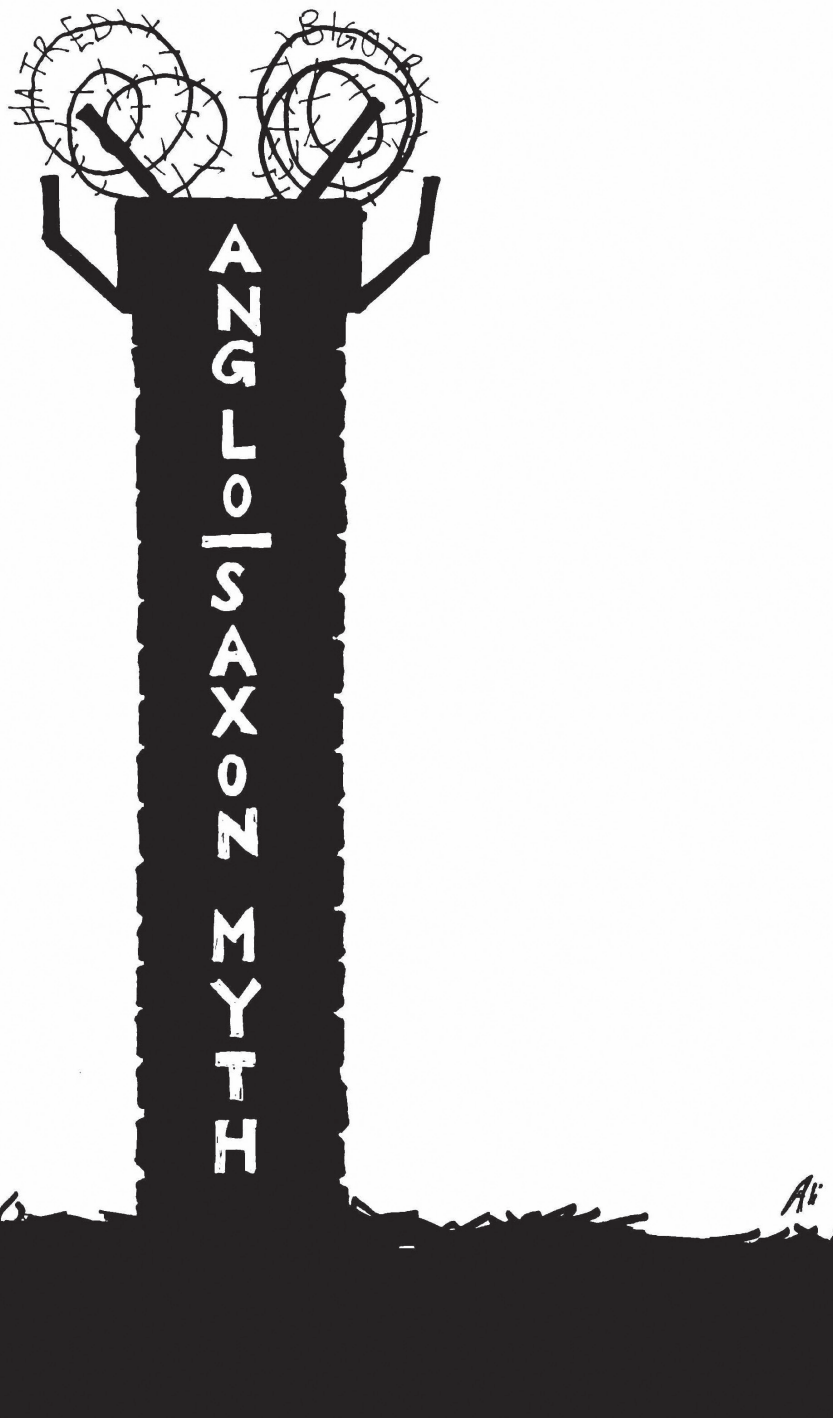




RENEWED HEART MINISTRIES

Awakenings

:::: The Official Newsletter of Renewed Heart Ministries :::: April 2018 ::::



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Herb Montgomery

A Preferential Option for the Vulnerable

by Herb Montgomery
March 30, 2018



Photo credit: Zac Ong on Unsplash

Quotable Quotes

"I want to be outside with the misfits, with the rebels, the dreamers, second-chance givers, the radical grace lavishers, the ones with arms wide open, the courageously vulnerable, and among even—or maybe especially—the ones rejected by the Table as not worthy enough or right enough."

— Sarah Bessey;
*Jesus Feminist:
An Invitation to Revisit
the Bible's View of Women*

"To have a preference is to have a greater liking for one alternative over another or others. This is not exclusive, but rather points to who should first have our solidarity."

Jesus looked at him and loved him. "One thing you lack," he said. "Go, sell everything you have and give to the poor, and you will have treasure in heaven. Then come, follow me."

Mark 10:21

This week I want to discuss what liberation theologians such as Gustav Gutierrez call Jesus' "preferential option for the poor." Let's consider a broader preferential option that includes all who are vulnerable: people who are vulnerable economically and also people vulnerable because of their race, gender, orientation, ability, age, gender identity and expression, their level of education, or any other basis for oppression.

I remember standing on the lawn of Baltimore's city hall with my daughter when she was in sixth grade, the weekend after Baltimore police murdered Freddie Grey. She stood holding a sign she had made while I looked up at snipers who lined the upper ledges of the building surrounding that lawn.

As we lined to the speakers addressing the crowd, I saw that much of what was being said was not registering with her, but

for me it was resonating deeply. With the clarity that only comes from experiencing oppression for oneself, speakers repeatedly drew the connection between economic and racial oppression in the U.S. and around the globe. It's not enough to solve poverty for some people and exclude others from that solution, especially if your economic solutions exclude some based on their race or ethnicity.

(See [washingtonpost.com/opinions/the-new-deal-as-raw-deal-for-blacks-in-segregated-communities/2017/05/25/07416bba-080a-11e7-a15f-a58d4a988474_story.html?utm_term=.d88c110caae5](https://www.washingtonpost.com/opinions/the-new-deal-as-raw-deal-for-blacks-in-segregated-communities/2017/05/25/07416bba-080a-11e7-a15f-a58d4a988474_story.html?utm_term=.d88c110caae5)) We can't afford to solve economic exploitation for some if those solutions come at the price of exploiting others whom we deem as different. It's also not enough to simply teach a preferential option for some who are poor. We must enlarge our preferential option to include all who are targeted and made vulnerable by the status quo.

But before we do that, let's unpack what is meant by this phrase *preferential option for the poor*.

The Poor

Although there are many different types of poverty, the "poor" in this phrase first addresses people who experience material poverty. We must be careful not to romanticize the reality of poverty. For most of those who are materially poor around the world, poverty means death. As

Gustav Gutiérrez says, “It is death, death before one’s time.” For theists who believe in a God who is life, or the giver of life, this death, and thus this poverty, is contrary to a God who is life.

Material poverty can take different forms and result from many different causes. At its core, though, material poverty is an expression of marginalization. Many people view those who are materially poor as insignificant, objectify them, and consider them non-persons. This marginalization calls us to consider the connection between marginalization based on poverty and other forms of marginalization such as those based on gender, race, sexual identity/orientation, etc. Addressing the complex nature of poverty can include charity for mitigating harm while we work toward a just society, but it is vital that we don’t stop at charity and think our work is done. We must also identify and resist the structures that create poverty, and we need philosophical, social, and scientific tools to analyze what makes people poor systemically and institutionally.

Option

The word “option” in our phrase does not mean that it is optional, something we could do without. It implies that we can make an intentional choice from a range of possibilities. It means making a commitment to stand in solidarity with and work alongside the poor. This does not mean we become the “savior” of the poor or do-gooders. The “option” is to recognize that we reclaim our own humanity as others reclaim theirs, and we begin to see our connectedness. We live into that connection. We begin to see, love, and engage others as ourselves.



Preferential

To have a preference is to have a greater liking for one alternative over another or others. This is not exclusive, but rather points to who should first have our solidarity. Jesus taught this with this famous phrase, “Last shall be first. And the first shall be last.” (Matthew 20:16) He demonstrated this in his favor toward poor, hungry, weeping, and hated people in Luke’s sermon on the plain and the woes he proclaimed against their exploiters. Think of imbalanced scales. To rectify an imbalance one has to apply greater weight to the side that’s up in the air to bring the scales back to center. Jesus’ enemies also repeatedly critiqued his table fellowship with those who were socially marginalized. Jesus modeled a bias or preference that chose the side of the poor.

Let’s look at several examples in Mark and Luke.

In Mark, Jesus also calls the wealthy to follow him in his preferential option for the poor:

Jesus looked at him and loved him. “One thing you lack,” he said. “Go, sell everything you have and give to the poor, and you will have treasure in heaven. Then come, follow me.” (Mark 10:21; cf. Matthew 19:21, Luke 18:22)

Jesus took the side of a poor widow over even the central structure of his society’s political and ideological life—the Temple:

But a poor widow came and put in two very small copper coins, worth only a few cents. Calling his disciples to him, Jesus said, “Truly I tell you, this poor widow has put more into the treasury than all the others. (Mark 12:42-43; cf. Luke 21:2-3)

As Ched Myers explains, this widow was being “impoverished by her obligations to the temple cultus...The temple has robbed this woman of her very means of livelihood. Like the scribal class, it no longer protects widows, but exploits them” (in *Binding the Strong Man*, p. 321-322). Another author states, “Jesus condemns the value system that motivates her action, and he condemns the people who conditioned her to do it” (A. Wright; *The Widow’s Mite: Praise or Lament? A Matter of Context*, p. 262).

In Matthew, Jesus’ preferential option for the poor and vulnerable is the sign of confirmation to be shared with the imprisoned John the Baptist:

The blind receive sight, the lame walk, those who have leprosy are cleansed, the deaf hear, the dead are raised, and the good news is proclaimed to the poor. (Matthew 11:5; cf. Luke 7:22)

In Luke, it sums up Jesus’ entire ministry:

The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free... (Luke 4:18)

Jesus calls the Pharisees to embrace this option to the degree that everything else about their morality would depend on it:

But now as for what is inside you—be generous to the poor, and everything will be clean for you. (Luke 11:41)

In Mark, this teaching is given to a single wealthy person, but in Luke, Jesus’ call to sell excess possessions and redistribute wealth to the poor is a universal teaching for all of his followers:

Sell your possessions and give to the poor. Provide purses for yourselves that will not wear out, a treasure in heaven that will never fail, where no thief comes near and no moth destroys. (Luke 12:33)

We see Jesus’ preferential option for the poor and vulnerable in his teaching and story on who is to be invited to the banquet:

But when you give a banquet, invite the poor, the crippled, the lame, the blind...

The servant came back and reported this to his master. Then the owner of the house became angry and ordered his servant, ‘Go out quickly into the streets and alleys of the town and bring in the poor, the crippled, the blind and the lame.’ (Luke 14:13, 21)

In one of Jesus’ best known encounters, we meet a wealthy tax collector who embraces Jesus’ preferential option for the poor as his own ethic too:

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

...Option... cont'd from page 3

anything, I will pay back four times the amount." (Luke 19:8)

This preferential option for the poor and the vulnerable determined whom Jesus' reign or kingdom of God belonged to:

Looking at his disciples, he said:

"Blessed are you who are poor,
for yours is the kingdom of God.
(Luke 6:20)

"Blessed are the poor in spirit,
for theirs is the kingdom
of heaven. (Matthew 5:3)

In Luke, Jesus refers to people who are materially poor, whereas in Matthew, the blessing is for the poor "in spirit." One interpretation of this difference spiritualizes or privatizes what it means to be poor "in spirit." It has arbitrarily been defined as

an attitude of dependence or reliance on God as opposed to reliance on oneself. The fruit of this interpretation has been to divert attention away from the liberation of those who are materially poor. But Jesus isn't holding up some spiritual poverty or dependence on God as a character quality to strive for in this passage, and that interpretation has too often been used to subvert Jesus' call for us to stand in solidarity with materially poor people. Jesus is speaking, just like in Luke, to those the present structure has left poor in spirit. Note that Luke describes John not as poor in spirit himself, but as strong in spirit.

And the child grew and became strong in spirit; and he lived in the wilderness until he appeared publicly to Israel. (Luke 1:80, emphasis added.)

When Jesus describes those who are poor in spirit, he is describing those who

are experiencing a poverty of the spirit or will to keep fighting against oppression. Their spirit has been broken. They are worn down. They have no more spirit with which to fight. Just this week, it was announced that the police who murdered Alton Sterling will not face any charges. (See www.theguardian.com/us-news/2018/mar/28/alton-sterling-death-baton-rouge-louisiana) Repeated occurrences as this have a way of breaking ones will or spirit to keep trying. HealingJustice.org posted a quotation from @fancisca_porchas on social media

"Organizers have to do so much spiritual work every day just to get up and fight the state, fight ferocious systems, and hold so much pain at scale."

- FRANCISCA PORCHAS CORONADO

healingjustice.org

RHM's 2018 Annual Reading Course Book for April

Stand Your Ground: Black Bodies and the Justice of God

by Rev. Kelly Douglas Brown

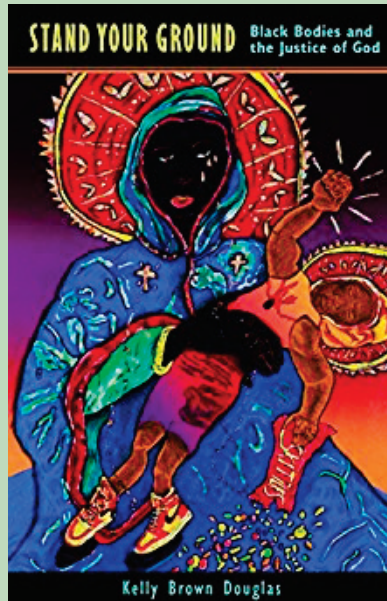
Written in response to the murder of Trayvon Martin, this book grows more and more relevant with each passing day in America. Whether we are discussing immigration or the continual victimization of black communities by police brutality, this book is on our "must read" list here at RHM, and we are happy to include it in our 2018 Annual Reading Course for April.

From the publishers:

"If Trayvon was of age and armed, could he have stood his ground on that sidewalk?"—President Barack Obama

On the Sunday morning after the acquittal of Trayvon Martin's killer, black preachers across America addressed the questions his death raised for their communities: **"Where is the justice of God? What are we to hope for?"**

In this timely and compelling book, Kelly Brown Douglas examines the myths and narratives underlying a 'stand-your-ground' culture, taking seriously the social as well as the



theological questions raised by this and similar events, from Ferguson, Missouri to Staten Island, New York.

But the author also brings another significant interpretative lens to this text: that of a mother. She writes: "There has been no story in the news that has troubled me more than that of Trayvon Martin's slaying. President Obama said that if he had a son his son would look like Trayvon. I do have a son and he does look like Trayvon."

In the face of tragedy and indifference, Kelly Brown Douglas examines the truth of a black mother's faith in these times of 'stand your ground.'"

this week and commented, "In the wake of no justice for #AltonSterling, this one goes out to @blklivesmatter & all allies. You don't have to hold this political fight or all that pain alone. All of us are with you. Check on your people & show up for action this week, fam." Jesus's preferential option for the poor and vulnerable envisioned a world where the poor in spirit were given the kingdom (Matthew 5:3) *This does not mean spiritually poor.*

Just two verses later in Matthew 5:5, Jesus says, "Blessed are the meek, for they will inherit the earth." In our present world structure the meek are not given the earth, but rather walked on, walked over, and bullied. Jesus calls us to create another kind of world where even the meek, the most vulnerable among us, are taken care of and ensured a safe world to call their home as well. A preferential option for the meek is what Jesus means by "poor in spirit." Today's world belongs to those who have a fighting, competitive spirit, a drive to succeed. But some have had their spirit so broken, so pushed down, they simply don't have any spirit left to try. Jesus calls us to a preferential option that creates a world where those who don't have anything left to give are taken care of as well.

The passage between these two texts in

cont'd on page 5

Matthew is the verse, “Blessed are those who mourn for they will be comforted.” Those who mourn are those whom the present structure so disenfranchises, disinherits, and marginalizes. Despite their present heartbreak and loss, this new world will bring reparative, restorative, and transformative comfort as they gain hope that another world is possible. Lastly, in verse 6 of Matthew 5 Jesus, speaking of this same demographic states, “Blessed are those who hunger and thirst for righteousness, for they will be filled.” This word “righteousness” is not persona or private. It’s not a meritorious credit that admits them to the afterlife. The verse describes those who hunger for righteousness or justice here, now.

The Hebrew concept of righteousness included distributive justice, structural justice, systemic justice, and societal justice. Those who hunger for this world to be put right are those Jesus calls us to a preferential option for, to ensure that they will be filled!

The Poor

All those who desire to genuinely follow Jesus must create communities that center the most vulnerable people at the table. Not only are the vulnerable to be seated at the table but the table is also to practice a preferential option for them. Examples today might include those who are vulnerable on the basis of their race, identity as LGBTQ, or their gender as a woman. Applying Jesus’ preferential option for the poor and vulnerable today means prioritizing these communities.

Jesus’ table is not one where every person’s opinion is of *equal worth* and we simply agree to disagree and still get along. Such a table leaves the status quo untouched, doesn’t challenge the balance of power, and

still leaves these communities vulnerable. Instead, Jesus’ table is a table where there is a preference for the vulnerable. As the saying goes, “The voice of the oppressed does not always call out for what is just, but we will not arrive at justice without listening to them.” This is what it means to practice a preferential option for the vulnerable: choosing the side of the most vulnerable.

Christians are called to look at the world from the perspective of the marginalized and to work with them in solidarity for justice. Practicing the preferential option for the poor today might include advocating for LGBTQ rights; opposing racial red-lining still being practiced today (red-lining stops people of color from accessing home ownership. See democracynow.org/2018/2/15/kept_out_banks_across_us_caught); or organizing with young people who are repeatedly victimized by gun violence.

The good news is we can do this. We can choose to create a world that practices a preferential option for the vulnerable. In Matthew’s gospel, Jesus tells the story of a man who did just this.

When he found one of great value, he went away and sold everything he had and bought it. (Matthew 13:46)

This is the same “sell everything” language as we read previously—“sell everything you have and give to the poor” (Mark 10:21). It’s about selling out and going all-in toward a vision for a different kind of world, one that practices a preferential option for people who face oppression daily. It’s also about taking action and believing that another world is possible now. The man in Jesus’ teaching sold everything he had for the kingdom. And we can, too! In the words of someone I deeply respect, “You have to act as if it were possible to radically transform the world. And you have to do it all the time.” (Angela Davis; Southern Illinois University, February 13, 2014)

Jesus looked at him and loved him. “One thing you lack,” he said. “Go, sell everything you have and give to the poor...” (Matthew 26:52)

HeartGroup Application

University of Notre Dame’s Center for Social Concerns defines the preferential option for poor and vulnerable as looking “at the world from the perspective of the marginalized and [working] in solidarity for justice.”

1. This week, take time to read their page (socialconcerns.nd.edu/content/4-preferential-option-poor-and-vulnerable) on the preferential option for the poor and vulnerable. Engage the discussion and reflection sections.
2. Discuss as a group what a preferential option for the poor and vulnerable could look like for your HeartGroup.
3. Choose a way to put your ideas into practice.

Wherever you are, thanks for checking in with us this month.

Remember, another world is possible!

Keep living in love, survival, resistance, liberation, reparation, and transformation.

I love each of you dearly,

I’ll see you next month. ■

Post script:

To support these weekly podcasts and eSights and help us grow, go to renewedheartministries.com and click “Donate.”

Schedule

APRIL 27 - 28, 2018

Chico Adventist Church
Chico, CA USA
530.342.7777

MAY 19, 2018

Asheville Adventist Forum
Asheville, NC USA
828.552.3072

JULY 11 - 14, 2018

Kinship Kampmeeting
Baltimore, MD USA
304.520.0030



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RaceMatters in the Greenbrier Valley Summit 2018: The Time is Now!

Photo credit: Scott Miller
by Herb Montgomery | February 26, 2018

This was the fourth Summit on Race Matters here in West Virginia. Race Matters seeks to improve race relations in West Virginia by bringing people together to raise awareness, educate, confront and eradicate personal, systematic, and institutional racism. The very first Race Matters summit was held in Charleston, WV in 2014. Each of the following have been here in Lewisburg.

This event was held in the Ann and Kyle Fort Arts and Sciences Building of the New River Community and Technical College.

Friday evening's keynote address was given by Dr. William M. White. He is a native of Bluefield and the Executive Director of the Herbert Henderson Office of Minority Affairs, a Cabinet level position in West Virginia government. His contributions as a leader in education in West Virginia have been with the West Virginia Board of Education, the West Virginia Educational Broadcasting Authority, and Mountain State University. Dr. White was the founder and CEO of Management Development Group, Inc., specializing in organization development consulting to corporations. He was the Executive Producer for the video, "The Power of Diversity," widely used in the United States for diversity training with federal, state and local governments, the private sector; and nonprofit organizations.

Before the keynote address, Beverly White of the Lewisburg City Council read a Proclamation from Lewisburg's Mayor, John Manchester in support of the Summit. Next Larry Baxter read a Resolution from Race Matters Greenbrier Valley expressing solidarity with West Virginia's teachers in all 55 counties who are presently engaged in work stoppages all across the state on strike.

Shaylen Lafferty, one of Greenbrier East High School's *Poetry Out Loud* contestants, recited "Praise Song for the Day" by Elizabeth Alexander who read this poem at the first

Presidential inauguration of President Barack Obama. Shaylen also has performed in many plays at Greenbrier East High School and our State Theater of West Virginia, Greenbrier Valley Theatre. These performances include *To Kill a Mockingbird*. She also participated in High Rocks Academy presentations for Martin Luther King, Jr. Day programs.

Renowned storyteller, W. I. "Bill" Hairston, concluded the evening by regaling us with stories from his own life here in West Virginia. He is currently the outreach director for the Religious Coalition for Community Renewal on the East End. Bill Hairston spreads the word about housing programs available to the homeless. He is best known for the storytelling programs he presents to promote African-American contributions to Appalachian culture.

Following the Friday evening session at the college, Lady D performed at Lewis Theatre on North Court Street. (Also known as Doris Anne Fields and "West Virginia's First Lady of Soul") and her band.) It was a fun time for all who participated. Saturday morning's events began with a statement and welcome from New River Community and Technical College's President, Dr. L. Marshall Washington, Ph.D.



Photo credit: Scott Miller

Saturday morning's keynote address was given by Arley Ray Johnson. Mr. Johnson is from West Virginia, currently residing in the Washington, D.C. area. Arley has been at the forefront of non-violent social and political change for more than 40 years. His service in West Virginia includes six years as a Delegate in the West Virginia Legislature, Director of the State Workforce Investment Board, Director of Programs in the Governor's Office of Economic Opportunity, and Executive Director of Advocates for the Other America. He was awarded the West Virginia Martin Luther King Jr. Holiday Commission Living the Dream Award for advocacy of freedom.



Photo credit: Scott Miller

Workshops were held throughout the day on Saturday.

Lida Shepherd led a workshop entitled *Help Increase the Peace*. Her work with the American Friends Service Committee's WV Economic Justice Project has included helping with the other Summits on Race Matters here in the state. She coordinates racial justice initiatives such as reducing racial disparities in the education and the criminal justice system, as well as policy reforms that address poverty. She has helped students in middle schools, high schools, and colleges around West Virginia to be leaders in policy advocacy and secure wins for poor and working people. She graduated from the University of California at Berkeley with a degree in Peace and Conflict Studies and lives with her family in Charleston.

Ash-Lee Woodard Henderson who is the Co-executive Director of the Highlander Research and Education Center in Tennessee led a workshop on *BlackLivesMatter* and the *Movement for Black Lives*. This workshop offered participants an opportunity to develop a greater understanding of this movement. The Highlander Research and Education Center in Tennessee provides training and education for emerging and existing movement leaders throughout the South, Appalachia, and the world. In the 1950s, it played a critical role in the Civil Rights Movement. Rosa Parks trained there prior to her role in the Montgomery Bus Boycott. As well as many more.

Rev. Larryetta Ellis, Pastor of the local Edgewood Presbyterian Church led a workshop on the intersection of Faith and Racial/Social Justice. She was also a contributor of this year's Martin Luther King, Jr. Day Celebration where she delivered the keynote address for that event at the Lewisburg United Methodist Church. Rev. Ellis holds a Masters of Divinity degree from Louisville Presbyterian Theological Seminary. In Louisville, she served as a Chaplain at Norton Hospital and Presbyterian Homes, and she was co-pastor of Beuchel Presbyterian Church.

RaceMatters... cont'd from page 6

Pam Nixon led a workshop on Environmental Racism. She brought to this workshop 15 years of experience as an Environmental Advocate for the state DEP. Before she earned her master's degree in environment science, she lived many years in the town of Institute and learned first-hand about industrial releases of dangerous chemicals into the environment. She is the president of People Concerned About Chemical Safety based in Charleston and a member of the Kanawha-Putnam Emergency Planning Committee. She is Co-Chair of the WV NAACP Environmental Justice Program, and Chair of the Charleston Branch of the NAACP Environmental Justice Committee.

Charles Woods, outreach coordinator for the Birmingham Civil Rights Institute, led a two-hour workshop, that included activities geared toward helping youth understand why the Civil Rights movement came to be. Participants who attended this workshop were taught skills that can be used in local schools to help students understand that "the civil rights movement came about because the constitution of this country promises to provide an environment where everyone has the right to liberty and the pursuit of happiness."

Gabrielle Chapman led a workshop on Health Disparities and Race. She is the Executive director for the Call to Action for Racial Equality based in Charleston. One of its projects involves partnership with the Charleston Police Department on the ambitious 8-point collaboration aimed at building upon Charleston Police Department's role as a national leader in the arenas of race relations, community policing, and youth engagement. This was one of the topics for the Summit on Race Matters in Lewisburg in November 2016. She graduated from George Washington High School in Charleston, WV and Russell Sage College in New York, majoring in Applied Biology.

Joseph Cohen, Executive Director of the American Civil Liberties Union of West Virginia, led a workshop on Implicit Bias and Confronting Racism. After law school, he received a fellowship to spend two years in South Central Florida with Florida Rural Legal Services (FRLS) representing public housing tenants associations and poor people facing housing crises. That experience put him on the path that led to him to his current position which has given him the opportunity to engage in the fight for civil liberties and civil rights in West Virginia.

Greenbrier County native, Loretta Young, led a workshop on Local African American

History and Civil Rights History here in Greenbrier County. She is known here locally as a strong advocate for equal rights and equity in West Virginia. She has been Director of the United Methodist Church – WV Conference, the state Equal Employment Officer under Governor Gaston Caperton, Director of Non-governmental Organizations at UNICEF in NYC, and a member of the West Virginia Human Rights Commission. Her workshop focused on how slavery influenced the creation of the state of West Virginia and a historical timeline of events in its history that impacted the lives of African Americans locally and statewide.

Also during the day on Saturday, compelling performances by Poetik Entertainment were given. Poetik Entertainment uses spoken word talent to uplift community, and was founded by Jamela North Starr Brown and Malik "Duality" Brown.

Because many of us were working behind the scenes the entire weekend, the only workshop I was able to attend was Ash-Lee Woodard Henderson's workshop from the Highlander Research and Education Center. It was phenomenal! The Highlander Research and Education Center, through popular education, participatory research, and cultural work, helps create spaces — at Highlander and in local communities — where people gain knowledge, hope and courage, expanding their ideas of what is possible. They develop leadership and help create and support strong, democratic organizations that work for justice, equality and sustainability in their own communities and that join with others to build broad movements for social, economic and restorative environmental change. If you have not heard Ash-Lee present, she is a wealth of experience and information. And on a personal level, she's an awesome person, too. As someone who is also from Appalachia, I'm thankful for the opportunity to meet and get to know her. We here at RHM wholeheartedly support the work of the Highlander Research and Education Center community there in Tennessee.

Renewed Heart Ministries is grateful for the work Race Matters is doing here in Greenbrier county and we are proud to be participating with you. By all measures, this event was a success! We here at RHM will continue to work side-by-side with you here in West Virginia to improve race relations in this state, bringing people together, raising awareness, educating, confronting and eradicating personal, systematic, and institutional racism.

Another world is possible.

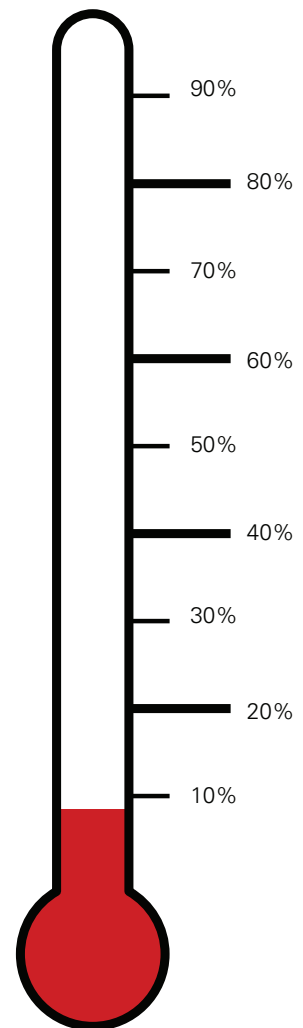
The RHM team, in any given month, consists of a small team of 10–12 people working either full-time, part time, or as volunteers dedicating hundreds of hours to make what we do possible. If you find blessing, encouragement, and renewal here, please consider becoming one of our Monthly Partners with a reoccurring donation or by making a one time gift.

2018 Annual Budget Goal:
\$183,206.00

Monthly Budget Goal:
15,267.00

January–February's
Budget Goal: \$30,534.00

January–February's
Contributions:
\$20,723.98



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 hold in various venues. You can support our work either with a one-time gift or by becoming 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 personal, systemic and structural differences in the lives of people who are less privileged.

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

Last month, Herb had the privilege of sharing a series of presentations in New South Wales, Australia. This month's featured presentation is from that series entitled *Jesus from the Edges: Doing theology from the margins and the open future of Christianity*.

It's our hope that your heart will be renewed and your feet motivated to take action as we follow in the steps of Jesus in the work of resistance, survival, liberation, reparation and transformation. Another world is possible.

Jesus from the Edges: Doing theology from the margins and the open future of Christianity by Herb Montgomery.



The *Jesus For Everyone* podcast.

A weekly podcast where we discuss where faith in Jesus and social justice work for the vulnerable today intersect and what a first-century, Jewish, Galilean prophet of the poor might offer us today in our work of survival, resistance, liberation, restoration, and transformation.

www.renewedheartministries.com/Podcasts