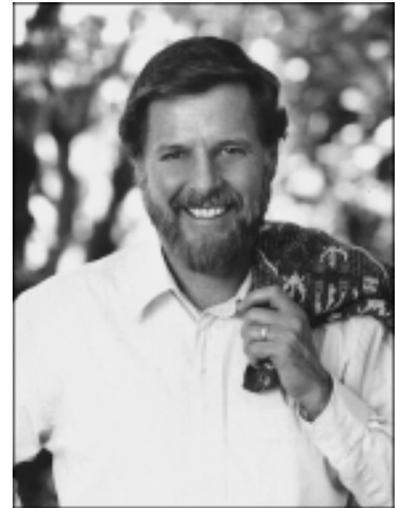


GROWING EDGES

July 2001

This issue of the *Perspective* focuses on one of the great cardinal virtues—fortitude. But before we get to fortitude I need to say a little about virtue, trying, if I can, to redeem the word for you. Unfortunately this word tends to get associated with many bad feelings and attitudes; like perfectionism or legalism, or like the kind of snobbery where others are constantly looking down their noses at all the rest of us. In fact for many people the very mention of virtue makes them feel like someone is snooping around their lives to see if they are having a good time and trying to stop it.

But virtue has nothing to do with any of these things. Simply put, virtue is good habits that we can rely upon to make our lives work. (Conversely, vice is bad habits we can rely upon to make our lives *not* work.) When the old writers spoke of “a virtuous life”, they were referring to a life that works, a life that functions well.



Now, the cardinal virtues are called that because they are the “hinge” virtues, that is, those qualities of life that swing open the door onto a good and fully functioning life. (“Cardinal”, in Latin, means hinge.) And fortitude is a key cardinal virtue. Indeed we cannot practice any of the other virtues very long without bringing fortitude into play.

A Double Meaning

Fortitude actually has a double meaning, or perhaps two distinct aspects of one meaning. First, it means courage, bravery, valor, heroism. You know, all of those qualities that are rather out of fashion in our day, but which we sure hope the person next to us has when the chips are down. The second meaning is endurance, tenacity, perseverance. It is that ability to stay with a task in the midst of every conceivable discouragement and setback. Courage *and* endurance—it’s this great combination that is summed up in the virtue of fortitude.

One of the finest ways we have of understanding fortitude is by studying examples of it in various settings and from different angles. This is why I hope you will look carefully at the several books we are offering in this issue for they all speak to us of fortitude. Nee To-sheng (Watchman Nee) of China, Eberhard Arnold of Germany, Rosa Parks of the United States, Alexander Solzhenitsyn of Russia, Karol Wojtyla (John Paul II) of Poland, and Dorothy Day of the United States—each one teaches us about fortitude. And the variety of angles and settings serve to deepen our understanding. Happy summer reading.

Peace and joy,

Richard J. Foster

GROWING TOGETHER

How do we practice fortitude? In one sense we don't, really. It is much more a quality of life than it is particular actions. God is far more interested in people of a particular sort than he is in particular actions. And, in reality, all of the virtues are aimed at developing a certain kind of person, a person who will naturally respond to life's situations with love and joy and peace and patience and kindness and graciousness and faithfulness and gentleness and self-control.

Having said that, let's consider a few exercises which can at least help us think about fortitude more.

- ① Reflect on an experience in your past where fortitude would have been a great asset to you. Maybe it was a time of real fear or danger. Or perhaps you quit too quickly in a situation where persistence would have brought a better result. Think about that experience "with God". Maybe confession is needed. Perhaps God can help you to live beyond the regrets of the past. What preparation or life experiences would you have needed in order to respond differently when you were in the situation? What could you be doing now so that the needed resources are yours for when a similar situation arises?
- ② Identify one person in your life that best exemplifies fortitude to you. What is it about this person that makes them such a sterling example of this virtue for you? Does this person act or behave in a particular way? Is it a special quality of character? Is it that you can almost instinctively trust this person to be there when you need him/her? What is it specifically that you admire? Now, consider how this person came to be this way. What set of circumstances influenced his/her life? What teachings? Was there a particular kind of community or church life that contributed? Are these elements that are missing in your life? If so, are there things you can do to make up for the lack?
- ③ In certain situations courage and persistence is not exactly the right response. Sometimes we can jump into a situation thinking we are being heroic when we are really being bullheaded and we only make the situation worse. Or we may stick with a project long after we should have abandoned it; we thought we were being persistent when we were only being

imprudent. Can you think of a situation like this in your past? Were there any signals which you ignored that, if heeded, would have helped you to see that your actions were misguided? What lessons can you learn from this past experience?

- ④ We all know that habits are strengthened and deepened through practice. So then, consider what habits of life will incline you more toward courage and endurance. Begin with endurance; it is the easier of the two to think of in terms of habit development. Write out one or two daily practices that would help develop a persistent spirit. A daily routine of serving a neighbor perhaps. Or a regular act that is generally unknown and unappreciated by people at large. Next, consider courage. Try to find an action that helps you to stand up to some daily fear. Or consider standing for a matter of justice in your workplace which will not automatically make you look good. Things like these will help develop patterns of life that will incline us toward fortitude.
- ⑤ Fortitude is not a highly sought after virtue in our day. It is seldom something that will get someone on the evening news. Few today even think about fortitude, not to mention earnestly seek after it. Why is this the case today? Give some energy working on that question. Are there cultural forces which make fortitude less desirable now than in other eras? Are there ways the churches have become a part of the problem? Am I part of the problem?
- ⑥ The presence of fortitude (in the double sense of courage and endurance) is essential for the good of any society. Where do you see today's world leaders exhibiting courage? Where do they exhibit a lack of courage? Is fortitude a political asset or a liability? With regard to endurance how would you assess a past world leader who continues to exhibit leadership influence, like Jimmy Carter?
- ⑦ Fortitude is one of four classic cardinal virtues, the other three being justice, temperance, and prudence. Which of these four is the less familiar to you? Which might be the one you need to work on the most? What plan can you put in place that will substantially increase both your knowledge and experience of these virtues by this time next year?

Richard J. Foster

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An annual, tax deductible gift of \$15.00 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.

THE HEALING OF HUMAN HURTS

Freed From Bad Dreams

My late husband was a very loving man but had some “flaws” which got him into serious trouble numerous times and caused hardship and pain for our family. After his death in 1994, I began to have dreams of him doing those same kinds of things—things that never actually happened—but I would wake up feeling disturbed and depressed. This happened many, many times.

On the Sunday morning after the RENOVARÉ Conference at my home church in January 2000, Richard Foster laid his hand on my head and prayed for me. I didn’t know exactly why I was at the altar, but I knew it was for me. Some weeks later I realized that I was no longer having those awful dreams. More than a year has passed during which I have had only two dreams. It has made a wonderful difference in my life.

Oklahoma City, Oklahoma

A Grace-full Bear Hug

Over the last several years I have been increasingly plagued by diffuse but intense feelings of rage and sadness. After my mother died it became much worse. The constant underlying anger poisoned almost every aspect of my life, and I know it was making my family miserable.

For a long time I knew my basic problem was a refusal to let go of hurts and disappointments. I would not forgive. Every time I failed to forgive, I scolded myself. If I heard something that reminded me of my failure to forgive and did nothing, I became more bitter and dug myself deeper into the pit. It became so bad that people were commenting about being afraid of me. Casual acquaintances told others they were sure I intensely disliked them. All of my children’s friends were scared of me. I could do nothing about my situation. Even though I am an elder in my church, I couldn’t even pray about it. I seemed to be completely blocked from doing anything.

On Friday night of the Conference Richard Foster asked people who had wounded hearts to come to the front. Normally I would draw back from publicly displaying any hurt or weakness, but I decided that I had to do something and that **something** was to finally ask God to help me. So I went forward and prayed and Richard prayed. Nothing overt happened but I didn’t feel disillusioned; just nothing seemed to happen.

Friday evening I sat near a lady with her teenage daughter. She and I sat in the same places Saturday, and she made a special effort to greet me. During the lunch break I took a walk and got back just as the singing was ending. When I excused myself upon entering the row, the lady said “We’re glad you’re back. We wondered where you were.”

Shortly afterward, the small group session started. My group included my row mate, a wonderful retired lady, a chaplain from a retirement community, a lady just finishing a masters in counseling, and a young married couple who would be graduating from seminary in about fifteen days. Everyone shared how they felt the Holy Spirit had been active in their lives during the past week. I related, in a superficial way, an incident at my job that implicated my anger.

As the young couple told of their struggle to discern their direction after graduation, my seat mate, the lady who had taken special pains to greet me, suddenly waved her hands and said, “I’m sorry to interrupt, but I just have to say something to you.” She was looking straight at me. She then began to gently and lovingly admonish me about my absolute need to forgive all those whom I had not forgiven. She looked directly into my eyes while she spoke, and I could not look away. I was astonished.

After the talk, "Jesus' Grand Invitation of Grace", was over, I rose to go forward to sign the commitment sheet. I had to scoot by this remarkable lady, and as I did I thanked her for the words she had spoken to me. She stood up, gave me a huge bear hug, and repeated the admonishment, holding me tightly and speaking right into my ear. When she let go, I told her I was sure she was the reason I had come to the Conference. She asked for my name tag, and I turned to sign the commitment sheet. For the first time I knew what it felt like for a great burden to lift. Through that wonderful lady Jesus literally took all of the pain and anger I had been carrying—my sin—and took it upon himself. No condemnation. No lightning or fire from the sky. No sobbing or breaking down or dropping in a faint. A simple, loving bear hug and gentle words of admonishment set me free.

I am free. The anger is gone. All I can do is laugh and shake my head at how stubborn and silly I have been. I asked for grace and I received grace. Through this simple, loving act I understand with my heart what I have believed in my head for years. Praise God.

John Lyckman
Carthage, Missouri

Remember to send us your account of a healing of a human hurt. As a reminder: keep the account brief; write about physical, emotional, or spiritual healing (heart, mind, body, soul); reserve the word "cured" to situations where there is medical confirmation; and include your name and a way for us to contact you even though you want the story printed anonymously. Address your story to "The Healing of Human Hurts" and fax, mail, or e-mail it to us. The number and addresses are on the front of this newsletter.

WANTED: REGIONAL CONFERENCE ORGANIZERS

We have four open dates for RENOVARÉ Regional Conferences to be led by

Glandion Carney and James Bryan Smith

- ◆ October 11-12, 2002
- ◆ February 7-8, 2003
- ◆ November 8-9, 2002
- ◆ March 14-15, 2003

RENOVARÉ is seeking groups to sponsor Regional Conferences led by Glandion Carney and James Bryan Smith. At these events Glandion and Jim will lead sessions from 7:00 to 10:00 p.m. Friday and from 8:45 a.m. to 4:00 p.m. Saturday. We ask that each Conference be co-sponsored by 6 to 12 churches and Christian organizations that will encourage their own constituencies and those from fellowships throughout their region to attend. Sponsoring groups should plan for an attendance of 400 to 600 people. A Steering Committee for each Conference, composed of representatives from the co-sponsoring groups, will be responsible for a RENOVARÉ stipend, speakers' travel expenses, registration materials, publicity, and other related expenses.

**To explore holding one of these RENOVARÉ Regional Conferences in your area,
contact Lyle SmithGraybeal**

Phone: 703-836-7880 ◆ Fax: 703-836-7879 ◆ E-mail: renovare@compuserve.com

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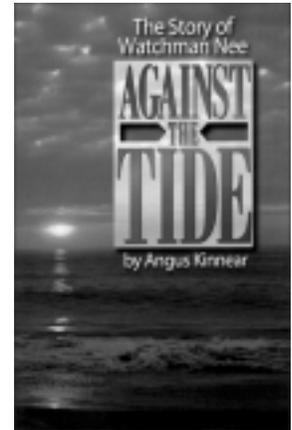
Against the Tide: The Story of Watchman Nee (1903-1972)

“On Wednesday, January 18, 1956, there began in the Church Assembly Hall at Nanyang Road a series of meetings called by the [Chinese] Religious Affairs Bureau at which the whole congregation was required to be present. They ran consecutively for twelve days, lasting all day, and believers were excused employment to attend them. At these meetings items from the list of criminal charges to be brought against Nee and those associated with him were progressively made known to the believers . . .

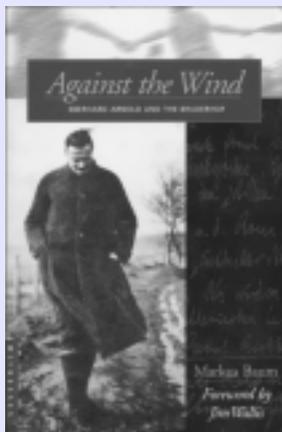
“On Sunday January 29, Watchman’s case came for summary hearing before the Shanghai Court of Public Security. The charge was that from his hiding in the Christian Meeting Place in Nanyang Road he had conducted systematic counterrevolutionary intrigues against the People’s Government. . . . Next day, Monday, January 30, the promised accusation meeting took place at the Assembly Hall.

...

“Throughout these proceedings Watchman Nee himself had of course remained out of sight. On June 21, 1956, he appeared before the High Court in Shanghai. As before, and in all such cases, it was not a public trial but simply a public meeting to condemn him. It lasted five hours. During the hearing it was announced that he had been excommunicated by his own church. He was found guilty on all charges and was sentenced to fifteen years’ imprisonment with reform by labor, to run from April 12, 1952.” (Angus I. Kinnear, *Against the Tide* [Fort Washington, PA: Christian Literature Crusade, 1973], pp. 216-28.)



Against the Wind: Eberhard Arnold and the Bruderhof (1883-1935)



“The period of 1933-1935 is remarkable for its amazing juxtaposition of seemingly contradictory events. During the months and years after Hitler seized power Eberhard found himself responsible for a continually growing group of adults and children. There seemed to be a mysterious connection: the more insufficient the means and the more miserable the menu, the more people were drawn to the life in community. . . . To make matters worse, the National Socialist officials initiated harassments to strangle the Bruderhof. Even before the Bruderhof moved the children, the Nazis had cut off all subsidies for the school and for agriculture. The consequences were keenly felt. In December of 1933 the community could not even afford candles. In February of 1934 there was often nothing to eat except potatoes and vegetables.

“No one starved on the Bruderhof. Speaking of hunger, Eberhad pointed out that ‘the greatest danger to central European Christianity is not a shameful death . . . nor even economic ruin and the literal starvation that often follows . . . the greatest danger lies simply and solely in the threat of a compromise between God and the devil, hate and love, fear of men and fear of God!’” (Markus Baum, *Against the Wind* [Farmington, PA: Plough Publishing, 1996], pp. 239-41.)

Rosa Parks (1913-)

“Shortly after 5:00 p.m., Rosa Parks clocked out of work and walked the block to Court Square to wait for her bus home. It had been a hard day, and her body ached, from her feet swollen from the constant standing to her shoulders throbbing from the strain and her chronic bursitis. . . . Rosa Parks dropped her dime in the box and boarded the yellow-olive city bus. She took an aisle seat in the racially neutral middle section, behind the movable sign which read ‘colored’. . . . At the next two stops enough white passengers got on to nearly fill up the front section. At the third stop the last front seats were taken, with one man left standing.



“The bus driver twisted around and locked his eyes on Rosa Parks. Her heart almost stopped when she saw it was James F. Blake, the bully who had put her off his bus twelve years earlier. . . . ‘Move y’all, I want those two seats,’ the driver barked on behalf of Jim Crow, which dictated that all four blacks in that row of the middle section would have to surrender their seats to accommodate the single white man, as no ‘colored’ could be allowed to sit parallel with him. A stony silence fell over the bus as nobody moved. ‘Y’all better make it light on yourselves and let me have those seats,’ Blake sputtered, more impatiently than before.

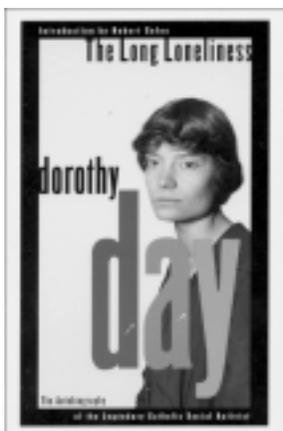
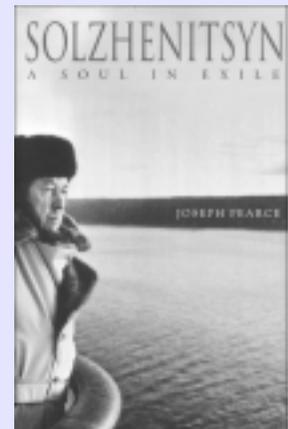
“Quietly and in unison, the two black women sitting across from Parks rose and moved to the back. Her seatmate quickly followed suit, and she swung her legs to the side to let him out. Then Parks slid over to the window and gazed out . . . The next ten seconds seemed like an eternity to Rosa Parks. As Blake made his way toward her, all she could think about were her forebears . . . ‘Are you going to stand up?’ the driver demanded. Rosa Parks looked straight at him and said: ‘No.’” (Douglas Brinkley, *Rosa Parks* [New York: Viking Penguin, 2000], pp. 105-06.)

Solzhenitsyn: A Soul In Exile (1918-)

“On 30 January 1952 he was diagnosed as having cancer and was admitted to the camp hospital. . . . an operation . . . was eventually performed on 12 February under a local anaesthetic. For a while after the operation he ran a high fever and was in considerable pain.

“But he was soon making a good recovery. . . . At this time, however, Solzhenitsyn’s experience of strength through suffering was not seen in specifically Christian terms. . . . In his incapacitated condition he was grateful for the company of Dr. Boris Nikolayevich Kornfeld who sat beside his bed talking to him. Alone in the ward together in the evening, with the light turned out so as not to hurt the patient’s eyes, Kornfeld told Solzhenitsyn the long story of his conversion . . .

“Solzhenitsyn would always consider his close encounter with death at the Ekibastuz labor camp as the third and final of the ‘most important and defining moments’ in his life, following his experiences as a front-line soldier and his subsequent arrest. ‘When at the end of gaol, on top of everything else, I was placed with cancer, then I was fully cleansed and came back to a deep awareness of God and a deep understanding of life. From that time I was formed essentially into who I am now. After that it was mostly evolution, there were no abrupt turns, no breaking directions.’ The process, culminating in religious conversion, was summed up succinctly in an interview Solzhenitsyn gave in 1976: ‘first comes the fight for survival, then the discovery of life, then God.’” (Joseph Pearce, *Solzhenitsyn: A Soul In Exile* [Grand Rapids, MI: Baker, 2000], pp. 112-18.)



The Long Loneliness: The Autobiography of Dorothy Day (1897-1980)

“It was after the suppression of [the publication] *The Masses* that I again went to Washington, this time with a group to picket the White House with the suffragists. . . . The group who left New York that night were prepared to go on a hunger strike to protest the treatment of the score or more women still in prison.

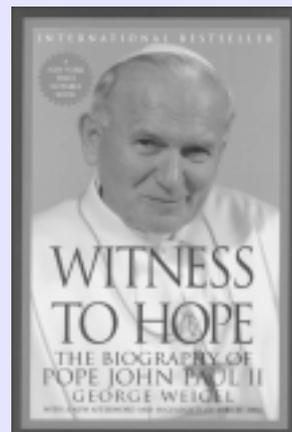
“In Washington it was known by the press and police that the picket line that day would be unusually large so when we left the headquarters of the women’s party the park across from the White House was crowded with spectators. Many police held back the crowd and kept the road clear for the women picketers.

“They started out, two by two, with colored ribbons of purple and gold across the bosoms of their dresses and banners in their hands. . . . I had to struggle with my banner before a policeman took me by the arm and escorted me to the waiting police van. . . . Again that afternoon we picketed and again there was arrest, release on bail, trial and postponement. . . . The tactics were then changed, and when we were arrested once more and taken to the Central Station, we refused to give bail and were put in the House of Detention for the night.” (Dorothy Day, *The Long Loneliness*, Rev. Ed. [San Francisco: HarperSanFrancisco, 1994], pp. 72-73.)

Witness to Hope: The Biography of Pope John Paul II (1920-)

“Death was an ever-present reality in occupied Kraków. Before his twenty-first birthday, Karol Wojtyła had seen a lot of it. He had witnessed violent death on the refugees’ road to Tarnów. His professors, men of culture and distinction, had been summarily arrested and carted off to concentration camps. The Gestapo had kidnapped the parish priests of Dębniki, many of whom would be subsequently martyred.

“In the first days of the Occupation, the Gestapo had tried to control the seminary, intending to downgrade it to a kind of clerical trade school with no instruction by university-level professors. The seminary, with the agreement of Archbishop Sapieha, simply ignored these instructions. The Gestapo’s next move was to ban the reception of new seminarians. The archbishop’s response was to hire the young aspirants as ‘parish secretaries,’ place them in local parishes, and have them attend classes clandestinely at the Kraków seminary. Raids were frequent. On one occasion five students were arrested, immediately executed by firing squad or dispatched to Auschwitz. The archbishop then decided to take the seminary fully underground. . . . Karol Wojtyła was among the first ten seminarians chosen for this extraordinary process of clandestine priestly formation.” (George Weigel, *Witness to Hope: The Biography of Pope John Paul II* [New York: Cliff Street Books, 2001], pp. 67-70.)



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GOING PLACES WITH RENOVARÉ

Date	Event	Location	Staff	Contact & Information
5-6 Oct. 2001	Denver, CO Metro Regional Conference	Cherry Hills Community Church 3900 East Grace Boulevard Highlands Ranch, Colorado	Richard Foster George Skramstad Dallas Willard	Geoff Cragg 303-475-3689 maximumimpact@compuserve.com
6 Oct. 2001	Wooster, OH Local Conference	Central Christian Church 407 North Market Street Wooster, Ohio	Glandion Carney	David Stout 330-262-4652
12-13 Oct. 2001	Northern Minnesota Regional Conference	Greenway High School 308 Roosevelt Street Coleraine, Minnesota	Richard Foster Emilie Griffin George Skramstad	Linda Pierson 218-245-2218 lpierson@uslink.net
20 Oct. 2001	Seattle, WA Local Conference	First Free Methodist Church 3200 3rd Avenue West Seattle, Washington	Marti Ensign James Bryan Smith	David Hicks 206-281-2240
9-10 Nov. 2001	San Antonio, TX Regional Conference	Alamo Heights United Meth. Church 825 E. Basse Road San Antonio, Texas	Glandion Carney Richard Foster George Skramstad	Vic McCracken for Kathy Orr 210-698-4630 victorm@oakhillscocf.org
1-2 Feb. 2002	San Francisco, CA Regional Conference	First Baptist Church Market & Octavia San Francisco, California	George Skramstad James Bryan Smith Dallas Willard	Tiffany Flaming 415-863-3382, Ex. 223 tiffyd72@aol.com
22-23 Feb. 2002	Phoenix, AZ Regional Conference	North Phoenix Baptist Church 5757 North Central Avenue Phoenix, Arizona	George Skramstad James Bryan Smith Dallas Willard	Clark Youngblood 602-589-2543 cyoung@grand-canyon.edu
8-9 March 2002	Wheaton, MD Regional Conference	First Baptist Church 10914 Georgia Avenue Wheaton, Maryland	George Skramstad James Bryan Smith Dallas Willard	Lori and Tom Austin 301-603-8124 trailway@msn.com
19-20 April 2002	Folsom, CA Discipleship Evangelism Conference	Oak Hills Church 1100 Blue Ravine Road Folsom, California	George Skramstad James Bryan Smith Dallas Willard	David DeRoos 916-355-1385, Ex. 101 dderoos@citygateassociates.com
3-4 May 2002	San Jose, CA Regional Conference	Site To Be Announced San Jose, California	George Skramstad James Bryan Smith Dallas Willard	Betsy Anderson 408-291-0464 betsy5th@yahoo.com

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

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