom in name only. Too often, these acts are actually ways of creating loopholes for some Christians to practice discrimination against those who don't share their religious beliefs. We saw this in the 1960s as well: at that time, private Christian schools began popping up all over the south, not to protect Christianity, but to enable white segregationists to opt out of the integration of the public schools in the name of "religious freedom." (See <http://bit.ly/29hPCfI> - "Segregation Academy")

What the Jesus of Sayings Gospel Q proposes instead is a society that eliminates all domination hierarchies, regardless of their ideological basis.

It matters little if the hierarchy is economic, racial, gender, based on orientation, or *whatever!* Jesus has a vision for human society that mimics the indiscriminate shining of the sun and pitter-patter-pit of the rain.

The answer to the problem is in King's concept of "double victory." Not only can we win liberation from oppression, but we can also win our oppressors to join us in this liberation work. The goal, again, is that everyone gets to enjoy the sunshine: everyone is equal.

And this paradigm of a double victory is rooted in Jesus's enemy love. Rather than seeking retributive justice against the revolution's enemies, which too often becomes an attempt to extract an eye-for-an-eye, Jesus's enemy love is rooted in restorative, transformative, liberative justice, justice that frees all parties involved.



Enemy love requires us to see our enemies as in need of liberation from a system of injustice as much as we are. Their liberation is of a different character than ours, yet they still have a need.

I do want to say a word of caution though, about this teaching. Jesus was a poor Jewish teacher in first century Palestine and lived under Roman rule. He was not, as many of us are, a citizen of any of the most powerful nations in the world. To illustrate this difference, Howard Thurman once wrote, "Jesus was not a Roman citizen. He was not protected [like Paul] by the normal guarantees of citizenship—that quiet sense of security which comes from knowing that you belong and the general climate of confidence which it inspires. If a Roman soldier pushed Jesus into a ditch, he could not appeal to Caesar [as Paul did]; he would be just another Jew in the ditch...Unless one lives day by day without a sense of security, he cannot understand what worlds separated Jesus

from Paul at this point." (*Jesus and the Disinherited*, p. 33)

In Luke's gospel, Jesus was not part of the Jewish wealthy elite. Jesus belonged to the community of the poor (Luke 2:24 cf. Leviticus 12:8). Jesus did not tell wealthy people, "Listen, we need to be charitable toward the poor impoverished people around." No, when Jesus spoke of generosity, he was speaking to his fellow poor craftsmen and rural peasant farmers in Galilee, giving them teachings on how we can create an alternate society where each of us trusts God to send people to take care of us to the degree that we let go of what we may be hoarding out of insecurity, and instead listen to the God that sends us to go and take care of them. Jesus called this alternate society "the rule of God".

In the same way, when Jesus spoke about loving one's enemies, just as he was not part of the wealthy elite speaking about the poor, he was also not part of the wealthy Jewish elite telling the oppressed and poor Jewish craftsmen and rural farmers they needed to love wealthy oppressors in spite of the hardship and injustice the elite had caused them. Let me explain why this is important.

First, Jesus was speaking to his fellow impoverished Jews, inspiring them with an approach that, rather than destroying their enemies, had the potential to transform their enemies. And although Jesus did not use the language King used two thousand years later, what he taught was in essence, King's "double victory."

Recently, a police officer who was attending one of my presentations objected to my support of the Black Lives Matter movement. His objection was based on his perception that a sector of that movement sees using more violent means, in order to be heard, as a viable option. (Being a police officer, the irony of his concern over the use of violence was lost on him.)

The important difference I want you to consider is that Martin Luther King, Jr. had to be a man of color telling other Black men to work toward transforming their White enemies. Gandhi had to be a brown-skinned Indian inspiring his fellow Indian citizens to seek the transformation of their British oppressors. Had King been White, or Gandhi been a British Colonialist,

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WV Flood Relief Update (Part 1)

Here is a quick update for you on how the flood recovery efforts are going.

First, I could not be more proud of my county. It was announced earlier this week that John Unger & FEMA have congratulated Greenbrier County for "having the fastest non-governmental response they have ever seen to a major crisis." Our "local churches, civic groups, and organizations," they said, "are miles ahead of others in similar circumstances." Well done Greenbrier county.

Also, I cannot thank Bruce and Rita Engen enough. Bruce and Rita are two of our friends here at Renewed Heart Ministries. They follow us online and track with us through our many resources. And this week they packed their truck chuck full of tools and drove over from the other side of Virginia to help.

When Bruce, Rita and I showed up Wednesday morning in White Sulphur Springs to help, the volunteer dispatch center informed us that things were becoming more stable there and that an area that desperately needed our help was Richwood, WV (Nicholas County). We jumped back in the truck and off we went. When we arrived in Richwood we discovered they were right. Richwood was in desperate need of volunteers.

We found the flood relief and recovery efforts there to be extremely well organized.

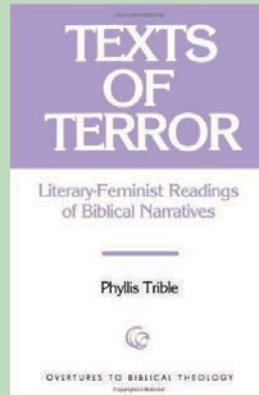
Organization has been one of the greatest



Bruce and Herb removing flood soaked insulation from a crawl space

RHM's 2016 Annual Reading Course Book for August

It is with great pleasure that we announce that August's book of the month for our annual reading course is ***Texts of Terror: Literary-Feminist Readings of Biblical Narratives*** by Phyllis Trible



"Professor Trible focuses on four variations upon the theme of terror in the Bible. By combining the discipline of literary criticism with the hermeneutics of feminism, she reinterprets the tragic stories of four women in ancient Israel: Hagar, Tamar, an unnamed concubine, and the daughter of Jephthah. In highlighting the silence, absence, and opposition of God, as well as human cruelty, Trible shows how these neglected stories-interpreted in memoriam-challenge both the misogyny found in Scripture and its use in church, synagogue, and academy."

Phyllis Trible is Baldwin Professor Emerita of Sacred Literature at Union Theological Seminary in New York City.

If you use Amazon, please consider supporting the work of Renewed Heart Ministries through AmazonSmile and select Renewed Heart Ministries as your charity at no additional cost to you.

challenges for areas so far. With so many people taking the initiative to help their neighbors, the flood recovery efforts in each location have become comprised of many simultaneously moving parts. If you're patient and flexible you'll find a place to plug in and help. In Richwood all volunteers are being processed and dispatched from a central "needs" reporting station located at the Family Center on 3 Valley Ave downtown. Over the two days we were there we found each person we worked alongside of to be deeply appreciative of all the help we could give.

I want to also thank each of you who have given to Renewed Heart Ministries' Flood Relief Fund, as well. So far we have raised just over \$2,300.

If you would like to contribute, the need here is still very great. 100% of your donation goes directly to help the victims of the 2016 flooding here in Greenbrier County, West Virginia where Renewed Heart Ministries is located. We have set up a link through RHM's webpage where you can give in increments of \$15 up to \$5,000. Every little bit helps when people have lost so much.

You can contribute to the recovery

efforts through RHM's website at the link below:

<http://bit.ly/2aShtWG>

You can also mail your contribution to:
Renewed Heart Ministries
PO Box 1211, Lewisburg, WV 24901

If you do mail in a contribution please mark it "WV Flood Recovery" so we can ensure that none of the funds we receive for this purpose will go toward RHM, but directly to aiding our local victims.

Lastly, I want to apologize again. This is the third week that there will not be a podcast/eSight. Right now we are faced with a choice of how to best use our time. We could stop and take the time to write and talk about what Jesus taught, or we could choose to direct our efforts toward trying to live out, shoulder to shoulder with our fellow Greenbrier Countians, the mutual aid, the resource sharing, the "people taking care of people" ethic that we believe the historical Jesus taught. We've chosen the latter.

I'm sure things here at RHM will resume in the not too distant future. Please forgive us in our absence while our focus is on working alongside those in our community. And thank you for your patience with us during this time.

a message of enemy love would have been a subtle form of self-preservation and violence toward the oppressed and served to continue their oppression. The exceptions to this are when there are internal variations, within the larger groups, that we must consider. King was Black speaking to Black people, but he was also a middle-class, highly educated Black male from the clergy class. Gandhi was an Indian speaking to Indians, but he was also light-skinned, a Kshatriya (as opposed to the so-called "untouchables"), and a lawyer (from the 2nd top caste in their social pyramid.) Sometimes there are intra-group variations who (within the same community) can speak to these matters less oppressively. They may look different in other words, but they share other facets of the oppressed people's experience more than those whose appearance is the same. For example, I am in community with a person of color who upon hearing Justice Clarence Thomas speaking on race, she would not respect him, but equally feels

that Jane Elliot could credibly speak on the matter. There are ways for people who look the same to sustain the same oppression that the mainstream sustains. The point is that commonality and solidarity can't be assessed on the basis of one characteristic alone. Intersectionality as a theory highlights these intra-group distinctions and they are important. (If you would like to explore these ideas further please read *We're not all alike, and that's not a problem* by my dear friend Keisha E. McKenzie, PhD.)

An Accompanying Call For Restoration

Jesus spoke powerfully and convincingly to the poorer class of Jews of his time, yet Jesus's message of enemy love to the oppressed was accompanied with a strong requirement that oppressors restore justice toward the oppressed. Like the Jewish prophets before him, he did not call this charity. He called it justice.

Luke 12:33: Sell your possessions and give to the poor.

Luke 19:8: But Zacchaeus stood up and said to the Lord, "Look, Lord! Here and now I give half of my possessions to the poor, and if I have cheated anybody out of anything, I will pay back four times the amount."

Luke 7:29: All the people, even the tax collectors, when they heard Jesus' words, acknowledged that God's way was right...

To only call the oppressed to love their enemies without calling for oppressors to make reparations and restore justice is a subtle form of violence to those who have been wronged. If enemy love is going to be taught, it must, with the same breath, be taught alongside emphatic calls for justice to be restored.

The goal is not to replace one hegemony with another, to place the oppressed on top instead. The goal is rather a world where every person participates in equity, where each can share abundance, enjoying the sun and rain side by side, and where there is enough for all.

One last word: loving your enemies is not "letting them off the hook." It is not ignoring what they have done, lessening its value, or pretending that it's nothing. It takes their offense seriously and also desires their transformation. Loving your enemies is the desire that they don't face mere retribution but rather encounter a new way of seeing, thinking, feeling, and choosing. It is the desire for them to experience healing and to choose to reject their place in great machines of injustice. And who knows, they might just join you in trying to transform the very ones who they used to resemble.

The question we must wrestle with is whether the radical transformation of the Zacchaeuses in our lives is enough. Do we need them to pay as a form of penance for what they have done? If they should be brought to a place where they desire to give out of a sincere wish to restore, would that be enough?

It really does come down to asking the question of intent. What do you desire for your enemies? Is it a world where now you are on top, dominating those who once wronged you? Or do you desire a "double victory," a world where your enemies have undergone radical transformation? Is your desire a world where there is no more domination, no more oppression, no more



"What really matters are the countless small deeds of unknown people who lay the basis for the events of human history. These are the people who have made change in the past; they are responsible for making change in the future, too."

—Howard Zinn

Quoted by Noam Chomsky in *Requiem for the American Dream*



Love Your Enemies cont'd from page 5

subjugation, discrimination, or injustice? A world where the sun shines and the rain falls on all alike? Could you share a world with those who have wronged you if they were "won" rather than just defeated, transformed rather than just destroyed? Could you live in a world alongside them if they, too, were radically changed?

If your answer is yes, you are moving toward the heart of the message of the Jesus of *Sayings Gospel Q* as he admonishes us to love our enemies.

As we progress through *Sayings Gospel Q*, we will encounter Jesus' strong words to those who need to restore the justice they have violated. That part of the message is as vital as the part we looked at today. Both messages are what we must wrestle with if we want a world that is truly safe and compassionate for everyone:

"Love your enemies and, pray for those persecuting you so that you may become sons of your Father, for he raises his sun on bad and good and rains on the just and unjust." (Sayings Gospel Q 6:27-28, 35c-d)

HeartGroup Application

Is transformation enough or do we want retribution?

1. This month I want you to begin with an private exercise. Picture the person on this planet that you like the least. When you have them in your mind's eye, ask yourself: Would it be enough for you if that person came to understand what they have done to you, if they were more than sorry, and if they actively sought to repair the wrong they have done to you? Not all wrongs can be undone, but if that person was transformed, could you forgive?
2. Jesus, in *Sayings Gospel Q*, calls us to pre-empt this transformation by initiating the process with enemy love. This does not mean that you accept what they have done. It means that as you imagine and interact with them, you have in view the end result of their transformation. As you ponder these questions, write down the questions, emotions, struggles, and challenges these questions present to you.
3. If you feel comfortable, share what you learn with your HeartGroup. Discuss with each other how, whether we belong to the party of the oppressed or the oppressors or to both parties in different ways, we can move toward a safer more compassionate world for

all, where equity is as indiscriminate as the shining of the sun and the falling of the rain. Then make some choices to act in the way of forgiveness and reparation. These steps don't have to be huge at all. You can take small steps, but take a step. Step toward either transformative forgiveness, or restorative reparation in one of the ways you discussed with your group.

Enemy love and enemy transformation was at the heart of Jesus teachings in *Sayings Gospel Q*. It was at the heart of Gandhi's ahimsa (love or compassion), as well as King's struggles for racial equity and his final movements in the Poor People's Campaign.

Yes, if you take these steps, there will be push back. When you call for change, there will be push back from those ill-treating you. Keep calling, all the while, learning to love transformationally those who oppose you. And remember, as the Dalai Lama has said, "It is the enemy who can truly teach us to practice the virtues of compassion and tolerance."

Till the only world that remains is a world where love reigns. ■

WV Flood Relief Update (Part 2)

Hello Everyone,

I'm hoping your week is off to a good beginning. Things are still busy here at RHM, but I'm pausing for a moment today to thank each of you who have given to RHM's West Virginia Flood Recovery fund.

To date, we have raised just over \$3,000. The road to recovery is going to be a long haul for so many people in this area, and this week we are featuring a family known in this community for their continual investment in eastern Greenbrier county's youth.

Tasha Alder is a nurse in Salem and Blacksburg, VA. Jim (Jimmy) Alder is the Music Director at Greenbrier County Schools, the Director of

Instrumental Music at Greenbrier East High School, and a teacher at Greenbrier East High School. Yes, he has three jobs! Jim and Tasha also have two children.

There's a moment in each of our lives when we begin to wake up to what really matters in life. For me, it was my Jr. High band teacher, Mr. Fauber, who sparked my awakening. I have watched this same miracle happen over and over for many young people here, too. Experiencing the power of community, mutuality, personal development, and the inspiration to be a part of something larger than living only for oneself are only a few of the benefits that the music programs in our schools provide for each generation. (For more, see *20 Important Benefits of Music In Our Schools* at: <http://bit.ly/2b4r7WZ>)

The Alders were among the many

whose lives were turned upside down by the flooding here in West Virginia over June and July.

Here is a transcript of the interview with Jim on CNN:

PAUL: And the thing is there are still people who are stranded and they still don't have a way to get home. My next guest is one of them. Jim Alder, he is joining us on the phone from Caldwell, West Virginia.



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Flood Relief Part 2 cont'd from page 6

Jim, thank you so much for taking the time to be with us. I understand the culvert you use to get home is gone, it's washed away. Do you have any indication as to when or how you might finally be able to get there?

JIM ALLDER, CALDWELL, WV RESIDENT: At this point we have no idea. The expense to replace the culvert is considerably out of our budget at this time. And without that there's no way to our house. We don't live in a flood plain so we don't carry flood insurance, and our homeowner's insurance will not cover it. There is no other access to the property whatsoever. The only thing that we could do is cross the creek further upstream where it narrows and then cut a path through a rough mountainside.

PAUL: Do you have neighbors or anybody who you have been able to contact to find out the status of your home or your neighborhood?

ALLDER: My brother-in-law has [checked on the house]. He was able to cross further upstream. He made his way to the house and he was able to check on our animals. We have four dogs, three cats, and a rabbit stranded at our house. He was able to check on them. There is no power, there's no water. The options are very limited right now.

PAUL: How long have you been out of your house?

ALLDER: Since Thursday evening.

PAUL: So help us understand what it's like where you are there in Caldwell right now, because I know you're along the Greenbrier River and another creek, is that right?

ALLDER: Yes, the Greenbrier River and Howard's Creek. Howard's Creek is the same creek that did much of the damage through White Sulfur Springs and Greenbrier Resort, and it flows right by the main access tunnel that goes under the railroad to get to our main road. It destroyed the bridge heading to that tunnel, flooded the tunnel, and there's multiple sections of the road on

the way to our house that are just gone. There is a back way to get there, but it's not in good shape either.

PAUL: Well, Jim, we appreciate you giving us a sense of what it's like there. We hope that you get home soon. We hope all of those animals you talked about are OK. And thank you, again, for just helping us understand what it's like there. We're wishing you the very best of luck to you and your family.

(CNN Newsroom, June 25, 2016)

The Allders had recently replaced the culvert, the part of their driveway that leads from the main road over a creek to their home. The 10 inches of water that fell in 48 hours overwhelmed many of the creeks here in Greenbrier county, including the one near their house. Now their new driveway is gone.



In the days after the flooding, Tasha and Jim erected a walkway to get them back home. But it's only a walkway. One of their vehicles which they use to get to and from work is stuck on the other side, and that means they have only one vehicle to get to two separate workplaces in opposite directions, about 30-40 minutes from home in one direction, and about 90 minutes in the other.



The walkway is complete, yet please notice the missing driveway in the background.

Shortly before the flood, the Allders had spent \$10,000 to repair the culvert to their home. To replace it now from scratch is going to cost them another \$20,000.

We at Renewed Heart Ministries, with the help of all of you who have supported this effort, have contributed \$2,000 toward the Allders' goal. With the contributions of others, they are now just over a quarter of the way there. Let's keep helping them make it all the way.

To make a contribution to RHM's WV Flood Relief and Recovery please use the link below. 100% of your donation goes to help here locally. You can also mail in your contribution at the address below. If you do contribute by mail please make sure to mark your donation "WV Flood Relief" so that none of the funds we receive for this purpose will be used for Renewed Heart Ministries.

Donate online: <http://bit.ly/2aShtWG> or by mail:

Renewed Heart Ministries
PO Box 1211
Lewisburg, WV 24901

Again, thank you, each of you, for your support not only of Renewed Heart Ministries, but also our community. We're demonstrating what our world can look like when shaped by love. Thank you for being part of this.

Till the only world that remains is a world where only love reigns.

Renewed Heart Ministries is a not-for-profit group that is passionate about rediscovering, following and helping others rediscover the teachings and sayings of the historical Jesus of Nazareth. We believe these teachings have an intrinsic value in informing the work of nonviolently confronting, liberating and transforming our world into a safe, more just, more compassionate home for us all.

Everything we do here at Renewed Heart Ministries is for free. Even the many educational events that we do in various venues. If you'd like to support our work you can make a one-time gift or become one of our monthly contributors by going to RenewedHeartMinistries.com and clicking the donate tab at the top right.

Or you can mail contributions to:
Renewed Heart Ministries
P.O. Box 1211
Lewisburg, WV 24901

Also, please sign up for our free resources and remember, every little bit helps.

Anything we receive over and above our annual budget we happily give away to other not-for-profits who are making both systemic and personal differences, significant differences, in lives of those not presently benefited but the status quo.

And to those already supporting the work of Renewed Heart Ministries, your generous support makes it possible for us to exist and to continue being a presence for positive change in our world. So with all of our hearts, "Thank You."

Together we are making a difference, till the only world that remains is a world where only Love reigns.



RENEWED HEART MINISTRIES

Featured Presentation

We at RHM believe that Jesus modeled and taught the replacement of our world's domination pyramids and exclusionary circles with a share table. This shared table was to be characterized, at minimum, by equality, inclusivity, diversity. In light of all that is transpiring in our society presently, our featured presentation the month is **A Share Table** by Herb Montgomery.

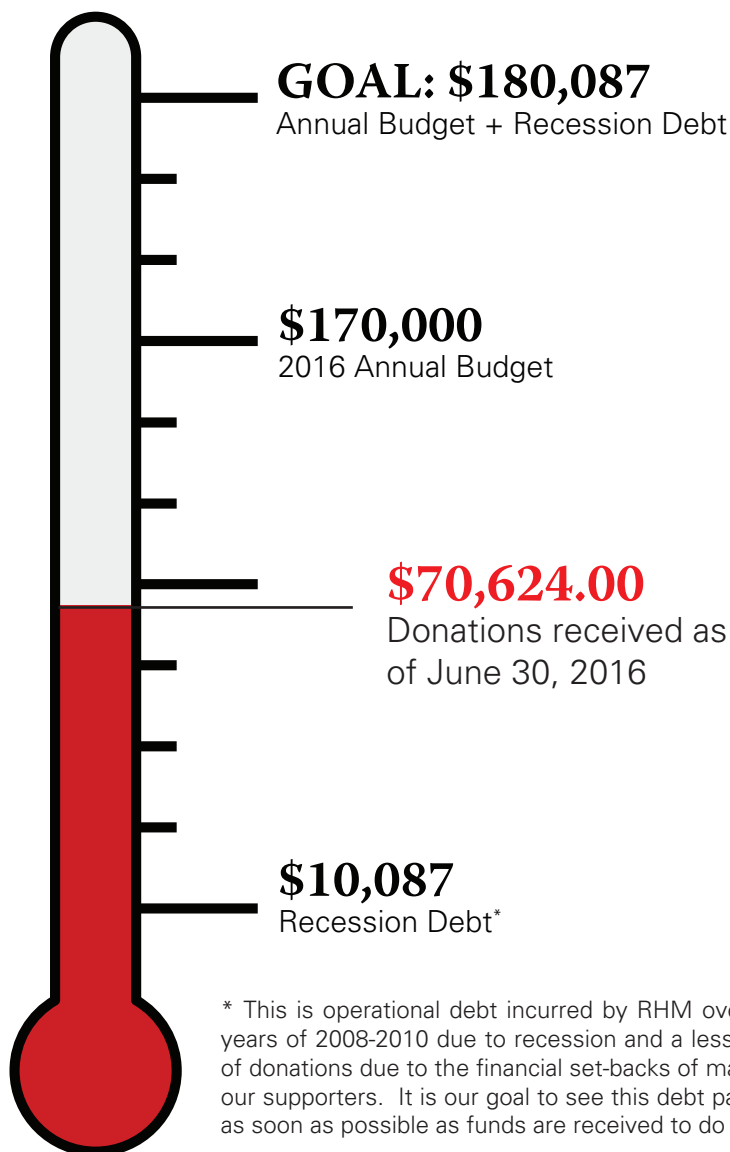


It is our hope that as you listen your hear will be renewed, inspired, and equipped to continue following the teachings of Jesus toward a safer, more just, more compassionate world for us all.

Annual Budget as of June 30, 2016: \$85,000

Annual Contributions received as of June 30, 2016: \$70,624.00

April's Contributions: \$14,446.00



* This is operational debt incurred by RHM over the years of 2008-2010 due to recession and a lessening of donations due to the financial set-backs of many of our supporters. It is our goal to see this debt paid off as soon as possible as funds are received to do so.