

**THE CHARISMATIC MOVEMENT  
AND THE CHURCHES**

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## **A PRAYER**

*Father of Light  
from whom every good gift comes  
send your Spirit into our lives  
with the power of an irresistible wind,  
and by the flame of your wisdom  
open the horizon of our minds.  
Loosen our tongues to sing your praise  
in words beyond the power of speech,  
for without your Spirit it is not given to man  
to raise his voice in words of peace  
or announce the truth that Jesus is Lord.*

*Canadian Missal (quoted by A C Heron, The Holy Spirit, p.136.)*

## PREFACE

These reflections on the Charismatic Movement arose out of talks given to the Methodist Aldersgate Renewal Fellowship in April 1985 and the Methodist Tamil Annual Conference Pastors School in August 1986. They have also been refined through sharing with congregations in Muar and Batu Pahat (Presbyterian) Sentul (Tamil Methodist) and Petaling Jaya (St Paul's Anglican and Good Hope Evangelical Lutheran) as well as with the students at Seminari Theoloji Malaysia who as usual suffer much from their lecturers struggling to communicate what they are still endeavouring to digest!

I would like to thank all these and others who have helped by sharing something of their joy and pain as they have sought to integrate new life in the Spirit to the realities of everyday life in the Church and the world. For myself I feel that it is all too easy for one who errs almost but not quite constantly on the side of caution and moderation to appear critical of those who err occasionally on the side of enthusiasm and insensitivity. Yet I take some comfort from Paul's teaching on the Body of Christ. There is one body and one Spirit and many gifts. I pray that what is here will compliment the writings and words of others so that alongside the testimony of many and the words of Scripture themselves we may better be able to know and to do the will of God in our time.

Ephesians 3:16-19

Seminari Theoloji Malaysia  
Kuala Lumpur, September 1986.

### ***Preface to Second Edition***

It has been gratifying to discover how much this brief introduction to the Charismatic Movement continues to meet a need. I must however add to the acknowledgements above a word of appreciation to the Rev John Balchin and the Congregation at First Church Papakura in South Auckland from where John has just 'retired' from an extraordinary and long ministry. While Assistant there in 1975 I witnessed not only how spiritual renewal affected people, but also how with sensitive leadership and helpful teaching it could become part of the ongoing life of a congregation which had previously expected its prayers to be answered in rather different ways. The late David Watson of York, England, is also an influence I share with many others as a model of faith and wisdom.

Since the booklet was written during our time in Malaysia, other issues have arisen. What is new and promising or threatening to some is now 'old hat' to others. We should not be surprised that every generation will continue to be faced with tasks of discernment. We are however increasingly helped by the growing maturity of the movement. Churches are more aware of the complexity and diversity of human need and how, along with tastes in styles of worship, they change over time. Scholarship on Pentecostal issues has exploded - witnessed for example by the journals *Pneuma* and the *Journal of Pentecostal Studies*. It is no longer as true as it was that

Pentecostals have been leaving to others the critical study of the story of which they are part. The history and theology of the movement are now treated with respect and seriousness. It is no longer something for psychology to explain and respectable Christianity to avoid. The statistics of David Barrett in his monumental *Encyclopedia of Christianity* and his annual tables in the January issues of the *International Bulletin of Missionary Research* continue to draw attention to scope of the influence of the movement and its significance for the ongoing mission of the church. Statistically and in other ways dramatic shifts of Christian faith associated with Pentecostalism in Latin America show no signs of abating. Their impact is often proving itself to be social and constructive in ways which outstrip the conservatism of their theology and intentions - sometimes even the achievements of their more consciously political brothers and sisters. It is apparent that for any part of the church in the world to understand itself, it must also understand Pentecostalism.

Pentecostalism is of course not the only movement of the Spirit in the century now drawing to a close. Historically it must rank in significance alongside the Ecumenical and Missionary Movements, the renewal of the Roman Catholic Church and events related to these in surprising ways whose significance is still being recognised. These include the growing acceptance that Christian theology not only *is* but *has to be* local as well as universal; and the recognition of the quality of faith still emerging from the chaos of post-Communist liberty in Eastern Europe. It may also include the belated recognition that some of the heretics of the centuries, Montanists (Charismatics!), Nestorians, Monophysites and perhaps even some Arians, are parts of the historic Christian family we should learn from not just disown. Orthodoxy need not be threatened by rediscovering the gifts of minorities.

Pentecostalism has always stood for a rebellion against the limitations of a rationalistic Enlightenment world-view, and while the temptations of what should prove to be a more biblical world-view are real enough and sometimes realised, arguably the Charismatic movement stands more centrally in line with the world of the bible - the world we are still actually in however it is perceived - than many realise.

The text that follows has been revised only very slightly. A bibliography has been added. There are superb books which combine self-criticism with affectionate insight and which call us all to rise above the things which age may view with embarrassment, and walk on in the faith that God has not finished with us yet. Since leaving Malaysia in 1990 and being at the Bible College of New Zealand from mid-1991 I am only the more aware that we need to learn from those with whom we disagree, and the Spirit has yet more to teach the people of God from the Word of God in Scripture. If there is a particular group I would wish to encourage it is those for whom their Charismatic experience is something they need to own afresh as they discover there are others who have been this way before them. If some have been moved to freedom through laughter, and others to faith through tears, let us all affirm God's hand through the gifts which differ and the Spirit who is One.

Bible College of New Zealand  
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## INTRODUCTION

Most churches around the world have had to adjust to the existence of the Charismatic movement in their midst. Many have mixed experiences. Often the movement has brought new faith, confidence in witness, growth in all dimensions of Christian life. It has also been the occasion for disagreement and division. It is a matter of debate how much the difficulties are due to weaknesses in the movement itself more than the challenge of exercising discernment and effecting change in churches often shell-shocked by the pace of change in society around.

I believe it is possible for Charismatics to contribute constructively to the life of their churches and for problems of division to be greatly reduced. What follows is written from within the movement to a large extent, but by one who recognises the sincerity and frequently the validity of a good many criticisms. If some things may appear negative in tone that is because it is felt some self-discipline is required if the energy of the movement is not to be wasted. That would not be what God intends, yet it could happen if gifts of power and faith are not accompanied in similar measure by gifts of wisdom and discernment.

Like Christians in general, Charismatics can benefit from trying to ensure that any offence they cause is due to the "offence of the Cross" and not the offensiveness of the Christian. For all involved it is sometimes hard to distinguish the essence of the movement from its subculture of distinctive worship, language and music. It is too easy to make judgements largely on the basis of encounters only with the more extroverted - not all charismatics are aggressive!

It is important to recognise that we are in the end answerable to God. Truth is not determined by theological fashion, though there is something to be said for taking seriously what God may appear to be doing at a particular point in history.

Whether or not we are disposed to be part of this we need to know what is going on. If we care for the whole church and not just for those who share our particular spiritual experience then we will want to do our part to maintain the unity of the Spirit in the bond of peace, allowing for the diversity of gifts and personality that are God's gift to His Church.

In a society facing rapid change we must expect variety in the church. It is no longer as easy as perhaps it once was to have services of worship which are equally satisfactory for everybody at the same time. In this situation either we can break up into as many groups as are necessary for everyone to be happy with the likeminded still around them, or we can find ways of staying together and providing for different needs. There is enough fragmentation already and it ought to be possible to experience unity and allow for diversity.

It can also put our conflicts into perspective to consider that if there was not tension between generations over this issue, then probably there would be over some other issue. This is not to be cynical, it is to recognise how different forms of difference between groups often reinforce one another. We should not regard the enthusiasm of

youth or the conservatism of the old as being primarily matters of truth or non-truth. And in this situation as in many others it is common that those who think others have most to learn from them have most to learn from others; in fact God often has most to teach us through those with whom we disagree.

Also it is not possible to resolve problems by simply taking the line of least resistance and just going along with the majority group in the congregation. Peace obtained this way is not likely to last. Whether inside or outside the movement personally we are going to have to make decisions about ideas which we may not have much sympathy for, and we are going to have to pastor those whose spiritual experience is different from our own. It requires some security of faith to resist the temptation that we really wish all to be just as we are.

Our experiences of the movement greatly affect our attitude towards those involved in our congregations. Yet we may have to remind ourselves that often our experience is better at asking questions than providing authoritative answers. Good experiences of things charismatic make us want to ask "How much of this is true?" "What does God want me to do?" Bad experiences raise the question "How can any of this be of the Lord?" The extent to which our questions are shared with others may be a help, but more authoritative answers depend on our understanding of the teaching of the New Testament.

## **SOME SCRIPTURES TO CONSIDER**

Acts 5:33-39, especially 38,39.

1 John 4:1-3.

1 Corinthians 12: 4-13; 14:29-40.

1 Corinthians 13.

Ephesians 4:11-15, especially 15.

Luke 11:9-13.

1 Peter 4:7-11.

2 Peter 1:3-10.





## A SHORT HISTORY

Until this century it was the common belief of most in the Church that gifts of tongues and other spiritual gifts referred to in Acts and First Corinthians were only for the early Church. They were things belonging to the primitive age of the Church just like practices in the early days of the Jewish nation which were in due course left behind. However the rise of Pentecostalism from 1906 and the Charismatic Movement among the older churches from the 1960s has caused many to rethink this assumption.

The belief that the gifts died out because God intended them to be restricted to the dispensation of the Apostolic Church now appears to be a rationalisation. A more probable explanation is that the early church found it easier to institutionalise spiritual authority so that it was confined to the official leadership. It was simply too untidy and difficult to cope with wandering prophets and people whose spiritual gifts sometimes disturbed the tranquillity of congregations.

As we seek to trace the movement through history there are a number of difficulties. What exactly are we looking for? Can we be sure that we know what people in the past meant when they used words that we now think of as Pentecostal?

The Pentecostal movement is not the only 'movement of the Spirit' since the time of Christ. There have been many revivals and many different forms of renewal. These have things in common, yet they are not all the same. In our case we are interested in what is distinctive about the Pentecostal and Charismatic movements. This is partly healing, but especially it is the gift of speaking in tongues.

However when we try and trace the history of this gift we find there are many references which turn out to be misleading. Despite odd translations like the *New English Bible* ("tongues of ecstasy"), until fairly recently it was generally assumed that "tongues" always meant languages - as in Acts 2. In other words Corinthians is interpreted in the light of Acts, not the other way around. As a result of this when some famous figure in church history was good at languages it was sometimes said they had "the gift of tongues". Frances Xavier and Martin Luther are examples and some have been quick to claim them as Charismatics. If they were in a modern sense, it is not because of these references to their ability at translation!

However speaking in tongues as we might understand it was found in some French groups in the eighteenth century and in the "Catholic Apostolic Church" in Britain from 1830. As a movement it dates from America at the turn of the present century and traces its origins not to these historical precedents, but to John Wesley and his teaching on sinless perfection.

It is as interesting as it is perhaps futile to try and categorise Wesley's famous spiritual awakening on 24 May 1738. If this was his conversion to Christianity what was he before? Was this instead his "baptism in the Holy Spirit"? The product of an extraordinary Christian upbringing John Wesley had been a "methodical" Christian for years. It is quite a paradox that he who failed to organise himself or God into a

peaceful relationship spent the rest of his life organising others in the pattern of their spiritual experience. Part of this pattern was that there could be a second experience after conversion. This second blessing led to a state of "sinless perfection" or "perfect love" in which the Christian no longer knowingly sinned against God. While Wesley did not claim he himself had reached this state he believed it was something attainable which should be strived for.

One can draw a straight line from this to the holiness movement of the nineteenth century and the Pentecostal movement of the twentieth. Presented with the challenge and possibility of a higher standard of faith and obedience, those who were sincere in their dedication to Christ could not ignore a call to holiness as proof of their willingness to give all to Christ. The holiness movement grew steadily and was associated with camp meetings and revivalist American preachers as it built up a widening base of support through the century. From 1850s onwards however there was a change in the language used from texts which spoke about Jesus to those about the Spirit. As a result books written in the second half of last century use the vocabulary of modern Pentecostalism, but it is important to note that the concern is not with tongues, but with holiness.

The transition from the Holiness to the Pentecostal movements took place when it was realised that in Acts at least the result which might be expected from "baptism in the Holy Spirit" was not holiness, but the long neglected gift of tongues. Holiness churches around the world were divided on this new teaching, but from 1906 onwards enough accepted it for the modern Pentecostal movement to be born. Few movements have spread so rapidly and dramatically and by 1916 the older Pentecostal denominations such as the Assembly of God had come into existence.

In the intense debates within the Holiness Churches many disputed that tongues were a necessary sign of baptism of the Holy Spirit, and the advice of A B Simpson of the Christian and Missionary Alliance (which was to lose half its members to the AOG) that Christians should "seek not forbid not" was regarded as too half-hearted. Consistent with the assumption of Christians down the centuries tongues were thought of by friend and foe alike as languages known to others in the past or present but unlearned by the speaker. This provided a fruitful source of distraction as people tried to ridicule or come to terms with the new movement. As a whole it was ignored by more conventional Christians. In terms of social class and the canons of respectable theology it seemed to be beyond the pale of serious consideration.

It was not until the 1950s that this began to change. David Du Plessis, in an act of considerable faith, made contact between American Pentecostals and the leaders of the recently formed World Council of Churches. This led to an unexpected degree of acceptance of the movement from within the WCC. That Pentecostals might have something which others lacked got some recognition when the Church of South India Bishop Leslie Newbiggin wrote of the Church of Christ needing the Pentecostal's openness to the Spirit as well as Catholic appreciation of the Church as the Body of Christ and Protestant attention to the Word of God.

At another level the laymen's outreach organisation the Full Gospel Businessmen's Association brought many to share a pentecostal experience who came from outside the older Pentecostal churches. If at first those so blessed tended to switch

denominations, after a time a significant number were prepared to stay in their old churches and witness to the new reality of what God had done in their lives.

The older churches found themselves taking Pentecostals more seriously as they started to adjust to Pentecostals within their midst. The drug rehabilitation work of the young AOG pastor David Wilkerson in New York as depicted in his bestseller, *The Cross and the Switchblade*, created a great deal of interest. Soon there were Catholic Priests and University Professors, Anglicans like Dennis Bennet and Michael Harper, Presbyterians like Thomas Smaill. Those involved could no longer be ignored or dismissed as the unstable or the ignorant. At first described as "Neo-Pentecostals" they soon indicated a preference for being called "charismatic". The gifts, the charismata of the New Testament, were for today and the inheritance of every Christian.

In this process of adjustment since the 1960s most "mainline" denominations around the world have carried out detailed investigations into the Pentecostal and Charismatic movements. While their reports frequently disagree with some aspects of Pentecostal theology, they usually accept - if at times a little grudgingly - the validity at least of characteristic Pentecostal experience (notably speaking in tongues as a form of prayer) and reassure themselves and others that Charismatics are no more or less likely than the population at large to be suffering from some form of mental disturbance.

During this period a measure of consensus has developed as to what the essence of the movement is really all about. While there remain serious differences, and many simply carry on praying for and enjoying what works well for them, there is enough agreement to say some things with a fair degree of confidence that they are consistent with biblical teaching as informed by our experience of the Spirit in our time.



## **A CONSENSUS VIEW OF THE HOLY SPIRIT AND THE CHARISMATIC MOVEMENT**

Although the terms Pentecostal and Charismatic are more and more used interchangeably, it is helpful to remember their historic difference. **Pentecostal** refers to the churches which arose out of the holiness movement at the beginning of this century or those like them where the church as a whole accepts "pentecostal" teaching often to the point of saying that tongues are a necessary sign of baptism in the Holy Spirit. **Charismatic** refers to those within the mainline denominations who share similar experiences to Pentecostals, but who more typically say that their experience is related to a possible and desirable rather than strictly essential gift. They are generally more willing to be in a church where not all share their view or experience.

1. All Christians have the Holy Spirit, the Spirit of Christ.
2. Not all Christians accept all that this can mean in their lives.
3. Being filled with the Holy Spirit is not a once and for all event. We should go on being filled.
4. As an ordinary word and not as a technical term for Christian initiation 'baptism' can refer to a repeatable activity (being dipped, drowned etc).
5. To avoid confusion with once only Baptism into Christ symbolised by baptism with water, it is better to talk about being 'filled', 'released' or 'renewed' in the Holy Spirit than being "baptised in the Holy Spirit." However popular usage of "Baptism in the Holy Spirit" as the term for this renewal experience is likely to continue.
6. In the New Testament "baptism in the Holy Spirit" usually refers to conversion or the completion of conversion rather than a renewal experience.
7. A rigid pattern of initiation into Christ through a fixed sequence of stages is not biblical. The fact that some or many may pass through such stages does not mean that all should. There is a great range of valid Christian spiritual experience. At times we try to organise God far too much and there is a tendency to make very precise distinctions in religious experience which go beyond the intentions of the New Testament writers.
8. Tongues is a valid and useful gift of prayer, especially personal prayer. It may not be the "greatest" of the gifts, but it receives a lot of attention simply because it is a distinctive feature of the Pentecostal and Charismatic movements and it is something strange, even weird, to those who are not familiar with it. It is overvalued by some and neglected by many.
9. If you speak in tongues of itself it does not mean that you are mentally ill or unbalanced or that you are a better Christian than someone who does not

speaking in tongues. (Any more than a Christian gifted in music is a better Christian than one who is not.)

10. A renewed experience of the Holy Spirit may include the prayer gift of speaking in tongues. By itself tongues is neither a necessary nor a sufficient sign of the infilling of the Holy Spirit. It is possible to be filled with the Spirit and not speak in tongues. Spirit mediums are also known to speak in tongues.

- You may speak in tongues
- You don't have to speak in tongues
- Why not let God decide what is right for you?
- It is alright to ask for this gift
- We should not let fear stop us from accepting it
- We should not force ourselves or others to speak in tongues
- There are some "Spirit-filled" Christians for whom this may not be a helpful gift
- We should not be worried or disappointed if God's answer to our prayer for one of the gifts of the Spirit appears to be "No" or "Not yet"

11. We should think seriously about the sorts of gifts that are truly needed by the Church and not just by ourselves, given our present circumstances.

12. All gifts are to be exercised for the glory of God and the upbuilding of the Church. They are not sports medals for display.

## **COMMON CHARACTERISTICS OF THE CHARISMATIC MOVEMENT**

1. Accepts the value and validity of spiritual gifts including those listed in Romans 12, 1 Corinthians 12 - 14 and Ephesians 4.
2. Does not necessarily agree with traditional Pentecostal theology in its understanding of these gifts and the patterns of spiritual experience which ought to take place in the life of the believer.
3. Charismatics tend to relate their understanding of the nature and function of the gifts to the life, theology and worship of their own particular denomination. Hence there are differences of emphasis between, for example, Anglican Charismatics, Presbyterian Charismatics and Roman Catholic Charismatics. (Presbyterians try to emphasize faith and God's grace; Catholics and some Anglicans find in the rite of confirmation a convenient place at which to expect "baptism in the Spirit" since "receiving the Holy Spirit" has long been the sort of language used in confirmation - though now they have a different idea of what it means!)
4. Charismatics are prepared to work within their churches alongside those who do not share their spiritual experience. They seek to serve their churches as they seek the acceptance of the reality and worth of the gifts of the Spirit that they enjoy.
5. Has a broad expectation as to what spiritual giftedness can mean (it includes tongues and healing; it also includes administration, wisdom, service, creativity).
6. On the whole accepts the validity of infant baptism. It is not unusual to be concerned about infant baptism as a proper way of recognising the place of the children of Christians within the family of God, and because Charismatics are indebted to Pentecostals for many things it is easy to feel that since they have the Holy Spirit in some ways they must have the truth about other things as well. However this is not a question Pentecostal churches have ever had to take very seriously within their own membership. Pentecostals often assume that infant baptism is wrong without giving much thought to how it relates to biblical and New Testament theology even if there is no absolutely certain New Testament example (incidentally there is no NT example of women taking communion either). Sincerity here is probably more important than practice, but we need also to have some respect for the discipline of our own churches. Some people are surprised to discover that there are Spirit-filled Christians who wish to have their infant children baptised and who believe that this is quite consistent with the teaching of the Scriptures. This is an area where we may not resolve disagreements which have defeated wiser minds and more patient souls than ours, but there are some things which can reduce the size of the problem. The Church of South India now baptises adult converts by immersion unless there is reason to do otherwise. The

Presbyterian Church of New Zealand permits a service of confirmation by immersion which seeks to avoid the idea of a "second baptism". Many congregations follow the wishes of parents as to whether they wish to have infant baptism or infant dedication.

7. Although the labels are slippery, and it may have something to do with the Holy Spirit that stereotypes do not work for very long, it may be possible to observe that the types of churchmanship which have been more open to the charismatic movement tend to be the more open sort of evangelical, high church and "middle of the road." Those with more rigid theologies - both ultra-conservative and radical are less likely to be interested.
8. On the whole more than it is given credit for (because there are exceptions) culture and world-affirming rather than culture and world denying. Among Charismatics in Western churches there may be a concern for "simple life-style" but there is unlikely to be a ban on alcohol or public entertainment. Charismatics need to watch that while they take some aspects of a biblical world view more seriously than other Christians (eg. the need to deal with the reality of evil spirits using the authority of Jesus Christ), they can be rather extreme in their rejection of some aspects of local culture and rather unimaginative in their imposition of a uniform Charismatic subculture. This is a large question where charismatics themselves are not of one mind. It is a matter of discernment which aspects of local culture, including "Western" culture, can be "baptised" into Christ and which may have to be rejected as incompatible with Christian faith and practice. It is spiritual laziness to put everything into one group or another and we want to avoid the situation of exorcising everything demonic except the trappings of wealth and power.
9. There is an openness to Christians of other denominations, especially but not exclusively, through the bonds of a shared spiritual experience. There is some willingness to recognise the Holy Spirit working among people and places different from their own.
10. While it is very possible for charismatics to be inward looking and preoccupied with promoting their own brand of faith; there is, among some at least, an effort to relate their life in the Spirit to the need for evangelistic mission, social change and social service in the world.



## **THE CHURCH AND CHARISMATIC RENEWAL**

Churches at a denominational and a local level can help themselves and the renewal in a number of ways:

1. Not regarding charismatics as a monolithic group where everyone thinks and acts the same or where everyone is responsible for the perhaps insensitive actions of one or two. Church members should be valued for their individual qualities and gifts.
2. Positively encouraging those who want to play a constructive role in the Church.
3. Initiating and persisting with consultation and dialogue. It is important to bring together those with good experiences of the renewal and those with bad, to provide a setting where issues can be talked through and real fears and legitimate complaints dealt with.
4. Insisting that charismatics play a responsible role in church committees and the ordinary business of the Church. Ensure that Charismatics are represented and that they participate taking their positions seriously. While a charismatic group may properly do some things on its own there should be strong links with the wider life of the congregation and steps taken to avoid the development of a ghetto mentality and a "we and they" division in the Church.
5. If there is a charismatic renewal group formed in the Church or the congregation this can be mutually helpful if the understanding is clear. The relationship can be close without being too close. There should be provision for freedom and independence and at the same time a sense of responsibility and freedom of communication. There may need to be flexibility over expectations of participation in traditional mid-week church activities.
6. Encourage the provision of good charismatic literature in congregational libraries. There is good writing and there is rubbish. We should help encourage the reading of the good. Neither the movement nor the churches lack for wise words on this subject, but they are a bit short on deeds and there is much written that does not relate to the situation of a charismatic in a mixed church as opposed to an out and out pentecostal situation.
7. At a denominational level encourage the production of guidelines. Whatever their own personal involvement leaders need help in knowing how to guide the movement. These can deal with practical issues like the conduct of worship when there are conflicting demands or guidelines for services of deliverance and exorcism.
8. Constitutional amendments to try and contain or eliminate the movement are not usually necessary or helpful.

9. Certain leaders should be designated as recognised resource people/guides/troubleshooters. All of us need help in this sort of way sooner or later. We need people who by their maturity and fairness have the confidence of all sides in any particular issue.
  
10. Try and keep in touch with how your denomination and other related churches in other countries have handled these issues. We are not the only ones to experience these things and who wish to have the benefits that God intends to bring through this movement while avoided the destructive things which can easily happen.

## **THE CHARISMATIC RENEWAL AND THE CHURCH**

Those involved in the renewal can help the renewal and the Church by:

1. Being in heart and action committed to the Church where God has placed you. We can be loyal without necessarily agreeing with everything. If our attitudes are nearer to condemnation and indignation and we find ourselves being concerned with the judgement more than the salvation of our church then the next work of the Holy Spirit in us needs to be that of cleansing from pride - enabling us to forgive and to be forgiven and to be renewed in love for our fellow Christians. (1 Corinthians 13 was written for troublesome charismatics not couples about to be married!)
2. Proving your gifts by your fruits! This requires patience and a willingness to be involved in the mundane and difficult tasks of weekly congregational life with all its ups and downs and disappointments. The Charismatic movement makes large claims for what God can do, it is not always so good at delivering what it promises.
3. Individual charismatics should play their part in the ordinary committee and administrative work of the congregation and do their work well. Nobody can be expected to take you very seriously otherwise. Administration is a gift of the Spirit and one that most churches do not have enough of in the right sort of way.
4. Do not claim to have all the answers but graciously bear witness to the answers that you have. As someone has said, the Charismatic Renewal is "one of the ways by which God is renewing His Church:

Not the only way ... lest we limit God  
But one of the ways ... lest we deny His works.

5. Avoid seeking to establish your position by politicking or power games of any kind. Operating in this sort of way in the business of the church compromises the special witness of the renewal and is hardly evidence of great faith.
6. Go out of your way to maintain communication both with those whom you find difficult and with those who find you difficult. (Not always the same people.)
7. When in charge of worship which is for all, do not have an exclusive diet of your own style of songs and prayers. If everything is at an intense level of praise and devotion to God there is nothing in reserve when we really have something to shout or to cry about. It is possible in the one service to provide for a range of taste and temperament; it also shows respect for others. Remember that services in Pentecostal churches are only a partial model for what worship needs to be in your own congregation. Leaders of charismatic worship have to be a little apart from their own feelings during worship so

that they are fully aware of what is going on and what God is wanting them to do.

8. Pay your way as individuals and as congregations! Give more not less if you really want to demonstrate how much God has poured His love into your heart.
9. Be interested in the spiritual life and concerns of others not just of yourself.
10. Try and understand how you appear to others. If you are not sure you could always ask! "O would the Lord the gift to give us; to see ourselves as others see us!"
11. Try to avoid having a ghetto existence as a group within the church which easily, even if through no fault of its own, appears to others as judgemental and threatening - a sign of condemnation rather than hope!
12. A "charismatic renewal fellowship" may be useful locally or nationally provided there is good understanding with official church leadership.
  - You wish to be the servants of the Church, yet you also need freedom of action. Both are possible
  - Communication, loyalty and independence are all important.
  - Avoid giving the impression that you wish to be "over" the church so that if you were running everything there would be no problems.
  - The Church should not have to feel responsible for your mistakes.
  - See yourself as providing self-discipline for those who identify with the movement.
  - The church benefits through having a responsible body it can relate to about issues raised by the renewal.
  - Accept the fact that you cannot have your own way in the Church all the time.
13. Having a broad view of what renewal by the Holy Spirit is all about. It includes evangelism, pastoral care, social issues, Christians in politics, Christians in business and responsible leadership in society, family life, the organisation of the Church, art, culture and music. We can expect people to be led by the Spirit and equipped by the Spirit for service in all these sorts of areas.
14. Recognising that not all charismatic writers, speakers and conferences are of equal value and some of them are simply unhelpful when it comes to the sort of ministry God has called you to. Sometimes it may be a greater act of faith to stay at home in the parish than to go to an expensive conference - other times it may be that you need your batteries recharged whether or not you expect to agree 100% with the ministry offered.
15. The Gifts of the Spirit are not an end in themselves, they are to glorify God and build up the whole Church. They are a stimulus to love and self-sacrifice, to service and usefulness in the Kingdom of God.

## READING GUIDE

### 1. Reference

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