

GROWING EDGES

July 2003

Dear Friends,

Time and eternity. That is the theme we have been working on. Remember the touchstone concept from Dallas Willard: **“We are unceasing spiritual beings with an eternal destiny in God’s great universe.”** In the last *Perspective* we thought together about time. So, now on to eternity. And specifically to that aspect of eternity dubbed “hell”.

Hell—an uncomfortable notion, to be sure. I don’t mind telling you that I am the most uneasy about this aspect of our theme. I wish I could avoid discussing it altogether. I’m eager to get on to the subject of heaven. But if we are to take the biblical revelation seriously we *must* wrestle with the subject of hell. My discomfort (yours too, perhaps) is simply beside the point.

UNIVERSALISM’S FATAL FLAW

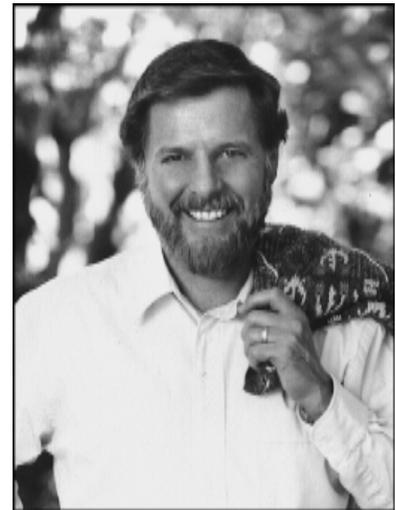
As I was starting to work on this subject a publisher sent me the galleys for a new book on Universalism, the notion that every person will eventually be saved. Now, Universalism is growing in popularity today, for it fits neatly into the modern non-judgmental live-and-let-live mood of our culture. And it has been a minor (very minor) current in Christian history. So I thought I’d see how persuasive the arguments might be in this new attempt to dust off an old heresy. How utterly disappointing! The same tired arguments and the same weak sentimentality about God’s mercy winning out over God’s justice. It reminded me of the prophetic comment of William Booth, founder of the Salvation Army, just before his death in 1912 that he saw coming to the Church “forgiveness without repentance, salvation without regeneration . . . a heaven without a hell.”

In setting forth their case Universalists inevitably make the person and teaching of Jesus the center of their appeal. Jesus’ love and grace and compassion, and his assurance to us of God’s unconditional love and grace-filled acceptance. All true realities, to be sure. But, and here is the fatal flaw in all Universalist teaching, this Jesus to whom they appeal so ardently is the very one who teaches more emphatically about hell than anyone else in the entire Bible. This is a reality we simply cannot get around. Jesus—the compassionate Jesus, the forgiving and accepting Jesus—never flinches when it comes to the subject of eternity.

JESUS’ AUTHORITATIVE WITNESS

Throughout his preaching Jesus holds forth two—and only two—possibilities for human existence: everlasting happiness in the presence of God or everlasting torment in the absence of God. In the judgment of the nations recorded in Matthew where we hear those famous lines, “I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me” we also read that the Son of Man welcomes the righteous into “the kingdom prepared for you from the foundation of the world” and says to the wicked “you that are accursed, depart from me into the eternal fire prepared for the devil and his angels.” And Jesus’ final summation to this story: “And these (the wicked) will go away into eternal punishment, but the righteous into eternal life” (Matt. 25:31-46). Now, we can legitimately argue about whether the “eternal fire” is literal or metaphorical, but we cannot argue over whether or not Jesus is intending to teach us that there are two final possibilities for human existence. He did not leave that matter open for debate.

This fact is reinforced in the Gospel of John which, although it actually says very little about hell, does record Jesus’ words, “the hour is coming when all who are in their graves will hear his voice and will come out—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation” (John 5:28-29).



We simply cannot sneak around the fact that Jesus teaches that there are two outcomes to human destiny: “the resurrection of life . . . the resurrection of condemnation.”

Jesus’ word about the reality of hell is unambiguous. In the story about the rich man and Lazarus, the rich man, after death, is described as “In Hades, where he was being tormented” and later in the story this place is described as “this place of torment.” I’m sorry, I wish I could make the story sound better. Or have a happier ending. You remember, I’m sure, how the rich man pleads with Father Abraham to “have mercy on me” and is told that this is not now possible and that “between you and us a great chasm has been fixed” (Luke 16:19-31).

Equally unambiguous is Jesus’ word that not all will enter the Kingdom life which, of course, includes heaven as its natural outcome. When a fearful disciple asks the Master, “Lord, will only a few be saved?” Jesus replies, “Strive to enter through the narrow door; for many, I tell you, will try to enter and will not be able” (Luke 13:23-24, see also Matt. 7:13-14). As if this exchange were not enough Jesus next adds, “go away from me, all you evildoers! There will be weeping and gnashing of teeth when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and you yourselves thrown out” (Luke 13: 27-28).

I could go on, but perhaps these sample passages make sufficiently clear Jesus’ teaching on the matter. The epistles only reinforce Jesus’ outlook. Paul says that those who “do not obey the gospel of our Lord Jesus. . . . will suffer the punishment of eternal destruction, separated from the presence of the Lord and from the glory of his might.” (2 Thess. 1:8-9). And John’s Apocalypse simply seconds and thirds the teaching: “the devil . . . was thrown into the lake of fire and sulfur, where the beast and the false prophet were, and they will be tormented day and night forever and ever”, and then adds, “as for the cowardly, the faithless, the polluted, the murderers, the fornicators, the sorcerers, the idolaters, and all liars, their place will be in the lake that burns with fire and sulfur, which is the second death” (Rev. 20:10, 21:8).

Now, if you are hoping for a kind of middle ground between Universalism and the traditional view of the eternity of hell, the best place to look is Hans Urs von Balthasar’s *Dare We Hope “That All Men Be Saved”?* Balthasar provides a sophisticated theological argument for hoping that God’s omnipotent love finds ways of, so to speak, outwitting human resistance. He does this without falling into the Universalist trap of asserting as a fact that everyone will be saved or that hell will be emptied at the end of time. He takes Jesus’ statements on hell seriously but would hold that they are minatory rather than predictive.

THE POPULATION OF HELL

One of the very first questions that arises with any discussion of hell is, “Who will be there?” The answer is quite simple, “All those whom God, in his great wisdom, knows could not stand heaven.” Remember, the purifying fires of heaven will be far hotter than the fires of hell! Consider, my friend, what it would be like to live a single day without guile. How about an eternity without guile! Are you, am I, still interested in heaven?

Jesus, of course, is the way to heaven. He is the way precisely because, in turning toward him and accepting him as our life, he leads us into a “with-God” life in the kingdom of God. It is here under God’s loving rule that we learn to do the will of God and to “grow in grace” as Peter puts it (2 Pet. 3:18). As we grow in this with-God life we discover that heaven is simply a minor transition from this life to greater Life . . . for it is all life with-God.

Conversely, hell is “away-from-God” life. And there are some people for whom life away-from-God is the only life to which they are suited. This is why we can well say that people choose hell, for they choose to be the kind of people who would not be “at home” in heaven. Hell, you see, is the ultimate expression of God’s respect for his creature’s freedom to choose. Hell, in the final analysis, is God’s best arrangement for some people. It is giving to certain people what they ultimately desire.

So we can be confident that God will take care of the population of hell. We can be sure that those who are in hell are suited for it in every way, just as those in heaven are suited for it. God will see to it.

LOVING COMMUNITY VS. SELF-CENTERED ISOLATION

This either “with-God” or “away-from-God” kind of life is, I think, a useful way of thinking about heaven and hell because it takes us outside of all of the debates about the furniture of hell (Is the “everlasting fire” literal or

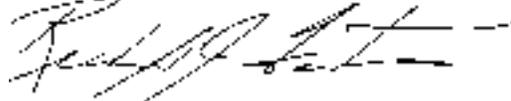
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metaphorical? What is meant by “outer darkness”, or “gnawing worm”, or “tormenting thirst”, or “weeping and gnashing of teeth”?) and instead helps us to focus on an essential difference—perhaps *the* essential difference—between these two forms of existence: community or isolation. When we speak of heaven we are talking about the blessed community most fully expressed in the glorious familial fellowship of the Trinity—Father, Son, and Holy Spirit. And heaven is God’s ultimate way of saying, “Welcome to the family!” Conversely, hell is a way of talking about ever deeper isolation and ever greater self-centeredness.

Loving community or self-centered isolation—that is the choice given us by the reality of heaven and hell. Which will I choose? Which will you choose? And choose we must? There simply are no other options given us. For instance, it will come as a genuine shock to some people when they discover that they cannot cease to exist. That option is not open to us, for we are indeed “unceasing spiritual beings with an eternal destiny in God’s great universe.”

Peace and joy,



Richard J. Foster

GROWING TOGETHER

We are not giving specific exercises for you to do in this issue of the *RENOVARE Perspective*. (Exercises on hell feel like a little much!) Instead we are suggesting that you read the following excerpt several times, all the while pondering its meaning for your life and ministry.

In *Renovation of the Heart* Dallas Willard helps us see “the soul and the person in its ruined condition, with its malformed and dysfunctional mind, feelings, body, and social relations.” Dallas starts the discussion by stating that evil, though a non-category in our culture, affects life within and without the Church. He then takes us through the progression of a ruined soul . . . refusing to trust in God, denying the reality of God, putting the body and its sensuality—me—in God’s place. Thus a ruined soul becomes a *lost* soul.

“What is a ‘lost soul’? Just someone God is mad at? When is a person lost? And is anyone lost today?”

“Considerable confusion on this topic has resulted from trying to think of being lost in terms of its *outcome*. Theologically, that outcome is hell—a most uncomfortable notion. Certainly, if you are lost in any sense there is little likelihood of your arriving where you want to be. But the condition of lostness is not the same as the outcome to which it leads. We’re not lost because we are going to wind up in the wrong place. We are going to wind up in the wrong place because we are lost.

“To be lost means to be *out of place*, to be omitted. ‘Gehenna,’ the term often used in the New Testament for the place of the lost, may usefully be thought of as a cosmic dump for the irretrievably useless. Think of what it would mean to find you have become irretrievably useless. Something that is lost is something that is not where it is supposed to be, and there it is not integrated into the life

of the one to whom it belongs and to whom it is lost. . . . Lost persons, in Christian terms, are precisely the ones who mistake their own person for God. They falsely identify, and cannot recognize, what is closest to them—themselves.

HELL

“Thus one chooses in the abstract to go to hell or even to be the kind of person who belongs there. But their orientation toward self leads them to become the kind of person for whom away-from-God is the only place for which they are suited. It is a place they would, in the end, choose for themselves, rather than come to humble themselves before God and accept who he is. Whether or not God’s will is infinitely flexible, the human will is not. There are limits beyond which it cannot bend back, cannot turn or repent.

“One should seriously inquire if to live in a world permeated with God and the knowledge of God is something they themselves truly desire. If not, they can be assured that God will excuse them from his presence. They will find their place in the ‘outer darkness’ of which Jesus spoke. But the fundamental fact about them will not be that they are there, but that they have become people so locked into their own self-worship and denial of God that *they cannot want God*.

“A well-known minister of other years used to ask rhetorically, ‘You say you will accept God when you want to?’ And then he would add, ‘How do you know you will be able to want to when you think you will?’ *The ultimately lost person is the person who cannot want God*. Who cannot want God to be God. Multitudes of such people pass by every day, and pass into eternity. The reason they do not find God is that they do not want him or, at least, do not want *him* to be God. Wanting God to be God is very different from wanting God to help me.” (Excerpted from *Renovation of the Heart* by Dallas Willard [Colorado Springs, CO: NavPress, 2002] pages 55-58. Used by Permission.)

RENOVARÉ National Retreat

August 17-21, 2004
YMCA of the Rockies - Estes Park, Colorado

Following the 1999 RENOVARÉ International Conference in Houston, Texas, the RENOVARÉ Team began discussing the value of regularly-scheduled, regularly-anticipated national and international events. Houston was such a helpful time. Encouraging the RENOVARÉ faithful and generating connections between tender hearts living out RENOVARÉ ideas were two of many good outcomes. On reflecting, we have dreamt of more Houston-like experiences, times for heartening and renewing RENOVARÉ Covenant signers and other friends, and also exposing us to new thinking and ways of being Christ's followers.

We feel the timing is right for beginning a cycle of national and international biannual retreats and conferences. Starting in 2004, the RENOVARÉ Ministry Team is offering a biannual series of **National Retreats** that will provide extended times of relaxation and reflection for those seeking refreshment and renewal. A peaceful, outdoor environment will be the retreat setting, with plenty of opportunity for experiencing the glory of God's creation. See more details below.

Then in 2005 we are beginning a biannual cycle of **International Conferences**, events featuring a traditional conference format of general sessions, workshops, coffee breaks, and hotel rooms. The first of these will be in Denver, Colorado, 19-22 June 2005. The topic of discussion will be "Scripture and Spiritual Formation", content flowing out of the projected February 2005 publication of the RENOVARÉ Spiritual Formation Study Bible. More details on this first biannual International Conference, and the RENOVARÉ Spiritual Formation Study Bible project, will be given in months ahead.

17-21 August 2004 are the dates for the inaugural National Retreat. All retreats will be held at YMCA of the Rockies in beautiful Estes Park, Colorado, the gateway to breathtaking Rocky Mountain National Park, approximately 70 miles northwest of Denver. In 2004 we have space for only 400 adult retreatants, so please make your plans to attend early.

Schedule, Participants, and Registration Details

The retreat will begin with dinner Tuesday evening, 17 August, and end with lunch Saturday, 21 August. In-between we will have three full days of a little teaching and guidance, and a lot of time for silence, reflection, prayer, and wonder in God's nature. There will also be a closing celebration on Saturday.

Though one or another may not be able to be with us, assisting in retreat guiding and teaching will be the RENOVARÉ Team—Gayle Beebe, Margaret Campbell, Glandion Carney, Marti Ensign, Richard Foster, Roger Fredrikson, Emilie Griffin, Robert Howey, Juanita Rasmus, George Skramstad, James Bryan Smith, Siang-Yang Tan, Donn Thomas, William Vaswig, Dallas Willard, and Gayle Witnell. Our Team will serve as spiritual directors for retreatants, both through structured conversations featuring one or two of the Team and via impromptu discussions on Jesus and ministry and life, among other topics. Our Team will be present to "hangout" and be with everyone involved in the retreat. We are also inviting a primary resource person for the retreat, someone bringing a unique perspective to the ideas behind RENOVARÉ and serving as our primary teacher and guide.

All of the above is for adults. But since adults have family commitments, ***we are designing the retreat for all ages, in the hope that many will make our time together a late-summer family vacation.*** We're hoping to provide care for toddlers if there is a demand for it. A full-fledged children's and youth program, including teaching on RENOVARÉ themes and activities like hiking and swimming and bird-banding and mini-golf, is being offered. RENOVARÉ resource people will lead the early morning teaching, and ages 3-15 can connect into the YMCA's superb summer program for the late morning and afternoon (additional fees may apply). If preferable, rather than spending all of their afternoons in prayer and reflection, parents can choose to spend one or two afternoons with their kids in various activities. Before or after the retreat, families could spend additional time at the YMCA or at various locales in Denver and the Rocky Mountain region. For more information on the summertime YMCA youth program, please visit www.ymcarockies.org.

Reservation forms for the retreat are opposite this page. For the time being, both parts of the registration form should be mailed with applicable deposits to RENOVARÉ. In February 2004 RENOVARÉ will turn the lodging portion of the form and deposit over to YMCA of the Rockies for processing. YMCA rates include room and meals, and 3-15 year old youth staying with parents are charged for meals only. For camping, RV, hotel, and other off-YMCA property lodging accommodation options during the retreat, log on to www.estesparkresort.com or call 1-800-443-7837.

If the above description is not enough to make your decision, we will be providing additional information in upcoming weeks on our web page (www.renovare.org) and in future *Perspectives*. Or you can call Lyle SmithGraybeal at 303-485-0670 or e-mail him at lyle@renovare.org with questions. We are excited about the possibilities, and hope you will join us.

RENOVARÉ Retreat Registration - August 17-21, 2004 - RENOVARÉ National Retreat

Please mail this form to **RENOVARÉ, 8 Inverness Dr E Ste 102, Englewood, CO, 80112-5624**
or fax it to **303-792-0146**

Registration Deadline is June 1, 2004

Name(s)	Organization		
Street Address	City	State	Zip/Postal Code
Country	E-mail	Daytime Telephone Number	

# Registrants	Total	Names & Ages of Children
Adults x \$290 = \$ _____		
Children x \$ 50 = \$ _____		
Total Cost	\$ _____	
Total Cost or Deposit Due With This Form		
(Deposit = # of Adults x \$100)	\$ _____	
Balance due June 1, 2004 (Cost less Deposit)	\$ _____	Please list special needs: _____
Payment can be Total Cost or a Deposit of \$100 per adult. Full refunds through June 1, 2004. No refunds after June 1.		

Please check one:

Check or money order enclosed. (*Make out to "RENOVARÉ" and write "RENOVARÉ Retreat" in the memo section.*)

Charge my (circle one): AMEX Discovercard Mastercard Visa

Amount \$ _____ Card # _____ Exp. Date _____

Name on Card _____ Signature _____

Before Feb. 1, 2004, mail this form to RENOVARÉ. After Feb. 1, mail this form directly to YMCA.

YMCA Lodging Reservation - August 17-21, 2004 - RENOVARÉ National Retreat

Before February 1, 2004, please mail this form to **RENOVARÉ**. After February 1, 2004, please mail this form **ONLY** to
Conference Office, Estes Park Center, YMCA of the Rockies, Estes Park, CO, 80511 or fax it to **970-586-6078**

Reservation Deadline is June 1, 2004

YMCA rates include lodging and meals from dinner Tuesday, Aug. 17 through lunch Saturday, Aug. 21. Rates are per person based on # of adults sharing room. Eastside Lodge rooms have 1 queen bed, 2 sets of bunk beds, and shower. Wind River Lodge rooms have 2 queen beds, floor futon, full bath, and balcony. Rooms accommodate total of 4 adults or family of 6. Additional fees for youth activities may apply. Sales tax of 3.7% applicable. Check-in 3:00 p.m.; check-out 10:00 a.m. 35% deposit. Balance due at retreat. Deposit non-refundable if reservation canceled on or after June 17, 2004. **Call 970-586-3341, ext. 1021 with questions.**

Send this form to RENOVARÉ

Name(s)	Organization		
Street Address	City	State	Zip/Postal Code
Country	Email	Daytime Telephone Number	

Adult Rate (Each)	Eastside Lodge	Wind River Lodge	# Occupants	Total	Please list people sharing your room
Single Occupancy	\$428	\$552	x _____ =	\$ _____	_____
Double Occupancy	\$280	\$344	x _____ =	\$ _____	_____
Triple Occupancy	\$232	\$272	x _____ =	\$ _____	_____
Quad Occupancy	\$208	\$236	x _____ =	\$ _____	_____
Off-site Camping/Lodging YMCA Meals Fee: \$124			x _____ =	\$ _____	_____
Youth Rate —ages 3-15 (<i>with parents only</i>): \$ 56			x _____ =	\$ _____	_____
Total Cost				\$ _____	
Deposit Due With This Form (Deposit = Total Cost x 35%)				\$ _____	<input type="checkbox"/> Please choose roommates for me.
Balance Due at Retreat (Total Cost less Deposit)				\$ _____	I am <input type="checkbox"/> female <input type="checkbox"/> male.

Please check one:

Check or money order enclosed. (*Make out to "YMCA of the Rockies" and write "RENOVARÉ" in the memo section.*)

Charge my (circle one) Mastercard Visa Amount \$ _____ Card # _____

Exp. Date _____ Name on Card _____ Signature _____

GOING DEEPER

In keeping with our theme, we are offering books that focus on hell. Frankly, for a topic so widely discussed (and cussed!), it was hard to find books that focus on the issues rather than just on the emotions. But we feel we have found a good sampling that ranges from the scholarly to experiential which, if read carefully, will help you better understand this challenging, though uncomfortable, topic.



***Dare We Hope “That All Men Be Saved”?* by Hans Urs von Balthasar**

An academic treatment of two series of statements that run side-by-side in the New Testament—people being lost for all eternity and God having the will and ability to save everyone. Von Balthasar states that it is not possible or achievable to attain a synthesis of the two ideas, so what are we to do if they can't be reconciled? We hope and pray that everyone will repent and make peace with God. An excellent treatment of a difficult subject. The informed lay person will find this book helpful because it is less technical than some of Balthasar's other works.

***Dare We Hope “That All Men Be Saved”?* \$ 15.00 each**

***Four Views on Hell* edited by William V. Crockett**

The authors of *Four Views on Hell* meet the failure of contemporary Christians to think about hell or to reflect on how God punishes the wicked head on. Each author proposes their view of what the Scriptures say about hell—literal (traditional) by John F. Walvoord, metaphorical by William V. Crockett, purgatorial by Zachary J. Hayes, and conditional by Clark H. Pinnock—and then the other three authors respond. A good “point/counter point” book that is easy to read with a minimum of academic jargon.

***Four Views on Hell*..... \$ 15.00 each**



***The Inferno* by Dante Alighieri**

Of all the translations of Dante's *Inferno* available in English, “the Hollander's is probably the most finely accomplished and may well prove the most enduring” according to R. W. B. Lewis of the *Los Angeles Times*. Featuring the Italian text opposite the translation, this edition also offers an extensive and accessible introduction and generous commentaries that draw on centuries of scholarship. In this first volume of the three parts of *The Divine Comedy*, Dante is taken by the spirit of Virgil through the depths of hell where they encounter many different scenes and characters.

***The Inferno* \$ 17.00 each**

***Jonathan Edwards on Heaven and Hell* edited by John H. Gerstner**

During the First Great Awakening, Edwards' sermon, “Sinners in the Hands of an Angry God”, caused people to fall down in a faint, weep uncontrollably, and rush to altars seeking God's forgiveness. This compilation of excerpts from the writings of one of America's great evangelists with commentary by Gerstner gives us a glimpse into a literal heaven where the faithful will live with-God for eternity and a literal hell where the unbeliever will live without God for eternity.

***Jonathan Edwards on Heaven and Hell*..... \$ 9.00 each**



***The Nature of Hell* by the Evangelical Alliance Commission on Unity and Truth Among Evangelicals**

Evangelicals have traditionally held that people who deny Jesus Christ will be condemned without exception to eternal conscious punishment. However, increasing numbers of evangelical thinkers are declaring sympathy for conditional immortality, a form of the more general doctrine of annihilationism. These and other issues are tackled in this report by ACUTE, a commission of the Evangelical Alliance that is a British organization of evangelical churches.

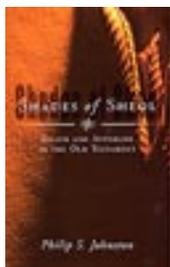
***The Nature of Hell* \$ 11.00 each**

The Screwtape Letters by C. S. Lewis

This classic has entertained and enlightened readers the world over with its sly and ironic portrayal of human life and foibles from the vantage point of Screwtape, a highly placed assistant to “Our Father Below”. These letters between a worldly-wise old demon to his nephew Wormwood, a novice in charge of securing the damnation of an ordinary young man, is a most engaging account of temptation—and triumph over it.



The Screwtape Letters \$ 10.00 each



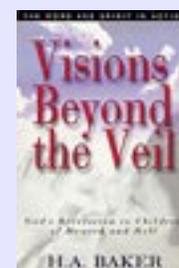
Shades of Sheol by Philip S. Johnston

Johnston examines Israelite views on death and afterlife as reflected in the Hebrew Bible and in material remains, and sets them in their cultural, literary, and theological contexts. He argues in detail that the Israelites were not as preoccupied with the underworld or the dead as some scholars have recently alleged. Instead, their faith that Yahweh was the God of the living, and that Sheol was cut off from him, led eventually to the hope of a positive afterlife. This important study sheds fresh light on Israelite beliefs in an area central to later Christian faith.

Shades of Sheol \$ 20.00 each

Visions Beyond the Veil by H. A. Baker

Originally published during the “Latter Rain Movement” and now updated, this is the story of a group of children—mostly street beggars and orphans—living in Adullam Rescue Mission in Yunan Province, China. Under the care of Baker and his wife, the children experienced an immense and incredible outpouring of the Holy Spirit in which they were aware of the presence of angels, saw heaven and hell, and were able to describe in detail what they saw.



Visions Beyond The Veil..... \$10.00 each

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All of these resources can be ordered on-line at www.renovare.org

ORDER FORM

Name or Company _____ Attention _____ Street Address _____

City _____ State _____ Zip _____ Telephone (____) _____

Quantity	Item	Sugg. Donation Each	Total
	<i>Dare We Hope That "All Men Be Saved"?</i> by Hans Urs von Balthasar	\$ 15.00	
	<i>Four Views On Hell</i> edited by William V. Crockett	\$ 15.00	
	<i>The Inferno</i> by Dante Alighieri	\$ 17.00	
	<i>Jonathan Edwards on Heaven and Hell</i> edited by John H. Gerstner	\$ 9.00	
	<i>The Nature of Hell</i> by the Evangelical ACUTE	\$ 11.00	
	<i>The Screwtape Letters</i> by C. S. Lewis	\$ 10.00	
	<i>Shades of Sheol</i> by Philip S. Johnston	\$ 20.00	
	<i>Visions Beyond the Veil</i> by H. A. Baker	\$ 10.00	
Shipping & Handling	\$ 1.00-\$ 20.00 = \$ 6.00	\$ 50.01-\$ 100.00 = \$ 8.00	Shipping & Handling
(based on value of books)	\$ 20.01-\$ 50.00 = \$ 7.00	\$100.01+ = \$ 9.00	TOTAL

Make checks out to RENOVARÉ (U.S. Funds on a U.S. bank only, please) and mail to RENOVARÉ, 8 Inverness Drive East, Suite 102, Englewood, CO 80112-5624 USA or fax to **303-792-0146**. Allow 6-8 weeks for delivery. If living outside the U.S., please send additional monies for shipping.

Credit Card: (circle one) AMEX Discover MasterCard Visa

Credit Card # _____ Expr. Date _____

Signature _____

GOING PLACES WITH RENOVARÉ

Date	Event	Location	Staff	Contact & Information
6 September 2003	Ripon, CA Local Conference	Calvary Church 724 West Second Street Ripon, California	Roger Fredrikson	Dan Kruse 209-599-4294
12-13 September 2003	Living in the Kingdom of God Conference	St. Matthews Baptist Church 3515 Grandview Avenue Louisville, Kentucky	Marti Ensign Keith Matthews	Jan Watts 502-896-8882
21 September 2003	Birmingham, AL Local Conference	Dawson Memorial Baptist Church 1114 Oxmoor Road Birmingham, Alabama	James Bryan Smith	Neil Schooley 205-795-7704
27 September 2003	Jacksonville, FL Local Conference	Site To Be Announced	Glandion Carney	Anita Millar 904-268-3419
3-4 October 2003 <i>(For those who speak Korean)</i>	Los Angeles, CA Regional Conference	The Oriental Mission Church 424 North Western Avenue Los Angeles, California	Richard Foster Brian Kang Joshua Choon Min Kang	Brian Kang 909-860-5584 bkangms@yahoo.com
16 October 2003	Columbia, MD Local Conference	Site To Be Announced	Glandion Carney	Steven Carter 401-997-8011
17-18 October 2003 <i>(www.renovarewestslope.org)</i>	Colorado Western Slope Regional Conference	Montrose Pavilion 1800 Pavilion Road Montrose, Colorado	Marti Ensign Richard Foster George Skramstad	Evan Howard 970-240-4987 ehoward@mesastate.edu
2 November 2003 <i>(Public Invited)</i>	RENOVARÉ 15th Anniversary Celebration	RENOVARÉ Office 8 Inverness Drive East, Suite 102 Englewood, Colorado	RENOVARÉ Staff	Marian Euler 303-792-0152 marian@renovare.org
7-8 November 2003	Baton Rouge, LA Regional Conference	Scotlandville High School 9870 Scotland Avenue Baton Rouge, Louisiana	Glandion Carney, Richard Foster, Emilie Griffin, G. Skramstad	Alvin Smith 225-572-1345 alvinfsmith@cox.net
21-22 November 2003 28-29 November 2003	Bradford, England Southampton, England Regional Conferences	Bradford Cathedral Site To Be Announced	Richard Foster RENOVARÉ UK Board Members	Jenny Rosser 0144-283-3109 JDRosser@aol.com
6 December 2003	Gaithersburg, MD Local Conference	Gaithersburg Presbyterian Church 610 S Fredrick Avenue Gaithersburg, Maryland	Emilie Griffin	Bill Craig 301-948-9418

For more information or to help organize a conference, call or e-mail the contact person.

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