

## GROWING EDGES

### *Dear Friends,*

In this issue we are focusing our attention on “Money and the Spiritual Life.” Martin Luther astutely observed, “There are three conversions necessary: the conversion of the heart, mind, and the purse.” Perhaps today we find the conversion of the purse the hardest of the three!

### **Money as a Spiritual Power**

In seeking to work our way through a Christian Spirituality of money it is important for us to begin by seeing money in the context of the “principalities and powers” that Paul speaks about so vigorously (Eph. 6:12, Col. 1:16). Money is one of these powers. When Jesus uses the Aramaic term mammon to refer to wealth, he is giving it a personal and spiritual character. When he declares, “You cannot serve God and mammon,” he is personifying mammon as a rival god. In saying this, Jesus is making it unmistakably clear that money is not some impersonal medium of exchange. No, mammon is a power that seeks to dominate us. You see, mammon makes a bid for our hearts. Mammon asks for our allegiance in a way that will suck the milk of human kindness out of our very being.

That is why so much of Jesus’s teaching regarding wealth is evangelistic in character. He calls people to turn away from the mammon god in order to worship the one true God. For Jesus money is an idolatry we must be converted from in order to be converted to him.

Most sinister of all is money’s desire for omnipotence, for all power. It seems that money is not willing to rest contented in its proper place alongside other things we value. No, it must have supremacy. Think of the symbols we attach to money that are unrelated to its true value. If money were only a medium of exchange, it would make no sense at all to attach prestige to it, for example. And yet we do.

Paul made it clear that it is not money, but the love of money that is “the root of all evils” (1 Tim. 6:10). Given the almost universal love of money, however, they are often the same in practice.

### **Using, not Serving**

Jesus makes it abundantly clear that we must never serve money; yet, at the very same time he urges us to “make friends for yourselves by means of unrighteous mammon” (Matt. 6:24, Luke 16:9). How are we to break the horns of this strange dilemma? We do so by first conquering the spiritual power money has over us, and once we have conquered it we are free to use it for kingdom purposes. We are never to serve money; but having conquered it we are then able to use money for the common good. Never serving. Ever using.

This is why we need mature and seasoned followers of Jesus in the business profession. You see, business is never just business. The business profession has a moral role in society, bringing goods and services for the betterment of all.

Louis Brandeis, after which one of our great universities was named, spoke of business as the noble profession where our finest and most varied mental faculties are empowered for the good of society. He writes, “Then the term ‘big business’ would lose its sinister meanings, and will take on a new significance. Big business will then mean business big not in bulk or power, but great in service and grand in manner.”



## **The Ministry of Money**

Now, it goes without saying that businesses need to make a profit. A business must survive if it is to serve. And that profit can rightly be thought of as the ministry of money. This is a high call indeed, this ministry of money. It is not for the spiritual neophyte. It is for those who are well trained in the spiritual life.

“We use money to exercise our dominion for good,” says Dallas Willard. Hence, we begin by earning all the money we can, and saving all the money we can. Then, we freely use this money within a properly disciplined spiritual life, and we control and invest this money for the good of humankind and the glory of God. And, finally, we joyfully give money away where and when we have the opportunity to do the most good.

Peace and joy,



Richard J. Foster

## **GROWING TOGETHER**

*To aid us in bringing the proverbial rubber to meet the road in our discussion on money  
I offer the following two opportunities for praxis. — RJF*

### **Write out a “money autobiography.”**

This exercise originates with Elizabeth O’Connor and is expanded in greater detail in her book, *Letters to Scattered Pilgrims*. The idea is to write a three-page autobiography which deals with the subject of your life as it is related to money. Give special attention to feelings and relationships as well as reflecting on factual accounts. Below are sample questions that may stimulate your thinking:

- What was the role of money in your childhood? What is the happiest memory in connection with money? What is your unhappiest memory? Did you worry about money?
- What was your attitude toward money as a teenager? Did your attitude or feelings shift as you grew beyond the teen years?
- How do you feel about your present financial status? Will you inherit money? How do you feel about that?
- Are you generous or stingy with your money? Do you feel guilty about the money you have? Do you worry about money? Do you tend to be more on the giving end of things, or on the receiving end?
- If you lacked money, how would you feel about others helping you pay your rent, or treating you when you went out and were not in a position to reciprocate?
- How do you feel about the giving of a tithe? Have you made a will? Would you include some oppressed segment of society or any needy persons in your will?

### **Find a person in genuine need, get to know this person, and give to him or her.**

This could be a financially poor person, like someone who is homeless. Or the need may be more emotional or spiritual in character. Regardless, the important first step is to get to know the person as a person. It is good for us to give to organizations that serve the poor, but sometimes that can keep us from actually meeting a person in need. I am suggesting that we bridge that chasm by actually meeting face-to-face with another human being, a person in need. When the time is right give to that person. Give your listening presence. Give your emotional energy. Give your money. It doesn’t matter how much money, just give some money. We will not be able to deduct this kind of giving from our income tax. Tax deductions are only a special incentive our government provides in our society, and it should never control or determine how and where we give. And we do not need to overly concern ourselves about whether our gift might be used poorly. We simply give.

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AN EXCERPT FROM  
**THE CHALLENGE OF THE DISCIPLINED LIFE**

BY RICHARD J. FOSTER

## **The Grace of Giving**

The grace of giving is often a tremendous stimulant to the life of faith. This is why the offering is correctly placed as part of the worship experience...

If our spiritual vitality seems low, if Bible study produces only dusty words, if prayer seems hollow and empty, then perhaps a prescription of lavish and joyful giving is just what we need. Giving brings authenticity and vitality to our devotional experience.

Money is an effective way of showing our love to God because it is so much a part of us. One economist put it this way: "Money as a form of power is so intimately related to the possessor that one cannot consistently give money without giving self." In a sense, money is coined personality, so tied to who we are that when we give it we are giving ourselves. We sing, "Take my life and let it be, consecrated, Lord, to Thee." But we must flesh out that consecration in specific ways, which is why the next line of the hymn says, "Take my silver and my gold, not a mite would I withhold." We consecrate ourselves by consecrating our money...

When we give money we are releasing a little more of our egocentric selves and a little more of our false security. John Wesley declared that "if you have any desire to escape the damnation of hell, give all you can; otherwise I can have no more hope of your salvation than that of Judas Iscariot."

Giving frees us from the tyranny of money. But we do not just give money; we give the things money has purchased. In Acts the early Christian community gave houses and land to provide funds for those in need (Acts 4:32-37). Have you ever considered selling a car or a stamp collection to help finance someone's education? Money has also given us the time and leisure to acquire skills. What about giving those skills away? Doctors, dentists, lawyers, computer experts, and many others can give their skills for the good of the community.

Giving frees us to care. It produces an air of expectancy as we anticipate what God will lead us to give. It makes life with God an adventure of discovery. We are being used to help make a difference in the world, and that is worth living for and giving for.

## **Controlling and Using**

Although giving must have a large place in Christian experience, the control and use of money must have an even larger place. Believers who are rightly taught and disciplined are enabled to hold possessions without corruption and use them for the greater purposes of the kingdom of God.

The truth is that total divestiture is usually a very poor way to help the poor. Certainly it is vastly inferior to the proper management and use of resources. How much better to have wealth and resources in the hands of those who are properly disciplined and informed by a Christian world view than to abandon these things to the servants of mammon!

Abraham managed large holdings for the glory of God and the greater public good. So did Job and David and Solomon. In the New Testament Nicodemus used both his wealth and his high position for the good of Christian fellowship (John 7:50; 19:39)...

The call of God is upon us to use money within the confines of a properly disciplined spiritual life and to manage money for the good of all humanity and for the glory of God. And when this is done we are drawn deeper into the divine Center. We stand amazed that God would use our meager efforts to do his work upon the earth. . . Money is a blessing when it is used within the context of the life and power of God (pp. 42-46).



*Richard J. Foster is the founder of RENOVARE and author of six books including Celebration of Discipline, PRAYER: Finding the Heart's True Home, and Streams of Living Water. From his base near Denver, Colorado, where he and Carolyn live, Richard travels throughout the world, speaking and teaching on the spiritual life.*

# MONEY AND THE SPIRITUAL LIFE

## AN INTERVIEW OF ROSEMARY FEERICK AND BRYAN SIRCHIO CO-DIRECTORS OF HARVEST TIME

*Perspective: Please let us know a little bit about the work of Harvest Time. What do you do?*

**Rosemary Feerick and Bryan Sirchio:** Harvest Time companions persons of wealth—millionaires and beyond— who want their lives and personal resources to become instruments of God’s justice and love. That companionship takes a variety of forms. We visit with people in person or by phone or email. We share articles and readings about money and faith. We call together and nurture small groups of wealthy (or formerly wealthy) disciples. We take people who want to have their hearts broken open by the painful realities of injustice on trips of “reverse mission” to Haiti or elsewhere. We also invite people to share their wealth with grassroots organizations we are partnered with in Washington, D.C., and Haiti.

In all of this, we seek to create in-depth relationships with and among wealthy Christians so that we can deal with the underlying issues that lead us to hold onto far more than we need and so that we can find the courage to engage in radical experiments with money.

*P: How do your circles of ongoing support and accountability for wealthy Christians re-order their affections related to money?*

**Rose and Bryan:** First, we are very clear that **we** do not re-order anyone’s affections. Only the Holy Spirit does. Harvest Time creates contexts where wealthy Christians can listen to the voice of the Spirit and where, as Parker Palmer puts it, “the soul can show up.”

One of the most powerful things that we can do is bring our money issues out of the shadow and into light. Most people who join Harvest Time circles come because they feel isolated, stuck or judged. They know they are wealthy. They care about responding to poverty. They long to follow Jesus. But typically they do not know anyone with whom they can share their struggles around these issues. In Harvest Time circles that isolation is broken and we have a chance to bring the details of our faith and money into community and into the light of Christ.

*P: Can you tell us more about the Harvest Time reverse missions to Bosnia, Haiti, and Washington, D.C. How do you spend your time during them and what lasting impact do they have upon people?*

**Bryan:** Our reverse missions are brief trips, usually 3-5 days, during which we bring a small number of persons

in our network to meet and sometimes work with our friends among the poorest of the poor. The primary purpose of these trips is to give wealthy Christians an opportunity to develop personal relationships with some of the poorest people on earth. Our experience has been that these relationships help to personalize the issues of poverty and injustice with which we are wrestling. Those who participate in these trips are also invited, though not expected, to consider helping to fund some of the ministries with which we are involved. A good deal more information about these trips is available on Harvest Time’s web site. In a nutshell, these trips are one of the most powerful ways we know to help folks move into deeper levels of compassionate response to the brokenness of the world. They help us move from our heads to our hearts.

*P: What Scripture passage/story has been most helpful for you personally in your journey with money, and how has reflection upon it made a difference for you?*

**Rose:** The story of the Anointing in Bethany in John 12. Before coming to Harvest Time, I spent much of my life feeling condemned by the Gospel passages about money. But a powerful experience I had with Mary of Bethany and her example of responding to Jesus with extravagant, sensual love, helped me to connect two parts of my being that had not previously been in conversation—namely the way I experience God’s love in my body and my desire for justice. Now I see that turning my money over to Jesus is not about passing some test that the rich ruler in Mark 10 failed, but responding to the love of Christ.

**Bryan:** Having grown up primarily in wealthy circles, I have always been deeply challenged by the story of Lazarus and the rich man in Luke 16. This story challenges me both as an individual who has lived “in the big house,” and as a U.S. citizen. I see the U.S. as the country that has “feasted sumptuously” while many of the poorer nations of the world have been at our gate. I’m also very challenged by 2 Cor. 8, in which Paul uses the manna motif to argue for a “fair balance between the abundance of some and the need of others.” Finally, Matt. 25:31ff, in which Jesus says, “I was hungry and you fed me, etc.” is ever before me as I reflect on how to use the resources to which I have access.

*P: Thinking back over the last few years, can you give us a story or evidence of your own changing attitude towards money?*

**Rose:** When I came to Harvest Time, I experienced my inherited wealth and the financial decisions I had to make as a burden. These days, I see that having the opportunity to give, invest, and spend money in ways that create just structures is a privilege and a source of joy. For instance, a few months ago, I attended a conference on community investing and learned that money that would otherwise be sitting “in the bank”—or supporting companies I don’t—can also be used to make loans to people who are impoverished or to provide capital for businesses that are sustainable and just. I was thrilled. I am now in the process of moving the money that I still have to invest (though I have less than I used to) to these kinds of institutions and vehicles.

**Bryan:** To sum it up, I no longer have a negative attitude toward money at all. I now feel free, as long as I am part of a community which will help me stay on track, to be a channel through which huge amounts of money can flow where God wants it to go. In other words, whereas at one point I felt that money was a dangerous and almost essentially negative thing, I now welcome its free flowing into my life, because I know that it will primarily pass through me to where it is most needed. I’m actually quite surprised to find myself stating this so clearly!

**P:** *How can we value money and yet not be mastered by it?*

**Rose:** We are all aware of the ways in which money can become an idol. But it can also be icon. That is, it can become a window through which the power and love of God is made manifest. In my work at Harvest Time, I am often privileged to witness the miracles that happen when wealthy people let their faith direct their financial life. Last month, for instance, two white, wealthy landowners gave a farm they owned in Mississippi to the Harvest Time community of which they are a part. That community is now engaged in conversations with

grassroots organizations in the South that are working for justice and racial reconciliation, trying to discern where God would have that farm go.

How does this happen? How do those of us with “storehouses” become free enough to let go and let God direct the flow of our surplus? The usual ways—prayer, Christian community, relationship with people who are on the margins. But first we have to let go of our assumption that money is bad or something separate from our faith.

**P:** *What spiritual disciplines have been especially helpful to you and other folks as you have addressed your own challenges with money and material wealth?*

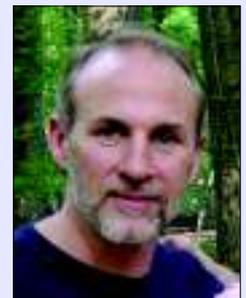
**Rose and Bryan:** Years of working with Christians of wealth have taught us that we do not “think” our way into freedom when it comes to money. It’s more about relationships—with God and each other—and engaging our entire beings. Harvest Time gatherings, therefore, typically involve both traditional disciplines—like silence, prayer, biblical study—and others designed to awaken our bodies and imaginations—like massage and sacred play.

Another discipline we encourage is Sabbath. Many of us who are wealthy or who have been programmed by the culture of wealth live at a frenetic pace. There are a variety of reasons for this, but mostly it’s the result of the addictive dimensions of our culture that we have internalized. Those of us who desire to let God get at our wealth can begin by getting out of the way—that is, by creating time and space for God and our own souls—to show up. Not once. Not for a weekend. But on a regular basis. Like once a week. There is nothing quite like the joy and humility that comes from honoring Sabbath—from letting God love us—to help us get our priorities in proper order.

— Lyle SmithGraybeal



**Rosemary Feerick’s** interest in issues connected to money and Christian faith began in the early 1990’s when she inherited a substantial financial portfolio and, coincidentally, began working with homeless women in Washington, D.C. Attending Ministry of Money workshops and traveling to Bosnia and Haiti helped her hear that Jesus’s teaching on money is actually good news to the wealthy! Rose lives in Half Moon Bay, California, with her two young sons. An ordained pastor in the United Church of Christ, **Bryan Sirchio** began wrestling with biblical teachings on money and justice at age 17. In addition to prior pastoring and leading Ministry of Money pilgrimages of “reverse mission,” he is a songwriter, musician, and has an itinerant music ministry ([www.sirchio.com](http://www.sirchio.com)). Bryan has two grown-up children and lives in Madison, Wisconsin.



Over \$125,000 was given to RENOVARÉ in response to the 2006 year-end appeal for support. This is the most RENOVARÉ has ever received at year-end! Thank you for your encouragement and affirmation as RENOVARÉ’s ministry and leadership transition continues.

## GOING DEEPER

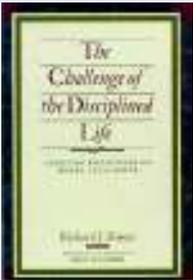
### Additional Resources on Money and the Spiritual Life

**Crown Financial Ministries** ([www.crown.org](http://www.crown.org)) – Through financial counseling and planning, Crown equips people to learn, apply, and teach Godly financial principles so they may know Christ more intimately, be free to serve him, and help fund the Great Commission.

**Harvest Time** ([www.harvesttime.cc](http://www.harvesttime.cc)) – Partnering with grassroots efforts in political and economic “war zones,” Harvest Time supports Christians of unusual wealth as they move into deeper freedom and learn to use personal resources as instruments of God’s love and justice.

**Ministry of Money** ([www.ministryofmoney.org](http://www.ministryofmoney.org)) – Through retreats, reverse mission, writings, and relationships, this prophetic ministry encourages all people to reevaluate their cultural values regarding money and to live out joyfully God’s call on our lives and resources.

**Share-Save-Spend** ([www.sharesavespend.org](http://www.sharesavespend.org)) – Provides an intergenerational curriculum that offers understanding for the relationship between money, values, and habits in a hyper-consumer culture and helps all ages develop and maintain sustainable financial habits.



#### ***The Challenge of the Disciplined Life* by Richard J. Foster**

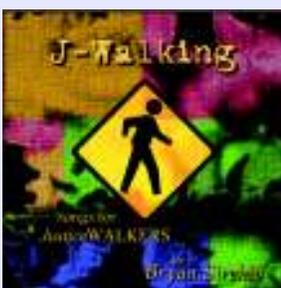
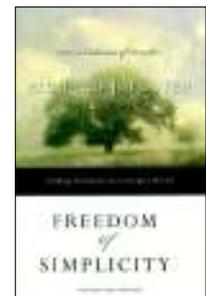
Foster explores the three great ethical themes crucial to people of faith living faithfully. Drawing upon practical examples, Foster guides the reader in day-to-day ethical decision making while helping each of us determine “the proper place in Christian life of money, sex, and power.” Particularly helpful for this issue of *Perspective* is the section on “money” in which Foster addresses “The Dark Side of Money,” “The Light Side of Money,” “Kingdom Use of Unrighteous Mammon,” and “The Vow of Simplicity.” *The Christian Century* reviewed, “The author’s words on how giving can bring authenticity and vitality to a devotional experience are important to hear in this day in which once again there is increased emphasis on spiritual formation and devotional exercises.” HarperSanFrancisco, softcover, 272 pages.

***The Challenge of the Disciplined Life* . . . . . \$ 10.17 each**

#### ***Freedom of Simplicity: Revised and Updated* by Richard J. Foster**

Written in the same warm, accessible style as Foster’s *Celebration of Discipline*, this revised and updated edition of *Freedom of Simplicity* articulates a creative, more human style of living and points the way for Christians to make their lives “models of simplicity.” Foster provides a way to rethink our priorities and to “seek first God’s kingdom and his righteousness.” He shows us how to live in harmony with the rich complexity of life while stressing the relation of simplicity to prayer, solitude, and all the Christian Disciplines. The work considers the complexity of simplicity, looks at its biblical roots, and discusses its practice in our personal, family, church, and world arenas. HarperSanFrancisco, softcover, 258 pages.

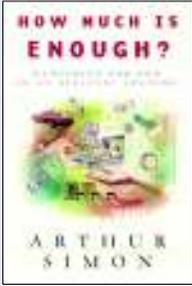
***Freedom of Simplicity* . . . . . \$ 10.99 each**



#### ***Justice Walking Compact Disc* by Bryan Sirchio**

A creative effort of Harvest Time’s Bryan Sirchio, this is a compilation of original songs meant to inspire, challenge, and expose the very heart of the Gospel vision of Justice and Peace. The project is a collaboration between Bryan and JustFaith ([www.justfaith.org](http://www.justfaith.org)), a social justice parish education ministry that helps churches and individuals wrestle more deeply and faithfully with what it means to “do justice, love kindness, and walk humbly with our God” (Micah 6:8) in today’s world. Bryan’s music promises to renew the spirits of any disciple, young or more mature, who is walking against the flow, and into compassionate engagement with the world. Among 17 songs, some titles include “I See You,” “Green World,” and “Something Beautiful for God.”

***Justice Walking CD* . . . . . \$ 15.00 each**



**How Much is Enough? by Arthur Simon**

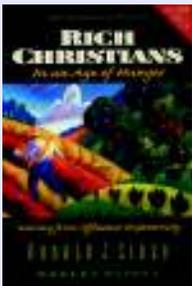
In a world filled with prosperity and poverty, how can Christians handle their finances in a way that honors God? Arthur Simon takes an uncompromising look at American wealth, reflecting on what dominates the hearts and motivations of its people. He diagnoses Western civilization as sick with “affluenza,” or runaway materialism, and shows readers how to reject the disease and set new priorities. Churches, social ministry groups, and thoughtful readers will be enlightened by Simon’s grasp of Western affluence and gain a clearer understanding of how money becomes an object of worship. Simon suggests a myriad of solutions for taming materialism and proposes new pathways to living as disciples of Jesus. Baker, softcover, 192 pages.

**How Much is Enough? . . . . . \$ 16.00 each**

**Touch: The Power of Touch in Transforming Lives by Rudy Rasmus**

Before God touched his heart and transformed his life, Rudy Rasmus was a businessman running a “borderline bordello” in Houston. God touched Rudy and gave him a genuine love for every person in his community—from the apparently powerful to the admittedly powerless. Now his ministry at St. John’s Downtown in Houston—where he serves with spouse and RENOVARÉ Team Member Juanita Rasmus—is based on Jesus’s encouragement to care for “the least of these.” *Touch* is the story of Rudy’s life, his response to God’s grace, and his passion to touch every person with God’s great love. A book of biblical truths and ministry principles, it is also the story of God using Rudy and St. John’s to reach into people’s deepest fears and highest hopes—and touch them with God’s transforming love. Baxter Press and Spirit Rising, hardcover, 220 pages.

**Touch . . . . . \$ 21.95 each**



**Rich Christians in an Age of Hunger by Ronald J. Sider**

Are the affluent in developed countries, including Christians, responsible for the poor near them and around the globe? Despite a dramatic reduction in world hunger, 34,000 children still die daily of starvation and preventable disease, and 1.3 billion people remain in abject poverty. Noting that Conservatives blame morally reprehensible individual choices and Liberals blame constrictive social and economic policy, Sider finds himself agreeing with both sides. In this revised edition he offers a detailed explanation of the causes and a comprehensive series of practical solutions. Especially helpful is the idea of the graduated tithe in Chapter 7. W Publishing, softcover, 360 pages.

**Rich Christians in an Age of Hunger . . . . . \$ 11.99 each**

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**Order Form**

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

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	<i>Freedom of Simplicity</i> by Richard J. Foster (reg. \$13.95)	<b>\$ 10.99</b>	
	<i>Justice Walking</i> CD by Bryan Sirchio	<b>\$ 15.00</b>	
	<i>How Much is Enough?</i> by Arthur Simon	<b>\$ 16.00</b>	
	<i>Touch</i> by Rudy Rasmus with Christian Washington and Pat Springle	<b>\$ 21.95</b>	
	<i>Rich Christians in an Age of Hunger</i> by Ronald J. Sider (reg. \$15.99)	<b>\$ 11.99</b>	
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	Signature _____

## GOING PLACES WITH RENOVARÉ

Date	Event	Location	Staff	Contact & Info
2-3 March 2007	<b>St. Augustine, Florida Regional Conference</b>	Anastasia Baptist Church 1650 A1A South Street St. Augustine, Florida	Richard Foster John Ortberg George Skramstad	Jeanie Carter jeanie.carter@anastasiabaptist.org 904-471-2166 ext 112
23-24 March 2007	<b>Camphill, Pennsylvania Regional Conference</b>	Camp Hill United Methodist Church 417 South 22 <sup>nd</sup> Street Camp Hill, Pennsylvania	Richard Foster Juanita Rasmus George Skramstad	Russell Hart The Center for Spiritual Formation formation1@earthlink.net 717-738-1887
14 April 2007	<b>Jenks, Oklahoma Local Conference</b>	The Life Connection 1015 W Main Jenks, Oklahoma	James Bryan Smith	Jeff Voth 913-361-4623
24 April 2007	<b>Franklin, Pennsylvania Local Conference</b>	Seneca Hills Bible Camp PO Box 288 Franklin, Pennsylvania	RENOVARÉ Team Member	Michael Harvey 814-432-3026 ext 222
27-28 April 2007	<b>Roseville, California Regional Conference</b>	Adventure Christian Church 6401 Stanford Ranch Road Roseville, California	Richard Foster George Skramstad James Bryan Smith	Kris Glass kris@valleysprings.org 916-786-7940 ext 130
11-12 May 2007	<b>Long Beach, California Regional Conference</b>	Bethany Church 2250 Clark Avenue Long Beach, California	Richard Foster George Skramstad James Bryan Smith	JoAnn Wall joann@gspc.org 562-493-2553 ext 104
14-15 September 2007	<b>Indianapolis Metro Area Regional Conference</b>	First Church of the Nazarene 9401 East 25th Street Indianapolis, Indiana	Richard Foster Juanita Rasmus George Skramstad	Patty McCaulay pmccaulay@insightbb.com 317-577-5713
9-10 November 2007	<b>Jenks, Oklahoma Regional Conference</b>	Site to be Determined	Richard Foster George Skramstad James Bryan Smith	Jeff Voth 918-361-4623
1-2 February 2008	<b>Midland, Texas Regional Conference</b>	Site to be Determined	Richard Foster George Skramstad RENOVARÉ Team Member	Steve Schorr sschorr@fpcmid.org
15-16 February 2008 <i>This event is primarily for speakers of Korean.</i>	<b>Toronto, Ontario Regional Conference Toronto, Ontario, CANADA</b>	Site to be Determined	Jongwon Chung Richard Foster Brian Kang Joshua Choon Min Kang	Brian Kang kang@renovare.org

*For information or to help organize one of the above conferences, please call or e-mail the contact person.*

### A Special Prayer Request

RENOVARÉ is grateful for your prayers for the Clearness Committee and Board. Time is drawing near when decisions will be made concerning a new President for RENOVARÉ. Please be in prayer for God's provision of discernment upon each of the members of the Clearness Committee and their decision regarding the leadership of the ministry. Also, keep Margaret Campbell in prayer as she gives leadership through this process, and other personal projects she is working on.