

## Perspective

Vol. 15, No. 1

### GROWING EDGES

The life we have been created to live is the dynamic, pulsating “with-God life.” And Jesus (in his life, death, and resurrection) has made available to you and to me this “life that is life indeed” (1 Tim. 6:19). St. Paul writes, “There is therefore now no condemnation for those who are in Christ Jesus. For the law of the spirit of *life* in Christ Jesus has set you free from the law of sin and death” (Rom 8:1-2 emphasis added). Paul is here using a very specific word to identify the secret of our life which is “hidden with Christ in God” (Col 3:3): *zoë*, the eternal, uncreated life that originates in God alone.



### TWO TYPES OF LIFE

Scripture identifies two types of life: *bios*, the physical, created life; and *zoë*, the spiritual, eternal life. Likewise, there are two types of death: *teleute*, physical death; and *thanatos*, spiritual death. Thus, it is entirely possible for a person to be physically alive (*bios*) while spiritually dead (*thanatos*). But the salvation that is in Jesus Christ immerses us into the hidden reservoir of divine love and power, bringing into our lives God’s life (*zoë*) and forming us into communities of Jesus’ disciples who are enabled to express his life and love through our own life, individually and corporately.

Jesus declares, “I am come that they might have life (*zoë*), and that they might have it more abundantly” (Jn 10:10 KJV). In his first Epistle John writes, “God gave us eternal life (*zoë*), and this life (*zoë*) is in his Son” (1 Jn 5:11). And Paul writes, “For if while we were enemies, we were reconciled to God through the death of his Son, much more surely, having been reconciled, will we be saved by his life (*zoë*)” (Rom 5:10). Life. Life. Life. It is little wonder that Dallas Willard in *The Spirit of the Disciplines* observes that, “the simple and wholly adequate word for salvation in the New Testament is ‘life.’”

“We are being saved by his life” declare the Apostles, and Jesus’ resurrection convinced them that this life, this *zoë*, was indestructible. The glorious words, “He is risen” proved to the disciples that the new life that had been ever-present to them in the person and teaching of Jesus could not be destroyed by killing the body. That life, that *zoë*, continues on. It cannot be destroyed: “the gates of Hades will not prevail against it” (Matt 16:18). And it is this unquenchable, indestructible *zoë* that Jesus offers to all who trust in him —“life” here and now, and on into eternity.

### A NEW ORDER OF LIFE

Jesus’ resurrection was for those disciples (and is for us) the great eschatological fact of all time. His life, his *zoë*, is available to everyone. All who trust in him can experience his life in them; “Christ in you, the hope of glory”, as Paul puts it (Col 2:27). Likewise, all who trust in him are “in Christ” (2 Cor 1:21 and many others). Christ “in us” and us “in Christ”—a new order of life “from above” (Jn 3:3). Colossians 3:4 states it ever so succinctly, “Christ who is your life (*zoë*)”—that is the salvation that is in Jesus Christ.

This life, this *zoë*, is only for participants, not consumers nor observers. The consumer approach says that it is my life and I will utilize this “with-God life” to suit my needs and my purposes. But, frankly, this life doesn’t work that way. To enter this *zoë*—this eternal, uncreated life that originates in God alone—I must surrender my life. In entering the “with-God life” it is not my life any more; it is Christ’s life and I am privileged to be a participant in that life.

And what a life it is! It is more virulent than AIDS! But instead of infecting us with death it consumes us with the life to which we are suited. Because it is *zoë* life it has a principle of its own. We, for example, don’t have to give an instruction book to a baby to teach it to walk. No, the principle of life in the child will, when the time is right, cause that little one to walk. In much the same way the *zoë* life we receive from God will accomplish its work in us; sustaining us and moving us forward into Christlikeness. We don’t have to get re-started every Sunday and then sputter along for a day or two and die out again. No, this is life—powerful, self-sustaining life—a “with-God life.”

But we must seek this life out, pursue it, turn into it because there is also a principle of death within us which stems from the fall. Therefore, we must be constantly saying yes to life and no to death. We must always be discerning life-giving

actions and attitudes from those that are death-giving. This is why the Bible is such a help to us; it is regularly fleshing these things out in the rough and tumble of real life situations. Scripture makes clear to us precisely how this “with-God life” works in all the circumstances of human existence, both for individuals and for groups, both in specific historical periods and throughout all times. Oh, may I urge you to turn into this *zoë* life that flows from God through the Scripture and into the thirsty wasteland of the human soul.

Peace and joy,



Richard J. Foster

## AN INTERVIEW WITH WALTER BRUEGEMANN OLD TESTAMENT EDITOR, THE RENOVARÉ SPIRITUAL FORMATION BIBLE

**Perspective:** What unique contribution does *The Renovaré Spiritual Formation Bible* make to the field of biblical literature?

**Walter Brueggemann:** I think RSFB has gone far to build an important bridge between critical scholarship and the life of faith. It is clear that the process is not whole and complete until we have done both tasks; but we tend to divide them. This Bible is an ambitious effort at making a much needed connection.

**P:** What is the difference between reading the Bible for information and reading for formation?

**WB:** When we read the Bible for information, we tend to be an outside spectator who keeps distance and so who remains in control of the knowing process. When we read for formation, we are drawn into the claim of the text. We find ourselves addressed, called into question, and invited to newness. Such reading for formation is a mode of knowing and being known that is alien to the dominant models of our culture that always seeks for control. This reading is for yielding and being transformed, not control.

**P:** Could you describe a way you use the Bible for formation?

**WB:** In all my teaching, I make use of critical issues but try always to move beyond them to address the text. Thus currently I am doing a lot of work on the Book of Jeremiah. In my current reading of it, the crisis of the destruction of Jerusalem in the OT is analogue to the crisis of 9/11. Clearly through the book of Jeremiah, God is calling us to a new mode of faith in the midst of fear, hate, and anxiety.

**P:** Why did you decide to take part in the *The Renovaré Spiritual Formation Bible* project?

**WB:** I was pleased to be invited, because I thought I had something to contribute and because it was the kind of bridge between study and faith that most interests me.

**P:** Could you give us a brief history of your own interaction with Scripture? Why did it become important for you? Why is it still important?

**WB:** I grew up in a church home where my father was a pastor. My whole life was in church culture. When I finally got to seminary, the most interesting teachers were in OT studies. Then I went to graduate school, then to teaching and eventually to writing. It is the wondrous oddity of my life that my vocation is looking at the text all day every day. I find myself addressed by it in powerful ways like nothing else does.

Professor Emeritus at Columbia Theological Seminary, Walter is a well known scholar of the Hebrew Scriptures and a noted author and lecturer, with works including *The Prophetic Imagination* and *An Introduction to the Old Testament: The Canon and Christian Imagination*.



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An annual, tax deductible gift of \$20.00 is welcome to help cover publishing expenses. If you cannot help, we understand. Some will be able to give more and in this way the unity of the Body of Christ will be maintained.

## GOING DEEPER

In this issue of the Perspective we are featuring first and foremost *The Renovare Spiritual Formation Bible*. It contains unique features you will find nowhere else:

- An introductory essay explaining the paradigm of seeing the whole of Scripture as the unfolding story of God's plan for how we can have an intimate love relationship with our Creator—which we are calling “the with-God life.”
- A series of fifteen essays sprinkled throughout the Bible laying out the progression of how God's people have related to their God and the changing nature of “the with-God life”—from direct individual communion in the Garden of Eden, to mediation through a family, a tribe, a nation, and king and a Temple, exile, travail, through the coming of God's own Son, to a vision of an eternity of direct intimate contact.
- Introduction and notes for each book of the Bible explaining not only the historical and theological content but also highlighting the main themes for spiritual formation.
- Spiritual exercises for helping you incorporate and deepen what you are encountering in your Bible reading.
- Profiles of key biblical characters emphasizing how they practiced Spiritual Disciplines and “the with-God life.”
- A “Spiritual Disciplines Index” that provides a glossary and Bible references for the Spiritual Disciplines and key themes of spiritual formation.

After an introductory period this Bible will retail for \$44.95 for Hardcover. However, you can purchase it here for \$26.37 for Hardcover and \$44.07 for Leather (plus shipping and handling). And if you buy ten or more copies the cost is \$ 23.99 per Bible (Hardcover only) Fifty or more copies can be purchased for \$21.99 (Hardcover only). Use the order blank on page 7. The Bible will be available May 28 and we will ship your reserved copy ASAP after that date. This is a rare opportunity!

### A CHARACTER SKETCH

BY BRENDA QUINN

#### EXCERPT THE FORTHCOMING RENOVARÉ SPIRITUAL FORMATION BIBLE

##### Rahab

*“So they went, and entered the house of a prostitute whose name was Rahab, and spent the night there.” Joshua 2:1*

When two spies went into Jericho to survey their upcoming task, they were welcomed into the house of Rahab, a local prostitute, who told them that all in the land were melting “in fear before you” (2:9). Rahab assured the spies that circumstances were right for taking Canaan.

Rahab didn't simply assure the spies of Israel's certain success, she also risked her life by protecting them. When the king of Jericho demanded that she deliver the foreign spies over to him, Rahab creatively thought to hide them on the roof, sent the authorities away on a false tip, and made a plan for their safe escape.

Something had happened to Rahab as she heard the stories of God's deliverance and when she met the foreign spies. She had come to a knowledge of God and she was willing to risk her life to live in obedience to him: “The Lord your God is indeed God in heaven above and on earth below” (2:11).

Rahab's story speaks a merciful reminder of God's love for all people—Jews, Gentiles, and sinners of all kinds. As a prostitute, Rahab lived restless and lonely. Although not an Israelite, she had traveled a wilderness of her own. Now, as Thomas Kelly, a 20th century Quaker describes, she had met the Lover of her soul: “It is an overwhelming experience to fall into the hands of the living God, to be invaded to the depths of one's being by His presence, to be, without warning, wholly uprooted from all earth-born securities and assurances, and to be invaded to the

depths of one's being by His presence, and to be blown by a tempest of unbelievable power which leaves one's old proud self utterly, utterly defenseless, until one cries, 'All Thy waves and thy billows are gone over me' (Ps. 42:7)” (Spiritual Classics, p. 177).

Turning from loyalty to her townspeople who were mired in idolatry and immorality, Rahab cared only that she obey God and, with her family, join in life with his people. “One knows ever after that the Eternal Lover of the world, the Hound of Heaven, is utterly, utterly real, and that life must henceforth be forever determined by that Real. ... In glad, amazed humility we cast on Him our little lives in trusting obedience” (Spiritual Classics, p. 178).

Because of her faith in God and protection of his people, when the city of Jericho was destroyed, Rahab and her family was spared and Rahab had the great honor of becoming a forebear to Christ. As he has done many times, God demonstrated that a person's past has no bearing on what she can do for God once surrendered.

Rahab had given herself to many mortals. Now she gave herself to the Immortal One and, even as she watched her city burn before her, she knew peace.

Brenda Quinn is the co-author with Philip Yancey of *Meet the Bible*, has written study guides for Yancey books, and penned material for MOPS International, World Vision, RENOVARÉ, and others.



# A SELECTION FROM THE NOTES TO REVELATION

BY VIRGINIA STEM OWENS

EXCERPT FROM THE FORTHCOMING RENOVARÉ SPIRITUAL FORMATION BIBLE

## Revelation 1 & 2 - Selected Verses

*“When I saw him, I fell at his feet as though dead. But he placed his right hand on me, saying ‘Do not be afraid; I am the first and the last . . .’” (1:17).*

1:17 *do not be afraid.* Awe is often accompanied by fear. Whenever heavenly visitors appear to anyone in the Bible, their first words are usually, “Don’t be afraid.” Jesus touches John and speaks those reassuring words. If fear overwhelms awe, our worship becomes a way of placating a terrifying divinity. Jesus taught his followers that “perfect love casts out fear” (John 14:18).

*“As for the mystery of the seven stars that you saw in my right hand, and the seven golden lampstands: the seven stars are the angels of the seven churches, and the seven lampstands are the seven churches” (1:20).*

1:20 *As for the mystery of the seven stars.* Each message to the Asian churches is given to that particular church’s angel to deliver to its congregation. The celestial light of stars represent the angels, while the earthly light of lampstands symbolize the churches. This image echoes Jesus’ admonition not to put our light under a bushel, but on a lampstand so that it may “give light to all in the house” (Matt 5:15-16).

*“To the angel of the church in Ephesus write: These are the words of him who holds the seven stars in his right hand, who walks among the seven golden lampstands” (2:1).*

2:1 *who walks among the seven golden lampstands.* Christ, unseen but experienced, still moves among us when we gather.

*“Let anyone who has an ear listen to what the Spirit is saying to the churches. To everyone who conquers, I will give permission to eat from the tree of life that is in the paradise of God” (2:7).*

2:7 *to eat from the tree of life.* Eating the forbidden fruit of the tree of life in Eden separated us from God. But to those who stand fast in faith, Christ gives the promise of reunion with the very source of our being. Thus humanity comes full circle. At last we attain our true destiny and manifest God’s purpose for us.

*“Do not fear what you are about to suffer. Beware, the devil is about to throw some of you into prison so that you may be tested, and for ten days you will have affliction. Be faithful until death, and I will give you the crown of life” (2:10).*

2:10 *what you are about to suffer.* Christ makes no bones about the suffering his followers will face in this world. Indeed, he tells the Smyrna congregation—the one church of the seven in whom he finds no fault—that they will soon face death.

*“Let anyone who has an ear listen to what the Spirit is saying to the churches. Whoever conquers will not be harmed by the second death” (2:11).*

2:11 *the second death.* Again we hear the echo of Jesus’ teaching to his disciples: “do not fear those who kill the body but cannot kill the soul; rather fear him who can destroy both soul and body in hell” (Matt 10:28).

*“Let anyone who has an ear listen to what the Spirit is saying to the churches. To everyone who conquers I will give some of the hidden manna, and I will give a white stone, and on the white stone is written a new name that no one knows except the one who receives it” (2:17).*

2:17 *on the white stone is written a new name.* In this life, so full of imperfect understandings, we are sometimes uncertain even of our own identity. We often feel how feeble, futile, and insubstantial we are. Only the one who made us can supply the full answers to those questions. In his hand we have weight and substance. When time is fulfilled, we will “understand fully,” even as we “have been fully understood” (1 Cor 13:12).

*“and I will strike her children dead. And all the churches will know that I am the one who searches minds and hearts, and I will give to each of you as your works deserve” (2:23).*

2:23 *I am the one who searches minds and hearts.* God intends to bring us to fullness of being. We, on the other hand, invent ever-new ways to thwart that purpose. We settle for superficial and fleeting gratification, rather than hold out for true joy. Without the aid of the Spirit, we are stuck with self-deception, leading to self-destructive ways. Our job is to quit fooling ourselves and live up to our true identity, known only to God.

Virginia lives in Huntsville, Texas, with her husband David, with whom she wrote *Living Next Door to the Death House*, has written fifteen books, including *Looking for Jesus and Daughters of Eve*, and is on the editorial board of ‘Books & Culture’.





## THE WITH-GOD LIFE IN CHURCH COMMUNITY

Congregational Spiritual Formation Track

June 19-22, 2005 | Adams Mark Hotel | Denver, CO

# The **SPIRITUAL FORMATION MOVEMENT** is at a **CRITICAL JUNCTURE!**

Is spiritual formation just an individual experience or does it require a deep commitment to and participation in a local missional community?

If so, is it possible for a church to shift its primary focus to the spiritual transformation of its members?

Can missional transformational communities significantly impact neighborhoods, towns and cities?

Pastors & layleaders, do you long for your ministry to be an overflow of your own life with Jesus?

Are you developing a thirst for depth in your ministry, replacing the superficiality experienced in contemporary, consumer-oriented Christian gatherings?

This dedicated workshop track at the **RENOVARÉ** With-God Life International Conference will address questions such as these.

### Track Objective:

Provide practical direction and assistance to church leaders who seek to shift their mission and focus to spiritual formation and form missional transformational communities.

#### Speakers:



**Dallas Willard**  
Professor,  
USC School of Philosophy



**Larry Crabb**  
Founder/Director,  
NewWay Ministries



**Keith Meyer**  
Executive Pastor,  
Church of the Open Door

### Case Study Workshops:

This 'conference within a conference' will give you the opportunity to hear the stories of four 'case study' churches that have shifted their primary focus to spiritual formation. These workshops will give you the opportunity to interact with their leadership teams as they share their experiences and respond to your questions about the practical issues you are confronting. Please note that these workshops run concurrently on the same schedule with other conference workshop alternatives at the RENOVARÉ International Conference in Denver, Colorado.

#### Schedule:

Sunday, June 19

2:00 – 3:00	Check-in
3:00 – 3:30	Keith Meyer – Welcome
3:30 – 4:30	Dallas Willard – "The New Testament Theology of the Church: The Foundation for the Spiritual Formation Community"
4:30 – 4:45	Break
4:45 – 5:45	Larry Crabb – "Experiencing the Trinity: The Trinitarian Community and Spiritual Formation"
5:45 – 6:00	Keith Meyer – Workshop Overview

Monday, June 20

10:30 – 12:00	Case Study Workshop #1 – Church of the Open Door
2:30 – 4:00	Case Study Workshop #2 – Oak Hills Church

Tuesday, June 21

10:30 – 12:00	Case Study Workshop #3 – First Presbyterian Church of Golden
2:30 – 4:00	Case Study Workshop #4 – Golden Gate Community Church

Wednesday, June 22

1:00 – 2:30	Peer Group Working Sessions on Creating a Spiritual Formation Community
2:30 – 2:45	Break
2:45 – 4:00	Keith Meyer – "The Spiritual Formation Church: The Holy Spirit and Next Steps In Your Corporate Journey"

### Registration:

Participation in the Church Track requires an additional \$25 due when registering for the conference, either via surface mail or on the RENOVARÉ website: [www.renovare.org/2005ic](http://www.renovare.org/2005ic)

### For Additional Information or Questions:

[www.spiritualformationforum.org](http://www.spiritualformationforum.org) or email to [Karl.Bruce@SpiritualFormationForum.org](mailto:Karl.Bruce@SpiritualFormationForum.org)

# UPCOMING EVENTS!!

## **CONFERENCE DATES AVAILABLE!**

### Dates in 2006 available for RENOVARÉ Regional Conferences:

January 27-28 ♦ May 5-6 ♦ September 22-23 ♦ October 6-7  
led by Richard Foster, George Skramstad, and one other RENOVARÉ Team Member  
For Regional Conferences led by other RENOVARÉ Team Members, numerous dates are available.

Regional Conferences are usually sponsored by 12 or more churches and Christian organizations.  
They are held on Friday evenings from 7:00-10:00 p.m. and Saturdays from 8:45 a.m.-4:00 p.m.

Attendees will come away with a Balanced Vision and Practical Strategy for renewal and  
transformation into the image and stature of Christ.

### Dates available in 2006 for RENOVARÉ Local Conferences

(Based upon Team Member Availability)

#### **Speakers Available:**

Glandion Carney ♦ Marti Ensign ♦ Roger Fredrikson ♦ Emilie Griffin ♦ Jim Smith ♦ Donn Thomas

Local Conferences are typically sponsored by 1 or 2 churches. They are one-day events (usually on Saturday) and are effective ways to generate interest in the processes of spiritual formation and renewal within your church.

To explore holding a RENOVARÉ Regional or Local Conference in your area, contact Norma Kelley  
Phone: 303-792-0152 ♦ Fax: 303-792-0146 ♦ E-mail: [norma@renovare.org](mailto:norma@renovare.org) ♦ Info: [www.renovare.org](http://www.renovare.org)

### **RENOVARÉ Covenant Retreat**

**July 16-20, 2006**

YMCA of the Rockies • Snow Mountain Ranch Center  
Winter Park, Colorado

*featuring*  
**Roy Searle**

Director, RENOVARÉ United Kingdom and Ireland  
*with*

**Worship led by the Northumbria Community**

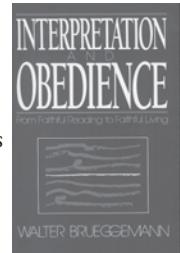
In addition to being together and renewing ourselves through retreating, Roy Searle and those with the Northumbria Community will help us think about and practice in the unique contribution historic and contemporary Celtic Christianity brings to the Church.

**Save These Dates!!**

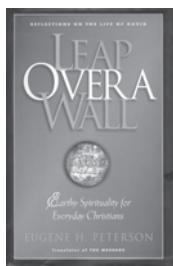
## MORE GOING DEEPER

Here are two more resources touching on The With-God Life theme of this Perspective, both written by Consulting Editors for The RENOVARÉ Spiritual Formation Bible: Walter Brueggemann, who is overseeing the Old Testament, and Eugene Peterson, who is overseeing the New Testament.

Brueggemann's book is entitled *Interpretation and Obedience: From Faithful Reading to Faithful Living*. Chapter Seven on The Ten Commandments – "The Commandments and Liberated, Liberating Bonding" is the structural center of the book. He writes, "It is clear that for biblical faith, the ten commandments are absolute and nonnegotiable, God's sure decree. It is equally clear in the Bible itself, however, that Israel and the church maintained and practiced amazing interpretive openness in order to keep the commandments pertinent to the ongoing ethical burdens of the community in its various and changing circumstances . . . Both points are important. The absoluteness and the nonnegotiability must be stressed against a kind of moral softness or indifference that dissolves or trivializes the ethical claims of biblical faith . . . Conversely, the need for interpretive openness must be stressed against every legalism and moralism that imagines all the questions are settled and so makes the character of command cold and unresponsive to the realities of life." The commandments are utterly nonnegotiable: Obedience. The commandments are endlessly negotiated: Interpretation. Both faithful obedience and imaginative interpretation – this is the essential juxtaposition Brueggemann explores in Interpretation and Obedience. It is not a quick read, but a profitable one.



*Leap Over a Wall: Earthy Spirituality for Everyday Christians*, by Eugene Peterson, is a reflection on the life of King David. More than a chronological study, the book takes us into David's events and circumstances, revealing the extraordinary within the ordinary, speaking to the elements, challenges, and lessons of everyday life. Peterson writes, "The David story, like most other Bible stories, presents us not with a polished ideal to which we aspire but with a rough-edged actuality in which we see humanity being formed – the God presence in the earth/human condition." In this energetic, insight-filled reading, Peterson takes us into Scripture's rich gritty depictions of David, his failures and victories, personality and character, strength and flaws. Though David in his humanness committed what we would think devastating sins, God said of him, "I have found David, son of Jesse, to be a man after my own heart." David's life provides encouragement, that in the midst of our flawed, human existence, God is with us, working through every circumstance and event in our lives. This book will take you into David's adventures, and will provide vital lessons for an earthy, everyday spirituality. A good book well worth the read.



*All of these resources can be ordered on-line at [www.renovare.org](http://www.renovare.org)*

### Order Form

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	The Renovaré Spiritual Formation Bible - Hardcover 10-49 copies		\$23.99	
	The Renovaré Spiritual Formation Bible - Hardcover 50+ copies		\$21.99	
	The Renovaré Spiritual Formation Bible - Leather (\$69.95 retail)		\$44.07	
	Interpretation and Obedience by Walter Brueggemann		\$21.00	
	Leap Over a Wall by Eugene Peterson		\$15.00	
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## GOING PLACES WITH RENOVARÉ

Date	Event	Location	Staff	Contact & Info
8-9 April 2005 <i>Primarily for Speakers of Korean</i>	<b>DC Metro Regional Conference</b>	The Korean Central Pres Church 8526 Amanda Place Vienna, Virginia	Brian Kang Joshua Choon Min Kang Richard Foster	Brian Kang 714-529-9190 kang@renovare.org
4 June 2005	<b>Marin Leadership Foundation Local Conference</b>	Hillside Church of Marin 5461 Paradise Drive Corte Madera, CA	Emilie Griffin James Bryan Smith	Norma Kelley 303-792-0152 norma@renovare.org
19-22 June 2005	<b>RENOVARÉ International Conference</b>	Adams Mark Hotel 1550 Court Place Denver, Colorado	Richard Foster Dallas Willard RENOVARÉ Team & Others	Lyle SmithGraybeal 303-485-0670 lyle@renovare.org
16-17 September 2005	<b>Albuquerque, NM Regional Conference</b>	Site To Be Announced	Richard Foster George Skramstad Marti Ensign	Norma Kelley 303-792-0152 norma@renovare.org
30 September-October 1, 2005	<b>Melbourne, Florida Regional Conference</b>	Suntree UMC 7400 N. Wickham Rd. Melbourne, Florida	Richard Foster George Skramstad Emilie Griffin	Debbie Weckerly 321-242-2585 dsweckerly@cfl.rr.com
5-15 October 2005 <i>Primarily for speakers of Korean</i>	<b>Southern California RENOVARÉ Korea Pastors and Leaders Retreat</b>	Serra Retreat Center Malibu, California	Richard Foster Brian Kang Joshua Choon Min Kang Dallas Willard	Brian Kang 714-529-9190 kang@renovare.org
28-29 October 2005	<b>Portland, Maine Regional Conference</b>	Site To Be Announced	Richard Foster George Skramstad Marti Ensign	Dave Taylor 207-642-5056 westwind1@adelphia.net
11-12 November 2005	<b>SouthWest Bay Area Regional Conference</b>	Menlo Park Pres. Church 950 Santa Cruz Ave. Menlo Park, California	Richard Foster John Ortberg George Skramstad	Eff & Patty Martin 650-233-1422 eff.martin@sngwd.com

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

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