

A STRATEGY FOR ADVANCING THE SPIRIT-FILLED RENEWAL MOVEMENT
AMONG AMERICAN BAPTIST PASTORS

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Abstract

A Strategy for Advancing The Spirit-filled Renewal Movement among American Baptist Pastors through the Holy Spirit Renewal Ministries

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This Ministry Focus Paper presents a strategy for advancing a Spirit-filled renewal movement among American Baptist pastors serving local churches through a volunteer movement, the Holy Spirit Renewal Ministries. The American Baptist Denomination has experienced a serious decline in members and overall effectiveness during the past forty years. At the same time, a number of American Baptist pastors and congregations have entered into a Spirit-filled, empowered ministry with significant evangelistic conversion growth and multi-gifted charismatic breakthroughs. With the evidence that traditional Baptist Churches can be transformed through a spiritual renewal into dynamic, growing congregations which are serving their communities with the power of God, the Holy Spirit Renewal Ministries seeks to assist pastors into a renewal through the programs, influence, and goals of the Holy Spirit Renewal Ministries in American Baptist Churches, Incorporated. The paper will analyze spiritual needs in the denomination, and review the contribution that has, is, and may be made toward true spiritual renewal of pastoral leaders.

The paper is presented in three sections. The first part presents the biblical and theological foundation for a Spirit-empowered ministry and a model of a contemporary American Baptist church which experienced the empowered ministry for thirty years. The second section presents an effort by the American Baptist leadership to look at the charismatic renewal within some churches and efforts to encourage other forms of renewal.

The third section presents a volunteer renewal ministry of American Baptists seeking to be a catalyst for Holy Spirit-empowered service to assist pastors and congregations into a dynamic New Testament Church ministry of evangelism, nurture and wholeness. The spiritual renewing of a congregation is primarily dependent on the leadership of the pastor by teaching, preaching, modeling, and assisting individuals and groups into the deeper life in the Spirit. Therefore, the pastor must desire and experience an immersion in the Holy Spirit which produces new dimensions of spiritual power and the release of divine giftings which can be communicated to those in the congregation.

This paper presents a plan by which the Holy Spirit Renewal Ministries in American Baptist Churches seeks to equip pastoral leaders with the spiritual resources provided in the New Testament to minister more effectively in the contemporary church and world. The Holy Spirit Renewal Ministries desires to see in the American Baptist Churches the fulfillment of the prayer of Paul in his letter to the Church in Ephesus that they "may be filled to the measure of all the fullness of God" (Ephesians 3:19), and his exhortation to the Church in Corinth to "Follow the way of love and eagerly desire spiritual gifts" (1 Corinthians 14:2).

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INTRODUCTION

"Satan, come help us! He has more power than we do!" shrieked the masculine voice exploding from the attractive thirty-year-old woman seated in my office at the First Baptist Church of Salem, New Hampshire. As the pastor, I had been called on to help this woman who had been brought to me for spiritual counseling. Yet her bizarre behavior was unlike anything I had ever seen before. Throughout the session, she sat there compulsively drawing pentagrams on herself, calling out to Satan and pleading for his help until finally, overcome with exhaustion, she crumpled into a fetal position and slid from the chair onto the carpeted floor.

What does a young American Baptist pastor do in this situation? Dial 911 for emergency help from the police? Rush from the office to escape the manifestation of an evil presence? Put in a quick telephone call to the nearest seminary and ask a professor for advice? Find a psychiatrist to prescribe a tranquilizer? Quit the ministry, admitting the demands and threats were beyond anything I had anticipated? Or do what Jesus did when he encountered demonized people.

Jesus never called on the Roman soldiers, the resident police force, to subdue a person with evil spirits, not even the demoniac of the Gerasenes. He never fled from the presence of evil manifestations in a person. He never consulted the leading rabbi in Jerusalem for advice. He never sought out the local shaman to administer a drug to that person. Nor did he give up his Messiahship or his mission in defeat. Instead, Jesus cast out demons with authority and power.

Mark begins his Gospel record of Jesus' ministry with this account:

They went to Capernaum, and when the Sabbath came, Jesus went into the synagogue and began to teach. The people were amazed at his teaching, because he taught them as one who had authority, not as the teachers of the law.

Just then a man in their synagogue who was possessed by an evil spirit cried out, "What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God!"

"Be quiet!" said Jesus sternly. "Come out of him!" The evil spirit shook the man violently and came out of him with a shriek.

The people were all so amazed that they asked each other, "What is this? A new teaching—and with authority! He even gives orders to evil spirits and they obey him." News about him spread quickly over the whole region of Galilee (Mark 1:21-28, all references are from the New International Version).

Today, more than ever before, the ministers of Jesus Christ need to "set the captives free" in the same way Jesus did. Jesus has delegated to us his authority and power to carry out this ministry in his name (Matthew 10:1, 5-8, 28: 18-20; Mark 16: 15-20; Luke 9:1-2, 10:19; Acts 1:4, 5, 8). As pastors, we must be prepared and equipped to perform this ministry in our churches and communities because evil, violence, occult practices, drug abuse, and corruption have accelerated rapidly and have permeated our culture to an unprecedented degree today, especially among our youth.

However, despite the Biblical mandate for this kind of ministry, my theological education had not prepared me for such an encounter with this demonized woman, who admitted she had been in a Satanist cult while a university student. Neither the three-year Bible institute where I was taught dispensationalism from the Scofield Bible footnotes and the detailed dispensational charts; nor the Christian liberal arts college where I majored in Bible and theology; nor the conservative theological seminary where I earned the Master of Divinity and Master of Religious Education degrees, had instructed, prepared or equipped me for the challenge.

Nevertheless, there in my pastor's study, I had an encounter with a powerful evil spirit. The demons were venting their terror and rage through this woman when they were confronted by the presence of the Holy Spirit in a minister of Jesus Christ.

When Jesus cast out the evil spirit from the man in the synagogue, Mark's Gospel tells us the people exclaimed: "What is this? A new teaching—and with authority!" (Mark 1:27). Jesus had initiated an entirely new model of authority and power for pastoral ministry, one that was to become the New Testament pattern not only for Jesus but also

for all whom he commissioned. This "new teaching—with authority" is the basis for the term "renewal" used in this paper.

It is significant that Mark records this deliverance in the synagogue as Jesus' first act of ministry after the Holy Spirit, in the form of a dove, had descended on him. Jesus later delegated to his disciples this same authority and power to drive out demons and heal the sick before he sent them out to preach the Gospel of the kingdom. Several Scriptures attest to this from the Gospel writers:

He appointed twelve—designating them apostles—that they might be with him and that he might send them out to preach and to have authority to drive out demons (Mark 3:14-15).

He called his twelve disciples to him and gave them authority to drive out evil spirits and to heal every disease and sickness (Matthew 10:1).

When Jesus had called the Twelve together, he gave them power and authority to drive out all demons and to cure diseases, and he sent them out to preach the kingdom of God and to heal the sick (Luke 9:1-2).

After this the Lord appointed seventy-two others and sent them two by two ahead of him to every town and place where he was about to go . . . "Heal the sick who are there and tell them, 'The kingdom of God is near you'. The seventy-two returned with joy and said, "Lord, even the demons submit to us in your name" (Luke 10:1, 9, 17).

Shortly after I entered the ministry, I realized that I too needed this empowerment for service as the pastor of the First Baptist Church in Salem, New Hampshire. I sought Jesus and received from him the "authority and power" for true New Testament ministry through an immersion in the Holy Spirit. That day in my study with the demonized woman, I took authority and power over the evil spirits in the name of Jesus and commanded them to release her, to come out, and be gone! An intense spiritual battle followed before the victim was finally released from satanic powers. Ultimately, however, the forces of spiritual darkness were defeated in the name and authority of Jesus, and the woman was delivered from bondage.

Once she had been set free, the woman confessed her faith in Jesus Christ as her Savior and Lord. She was baptized in water, giving her public testimony, and then united

in membership with the community of Christians. She sought and experienced the filling with the Holy Spirit and became a vibrant witness for the Lord, bringing many others out of the darkness and into the saving light of Jesus Christ. Later, the Lord miraculously healed her of chronic physical ailments after she had been anointed with oil and received specific prayers for her conditions.

This woman was one of hundreds of people, tormented and crying out for help, who came to First Baptist in Salem, New Hampshire, and were delivered from evil spirits, drug addiction, deceptions, depression, and many other bondages. This pattern is not unique but is the model for ministry established by Jesus for his representatives on earth, especially those in pastoral leadership. Jesus said: "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, . . . teaching them to obey everything I have commanded you" (Matthew 28:19, 20). Luke records Jesus' words, "You will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (Acts 1:8). Today this same power of the Holy Spirit is available in all its fullness to all pastors, and to all believers, as this paper will demonstrate.

Jesus' "new teaching with authority" is the true essence of "renewal" as it is defined in this paper. Renewal encompasses personal renewal of pastors, renewal of the denomination, and renewal of the Church of Jesus Christ.

Toward this end, the Holy Spirit Renewal Ministries in American Baptist Churches was formed in 1982 to facilitate the equipping and empowering of American Baptist leaders who have not yet experienced the fullness of God through an immersion in the Holy Spirit. Its purpose is to serve as a catalyst and encourage the full restoration of the spiritual ministry which Jesus manifested through his anointing "to preach good news to the poor, proclaim freedom for the prisoners, recovery of sight to the blind, to release the oppressed, and to proclaim the year of the Lord's favor" (Luke 4:18-19).

PART I

GOD'S DESIGN FOR SPIRIT-EMPOWERED PASTORAL MINISTRY

CHAPTER 1

THE BIBLICAL MANDATE FOR SPIRIT-EMPOWERED PASTORS

John the Baptist's Message of Renewal and His Request for the Baptism in the Spirit

John the Baptist brought a message from God that a new day had arrived in the kingdom of God. The long awaited Messiah had not only come but he would immerse believers in the Holy Spirit of God to release a whole new manifestation of the presence of the reign of God among all peoples. John declared, "I baptize you with water for repentance. But after me will come one who is more powerful than I, whose sandals I am not fit to carry. He will baptize you with the Holy Spirit and with fire" (Matthew 3:11). When Jesus came to the Jordan River to be baptized by John, John said to Jesus, "I need to be baptized by you" (Matthew 3:14).

John the Baptist, did not say, "I *want* to be baptized by you." John told Jesus, "I *need* to be baptized by you!" John the Baptist, God's appointed messenger sent to call the people of Israel to prepare their hearts for the coming of the Messiah, is asking for something more. John received many special blessings from God to prepare and equip him for his unique ministry. Nevertheless, John said there was something more he needed beyond all the other blessings.

John had already experienced the following blessings from God.

John's coming birth is full of promise. His conception is announced by the angel Gabriel (Luke 1:11-17). John has a good family. His father is Zachariah the priest; his mother is Elizabeth, a descendant of Aaron. Both are called "righteous, blameless" (Luke 1:5-6). John has a unique mission. He is the prophet of the Most High, called by God to prepare the way for God's Messiah (Luke 1:76). John has a powerful message, proclaiming

salvation for all people, the forgiveness of sins, and a baptism of repentance (Luke 1:77). John reached a wide audience of people who came from Jerusalem, all Judea, and all the Jordan (Matthew 3:5). John has great success in his ministry with the Jews confessing their sins and being baptized (Matthew 3:6). He shows great courage before his critics. He rebukes the sins of the powerful Pharisees and Sadducees before all the people (Matthew 3:7-10). John enjoys the ultimate in his mission; he baptizes in the Jordan River the Son of God (Matthew 3:15). John is graced with humility: he confesses, "I am not worthy . . . He is mightier than I" (Matthew 3:11).

But in addition to all these special graces from God, John seeks something more. John did not need to be immersed in water for repentance. He said he needed Jesus to immerse him in Jesus' baptism in "the Holy Spirit and fire."

God is saying through John that Jesus himself is the agent that will immerse believers in the Holy Spirit. John is telling his listeners that a believer in Jesus will be the object of yet a greater immersion than in water. The immersion will be *in* the Spirit of God and *by* the hand of Jesus. The Spirit, not water, is the new element into which the believer will be immersed.

Therefore, Jesus is a greater Baptizer than John. The Holy Spirit is a greater element than water. As a result, the believer should be greater in power because he or she is filled with the fuller life and power of God.

John the Baptist knew there was an additional encounter with the Holy Spirit, one which he longed to have, that went beyond God's graces which he had already received. Jesus said, "Among those born of women there has not risen anyone greater than John the Baptist" (Matthew 11:11). However, there is no record in the gospels that John ever experienced a baptism in the Holy Spirit at the hands of Jesus. The apostle John records in his Gospel, "Then Jesus went back across the Jordan to the place where John had been baptizing in the early days. Here he stayed and many people came to him. They said,

'Though John never performed a miraculous sign, all that John said about this man was true'" (John 10:40, 41).

It is significant that the people observed that John the Baptist never performed a miraculous sign. A possible conclusion may be drawn from this that miraculous signs were not released through John's ministry because he could not be baptized in the Holy Spirit until Jesus had completed his Messianic mission and Pentecost had arrived.

However, the Spirit may have already revealed to John that although no believer had as yet experienced this, the time was approaching when they would: Jesus would immerse believers in the full life and power of the Holy Spirit at the completion of his Messianic ministry on earth. In effect, then, John was expressing a prophetic witness when he said that Jesus would immerse believers in a deeper encounter with the Spirit than even John himself had been given to know.

This immersion in the Spirit, at the hands of Jesus, would release the miraculous manifestations that would mark the ministries of the apostles and, later, those who believed that Jesus was the Christ, the One sent from God, and were immersed in the Holy Spirit.

The apostle John records in his Gospel:

On the last and greatest day of the Feast, Jesus stood and said in a loud voice, 'If anyone is thirsty, let him come to me and drink. Whoever believes in me, as the Scripture has said, streams of living water will flow from within him.' By this he meant the Spirit, whom those who believed in him were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified' (John 7:37-39).

Jesus told his followers not to leave Jerusalem without experiencing the deepening, empowering immersion in the Spirit (Acts 1:4). John the Baptist said he needed it. Jesus said the disciples needed it. The New Testament message is that all believers need it.

Therefore, Baptists, and all Christians, would do well to look to John the Baptist for his message that Jesus' mission is to immerse believers in the Holy Spirit. They

should seek more of the Holy Spirit's power and love in their lives. They should ask Jesus to immerse them in the Spirit, as did the Jewish and Gentile converts from Jerusalem to Rome. They should embrace all the fullness that God wants to offer them for ministry and service. Following in the pattern of John the Baptist, they should come to Jesus and say, "I need to be baptized by You" in the Holy Spirit for power to witness and minister.

Jesus' Message of Renewal and His 'New Teaching—With Authority'
After His Anointing for Fullness by the Holy Spirit

Israel waited hundreds of years for a new word of hope from God. The old kingdom had failed and been destroyed. The old covenant had been broken by the blatant sins of the kings, priests, and people. They had suffered their greatest military defeats and humiliation at the hands of the pagan empires of Assyria and Babylon, Greece and Rome. Israel despaired of ever being renewed in spirit and having a wholesome covenant relationship with God.

In the midst of this, Jesus appeared "in the fullness of time" and introduced his ministry of renewal and the miraculous. Luke states in the opening verses of his Gospel, "I have carefully investigated everything from the beginning" from those who "from the first were eyewitnesses" of "the things that have been fulfilled among us" (Luke 1:1-3). He adds this description of Jesus' baptism that goes beyond what the gospels of Matthew and Mark record: "When all the people were being baptized, Jesus was baptized too. And as he was praying, heaven was opened and the Holy Spirit descended on him in bodily form like a dove. And a voice came from heaven: 'You are my Son, whom I love; with you I am well pleased'" (Luke 3:21, 22).

As Jesus was praying, after his baptism in water, his Father sends the Holy Spirit on him. Luke records that after this event "Jesus, full of the Holy Spirit" (Luke 4:1) is

victorious over every test presented by the devil and begins a ministry of miraculous healings, deliverances from evil spirits, and mighty signs.

Jesus' prayer to the Father before receiving the fullness of the Spirit may have set the pattern for his disciples to follow when they gathered together in the upper room, following his ascension. In that upper room, Jesus told them that before many days would pass, they too would be "baptized in the Holy Spirit" (Acts 1:4, 5). Luke records of Jesus' followers, "They all joined together constantly in prayer" (Acts 1:14) prior to the outpouring of the Holy Spirit on Pentecost.

Jesus told the people, "I must preach the good news of the kingdom of God to the other towns also, because that is why I was sent" (Luke 4:43). Jesus had already announced his ministry was the fulfillment of Isaiah 61, "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor" (Luke 4:18).

The evidence of the Spirit's anointing and fullness are revealed when Jesus drives out an evil spirit from a man in the synagogue (Luke 4:31-37). "All the people were amazed and said to each other, 'What is this teaching? With authority and power he gives orders to evil spirits and they come out!' And the news about him spread throughout the surrounding area" (Luke 4:36, 37).

Jesus healed many of diseases (Luke 4:38-44). He rebuked a high fever in Simon's mother-in-law (verses 38, 39). He healed people of "various kinds" of illnesses and delivered them from evil spirits. Luke writes: "When the sun was setting, the people brought to Jesus all who had various kinds of sickness, and laying his hands on each one, he healed them. Moreover, demons came out of many people, shouting, 'You are the Son of God!' But he rebuked them and would not allow them to speak, because they knew he was the Christ" (Luke 4:40-41).

The message of renewal that Jesus brought, then, is that God is ever present in power to manifest the rule and reign of his goodness, salvation and grace in the forgiveness of sin, the healing of bodies, minds and spirits, and in deliverance from the harassment of evil spirits. John writes, "The reason the Son of God appeared was to destroy the devil's work" (1 John 3:8). Through Jesus, the kingdom of God is driving back the evil forces of the kingdom of Satan. This is the wonderful message of renewal. God's reign is here right now for all who would enter into the kingdom of God freely by faith in the Messiah. The manifestation of God's power and authority proclaims his kingdom victory. All of this kingdom ministry only took place after Jesus experienced the anointing and fullness of the Holy Spirit bestowed by the Heavenly Father.

Jesus Imparts the Spirit's Power to the Disciples for Ministry

Before Jesus sent out any disciples to preach the Gospel, he first gave them the power and authority to cast out demons and heal the sick, strong evidence that this was essential for successful ministry. As Luke records: "When Jesus had called the Twelve together, he gave them power and authority to drive out all demons and to cure diseases, and he sent them out to preach the kingdom of God and to heal the sick" (Luke 9:1-2). Later he sent out the seventy-two who returned rejoicing: "Lord, even the demons submit to us in your name." He (Jesus) replied, "I saw Satan fall like lightning from heaven. I have given you authority to trample on snakes and scorpions and to overcome all the power of the enemy; nothing will harm you" (Luke 10:17-19).

Since Jesus knew that such power and authority were essential for ministry, we dare not presume to even begin preaching the same Gospel today without first receiving that same divine power from him. We cannot challenge a community with the Gospel of Christ if we are not equipped to do battle in the spirit realm and armed with the knowledge of how to confront and defeat evil spirits.

After God the Father filled Jesus with the Holy Spirit at his baptism in the Jordan River, Jesus modeled the Spirit-filled life to the disciples throughout his ministry. Jesus said to the disciples, "I will ask the Father, and he will give you another Counselor to be with you forever—the Spirit of truth . . . You know him, for he lives with you and will be in you" (John 14:16-17). The Spirit had been *with* the disciples during Jesus' earthly ministry but not *in* them, an important distinction.

Then on the day of his resurrection, Jesus appeared to the disciples and breathed the Holy Spirit *into* them, saying, "Receive the Holy Spirit" (John 20:22). It was only after Jesus' redemptive sacrifice at the cross and his resurrection that he imparts the Spirit to dwell *within* the disciples.

In his commentary on this passage, Dr. Howard M. Ervin, writes in his book, *Spirit Baptism*: "Consequently, by a direct impartation Jesus infused his disciples with 'that divine life which man never *acquires*, which God alone can give.'" ¹ Furthermore, he says, "The word here translated 'receive,'" (an aorist imperative) "'cannot *merely promise* a reception belonging to the *future*, but expresses a reception actually present.'" ² Dr. Ervin then clarifies this:

The force of this verb in the aorist tense, imperative mood is "receive right here and now," thereby "implying that the recipient may welcome or reject the gift: he is not a passive receptacle." What Jesus bestowed on them, and they received, "is not a simple promise, but neither is it the fullness of the Spirit . . . As at Pentecost He will initiate them into His ascension, so by breathing on them now He associates them with His life as the Risen One."³

¹ Howard M. Ervin, *Spirit-Baptism: A Biblical Investigation* (Peabody, MA: Hendrickson Publishers, 1987), 17. Ervin refers here also to statement by L. Abbott in *An Illustrated Commentary on the Gospels* (New York: A. S. Barnes & Co., 1906), 230.

² Ibid. Ervin refers here to H. A. W. Meyer, *Critical Exegetical Handbook to the Gospel of John*, trans. W. Urwick, III, 5th German ed. (New York: Funk & Wagnalls, 1884), 533.

³ Ibid. Ervin refers to F. Godet, *Commentary on the Gospel of St. John*, trans. S. Taylor and M. D. Cusin (Edinburgh: T. & T. Clark, 1900), *Clark's Foreign Theological Library*, 3rd ed., 4th series, LVI, 3:321.

Later, when the disciples were gathered in the upper room, Jesus promised them another encounter with the Holy Spirit after he went to the Father. He said: "Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. For John baptized with water, but in a few days you will be baptized with the Holy Spirit . . . But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (Acts 1:4-5, 8).

Dr. Ervin makes a clear distinction between the new birth and the baptism in the Spirit for witness and warfare:

The resurrection day, therefore, marks the beginning of the new creation . . . His disciples received new, spiritual life—they were born again—by the breath of God, the Son . . . The Paschal bestowal of the Holy Spirit was ontological; it involved a change of nature, a new birth. The sending of the Spirit upon the disciples at Pentecost was functional, i.e., empowerment for service.⁴

When Jesus imparted the Spirit to the disciples on the day of the resurrection, it marked the transition from the old covenant to the new, from the national, theocratic kingdom to the worldwide, universal kingdom of God which would now include people from every kindred, tribe, and nation as members of Christ's Body, the Church. Peter makes this very clear in his Pentecost day message when he quotes the Lord's word from the prophet Joel, saying that "whoever calls on the name of the Lord shall be saved" (Acts 2:21). The appeal is addressed to individual Jews, not to the Jewish nation corporately. Jesus promises the Spirit in power as the gift of the Father (Luke 24:49). Jesus promises the baptism in the Spirit during the forty days of teaching about the kingdom of God. He said, "Wait for the gift my Father promised" (Acts 1:1-5).

When the Father poured out the Holy Spirit on the day of Pentecost, the Spirit filled the entire house where the one hundred twenty believers were gathered in prayer.

⁴ Ibid., 17, 20.

Everyone there was immersed in the Spirit (Acts 2:1-41). What took place then was a radical departure from anything that had ever occurred before:

Immediately after the Pentecostal effusion of the Holy Spirit, Peter, interpreting the significance of the event in the light of the resurrection and ascension, declared that Jesus "having received from the Father the promise of the Holy Spirit, He has poured out this which you see and hear" (Acts 2:33). Luke is not here referring to the work of the Holy Spirit in conversion and regeneration. The things "which you see and hear" can only be understood in the light of the supernatural and charismatic phenomena accompanying the Spirit's descent; e.g., "the rushing mighty wind," "divided tongues as of fire," "speaking in other tongues" (Acts 2:2-4).⁵

Luke records the terms "the promise of my Father" (Luke 24:49), "the promise of the Father" (Acts 1:4), "the promise of the Holy Spirit" (Acts 2:33), and the promised "gift of the Holy Spirit" (Acts 2:38, 39) all alluding to the Pentecostal experience, which Jesus described as being "baptized in the Holy Spirit" (Acts 1:5).

Luke characterizes the Pentecostal experience as being "filled with the Holy Spirit" (Acts 2:4). The terms "baptized in" and "filled" are used interchangeably in Luke's accounts throughout the book of Acts. When one experiences the baptism in the Spirit, one is permeated by and filled to overflowing with the presence and power of the Holy Spirit, a result of Pentecost. This did not happen at the time when Jesus breathed on the disciples and told them to "receive the Holy Spirit" on the day of the resurrection.

Peter uses the term "baptized in the Holy Spirit" as part of his defense in taking the Gospel to the Gentiles at the house of Cornelius (Acts 11:16). He writes that as he began speaking, "the Holy Spirit came on them as he had come on us at the beginning. Then I remembered what the Lord had said: 'John baptized with water, but you will be baptized with the Holy Spirit.' So if God gave them the same gift as he gave us, who believed in the Lord Jesus Christ, who was I to think that I could oppose God?" (Acts 11:15-17).

⁵ Ibid., 23.

Here Peter is drawing an exact parallel between his experience on the day of Pentecost and the Gentiles' encounter with the Holy Spirit ten years later, with charismatic phenomena evidenced in both cases. Joel's prophecy is fulfilled: "God says, 'I will pour out my Spirit on all people'" (Joel 2:28, Acts 2:17). Throughout the book of Acts, the Holy Spirit produces prophetic speech in believers so they will become Christ's witnesses.

Jesus promised the disciples they would "see the kingdom of God" in their day (Luke 9:27). Jesus wants all believers to have everything that had been essential to his own ministry in the life, power, and manifestations of the Holy Spirit. Would he delegate his authority—*without* his power—to those whom he chose to represent him, and then send them out to the ends of the earth knowing they would have to confront the devil and all the powers of darkness?

Jesus is reigning in royal authority, exalted to the highest throne, because "God has made this Jesus, whom you crucified, both Lord and Christ" (Acts 2:36). If we believe that God created man and woman in his image and likeness in order to have the most intimate relationship with them, dwelling within redeemed individuals through the presence of his Spirit, then we must also believe that it is God's intent to completely fill believers with all the fullness of the Spirit and empower them with his supernatural, divine energy. Only in that way can they confront the forces of darkness and overcome them. Since the fruit of the Spirit is love, the loving Father wishes to release all the love of the Spirit in and through the individual. If all of Jesus' redemptive work is to prepare the individual to reflect the image of Christ and grow into full maturity in Christ (Ephesians 4:13), then would God not also immerse the believer in the full saturation of the Spirit for his glory?

The New Testament teaches that a person may experience different baptisms by different agents in different elements. This is a critical distinction advocated in this thesis to attempt to clarify some of the diversity of opinions and interpretations on the subject, a

"baptism *of* the Spirit" and a "baptism *in* the Spirit." The New Testament reveals the Godhead consists of three distinct persons, God, the Father, God the Son, Jesus Christ, and God, the Holy Spirit. Each person of the Godhead ministers in unity but also with distinctive actions toward human individuals. The specific relationships and actions clarify the concepts.

Three immersions described in the New Testament are foundational to understanding the renewal experience. They consist of the Holy Spirit immersing a repentant sinner into the Body of Christ for salvation, a representative of the Church immersing a new believer in water for public witness, and Jesus immersing a disciple in the Holy Spirit for empowering for ministry and service.

Three Baptisms Described in The New Testament

Scripture	Agent	Action	Candidate	Element	Purpose
1 Cor. 12:13	Holy Spirit	I M M	repentant sinner	in Body of Christ	salvation
Matthew 28:19	minister	E R	believer	in water	public witness
Matthew 3:11 & Acts 1:5-8	Jesus	S E	disciple	in Holy Spirit	empowering

One participant may be the object of the three immersions, into the Body of Christ (salvation), into water (public witness), and into the Spirit (empowering). The most important distinction is in the three different agents performing the immersing, the Holy Spirit, the minister, and Jesus.

The first type of baptism is described by the Apostle Paul in his letter to the new Christians in the city of Corinth when he says, "For we were all baptized by one Spirit into one body" (1 Corinthians 12:13). The Holy Spirit is the agent who, through the work of conviction and conversion, baptizes the repentant sinner, the object, *into* the Body of Christ, the element, *unto* salvation, the purpose. This is the baptism of the Spirit.

In the second baptism, a representative of the Body of Christ, the agent of the Church, baptizes the new believer, the object, *in* water, the element, *for* an outward witness of the new birth, the purpose. Jesus commanded his followers, "Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" (Matthew 28:19).

In the third baptism, Jesus is the agent who baptizes the believer, the object, *in* the Holy Spirit, the element, *for* power for witnessing and service, the purpose. John the Baptist said, "He (Jesus) will baptize you with the Holy Spirit" (Matthew 3:11). Jesus told the disciples: "Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. For John baptized with water, but in a few days you will be baptized with the Holy Spirit . . . You will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (Acts 1:4-5, 8). The preposition *with* may also be translated *in*, making Jesus' statement, "in a few days you will be baptized *in* the Holy Spirit."

The New Testament Greek word for baptism—"to dip, to immerse, to submerge, to place completely into, to overwhelm"⁶--comes from the root term for dyeing a garment, in which color is transferred to a fabric by saturating it completely in the dye. The purpose of immersing the garment in the dye is to insure that every single fiber in the fabric is permeated with the color quality of the dye.

Jesus' purpose in immersing a believer in the Holy Spirit is to saturate the individual with the quality of the life of the Holy Spirit. He wants to infuse our nature with the supernatural power of the Spirit of God. This baptism is for the purpose of living the Christian life, witnessing to unbelievers, and performing ministry. Paul commanded believers everywhere to "be filled to the measure of all the fullness of God"

⁶ W. E. Vine, *An Expository Dictionary of New Testament Words* (Westwood, NJ: Fleming H. Revell Co., 1957), 97.

(Ephesians 3:19). The Spirit in the believer produces fruit, gifts, power, truth, ministries, worship, praise, guidance, and communion, all to the glory of God. The Spirit's fullness empowers witnesses for discipling all nations (Matthew 28:18-20). Surely, this is God's provision for uniting the divided peoples of the world, "to bring all things in heaven and on earth together under one head, even Christ" (Ephesians 1:10).

The following illustration of water and its relationship to the disciples will help to define the three different relationships of the Holy Spirit to the disciples in the three progressions explained in these scripture passages. When the disciples carried water in a container, the water was *with* them. When the disciples drank some water, the water was *in* them. When the disciples were immersed in the Jordan River, they were *in* the water. The effect of the water in the third stage is significantly greater than the first two stages. Being totally submerged in water permits the wetness to change the entire exterior of the body. Being physically overwhelmed with water is a very different experience than swallowing a sip of water from a cup.

Jesus' said to the disciples, "I will ask the Father, and he will give you another Counselor to be with you forever--the Spirit of Truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives *with* you and will be *in* you" (John 14:16-17). During Jesus' earthly ministry, the Spirit was *with* the disciples. Jesus breathed on the disciples on day of his resurrection and said, "Receive the Holy Spirit" (John 20:22). The aorist tense is point action. The disciples admitted the Spirit *into* their lives. But Jesus' also commanded the disciples to wait to be *immersed* in the Spirit on Pentecost, providing a third relationship with the Spirit. Therefore, the conclusion is that forever in the Church Jesus may immerse the submitted and expectant believer in the Holy Spirit, overwhelming, filling, and empowering the Christian for witness and service in the kingdom of God.

Therefore, Jesus imparts the Spirit's power to the disciples for ministry through a distinct immersion in the Holy Spirit. Although it is recognized that there are a diversity

of interpretations and applications relative to the subject of a "baptism of/with the Spirit" and a "baptism in the Spirit," there is a consistent exhortation and expectation in the New Testament that the end result will be that all Christians are to be filled and empowered with the Spirit. The debate over words in texts concerning this baptism "of/with/in" the Spirit should be resolved by clearly observing the agents, the elements and the purpose thus described in the New Testament scriptures.

Emphasizing a distinction between the spiritual birth of the Church and the baptism of the early Church in the Holy Spirit, Dr. Alfred Edersheim affirms in his classic book, *The Life and Times of Jesus The Messiah*:

From that Easter Day onwards the Church must have celebrated the weekly recurring memorial of his resurrection, as that when He breathed on the Church the breath of a new life, and consecrated it to be His representative. Thus, it was not only the memorial of his resurrection, but the birthday of the Church, even as Pentecost was her baptismal day.⁷

Following the distinct differences of the Spirit's work between the Resurrection and Pentecost as noted by Dr. Edersheim, Dr. Finis J. Dake in his *Annotated Reference Bible* comments on this section of the Pentecost experience in Acts, chapter two, saying, "To be filled with all the fullness of God is just as possible today as then, and as possible as the other things prayed for here and in Acts 2:17-19."⁸ Beyond the spiritual new birth of the early Church there is a spiritual fullness for empowered witness and service. Therefore, both of these Biblical scholars advocate the additional encounter with the Holy Spirit, as experienced in the first New Testament believers. The plan of God is laid as foundational for the Church to know the Spirit's fullness.

⁷ Alfred Edersheim, *The Life and Times of Jesus the Messiah*, 3rd ed. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1927;), 2:646.

⁸ Finis J. Dake, *Dake's Annotated Reference Bible* (Lawrenceville, GA: Dake Bible Sales, Inc., 1971), 210, note 1.

The Holy Spirit's Renewal Ministry in the Acts of the Apostles—
Normative for the Church Today

According to certain Christian leaders and teachers today, the book of Acts is a transitional book that describes events that took place between the time of Jesus' ministry and the establishment of the Church. They contend that God worked miracles at that time only to confirm the apostles as special messengers. Once the last apostle died, there was no further need for signs and wonders, and the miraculous acts of the Holy Spirit ceased. Now that the Church has been established and has the Scriptures as the Word of God, there is no longer need for the supernatural manifestations of the Spirit.

If this were true, then how could a Church that was operating only in the natural realm be expected to confront and defeat dark forces that are operating in the supernatural realm—which Paul describes as "the devil's schemes, rulers, authorities, the powers of this dark world, the spiritual forces of evil in the heavenly realm, the day of evil" (Ephesians 6:11-12)? Peter warns Christians, "Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour. Resist him, standing firm in your faith, because you know that your brothers throughout the world are undergoing the same kind of sufferings" (1 Peter 5:8-9).

A study of the book of Acts reveals ten basic areas in the life of the Church of Jesus Christ where the power of the Holy Spirit is absolutely essential throughout the ages.

1. All Christians need the Spirit's power to witness. Jesus said, "You will be baptized with the Holy Spirit . . . You will receive power when the Holy Spirit comes on you; and you will be my witnesses" (Acts 1:4, 5, 8).

2. All sinners need to be convicted by Spirit-filled preaching. "All of them were filled with the Holy Spirit and began to speak . . . When the people heard this, they were cut to the heart and said to Peter and the other apostles, 'Brothers, what shall we do?' Peter replied, 'Repent and be baptized everyone of you, in the name of Jesus Christ so that

your sins may be forgiven' . . . and about three thousand were added to their number that day" (Acts 1:14; 2:1-4, 37-38, 41).

3. The sick need healing and wholeness of body, mind, and spirit. To "a man crippled from birth," Peter said, "In the name of Jesus Christ walk," and "instantly the man's feet and ankles became strong . . . Then he went . . . walking and jumping, and praising God" (Acts 3:1-10). "The apostles performed many miraculous signs and wonders among the people . . . More and more men and women believed in the Lord and were added to their number . . . Crowds gathered also from the towns around Jerusalem, bringing their sick and those tormented by evil spirits, and all of them were healed" (Acts 5:12, 14, 16).

4. Christians need the Spirit's wisdom to refute the attacks of those antagonistic to the Gospel. "The priests and the captain of the temple guard and the Sadducees . . . were greatly disturbed because the apostles were teaching the people and proclaiming in Jesus the resurrection of the dead . . . Peter, filled with the Holy Spirit, said . . . 'by the name of Jesus Christ of Nazareth, whom you crucified but whom God raised from the dead, this man stands before you healed'" (Acts 4:1, 2, 8, 10).

5. Believers need the Spirit's boldness for witnessing. "When they saw the courage of Peter and John . . . they were astonished and they took note that these men had been with Jesus" (Acts 4:13). "They raised their voices together in prayer to God . . . 'Now Lord, consider their threats and enable your servants to speak your word with great boldness. Stretch out your hand to heal and perform miraculous signs and wonders' . . . They were all filled with the Holy Spirit and spoke the word of God boldly" (Acts 4:24, 29-31). "The apostles performed many miraculous signs and wonders . . . more and more men and women believed in the Lord and were added to their number" (Acts 5:12, 14).

6. Christians who serve others need to be Spirit-filled. Because the widows of Grecian Jews "were being overlooked in the daily distribution of food," the disciples chose from among themselves "seven men . . . known to be full of the Spirit and wisdom (to whom they would) turn over this responsibility . . . So the Word of God spread. The

number of disciples in Jerusalem increased rapidly, and a large number of priests became obedient to the faith" (Acts 6:1, 3, 7).

7. Christians need to be Spirit-filled to face martyrdom. "Stephen, a man full of God's grace and power, did great wonders and miraculous signs among the people. Opposition arose from the members of the synagogue . . . They stirred up the people and the elders and the teachers of the law . . . They produced false witnesses . . . While they were stoning him, Stephen prayed, 'Lord Jesus, receive my spirit. Do not hold this sin against them.' When he said this, he fell asleep" (Acts 6:8, 9, 13; 7:59, 60).

8. Christians need the Holy Spirit's discernment of spirits. Philip proclaimed Christ in Samaria and "when the crowds heard Philip and saw the miraculous signs he did, they all paid close attention . . . With shrieks, evil spirits came out of many, and many paralytics and cripples were healed" (Acts 8:5-7). Although Simon the sorcerer comes to believe in Jesus after hearing Philip preach and is baptized, when he offers money that he may receive the gift of the Holy Spirit, Peter rebukes him, saying, "You have no part or share in this ministry, because your heart is not right before God. Repent of this wickedness . . . For I see that you are full of bitterness and captive to sin" (Acts 8: 9 ff, 18-19, 21-23).

9. Christians need to minister the fullness of the Spirit to others. "The Lord said to Ananias, 'Go! This man is my chosen instrument to carry my name before the Gentiles and their kings and before the people of Israel' . . . Placing his hands on Saul, he said, 'Jesus has sent me so that you may see again and be filled with the Holy Spirit'" (Acts 9:15, 17).

10. Christians need to be directed by the Holy Spirit. At the church in Antioch, "while they were worshiping the Lord and fasting, the Holy Spirit said, 'Set apart for me Barnabas and Saul for the work to which I have called them.' So after they had fasted and prayed, they placed their hands on them and sent them off" (Acts 13:1-3).

If these ten characteristics were the norm for the followers of Jesus today, as I believe they should be, then the Church of Jesus Christ would move forward in power and turn the world upside down as the apostles did in their day. As Dr. Ervin points out:

If the book of Acts bears witness to normative Christian experience—and it indubitably does—then, by every biblical standard of measurement, contemporary church-life is subnormal. As a consequence, it does not speak meaningfully, much less authoritatively, to our fragmented modern world. Well may a tormented humanity, staggering on the brink of an apocalyptic abyss, cry out to a Church that knows neither health nor wholeness, "Physician! Heal thyself!"

It is precisely at this point that the Holy Spirit, through the present charismatic awakening of the fragmented Christian community, speaks urgently to the whole Church on the ecumenical, the denominational, the congregational, and the personal levels of a unity of spirit and life. Only out of the plenitude of its own charismatic "fullness" can the modern Church confront redemptively an alienated world.

It has been said that "everywhere the apostle Paul went, he had a riot or a revival," and often both. The book of Acts is a book full of just such "revivals." The significant, and frequently overlooked fact, is that these were "Pentecostal" revivals. The gospel was preached in a context of charismatic signs—tongues, healings, miracles, exorcisms, etc. This is the biblical pattern of revival. This is the only pattern of revival commensurate with the challenges and opportunities of our day.⁹

Paul's Message of Renewal and "The Fullness of God"

Shortly after Saul's conversion experience on the road to Damascus, the Lord Jesus sent Ananias to lay hands on Saul and pray not only that his sight be restored but also that he be filled with the Holy Spirit. As Luke reports, "Ananias went to the house and entered it. Placing his hands on Saul, he said, "Brother Saul, the Lord—Jesus, who appeared to you on the road as you were coming here—has sent me so that you may see again and be filled with the Holy Spirit.' Immediately, something like scales fell from Saul's eyes, and he could see again. He got up and was baptized . . ." (Acts 9:17-18).

It is important to note that it was the Lord who sent Ananias to Saul so he would be filled with the Holy Spirit. Most often we see the emphasis placed on Saul receiving

⁹ Ervin, 177.

his sight, with little notice placed on the command of Jesus that Saul be filled with the life and power of the Holy Spirit. Jesus knew Saul could not fulfill the demands of the ministry without the fullness of the Spirit. If Saul, uniquely prepared to preach the Gospel, still needed to be filled with the Holy Spirit, then all who are called to proclaim the Gospel today need to experience that same fullness of the Spirit.

Luke, who traveled with Paul on his missionary journeys, repeatedly refers to Paul as being "filled with the Holy Spirit." Regarding Paul's power encounter with the Jewish sorcerer Elymas, who tried to turn the proconsul from the faith, Luke reports:

Then Saul, who was also called Paul, filled with the Holy Spirit, looked straight at Elymas and said, "You are a child of the devil and an enemy of everything that is right! You are full of all kinds of deceit and trickery. Will you never stop perverting the right ways of the Lord? Now the hand of the Lord is against you. You are going to be blind, and for a time you will be unable to see the light of the sun" (Acts 13:9-11).

Paul's ministry is marked by many signs and miracles. Luke reports that "God did extraordinary miracles through Paul, so that even handkerchiefs and aprons that had touched him were taken to the sick, and their illnesses were cured and the evil spirits left them" (Acts 19:11, 12). Paul himself referred to the miracles which the Spirit of God worked through him: "I will not venture to speak of anything except what Christ has accomplished through me in leading the Gentiles to obey God by what I have said and done—by the power of signs and miracles, through the power of the Spirit" (Romans 15:19). Although a learned scholar, he openly acknowledges to the Church at Corinth that, "My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit's power, so that your faith might not rest on men's wisdom, but on God's power" (1 Corinthians 2:4-5). Writing to the Church at Thessalonica, he says, "Our gospel came to you not simply with words, but also with power, with the Holy Spirit and with deep conviction" (1 Thessalonians 1:5).

It was in Ephesus, a city where the people were heavily involved in the darkest of occult practices, that the church was birthed in a dynamic encounter with the Holy Spirit.

Upon meeting twelve disciples there, Paul asked them, "Did you receive the Holy Spirit when you believed?" Then he "placed his hands on them, the Holy Spirit came on them, and they spoke in tongues and prophesied." (Acts 19:2, 6).

In Paul's letter to the Ephesians, the message of the fullness of God becomes central. Not only is it central to the individual believer's life and relationships with others in the Body of Christ, but it is also central to the Church of Christ as a whole. For it is through the Spirit that the Father strengthens the believer with power in their inner being and fills them with the love of Christ "that surpasses knowledge" so that they "may be filled to the measure of all the fullness of God" (Ephesians 3:14-19).

The fullness of God is the key to waging effective spiritual warfare. As Paul clearly describes, spiritual warfare requires spiritual power. The believer cannot defeat the forces of darkness by operating in the earthly realm. He urges the Ephesians to "be strong in the Lord and in his mighty power" and to "put on the full armor of God so that you can take your stand against the devil's schemes. For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms" (Ephesians 6:10, 12). God's intent, he says, is to display the Church to the evil powers so that "the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms, according to his eternal purpose which he accomplished in Christ Jesus our Lord" (Ephesians 3:10-11).

God's purpose is to fill everything through Christ. "God placed all things under his feet and appointed him to be head over everything for the church, which is his body, the fullness of him who fills everything in every way" (Ephesians 1:22-23).

Jesus ascended to glory to fill the universe. "He who descended is the very one who ascended higher than all the heavens, in order to fill the whole universe" (Ephesians 4:10).

All believers are to "be filled to the measure of all the fullness of God" (Ephesians 3:19). All believers are to grow to "the fullness of Christ." The Lord gave a diversity of gifts to his Church "to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ" (Ephesians 4:12, 13).

All believers are to "be continually being filled with the Spirit." Paul urges: "Be filled with the Spirit. Speak to one another with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord, always giving thanks to God the Father for everything, in the name of the Lord Jesus Christ" (Ephesians 5:18-20).

Throughout God's revelation, he makes known his desire to give his fullness. The glory of the Lord filled the Tabernacle (Exodus 40:34). The glory of the Lord filled the Temple (I Kings 8:11). God promised through the prophet Joel, which Peter quoted in his sermon on the day of Pentecost, to pour out his Spirit on all flesh so that "your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams . . . I will show wonders in the heaven above and signs on the earth below . . . And everyone who calls on the name of the Lord will be saved" (Joel 2:28-32, Acts 2:17-21).

John the Baptist announced that Jesus would baptize believers "with the Holy Spirit and with fire" (Matthew 3:11). Jesus was filled with the Holy Spirit for ministry (Luke 4:1). The disciples were filled with the Holy Spirit for witnessing (Acts 2:4). The Gentiles were filled with the Holy Spirit and began "speaking in tongues and praising God" (Acts 10:45-46). "The promise (of the gift of the Holy Spirit) is for all who are far off—for all whom the Lord our God will call," Peter proclaims in his sermon on the day of Pentecost (Acts 2:38-39).

The wondrous new offer of "the kingdom of God is near" because God's true king is present is in contrast to the failures of the kings of Israel and Judah to maintain a

renewed covenant relationship with Jehovah God. When Israel rejected the Lord as their king (1 Samuel 8:7) for earthly, sinful kings, they chose the way of failure and destruction. A survey of the kings of the Old Testament show a bleak record of disobedience to the word of the Lord and open rebellion against the Spirit. The following chart displays the lack of any lasting renewal, in spite of God's repeated appeal through the prophets. The period of time and the biblical words which describe the reign of the king are listed in the columns of the chart.

The kings of Israel before the division of the kingdom:

King	Period BC	Acts
Saul	1054-1012	evil
David	1012-972	good/wrong
Solomon	972-932	evil

Kings of Israel after the division:

	King	Period BC	Acts
1	Jeroboam	932-910	evil
2	Nadab	910-909	evil
3	Baasha	909-886	evil
4	Elah	886-885	drunk
5	Zimri	885	evil
6	Omri	885-874	evil
7	Ahab	874-853	evil
8	Ahaziah	853-852	evil
9	Jehoram	852-841	evil
10	Jehu	841-814	wrong
11	Jehoahaz	814-788	evil
12	Jehoash	798-782	evil
13	Jeroboam II	793-753	evil
14	Zechariah	753	evil
15	Shallum	753-752	killed
16	Menahem	752-742	evil
17	Pekahiah	742-740	evil
18	Pekah	752-732	evil
19	Hoshea	732-723	evil

Kings of Judah after the division:

	King	Period BC	Acts
1	Rehoboam	931-914	evil
2	Abijah	913-911	evil
3	Asa	911-870	right
4	Jehoshaphat	873-848	right/but
5	Jehoram	853-841	evil
6	Ahaziah	841	evil
7	Athaliah	841-835	evil
8	Joash	835-796	right/evil
9	Amaziah	796-767	right/evil
10	Azariah	791-740	right/pride
11	Jotham	750-732	right but
12	Ahaz	735-716	evil
13	Hezekiah	729-687	right
14	Manasseh	696-642	evil
15	Amon	642-640	evil
16	Josiah	640-609	right
17	Jehoahaz	609	evil
18	Jehoiakim	609-597	evil
19	Jehoiachin	597	evil
20	Zedekiah	597-587	evil

The nineteen kings of Israel did not produce a righteous revival or a renewal of the covenant with God. Sinful failure marked each king and the kingdom, in opposition to the challenge of the prophets Elijah, Elisha, Amos, Jonah, and Hosea.

The twenty kings of Judah followed the pattern of evil rebellion against the Lord. Only seven out of the twenty did some right in the Lord's eyes, but even then, five of the seven did evil also. Of the three that sought reform from idolatry, Asa, Hezekiah and Josiah, none produced a thorough and lasting renewal of the covenant people with God. The reforms of the better kings did not slow the self-destruction of the sinful nation. Even Josiah, who produced the greatest reform in destroying the pagan idols and restoring the Word of God among the people, died a shameful death in a useless battle in direct disobedience to God (2 Chronicles 35:20-24).

The five hundred years during which forty-two kings reigned over Israel and Judah were concluded with God pronouncing his judgment against the nations. "The Lord did not turn away from the heat of his fierce anger, which burned against Judah because of all that Manasseh had done to provoke him to anger. So the Lord said, 'I will remove Judah also from my presence as I removed Israel, and I will reject Jerusalem, the city I chose, and this temple, about which I said, [There shall my Name be]'" (2 Kings 23:26-27).

Israel was taken captive to Assyria in 722 BC. Babylon captured Assyria and the remnant in 612 BC. Judah was taken captive and Jerusalem was destroyed in three stages by Babylon: 1. 605 BC: Jehoiakim, Daniel and three friends as captives are taken to Babylon. 2. 597 BC: Ezekiel, Jehoiachin, and ten thousand people are taken captive. 3. 587 BC: Jerusalem, Solomon's temple and the community are destroyed. Efforts at reform and renewal were superficial and short-lived.

The word of hope from God through the Old Testament prophet was that one day "the earth will be filled with the knowledge of the glory of the LORD, as the waters cover the sea" (Habakkuk 2:14). The foretaste of that day arrived in the fulfillment of Joel's prophecy on the day of Pentecost when Peter said, "God says, 'I will pour out my Spirit on all people'" (Acts 2:17). The whole Church of Jesus Christ is to be "filled with all the

fullness of God" to display "the manifold wisdom of God" to "the rulers and authorities in the heavenly realms" (Ephesians 3:10), all for the glory of God.

I acknowledge there have been and continue to be a diversity of opinions on the meaning of Spirit baptism. The different views of one, two and three stage encounters with the Holy Spirit are contained in the pre-Pentecostal views found in the Reformed Sealers, the Wesleyan sanctification, and the Keswick teaching. The Pentecostal interpretation contains both two and three stages. The standard Evangelical view holds to one stage, while the charismatic view interprets at least two stages, a spiritual new birth and a subsequent baptism in the Spirit for empowering the witness and releasing the gifts of the Spirit. The Reformed theologian Henry I. Lederle in his doctoral dissertation at the University of South Africa attempted to examine the different positions held of Spirit baptism. He published the results of his research in the book, *Treasures Old and New: Interpretations of "Spirit-Baptism" in the Charismatic Renewal Movement*, a summary of which is found in Charles E. Hummel's book, *Fire in the Fireplace*.¹⁰

I received a transforming experience when Jesus immersed me in the Holy Spirit and released the Biblical manifestations of the Holy Spirit in my life and ministry. I have consulted the books, and many of the authors personally, listed in the bibliography which cover a variety of these positions. I have conducted teaching missions on the Spirit throughout the churches in the United States and in many others countries. I have provided leadership in numerous national and international renewal movements, examining and comparing spiritual experiences. I served as the associate director of program for the Lausanne Committee for World Evangelization International Congress held in Manilla, Philippines, for forty-five hundred participants from one hundred seventy countries in 1989. I was involved in designing 425 workshops on evangelism and the

¹⁰ Charles E. Hummel, *Fire in the Fireplace, Charismatic Renewal in the Nineties*. Downers Grove, IL: InterVarsity Press, Appendix B, pages 265-274.

organizing thirty-two major congress plenaries with sixty-four speakers from multiple countries.

I am convinced by my thirty-five years of research and experience in the Holy Spirit renewal movement that the thesis put forth in this paper is critical to the ministry of the Church of Jesus Christ. Dr. David Barrett, in the 2000 edition of the *World Christian Encyclopedia* lists the Pentecostal/Charismatic growth as the fastest of all forms of Christianity and exceeding all other world religions. Beginning at the turn of the century the Pentecostal/Charismatic movement has grown to 523.7 million adherents in the last one hundred years. The total growth rate is 2.33% with a conversion rate of .588%, the highest of all other religious movements. The annual conversion growth in the largest world religions by the average annual percent between 1990 and 2000 is: all Christians .135%, Evangelicals .423%, Pentecostals/Charismatics .588%, Muslims .080%, Hindus .087%, Buddhists .045%.¹¹ At the current rate of growth, over one half of all born-again Christians in the world will be in the Pentecostal/Charismatic movement in the next thirty to forty years. Such astounding growth, especially in the second and third world countries, is a convincing sign that this is a key contribution for the Church to manifest the glory and kingship of Jesus Christ as the Savior and Lord.

¹¹ David B. Barrett, *The 2000 Edition of The World Christian Encyclopedia*. as quoted in Mission Frontiers, U. S. Center for World Mission, Pasadena, CA., June, 2000, page 21.

CHAPTER 2

ONE MODEL: FIRST BAPTIST CHURCH, SALEM, NEW HAMPSHIRE

The Setting of the Church in the Community and Its Cultural Context

The First Baptist Church of Salem, New Hampshire, is an historic American Baptist congregation. Salem was once a small farming community of fifteen hundred people until after World War II, when developers turned the family farms into housing developments of modest split-level houses. In the early 1970s builders added rental apartments which attracted lower income families from around the Greater Boston area.

Strategically located, Salem is the first town over the Massachusetts state border and lies thirty miles north of Boston. With the construction of a new north-south interstate highway from Boston to Canada, Salem experienced a growth rate of 19.4 % between 1970 and 1974, when the population rose to 29,000. It is surrounded by rural areas and small towns with a population of less than ten thousand. To the south, in Massachusetts, are the industrial cities of Lawrence, Haverhill, and Lowell as well as the suburbs of Methuen, Andover, and North Andover--made up largely of European immigrants who worked in the textile mills in the earlier part of the century. Lawrence was known as Immigrant City and hosted Roman Catholic churches for each of the separate European nationalities, among them Italian, French, Spanish, Irish, as well as for the Lebanese.

The population in Salem was predominantly white, with a median age of 25.9 years. The economic level of Salem is primarily lower middle income with the following estimated breakdown of occupations: 10% professional, 40% white collar, 40% blue collar, and 10% laborers. The religious preferences are 40% Roman Catholic, 40%

Protestant, and 20% with no church identity. The First Baptist Church is one of eleven Protestant and Catholic churches in the town of Salem.

A Brief History of the Church

In 1780, an evangelistic preacher, Samuel Fletcher, converted a number of townspeople in Salem and formed the First Baptist Society in Salem, which met regularly in homes. This group thrived under Fletcher's preaching until his death in 1795.

In 1858, the First Baptist Church of Lawrence, Massachusetts, started a mission in Salem among the existing Baptists. Reverend Phineas Richardson was the first preacher. On October 1, 1865, the Reverend Charles H. Cole formally organized the group into a church, with twelve Baptists signing the original charter. Since that time, the church has had twenty-eight pastors.

Although once thriving, by the early 1960s, the congregation had declined to about thirty elderly widows and a few older couples. The annual income was \$7,000. There was discussion of closing the nearly one hundred-year old church.

In July 1963, the church called me, Gary Clark, to serve as pastor of the struggling congregation. I was married with two children and was entering my third year as a student at Gordon-Conwell Theological Seminary near Boston. Evaluating the weak condition of the church, I diligently sought God's guidance and answer to the ministry of First Baptist. Upon studying the role of the Holy Spirit in the New Testament, I asked for and experienced an empowering immersion in the Holy Spirit, which dramatically released the New Testament manifestations of the ministry gifts in my life, and, eventually in the lives of the congregation. This led to a great awakening that was to transform the church from a dying entity into the fastest growing and most vigorous witnessing church in the region.

In January 1964, while still a full-time student in seminary, I began a series of teachings on Sunday evenings that laid the biblical foundation for the ministry and gifts

of the Holy Spirit. As the church members received these teachings from Scripture and experienced the evidence of the Spirit's ministries in their own lives, one by one the leaders and members came into their own personal immersion in the Holy Spirit with signs and wonders following. The fires of renewal began to spread among the congregation.

By 1969 the old traditional New England American Baptist Church had moved fully into the Charismatic renewal with weekly reports of conversions, fillings with the Spirit, physical healings, and miraculous answers to prayer. Those who experienced firsthand God's deliverance from all kinds of addictions and bondages—including witchcraft, Satanism, drugs, and crime—began dynamically witnessing in the power of the Spirit to family, friends, and co-workers about their conversion to Jesus Christ.

By the early 1970s Sunday attendance had outgrown the one hundred-year-old, white clapboard frame, Colonial-style church. The church went to double services on Sunday morning to accommodate the more than two hundred forty people who crowded into the one hundred-seat sanctuary. Worshipers sat in the aisles and on staircases, while many others had to remain standing throughout the service. Sunday School attendance overflowed into six neighboring buildings as well as the public Junior High School. Fifteen adult classes served one hundred fifty adults.

A number of different outreach ministries emerged, as a result. A coffee house ministry for teenagers reached up to two hundred youth each weekend. A Gospel film ministry conducted at the local theaters saw many come forward and receive Christ at the closing invitation. Teams regularly visited men's and women's prisons. Healing services open to the public were held at First Baptist. The local Roman Catholic Hospital directed by the Sisters of Bon Secour, some of whom were Charismatic, invited me, the Baptist minister, to regularly conduct prayer healing services in the Richard Cardinal Cushing Chapel, where the sick received prayer for healing and the Gospel of salvation by faith in Jesus Christ was preached. Following the service in the chapel, trained prayer teams from

the First Baptist Church were dispatched to the hospital rooms of patients requesting personal prayer and counsel. Many were led to personal faith in Jesus Christ as Savior, and a number received divine healing through prayer and the anointing with oil according to the instruction in the epistle of James.

The First Baptist Church did not keep the spiritual blessings to themselves. I personally shared my experience with the other clergy in town, including the Roman Catholic priests. Six of the ten pastors also experienced the baptism in the Spirit with the related manifestations. The Salem Council of Churches sponsored a Pentecost Weekend led by Dr. Everett Fullam, a Charismatic Episcopal priest from Darien, Connecticut, at which many of the members of the other churches experienced a deep work of God in the Spirit. A Charismatic Catholic priest and I conducted joint teaching and healing services in both Protestant and Catholic churches throughout the area as well as on the campus of the University of New Hampshire.

I offered to organize and lead the Salem Council of Churches in canvassing the entire community for a religious survey and distributing copies of *The Good News according to Saint Luke* to over five thousand families. Religious census survey cards were filed by church preference for follow-up. The completed cards listing the unchurched were distributed to those churches who would visit the homes and report the results. The Spirit-filled visitors were highly motivated witnesses who led many to Christ in their homes.

All new converts plus transfer members to First Baptist Church attended a thirteen-week New Life Class taught by the pastor, to build relationships and assure that their new spiritual life was grounded on a firm foundation in faith. Candidates for baptism wrote out their personal testimony which was read publicly during the Sunday service, while the candidate stood in the baptismal waters in front of family, friends, and the congregation. In their testimony, they described their life before coming to Christ, what God used to bring them to faith in Jesus, how they actually experienced the spiritual

birth of salvation. They also told how their lives and behavior changed since they had committed themselves to Christ. After hearing eight to ten dramatic testimonies of conversion in a single service, many in the audience would respond to the invitation to trust Jesus as their Savior.

The new members were welcomed into church membership, given a spiritual mentor, and introduced at a new member fellowship supper in the church. They were introduced into a ten-year Bible and spiritual growth discipleship program. They were encouraged to join a small group based on their needs and interests and to discover and use their spiritual giftings in the kingdom. By 1984, more than one thousand new members had been processed into church membership, with 75% coming by personal conversion and believer's baptism.

Visitation evangelism, carefully developed and organized, ensured follow-up on all church-related contacts and visitors. Each week I led trained teams of men, women, and married couples in home visitation. As many as twenty teams would go out on visitation in a week. This effort proved very effective. In addition, I personally averaged twelve hundred pastoral and evangelistic calls per year.

Actively involved in reaching into the local community, I served on the Board of Directors of the Boy's Club, the Mental Health Board, the Housing and Urban Development Committee, and as chaplain for the Salem Fire Department. The church hosted programs for Boy Scouts, Girl Scouts, High School athletic teams, and the High School baccalaureate.

By the early 1970s, the rapidly growing congregation of Charismatic Baptists had outgrown their original building. After much prayer and planning, church leaders secured a ten-acre site in the geographical center of Salem for the construction of a new twenty-thousand-square-foot building for the First Baptist Church. This land, formerly used for culturing loam for the local pari-mutual gambling horse race track, was now converted to proclaiming the glory of God.

In November 1973 the congregation moved to their new location and dedicated the much larger facility, where more than five hundred people now attended services. A historic stone marker, placed by the Salem selectmen, stands on the property marking it as the geographical center of the town. I quickly promoted the congregation's identity in the new location as, "The Church in the heart of Salem with a heart for Salem."

In 1977 I led the church in creating the Salem Christian School consisting of Christian kindergarten for ages three, four and five, and developed a full educational program for grades one through nine. The staff consisted of professionally qualified teachers and a full-range curriculum. Total enrollment quickly grew to over two hundred students. Both the grade school and the kindergartens ministered to many families throughout the community and contributed to the growth of the church.

The experience of Acts 1:8 became a guiding force in my life and in the members of the local congregation. The empowering of the Spirit was not to create a "bless me" club, but for church members to take the Gospel into the community as anointed witnesses. The mission support for reaching the unreached of the world also became a high priority in the church.

Description and Diagnosis of the Growth Patterns

The decadal growth rate from 1970 to 1980 was 310%. Active membership grew steadily at First Baptist from 194 people in 1970 to 791 in 1980 despite energy shortages, frigid New England winters, the relocation of the entire church facility, a major building construction program, and the establishment of a full Christian Day School with three kindergartens.

From 1970 to 1976, the church grew from 194 to 580 active members. In 1977 the church added one hundred two new members with seventy-five experiencing personal conversion. The contributions to world missions was 23% of the church budget. So, in spite of the challenges to growth, the Lord added to the church steadily.

During this decade, one of the outstanding features of membership growth at Salem First Baptist Church was the higher proportion of new converts who joined as compared to those who transferred in membership from other churches. This was the strongest evidence of how the Spirit-empowered witness of existing members served as the bridge of God to family and friends. New convert growth averaged 75% over the ten-year period.

An Analysis of the Principle Growth Factors

Local contextual and institutional factors

A number of conditions presented challenges to Christian evangelism and church growth in the Salem area. While the town was experiencing population growth, a larger percentage of the newcomers were from the greater Boston area and were predominately Roman Catholic in tradition and mindset. Due to the historic immigration of large numbers from the Roman Catholic countries of Europe, New England was noted for the old line attitude of Catholicism. Strong divisions existed between the Roman Catholics and the Protestants in Salem.

A second challenge to church growth was in convincing Protestants who had moved into Salem to unite with a local church. Many from Massachusetts preferred to keep their membership in the church of their youth, marriage, and parents. However, due to thirty mile drive to their home church, many only attended church for weddings and funerals of family and friends, plus Christian holiday services.

A third challenge was with the attitude of the longer term residence of Salem who considered the churches to be of little importance since the congregations were small and struggling. Most of the Protestant churches were pastored by seminary students from the Boston area who moved on to better opportunities within three years upon graduation and ordination. The short term and often part time pastorates were not conducive to church growth or impacting the community.

A fourth challenge was the recent troubled history of the First Baptist Church. Prior to Reverend Clark becoming pastor, three former pastors were asked to leave the church for different reasons. This created many hurt feelings among those who were loyal to the pastors. There were two opposing factions within the members who were in continual conflict. Add to these negatives the poor physical condition of the old church building. The one hundred year old wood frame facility had many drawbacks. Although prominently located on the Main Street for visibility, the building had no aesthetic appeal. Moreover, the church lot was small, crowded, and offered no off-street parking.

The fifth challenge was the dominant influence of the horse race track in the center of town. Since the 1930s, when pari-mutual gambling in thoroughbred horse racing was established in Salem, the people had adopted a pro-racetrack mentality. The race track was a source of employment, business revenue, and property tax income for the town. A church was automatically labeled "anti-town" if the members questioned the track's dominance in the town's business and politics. There was resistance to the Christian conscience which raised concern over the negative effect gambling had on families and those who became compulsive gamblers. As long as Christians did not raise these issues in public, they were tolerated. But when Christians became vocal and raised the issues of moral standards and the abuses in the multi-million-dollar gambling industry, plus the industry's controlling influence in the local and state government, then they were vigorously opposed. Consequently, the churches were considered as a negative force in the community, and were avoided by local citizens. This created further barriers to reaching the people with the Gospel.

On the regional level, the American Baptist Churches of New Hampshire were not growing. As a member of the Board of Trustees and the Department of Evangelism and Mission for the ABC region, I conducted a research project to gather information on the status of the churches. In 1978, they showed an annual growth rate of only 0.8%. Growth was largely biological, with the majority of baptisms involving the children of

existing church members. Research showed that it took 10,900 resident members in one hundred American Baptist Churches one full year to produce a total of 243 baptisms. Conversions were minimal. It took one thousand church members one full year to make one convert from outside the body of Christ. Twenty-five percent of the churches recorded no baptisms at all during the year.

Most of the churches were small and struggling to continue. There was no aggressive evangelism effort and no excitement which would attract non-Christians. The First Baptist Church of Salem fit the regional mode when I assumed the pastorate. But once the church entered the spiritual renewal the trend changed dramatically. The evidence of the Holy Spirit renewal at the First Baptist Church in Salem was seen in the annual report for the American Baptist region in which the Salem church alone produced 30% of all the baptisms among the one hundred churches in the state.

The key work of the Holy Spirit in renewing the pastor

During my first six months as the pastor at First Baptist in Salem, while I was still a full-time seminary student, I evaluated the obstacles facing the church. I learned that the few remaining elderly members hoped the new pastor might help save the one-hundred-year-old church from closure. Turning to the Lord, I asked Jesus to reveal his answer for the church.

The answer came as I was searching the New Testament, especially the Gospels and the account of the early church in the book of Acts. One key message came alive for me: the ministries of Jesus, the apostles, and the early Church had been accomplished through the power and guidance of the Holy Spirit. John the Baptist had said Jesus would immerse the believer in the Holy Spirit. Jesus commanded the disciples not to leave Jerusalem to minister until they were immersed in the Spirit and received the Spirit's power. I began to pray that Jesus would immerse me in the Spirit and thus empower me for ministry. However, having been indoctrinated in the dispensational

cessationist theory early in my Christian life, I told God I needed the power but I did not want those Pentecostal gifts. For six weeks I prayed diligently for the empowering of the Holy Spirit without experiencing any change.

Finally, a message came to my spirit, "You want Me to be Lord of your life, but you keep telling me what I can and cannot do in your life!" At that point, I repented of my conditional requirements, submitted to Jesus as Lord, and told Him I would treasure any or all of the ministry gifts of the blessed Holy Spirit, including tongues and interpretation. When I finally submitted to the Lordship of Jesus I distinctly experienced Jesus immerse my being in the Holy Spirit. The experience seemed as vivid as when I was physically immersed in water at my believer's baptism. An overwhelming sense of being immersed in a powerful divine love saturated my whole being. Spontaneously I began to feel a joyful witness well up in my spirit declaring, "Jesus is Lord!" For weeks that confession flowed powerfully from my heart and mouth as I went about my pastoral ministry. Before this event, I had studied the doctrine of the Trinity in the Bible and in systematic theology courses. Now I experienced a much closer personal relationship with the Holy Trinity that far exceeded my former knowledge. God, the Father, Son, and Holy Spirit became intimate companions in my everyday life.

Six weeks later, 1 Corinthians 14:1 spoke to me: "Follow the way of love and eagerly desire spiritual gifts." In obedience to the Word of God, I began to "eagerly desire spiritual gifts." Shortly thereafter, while attending a Full Gospel meeting, I watched a group of twenty people in a prayer room receive the baptism in the Holy Spirit. They were being filled with love and praise by the Spirit, and beginning to worship God in a new Spirit-guided language. The peace, joy, and glory reflected on their faces convinced me that this was of God. I opened myself and allowed the Spirit to pray through my spirit to God. The Spirit guided the utterance, as it says in Acts chapter 2, and the words of a new language began to flow out of me in worship to God. The immersion in God's love was reaffirmed as I continued to trust the Spirit to guide the

language of praise to Jesus. The fears that had restricted me, instilled by years of cessationist theory, were now broken. The joy of the Lord overflowed in me in a new peace, power, courage, confidence, faith, vision, and love.

Suddenly, the ministry in the church looked very hopeful. Nothing was too difficult for God. The next Sunday many people commented about the new power and their sense of the presence of God in the service and the sermon. I had said nothing in the service about my experience, but the witness of the Spirit's presence was very evident in a new way. One spiritually perceptive woman commented to me at the door, "Pastor, please don't think I am weird but I saw a halo around your head as you preached today." I smiled and said, "Well, praise God." That morning, I strongly felt the Spirit's power and anointing on me.

I also sensed in my spirit that I had stepped aside and that the presence of Jesus filled the pulpit and delivered the message. Being an introvert by nature, I had struggled with being overly self-conscious and I usually felt emotional stress when preaching. Now, this had been largely removed. I experienced a new freedom in the Spirit.

Realizing the revolutionary nature of this immersion in the Spirit, and the manifestations associated with it, I prayed for the gift of wisdom to guide me in managing this in my own life and for wisdom in introducing this experience into the life of the congregation. Over the next year, I studied the work of the Spirit revealed throughout the Bible, in church history, and in world missions. I was seeking to grow mature in the experience. I spent an average of fifteen hours each week in prayer for the church. I joined with a church deacon, who also received the baptism in the Spirit, for hours of intercession daily in the church sanctuary.

The key work of the Holy Spirit in charismatic ministries in the church

Prayer brought many spiritual breakthroughs. God began to do miraculous physical healings in the lives of the congregation. One sixty-five year-old widow had a

cataract miraculously removed from her eye in answer to prayer. Others were healed when broken bones were miraculously knit together, tumors dissolved, diseases healed instantly, all trace of cancer vanished, and migraine headaches stopped permanently. We encouraged people to seek confirmation by the medical profession for the physical healings, and a good many did so. Alcoholics and drug addicts were saved and delivered from continuing in their former addictions.

Witches, mediums, Satanists, homosexuals, and criminals were transformed into radiant witnesses for Jesus. Prophecy, tongues, interpretations, and other word gifts came forth during church worship services and in home prayer groups. Hundreds of outside people were attracted to the miracles and to the spiritual conversions which were taking place in the life of the congregation. People excitedly anticipated coming to church on Sunday to hear the reports of what God had done during that week in the lives of their new Christian friends. The service was a time of joyous celebration in praise to God. No one questioned whether God was alive and active. His manifest presence was glorious.

The key work of the Holy Spirit in empowering witnesses for Christ

The key ingredient in all this was the fullness of the Spirit in the life of the pastoral leadership and in the lives of the believers in the congregation. Once they had been filled with the Spirit, the people lived a spontaneous evangelistic lifestyle on a daily basis. That brought sinners to faith in Christ and drew them to attend church to worship the God who had saved them.

Many home groups started spontaneously by the Spirit's direction without an organized program pushed by the church leadership. Neighbors, friends, and relatives were invited to the home groups where they were saved, healed, and delivered from spirits of addiction, perversion, and lying. The people of God were so excited they radiated the glory of God.

The fullness of the Holy Spirit transformed the pastor, the people, and the church. People in the community developed a new perception of Christians. A state senator, who was also a professor of physics at Tufts University, was seeking to be elected governor of the state of New Hampshire. Although he was a practicing Roman Catholic, he came to me, the pastor of the Baptist Church in town, and asked, "What does it mean to be born again?" Not only did I share the Gospel with the senator, but later, when the senator was inaugurated as governor of the state, he requested that I give the prayer of blessing for the success of his new administration during the inauguration ceremonies held at the State House in Concord. The governor later became the Chief of Staff in President George Bush Senior's cabinet in Washington, D.C. The Holy Spirit did empower the witness of the Gospel through the local Baptist Church.

The key work of the Holy Spirit in the ministry of the pastor

The Holy Spirit inspired in me an intense practice of intercession for the church and community. Many in the congregation were led of the Spirit into an intercessory ministry. Prophetic revelations were received of what God wanted to do in the church. The ministry gifts as listed in 1 Corinthians 12-14 were manifested through the people. The Spirit created a great love for the Word of God and proclaiming the truth.

The spiritual renewal produced strong Biblical teaching and exhortation in the worship services and in the many home ministry groups. The gentle Holy Spirit began transforming a task-oriented, rational-minded, goal-directed pastor into a more patient, loving, sensitive, compassionate shepherd to God's growing family. A heart of love and new spiritual insight enabled me to minister inner healing to the deep emotional and spiritual needs of those hurting from life's injuries.

The Holy Spirit is the evangelistic, missionary motivator in the Church. He prompted us to reach out to the lost and needy world by designing multiple means of

evangelism for the church to focus on reaching men, whole families, and networks of people.

The Key Work of the Spirit in the Ministry of the Congregation

When the renewal began, the Holy Spirit produced a strong sense of family unity in the love of Christ within the congregation. The bonding love provided the essential foundation for the new manifestations of the Spirit in the word gifts and the miraculous manifestations which were new to everyone.

A healthy atmosphere permeated the worship services which expanded into joyous praise in music and testimony. The positive attitude, along with many new converts, provided the New Testament type of excitement which led the fellowship into deep relationships. The group certainly did not suffer from "koinonitus," Dr. C. Peter Wagner's term for becoming an in-grown church fellowship, but the congregation continually reached out to evangelize new people.

When the believers began to see signs and wonders in response to prayer, a number of prayer team ministries developed which ministered to many in need of healing, deliverance, Spirit-filling, the release of the Spirit's gifts, reconciliation with others, and guidance.

A deep sense of caring and love for one another in the church body led to many practical applications in daily life. For example, one member of First Baptist said his neighbor asked him: "Why is it that every evening at five o'clock a different car stops at your house and someone carries a picnic basket or box into your house?" The church member explained: "My wife is in the hospital so the Christians at First Baptist Church bring our family a hot prepared meal each evening. That way the children are fed, and I can get to the hospital to visit my wife." The neighbor was amazed at the level of caring and commitment by the church people. Such examples were many.

A whole network of home ministry groups developed as the Spirit laid it on the hearts of the people. They invited friends to their home where they hosted a fellowship time, sharing testimonies, leading Bible discussions, and ministering in the gifts of the Spirit. These homes became centers for evangelism and nurturing which fed new people into the church as they accepted the Lord and wanted to grow in their faith. Many of the congregation belonged to these home groups.

The interest in helping others spawned a training course called "People Helpers." Church members received specialized training in how to help others overcome emotional and spiritual dysfunctions. They learned to apply God's solution to marital, family, social, and personal problems. A number of new converts who were personally delivered of alcoholism committed themselves to founding a local unit of Alcoholics Victorious, which met in the church to support those who needed help in gaining freedom from addictions. The ministry also reached out to others outside the church who needed the Lord and deliverance.

The key work of the Spirit in evangelism

One of the most amazing results of the baptism in the Holy Spirit in the life of new believers was their evangelistic zeal. They boldly and eagerly shared their new life and faith in God with their relatives, friends, neighbors, work associates, and strangers. This was one of the most important elements for which I had been searching for years in pastoral ministry. Paul states in Ephesians chapter four that pastors are to equip the saints for the work of the ministry. For years I had taught, trained, organized, motivated, and led established Christians to participate in visitation evangelism to the families in the community. The best materials, program, and encouragement failed to overcome their fear and reluctance to carry out the visitation evangelism effort of the church.

But these newly baptized in the Holy Spirit Christians, with little knowledge of the Bible, and no program, were willing to confront practically everyone with their

witness for Jesus. Consequently, they were leading many to salvation in Jesus Christ. One young mother of four children explained to her Jewish medical doctor how her faith in Jesus Christ had dramatically changed her life, and through prayer she had experienced a miraculous physical healing in her body. She returned to me for Biblical answers to questions asked by the Jewish doctor in order to continue her witness to the physician. It was a great day for me, the pastor, when the believers were so highly motivated by the Spirit to evangelize others. These empowered witnesses were not satisfied with their limited knowledge. They asked for more training and materials to win their friends to faith in Jesus Christ.

As a result of this commitment to evangelism I was able to mobilize a team of visitors to conduct a town-wide religious census. All five thousand homes in Salem received a personal copy of the Gospel of Luke with an invitation to receive Christ as Savior. On another occasion the church sent mailers to every postal delivery in town, advertising the ministries of the church. Special services were held for the firemen, police, athletes, scouts, the sick, and the addicted. Each resurrection season, the church sponsored Christian films shown at the local theater with an invitation to receive Christ and unite with a church. Numerous outreach ministries proliferated for children, youth, young adults, married couples, senior citizens, civic clubs, public schools, prisons, race track employees, fairs, and the media.

The key work of the Spirit in discipling believers

Jesus said the Holy Spirit would be a Counselor and lead the disciples into all truth (John 14:16, 16:13). The Spirit instilled in these believers a compelling desire to learn how to do the work of God. They enthusiastically attended intensive Bible study groups. Their commitment to grow to maturity in Christ was obvious. Through a specially designed ten-year discipleship study course, these new Spirit-filled believers

continued to grow and develop in the spiritual gifts and received training for effective ministry in the kingdom.

This discipline produced holy life-styles that demanded changes in personal behavior to reflect the likeness of Christ. Those who had once indulged in all the profane living of the sinful worldly society were now obedient to strong Biblical correctives in their daily lives. Most radically changed were those who had once practiced witchcraft and other forms of the occult, and those who had previously been addicted to alcohol and drugs. The dramatic changes in the lives of these converts were a strong witness to their families and friends.

The key work of the Spirit in stewardship

The Spirit instilled the principle of stewardship to God in the handling of all resources. Directed by the Spirit, the church members went beyond the giving of tithes to give sacrificially. The Spirit inspired a strong commitment to world evangelization. The church contributed a number of its members to serve in missions in other countries. Because of the church's passion for winning souls to Christ, I was granted time away to conduct evangelistic services and teaching missions in countries of Latin America, Africa, the Middle East and India.

The congregation was prompted through a prophetic message to sponsor the building of a mission church in the Orange River region of the Republic of South Africa for the poor colored workers. The coloreds, being a mixed breed of European explorers and black tribal people, are despised by the other black tribes. However, the coloreds for whom the mission church was built by the First Baptist Church of Salem was served by a loving and compassionate black tribal pastor. They chose to name the newly built mission "The Salem Tabernacle." I enjoyed the wonderful privilege of dedicating the

new church building and blessing the black tribal pastor and the colored congregation of two hundred people in South Africa.

One year prior to the building of the mission church in South Africa, a prophecy was given to the First Baptist Church by the Reverend Justus du Plessis, director of the Apostolic Faith Mission of South Africa, while he was preaching at the Salem church on August 26, 1979. He said:

The First Baptist Church of Salem is a church of destiny. The eyes of many from the nation and the denomination are fixed on the First Baptist Church, for it is a church of destiny. Tell the ministers of the First Baptist Church that they are ministers of a church of destiny, that they need to walk carefully with the Lord for He has a purpose and design for this church that is beyond their wildest dreams.

Two years later, in 1981, a denomination-wide fellowship of Spirit-filled American Baptist leaders from across the nation was formed in the First Baptist Church in Salem and officially incorporated in the State of New Hampshire. Known as the Holy Spirit Renewal Ministries in American Baptist Churches, this group encourages spiritual renewal in pastors on a personal level as well as spiritual renewal in the local church and the denomination. It has served as an auxiliary organization to the American Baptist Churches of New Hampshire and provided leadership to other state regions as well as to the national denomination at the annual and bi-annual conventions. The prophecy has seen continuous fulfillment for over twenty-five years.

The transformation of this one hundred year old American Baptist Church in New England by the Holy Spirit's charismatic renewal movement was only one of many other American Baptist churches across the country who were experiencing the same dynamic charismatic ministry. These churches were witnessing the pattern of dramatic conversions to Christ, dynamic empowering through the Holy Spirit baptism, miraculous healings, the manifestation of word gifts, and vigorous church growth. All this testifies to the reality of the renewal movement of God. Due to the limitations of this paper, only the Salem church is presented as one example.

PART II

THE NEED FOR RENEWAL--AND DENOMINATIONAL EFFORTS

CHAPTER 3
AMERICAN BAPTIST STUDY AFFIRMS CHARISMATIC RENEWAL
AND MEETS WITH RESISTANCE

During the decades of the 1960s and 1970s, along with many other major denominations, American Baptist pastors and congregations across the nation were experiencing the charismatic manifestations of the Holy Spirit. This new phenomenon in American Baptist churches created quite a stir, raising a great many questions and often resulting in misunderstanding and tension. Now that the First Baptist Church of Salem, New Hampshire, where I was the pastor, had moved fully into the Charismatic renewal while remaining grounded on a solid biblical foundation, I felt led to propose a set of general guidelines to the American Baptist Churches of New Hampshire to help them understand this move of God's Spirit in the churches and enable them to relate to the Charismatic movement. In the guidelines which I prepared, I addressed not only the regional executive ministers but also the local church ministers and the church members themselves.

On May 27, 1977, I presented my proposal to the Department of Professional Concerns of the American Baptist Churches of New Hampshire under the title, "General Guidelines for Relating to the Charismatic Renewal in the American Baptist Churches, USA." The document consisted of three sections; 1. Guidelines for Executive Ministers, 2. Guidelines for Ministers, and 3. Guidelines for Church Members.

Executive ministers were encouraged to provide pastoral oversight of the renewal by seeking an adequate understanding of the spiritual giftings (charismata) developing in pastors and local congregations. The guidelines encouraged executive ministers to provide resources for teaching on spiritual renewal, affirming the benefits of

renewal, warning of abuses that may develop, and mediating between groups with differing positions on the renewal.

Pastors were instructed to base their ministry on love and affirmation for all members of the Body of Christ as renewal developed within the local congregation. The guideline included statements:

Minister to the whole congregation under your charge, developing each person to their full maturity in all of God's ministries.

Maintain the supportive and corrective relationships with your colleagues in the ministry regardless of their participation or non-participation in the charismatic gifts.

Seek to build unity in the local congregation emphasizing the oneness in Christ of the Body with the diversity of gifts. Beware of polarizing the "have nots" and the "haves" around the gifts of the Spirit. Teach the members to appreciate each other where they are in their individual spiritual growth and to be affirmative of each other, not critical, rejecting, or cliquish.

Instruct the congregation in the Biblical guidelines set forth in 1 Corinthians 12-14, Romans 12, Acts 2-19, and Ephesians 4, for the proper expression of spiritual manifestations.

Before any division develops within a congregation, all proper means should be explored in seeking a healthy resolution of differences and a unity in the Spirit.¹²

The six guidelines for church members contained in the document were helpful to all three parties and are listed in the following order:

1. Be loving and accepting of those whose Christian experience differs from your own. Seek to understand and affirm those whose conviction and experience is based on the Word of God.
2. Be open to new ways in which God by His Spirit is speaking to the Church. Keep an openness to Scriptural teaching regarding spiritual ministries.
3. Consult your minister and spiritual leaders in the local church when you have questions. If you have experienced a spiritual manifestation, share it with your pastor and let him/her help you, or guide you to others who have more experience.
4. Do not be secretive about small group meetings. Inform the pastor and other responsible church leaders and invite them to attend the prayer groups, Bible studies, or any activity not designed by the church itself.

¹² Gary K. Clark, "General Guidelines for the Charismatic Renewal Within the American Baptist Churches USA." Department of Professional Concerns, American Baptist Churches of New Hampshire, 1977, page 2.

5. Study to show yourself approved to God in the Biblical knowledge of these spiritual experiences. Read balanced, informative books on the subject. A selected list is attached.

6. Participate in the work of the total congregation. Contribute toward a united Christian witness.¹³

A letter of response from the Department of Professional Concern of the American Baptist Churches of New Hampshire to me dated September 21, 1977, said:

I have been requested to write advising you that in principle we approve the guidelines which you proposed . . . We would also like to discuss with you the direction which you might see these guidelines taking once we have approved them for our own Department. For example, we would be interested in knowing at what other levels and in what way you would feel it appropriate to use them.¹⁴

In 1978, while the American Baptist Churches of New Hampshire were adopting my guidelines for Charismatic renewal, the General Secretary of the American Baptist Churches, USA, Dr. Robert C. Campbell, was also taking action. The concern of the movement within ABC was brought by Dr. Campbell to the Executive Committee of the General Staff Council in 1978. Following initial exploration, a Charismatic Renewal Task Force was established.

The Task Force was composed of three regional executive ministers, three pastors who were in Charismatic renewal in their churches, and a professor of theology. The Reverend Dr. Glenn E. Camper, executive minister of the American Baptist Churches of Oregon, served as chair of the Task Force. The other two regional executives were Dr. W. Lowell Fairley, executive minister of the ABC of the Pacific Southwest, and Dr. Robert D. Rasmussen, executive minister of the ABC of the West.

The three pastors with churches in Charismatic renewal were the Reverend Harold Jackson, pastor of First Baptist Church of Arcata, California; the Reverend Fred J. Lawrence, pastor of the Bethlehem Baptist Church in Lake Oswego, Oregon; and the

¹³ Ibid. page 2.

¹⁴ Letter from the Reverend Maxwell L. Vines, secretary of the Department of Professional Concerns, American Baptist Churches of New Hampshire, September 21, 1977.

Reverend Kenneth L. Pagard, pastor of the First Baptist Church in Chula Vista, California. The professor of theology was Dr. Bernard L. Ramm from the American Baptist Seminary of the West in Oakland, California.

In 1981, the Task Force completed its study entitled, "Understanding the Charismatic Renewal Movement Within the American Baptist Churches in the U.S.A." This landmark study clearly affirms the Charismatic renewal movement and could have become a powerful means of encouraging renewal within the denomination. The General Staff Council printed the report and promised to present a report to the denomination so that it would propose "guidelines or criteria for the proper understanding, acceptance and place of the Charismatic Renewal and of Charismatics within our denomination."

The conclusions drawn by the Task Force were significant for several reasons. Not only did this study dispel some of the myths commonly held by Baptists regarding the Charismatic renewal but it also pointed out the value of major contributions which the Charismatic renewal movement was making within the denomination. One major myth it dispelled: Contrary to what many Baptists believe, the Task Force affirmed that Baptists "are not overlooking their Baptist heritage" when they participate in the Charismatic renewal movement but are only seeking to enhance it:

Along with many other denominations Baptists, too, have participated in the charismatic renewal movement. The Baptists, in harmony with the other denominational charismatics, are not overlooking their Baptist heritage but wish to renew, enlarge, and enrich it with that which the charismatic renewal movement has to offer. It is vital, therefore, to explore how we may live, worship, and work together in Christian fellowship within the family of the American Baptist Churches.¹⁵

The second major myth the Task Force dispelled is that the Charismatic renewal movement is unbiblical. To the contrary, the Task Force explains that the Charismatic renewal movement is very clearly based on Scripture. In chapter 2, "Unity within

¹⁵ Charismatic Renewal Task Force, "Understanding the Charismatic Renewal Movement Within the American Baptist Churches in the U.S.A." 1981, (Appendix A, 210).

Diversity: A Biblical Mandate," it exhorts, "it's now time for American Baptists to give sustained attention" to their charismatic brothers and sisters:

The Biblical witness is clear: unity within diversity is God's intention for his Church. Currently some members of that Body are suffering from neglect and misunderstanding. It's now time for American Baptists to give sustained attention to its charismatic renewal constituents, discovering in that process and in closer relationships how these believers, too, enrich the Body of Christ through the uniqueness of the Spirit's "gracing" of their lives and ministries, to the end that American Baptists will once again affirm God's intentional provision of unity within diversity.¹⁶

In addition, the Task Force acknowledged the fears and negative reactions the renewal evoked but earnestly encouraged open dialogue among Baptists that they may understand and accept this growing movement within the denomination. Already the renewal was sweeping through the churches as more and more Baptist pastors and entire congregations came into the Charismatic renewal. In fact, ten years earlier, in 1968, the renewal had led these pastors and laity to join together to form the American Baptist Charismatic Fellowship (ABCF). The ABCF was sponsoring fellowship breakfasts at the American Baptist annual national conventions and holding a variety of renewal conferences throughout the year in local churches across the country.

The new intensity of faith of these Baptists in the renewal evoked strong positive, and negative, reactions within their congregations. They came believing God for greater answers to prayer and witnessed miraculous physical and emotional healings as well as deliverance from addictions and evil spirits. They saw the manifestations of the Holy Spirit through the word gifts in the form of tongues with interpretation, through prophecy, joyous singing of praise choruses, and bold witnessing for Jesus Christ. Where there was no open dialogue between Charismatics and non-Charismatics, tensions increased. Where there was open dialogue, though, it led to mutual understanding and acceptance, with a growing sense of unity among churches:

¹⁶ Ibid., 212

Some churches and pastors felt threatened or unnerved by the new vitality of some of the members who had charismatic experiences, and often made these people feel unwelcome. Some charismatics were insensitive in their new enthusiasm and not well informed in their theological understanding of what had happened to them. Unfortunately, this led on occasion to churches being divided, pastors terminated, and hard feelings all around. All too often the responses on both sides have been far more emotional than logical or spiritual, and the parties involved were unable to hear or understand each other.

Some of our denominational executives understandably developed very negative attitudes toward charismatics. Others had the courage to work at bringing about dialogue between charismatic and non-charismatic pastors and people, increasing mutual understanding and acceptance. These efforts have produced very positive results . . . This gave rise to a growing sense of unity, love, and trust among the churches.¹⁷

The Task Force itself, during its more than two years of open dialogue in studying the Charismatic renewal, also experienced the same process before arriving at mutual understanding and acceptance. The Task Force admitted that "its members experienced the same progression from fear and suspicion to trust and acceptance as they met together over a period of over two years." "Hopefully," their experience "could provide a pattern for understanding that might be emulated far and wide so that the American Baptist Churches may profit from this renewal and preserve its unity within diversity."¹⁸

The study had an important word of counsel for Baptists who experienced the work of the Holy Spirit: stay in the denomination and interact with church leadership.

Those charismatics who have received direction from denominational circles—pastors (whether charismatic or not) and charismatic groups (whether Baptist or another mainline denomination)—tend to have a more balanced life, a more solid concept of the Church, and a more positive relationship with other Baptists. The American Baptist Charismatic Fellowship has done much to develop this dialogue.¹⁹

¹⁷ Ibid., 213.

¹⁸ Ibid., 214.

¹⁹ Ibid., 214.

The Charismatic renewal, the Task Force pointed out, has made important contributions to the spiritual life of the denomination, and the Task Force expressed regret that many churches had rejected their message of spiritual renewal:

We can be thankful for the deeper acquaintance with Jesus Christ and His saving grace which the charismatic renewal movement has brought to many individuals and the new life and vigor which many churches have come to enjoy as a result.. We also share a common sadness that many of our churches seem to be untouched as yet by renewal in any form."²⁰

In fact, the charismatic gifts of the Holy Spirit are for today, the Task Force clearly stated. "We need to allow the Holy Spirit to manifest himself in our lives in any way God wishes, neither demanding or limiting the Spirit":²¹

These gifts are listed in Romans 12, 1 Corinthians 12, Ephesians 4, 1 Peter 4, among other passages. We see no Biblical warrant for isolating one set of gifts from another, nor for treating these lists as exhaustive . . . The comparative value of gifts depends on the degree to which they build up the Church and in the setting in which they operate. We see no reason why such gifts should not be given and exercised today.²²

To relieve unfounded fears as well as caution against abuses, the Task Force clarified specific issues in order to prevent any misunderstandings, especially in the areas of speaking in tongues and miracles of healing. As the Task Force pointed out, Baptist Charismatics do not hold to the traditional classical Pentecostal position that speaking in tongues is "the initial evidence" of the baptism in the Holy Spirit. However, at the same time, the Task Force did point out that "while most Baptist Charismatics make no claim that speaking in tongues is this initial evidence, they nevertheless hold that it is a desirable part of the Christian experience."²³

²⁰ Ibid., 215.

²¹ Ibid., 216.

²² Ibid., 216.

²³ Ibid., 217.

In the area of healings and miracles, the Task Force gave words of both affirmation and caution. "God seeks through these manifestations both to stir up those benefitted by the miracles and to beckon the observers to deeper trust and worship. At the same time we believe that miracles in this sense can occur today."²⁴ It goes on to caution, and rightly so, "against giving wrong impressions or causing unnecessary distress through making it appear that it is sinful for a Christian to be ill by laying too great a stress and responsibility upon the faith of the individual who is seeking healing, or by emphasizing physical health more than wholeness of the person."²⁵

It is in the area of church life and structure that the Task Force set forth the strongest arguments for the Charismatic renewal. Contrary to what many Baptist pastors fear, the Charismatic renewal movement, they pointed out, did not lead to division—but rather restored unity to the fragmented Body of Christ. It presented a shift away from "an excessive individualism" and toward "Biblical emphasis upon the Body of Christ":

According to the New Testament the whole Church is a charismatic community in which all are endowed with spiritual gifts and are responsible for exercising them for the common good. The charismatic renewal movement has been one of the forces which in recent years has begun to correct an excessive individualism through recovery of the Biblical emphasis upon the Body of Christ. . . We welcome this, with its corollary of every member being able to play a full part, through the Spirit's equipping, in the Church's life, worship, witness, and service.²⁶

Change is threatening. Yet God is always at work renewing his Church. Renewal involves change. As the Task Force pointed out, "Remember the lessons of church history when God's people rediscover neglected dimensions of the Gospel. The process is often disquieting. It usually involves upheaval, change, and a degree of suffering, misunderstanding, sometimes even persecution."²⁷

²⁴ Ibid., 217.

²⁵ Ibid., 218.

²⁶ Ibid., 219-220.

²⁷ Ibid., 221.

The Task Force included these "guidelines for all":

- (1) Be tolerant and accepting of those whose Christian experience differs from yours.
- (2) Continually undergird with prayer all discussions, meetings, conferences.
- (3) Be open to new ways in which God's Spirit may be speaking to the Church.
- (4) Recognize that although spiritual gifts may be abused, this does not mean that they should be prohibited.
- (5) Remember that the charismatic renewal movement, like other new movements in Church history, may make a valid contribution to the Church.²⁸
In the final chapter summarizing "The Implications of the Charismatic Renewal

Movement for the A.B.C.," the Task Force concluded:

The charismatic renewal movement is one expression of the Holy Spirit's moving within the Church to bring renewal of life. Church history reveals a constant tendency of the Church to lose momentum and have its spiritual vigor wane. It drifts constantly from being an organism to becoming a mere organization. At the same time the Holy Spirit is constantly blowing upon the members of the Church to stir them into flame. He is doing this today in many ways, including the charismatic.

American Baptists have shared the common experience of the Church at large. We, too, have experienced the trend toward deadness. Our worship and ministry are sometimes "faultily faultless, icily regular, splendidly null," lacking the dynamic of the Holy Spirit which we see so evidenced in the life of the early church which we profess to emulate.²⁹

We have all come to see the need for renewal in our own lives, in the lives of our churches, and in the life of our denomination. The goal of renewal is not merely renewed individuals but a renewed and revived Church, alive with the life of Christ, subject to the word of Christ, filled with the Spirit of Christ, fulfilling the ministry of Christ, constrained by the love of Christ, preaching the good news of Christ, and thrilled in its worship by the glory of Christ. Such a Church alone can adequately portray Jesus Christ to the world.³⁰

When the Task Force submitted this report to the General Staff Council of the American Baptist Churches, the executive minister of the American Baptist region in which I was pastoring promptly gave me a copy of the Task Force Report. After studying it, I evaluated it as a fair and thorough effort to help facilitate spiritual renewal within the American Baptist Churches.

²⁸ Ibid., 221.

²⁹ Ibid., 224-225.

³⁰ Ibid., 226.

Within days, the same executive minister notified me that I had to return the document to his office because some members of the General Staff Council were opposed to releasing the information beyond the jurisdiction of their members. (The General Staff Council consists of the executive ministers of the thirty-seven regions and the executive director of each of the national headquarters ministries—national, international, educational—the general secretary, and The Ministers' Council.) The General Staff Council then issued the following directive: "that distribution and utilization of the report would be at the discretion of the Chief Executive Officer of each of the Council member units, but that distribution to local congregations must be through Region/State/City Executives." (The underlining is part of the notes.)³¹

As a result, the information in this report was not released to the American Baptist Churches, pastors, or seminaries, nor to the media. The regional executive ministers kept control of the document and they alone decided who would have access to the information in this document. Subsequently, the information and recommendations of the Charismatic Renewal Task Force were buried in the files of the regional ministers, if not thrown away. What could have promoted spiritual renewal, understanding, unity, love, power, peace, and a positive witness through the Holy Spirit was instead constrained.

In a private conversation with a member of the Task Force, I asked why the General Staff Council had restricted the distribution of this report. The answer was that three of the regional executive ministers strongly opposed it because they "didn't want any of those charismatics in churches in their region."

The action taken by the General Staff Council has raised some serious questions. By restricting the distribution of this report and making it available only to those who

³¹ Notation in the minutes of the General Staff Council, American Baptist Churches, USA, on restricted distribution of the "Task Force Report on Charismatic Renewal in American Baptist churches."

knew about it and asked for it, it can be questioned whether they were being faithful to the Baptist principles of individual freedom of conscience under God, the priesthood of all believers, and the autonomy of the local congregation.

This restriction was all the more absurd considering the fact that the other mainline denominations as well as the Roman Catholics had written and published studies on the Charismatic renewal movement in their constituencies. The United Presbyterian Church in the U.S.A., in 1970, published the Report of the Special Committee on *The Work of the Holy Spirit*, elaborating on the Charismatic renewal in Presbyterian Churches. The Episcopal Church had a joint study, *Gospel and Spirit*, published in 1977 by the Church of England's Evangelical Council and the Fountain Trust on the Charismatic renewal movement in their churches. The Roman Catholics had been eagerly publishing an abundance of reports and books on the Charismatic renewal movement in their dioceses and universities. The Baptist World Alliance's Commission on Church Life, chaired by Dr. Carl Lundquist, President of Bethel Seminary in St. Paul, Minnesota, did a thorough study of the Charismatic renewal movements in Russia, Brazil, Sweden, Liberia, Japan, Scotland, and the United States. This report, released in July 1978, listed ten major contributions the Charismatic renewal was making to Baptists around the world.

The unjustified restriction on the distribution of the Task Force report on "Understanding the Charismatic Renewal Movement Within the American Baptist Churches in the U.S.A." stifled the acceptance of the Charismatic move of the Holy Spirit within the wider fellowship of American Baptist Churches.

At the same time, a number of American Baptist Churches that were open to the charismatic move of the Holy Spirit continued to experience dynamic church growth and vibrant life in the Spirit. Dr. Jack Barker, who served in National Ministries for American Baptists, said to me personally, while meeting with me at the First Baptist

Church in Salem, New Hampshire, "The American Baptist Churches that are alive and growing nationally are Charismatic."

The National Evangelism Department at Valley Forge, Pennsylvania, knew that the First Baptist Church of Salem, New Hampshire, was Charismatic and growing at a rate of 310% over the decade. Dr. Emmett V. Johnson, national director of evangelism, asked me to present six ninety minute workshops on the Charismatic Renewal and Evangelism at the National Convocation on Evangelism in 1981, held at the First Baptist Church in Los Angeles. The workshops were well attended, and the teachings covered the work of the Holy Spirit in power evangelism and church growth within an American Baptist Church context. A former president of the American Baptist Churches U.S.A., Dr. Roger Fredrikson, endorsed these workshops during the Convocation. He observed, "This is the important teaching that the American Baptist pastors need the most."

In that same year, 1981, the World Council of Churches (WCC) published a landmark study, the 241-page document entitled, *The Church Is Charismatic: World Council of Churches and the Charismatic Renewal* (edited by Arnold Bittlinger, Geneva: World Council of Churches). This was a result of its momentous meeting held the previous year, on March 8-13, 1980, when the World Council of Churches held a consultation in Bossey, Switzerland on the theme "Toward A Church Renewed and United in the Holy Spirit: A Consultation on the Significance of the Charismatic Renewal for the Churches." More than fifty people participated, from both member and non-member churches as well as from the Roman Catholic Church. In this comprehensive document, the WCC affirms the work and ministry of the Holy Spirit in the lives of believers which leads them into a deeper, more intimate relationship with Jesus, instills in them a new hunger and desire to study the Word of God, and releases in them a joyous freedom to praise and worship the Lord. The result is not division but a "new sense of community" that binds believers together in the Body of Christ and imparts

to them a greater concern for evangelism and world missions. The WCC report points out:

The charismatic renewal offers encouraging evidence of Jesus' promise of the Spirit's presence in the Church, and we give thanks for the new hope we have discerned of "A Church Renewed and United."

Some of the elements are:

- a new awareness of the saving power and effective Lordship of Jesus
- spiritual renewal, in a day of crisis
- the revitalization of the Church not least at congregational level—a deep concern of many participants in the charismatic renewal
- the creation of a new sense of community
- spontaneity, sincerity, freedom and joy in praise and worship
- renewed interest in the Bible “come alive” as God’s living word
- a deeper sense of the reality, holiness and transcendence of God
- a deeper interest in and awareness of fundamental doctrines such as the Trinity, the divinity of Christ, the death and resurrection through experiential confirmation
- renewal of the ministry of healing
- an opportunity for the emergence of lay leadership
- a greater concern for evangelism, mission and witness through the members of the church released and empowered³²

A highly significant result of the Charismatic renewal is not division but rather unity, says the WCC report. The Holy Spirit has been creating a new ecumenical spirit among believers that transcends denominations and factional lines, bringing a unity to the Body of Christ that had not been there before.

The charismatic renewal has added new and significant ecumenical experience to the people of God, and that must be taken very, very seriously. It also puts pressure on Church leaders to move more forcefully on unity concerns.³³

Despite these developments in the worldwide Body of Christ, the General Staff Council of the American Baptists Churches had still not removed its restrictions on the distribution of the Task Force report. Seven years had passed since its completion.

In 1988 the Reverend Harley D. Hunt, executive director of The Ministers Council of the American Baptist Churches, invited me to speak on spiritual development at the National Pastors' Convocation on Preaching and Spirituality to be held that October

³² World Council of Churches Sub-Unit on Renewal & Congregational Life, "Report of the Consultation on the Significance of the Charismatic Renewal for the Churches" Bossey, 8-13 March, 1980, (Appendix B, 228-229).

³³ Ibid., 229.

at the American Baptist Assembly in Green Lake, Wisconsin. I sent the following request to Reverend Hunt, dated February 24, 1988, asking him to make the report available to those attending the Preaching Convocation as background information to my presentation. I also asked him why this report had not been published and distributed to the denomination, as promised by the General Staff Council to the World Council of Churches.

I request that the General Staff Council Report be published and made available as background information for the Preaching Convocation. The report is well written and will eliminate elementary and extraneous questions on the subject of the charismatic so we can develop the most beneficial areas for preaching and spirituality among the professional leadership in our American Baptist Churches.

In 1979 the General Staff Council responded to a letter of the General Secretary of the World Council of Churches, Philip A. Potter, with these words of promise, "Our General Staff Council authorized a task force . . . The objective of the task force is to prepare and present a report to the denomination which would propose 'guidelines or criteria for the proper understanding, acceptance and place of the Charismatic Renewal and of charismatics within our denomination.'"

To this day, February 28, 1988, eight years later, and seven years after the report was presented to the General Staff Council in 1981, the General Staff Council has not, as promised, "present(ed) a report to the denomination which would propose 'guidelines or criteria for the proper understanding, acceptance and place of the Charismatic Renewal and of charismatics within our denomination.'"³⁴

Reverend Hunt responded March 1, 1988, with the following explanation:

I received your letter, requesting that the GSC publish the report-- "Understanding the Charismatic Renewal Movement Within the American Baptist Churches in the USA." Having checked the files, I have found a copy of the report, with the notation that the action of the GSC was:

". . . that distribution and utilization of the report would be at the discretion of the Chief Executive Officer of each of the Council member units, but that distribution to local congregations must be through R/S/C Executives." (The underlining was part of the notes as I have them.)

As I understand the intent, I would not feel free to distribute the report to local churches (or their pastors) unless the GSC changed its prior action.³⁵

³⁴ Letter from Rev. Gary K. Clark to Rev. Harley Hunt, 24 February 1988.

³⁵ Letter from Rev. Harley D. Hunt to Rev. Gary K. Clark, 1 March 1988.

The General Staff Council did not publish the Task Force document on charismatic renewal within the American Baptist Churches. The Task Force Report on Charismatic Renewal among American Baptist Churches continues to be unknown to most of the American Baptists to this day. This apparent opposition to releasing positive information of the charismatic renewal movement to pastors and congregations represents one of the major areas which the Holy Spirit Renewal Ministries must address in pursuing the spiritual renewal of pastors and congregations among American Baptists.

CHAPTER 4

THE DECLINING CHURCHES AND EFFORTS TOWARD RENEWAL

The Decline of the American Baptist Churches USA

At the 1993 American Baptist Biennial in San Jose, California, General Secretary Dr. Daniel E. Weiss reported that one-third of the churches that sent in reports for 1992 had conducted no baptisms at all that year. They had not even baptized children of existing members. "Out of 3,903 church reporting for 1992, 1,313 reported no baptisms for that year; 686 reported no baptisms in 1991 or 1992."³⁶

American Baptists Churches have been in steady decline like other mainline denominations. Diane Knippers, president of the Institute on Religion and Democracy, is quoted as saying in a recent issue of *Charisma* magazine, "Once America's premier churches, the mainliners are now only one-third of U.S. church members. Given the continuing decline in Methodism, as well as six other mainline denominations, some observers question if cancerous apostasy has left this once-dominant form of Protestantism near death. Even those who love their mainline heritage question whether revival is possible in these older churches."³⁷

Statistics from the National Council of Churches reveal the following changes in church membership over the past thirty years: American Baptists declined 25%, from 1.6 million to 1.2 million; Disciples of Christ declined 51%, from 1.8 million to 0.879 million; Episcopalians declined 32%, from 3.4 million to 2.3 million; and the United Church of Christ declined 30%, from 2 million to 1.4 million.³⁸

Ken Walker, author of the article in *Charisma* concludes by saying, "The trends are certainly disturbing. Unless the stained-glass facades of dead religion are shattered,

³⁶ Biennial Report, published by American Baptist Churches, USA, 1993, 3.

³⁷ Ken Walker, "The Decline of the Mainline Church," *Charisma*, March 2000, 61.

³⁸ Ibid.

mainline churches run the risk of becoming empty shells that are devoid of God's presence."³⁹

A long-time director in the American Baptist Churches' National Ministries estimates that 85 percent of the American Baptist Churches are either on a plateau or in a state of decline. National statistics reveal that 33 percent of the churches record no baptisms during the year. Many other churches are baptizing the children of members only, with no actual conversions to Christ from outside the church constituency. The churches evidence almost no growth from evangelism of people outside the church.

Requests have been made to three departmental offices at the national headquarters of the American Baptist Churches in Valley Forge for analytical research into the overall condition of the denomination with a statistical analysis of where the numbers are going. David Cushman, in the Home Mission Planning Services under National Ministries, stated in a recent conversation that, when the lack of money is the problem for the denomination, the first area to be cut back or eliminated is research. As a result, there is no significant research being done on the needs, or plans to meet them. The primary resource the denomination uses is the voluntary annual report forms sent to the churches, of which only sixty percent of the churches, mostly the white congregations, complete and return. Many ethnic churches do not return the annual report forms with statistical information, even though some of the ethnic churches are the ones that are showing some growth. Most of the white congregations are aging and in decline. A sizable number of the black churches are dually aligned with black Baptist denominations where they have a greater loyalty.

A number of the Hispanic Baptist churches have entered the Charismatic renewal movement and are showing healthy signs of outreach evangelism and membership growth. The American Baptist Churches of Los Angeles, under the

³⁹ Ibid., 68.

leadership of Dr. Samuel Chetti, executive minister, is maintaining efforts to encourage the Hispanic Charismatic Baptist churches in their ministry. At the annual conference, the region sponsors workshops on the power and ministry of the Spirit led by the Holy Spirit Renewal Ministries in American Baptist Churches.

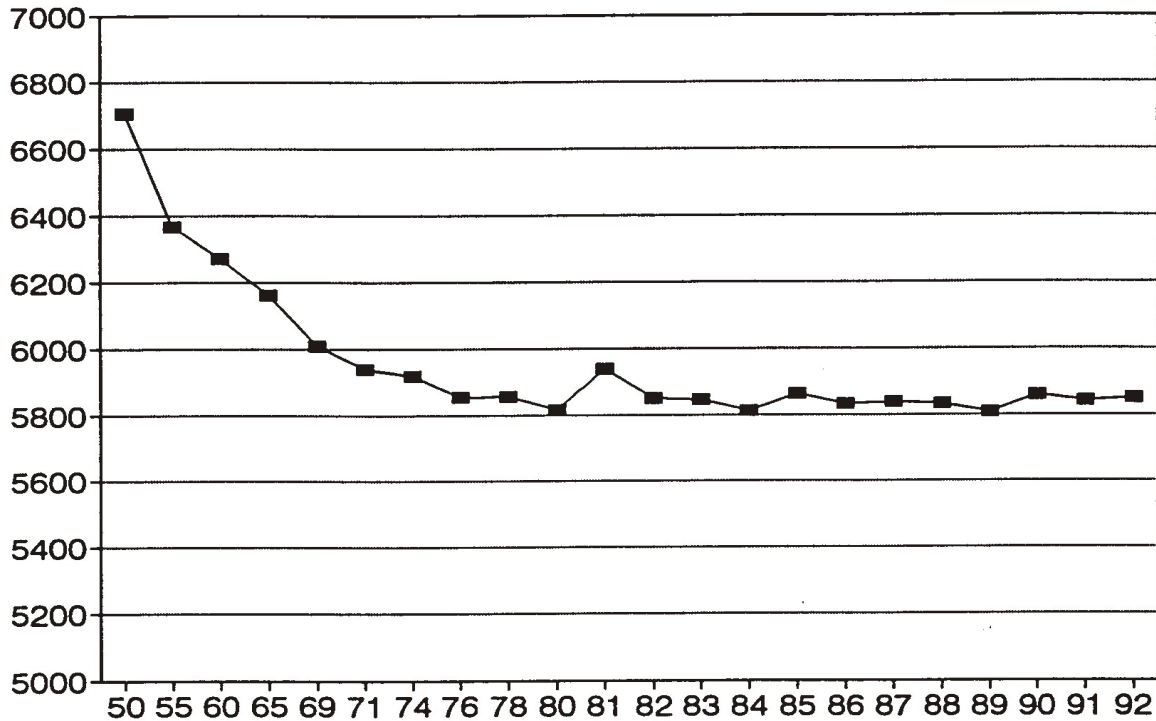
In 1992, Dr. Norman M. Green Jr., director of congregational profile systems, Office of Planning Resources, Board of National Ministries, American Baptist Churches, USA, presented to the Regional Executive Ministers Council a sixty-two page research document entitled, "The Future of the ABC and Its Regional Implications." This is the last major research study of this nature conducted by the American Baptist denomination from which I can take factual information and national trends.

From 1950 to 1991 the American Baptist Churches lost 864 churches or 12.8%—dropping from 6,706 churches in 1950 to 5,842 churches in 1991 (see chart A). During that same period, the number of baptisms per year nationally dropped by 38,331 or 61%—from 62,651 baptisms in 1950 to 24,320 baptisms in 1991 (see chart B). In the New England region, the foundation of the Baptist movement and the area where the denomination was strong, the number of baptisms dropped by 1,004 or 53.9%—from 2,866 in 1977 to 1,862 in 1991 (see chart C). Connecticut dropped from 451 baptisms in 1977 to 156 in 1991, a decline of 295. Even in an area of rapid population growth, the Pacific Southwest, trends in baptisms in the American Baptist Churches fell by 57% between 1977 and 1991—from 2,594 in 1977 to 1,491 in 1991.

Nationally, church school enrollment hit a peak in 1960 with 1,013,868 students, but dropped by 680,084 students or 67% from 1960 to 1991, when enrollment was 333,784 (see chart D). In constant 1978 dollar value, the denomination has lost \$4,153,744 or 29.55% in income between 1978 and 1992. In 1978 income was \$14,055,788. In 1992 it was \$9,902,044 (see chart E).

CHART A

OF CHURCHES



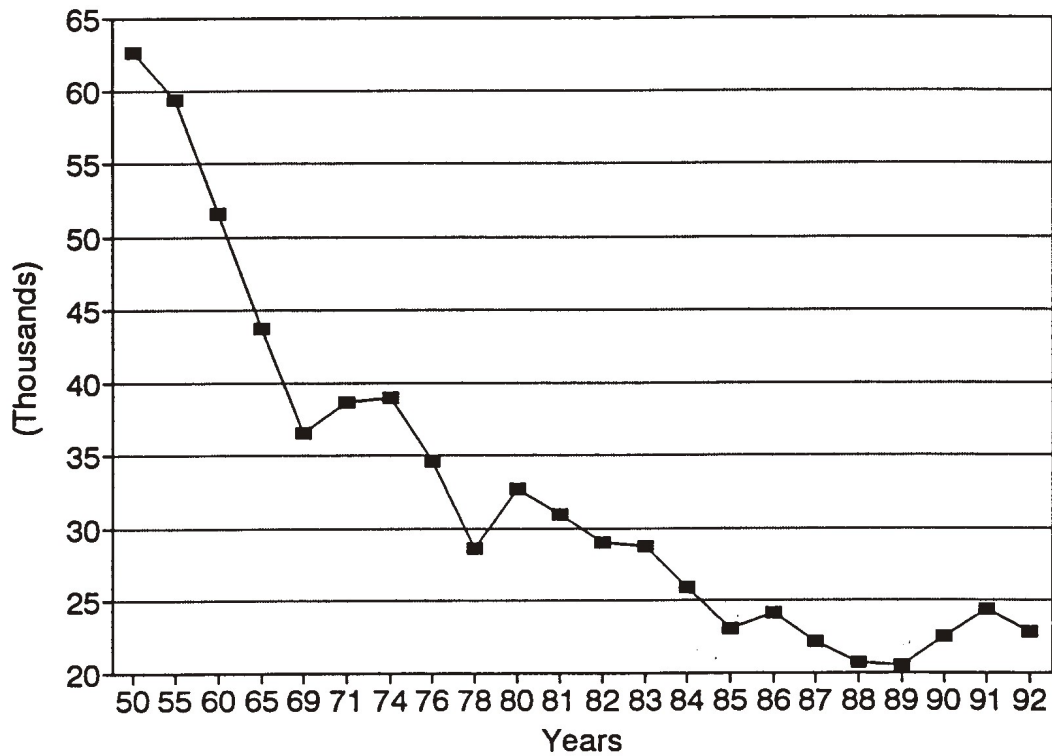
Source: Norman M. Green Jr. Director, Congregational Profile System,
Office of Planning Resources, Board of National Ministries,
American Baptist Churches, USA.

"The Future of the American Baptist Churches and Its Regional Implications"
Presented to Regional Executive Ministers Council, December 6, 1992

From 1950 to 1991 the American Baptist Churches lost 864 churches, or 12.8 percent, dropping from 6,706 churches in 1950 to 5,842 churches in 1991.

CHART B

BAPTISMS

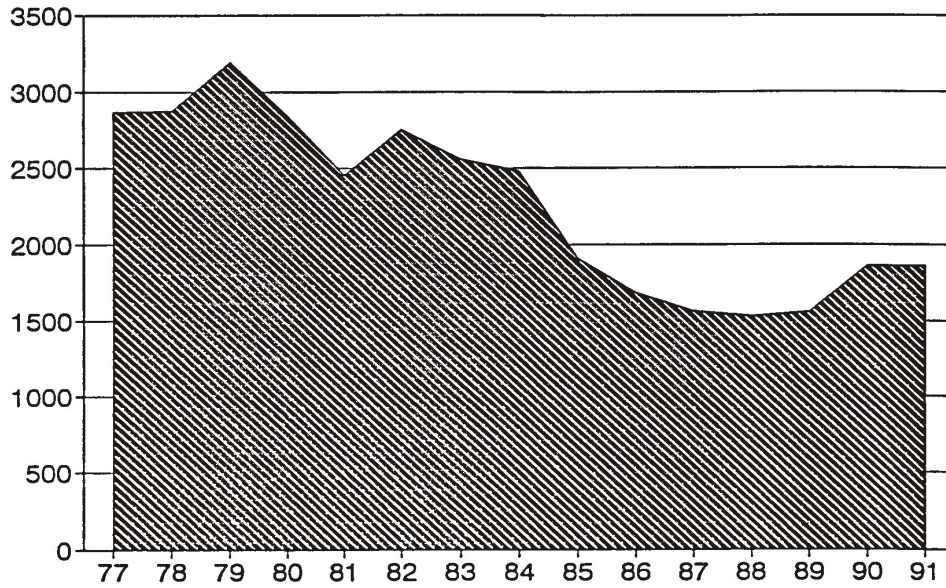


Source: Norman M. Green Jr. Director, Congregational Profile System,
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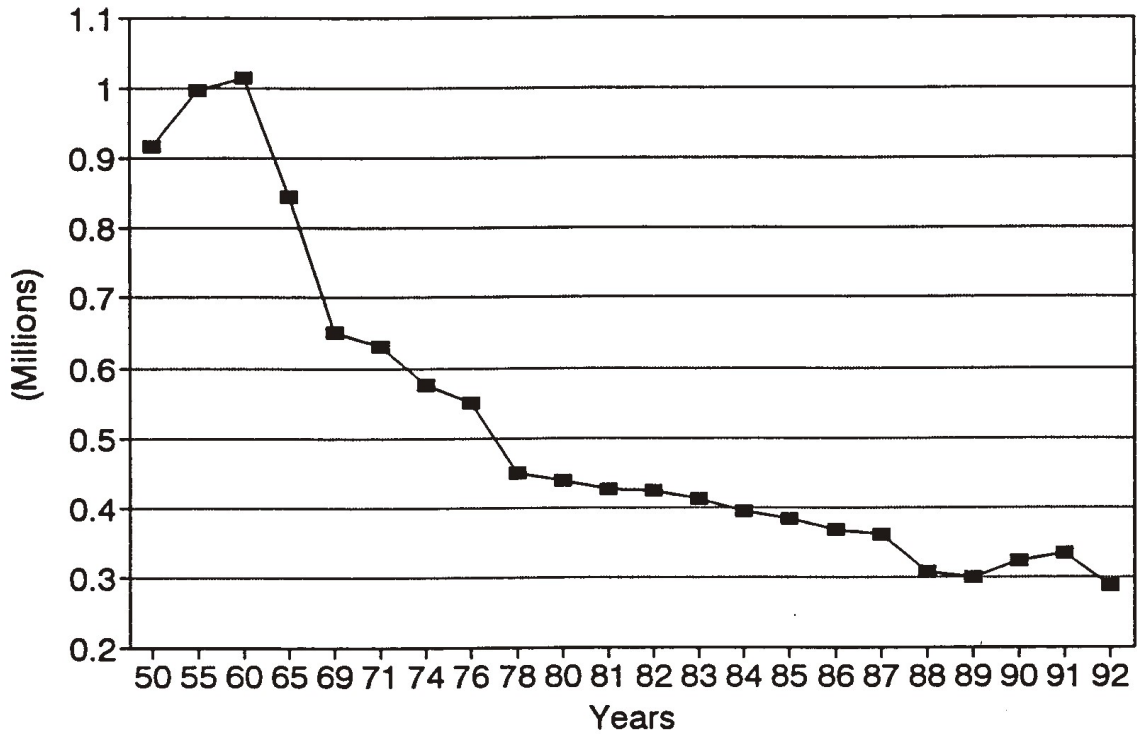
CHART C
TREND IN BAPTISMS
NEW ENGLAND



YEAR	CT	MA	ME	RI	VNH	NEW ENG
1977	451	964	628	401	422	2,866
1978	537	978	581	400	376	2,872
1979	409	1,246	697	446	393	3,191
1980	370	956	706	430	380	2,842
1981	308	813	668	339	323	2,451
1982	280	1,141	579	373	379	2,752
1983	402	937	611	301	303	2,554
1984	229	1,069	547	329	307	2,481
1985	241	615	504	245	304	1,909
1986	175	569	451	223	263	1,681
1987	173	538	403	221	228	1,563
1988	147	393	319	255	421	1,535
1989	183	499	358	247	269	1,556
1990	213	616	397	380	260	1,866
1991	156	744	364	290	308	1,862
AV77-81	415.0	991.4	656.0	403.2	378.8	2,844.4
AV82-86	265.4	866.2	538.4	294.2	311.2	2,275.4
AV87-91	174.4	558.0	368.2	278.6	297.2	1,676.4

CHART D

CHURCH SCHOOL ENROLLMENT



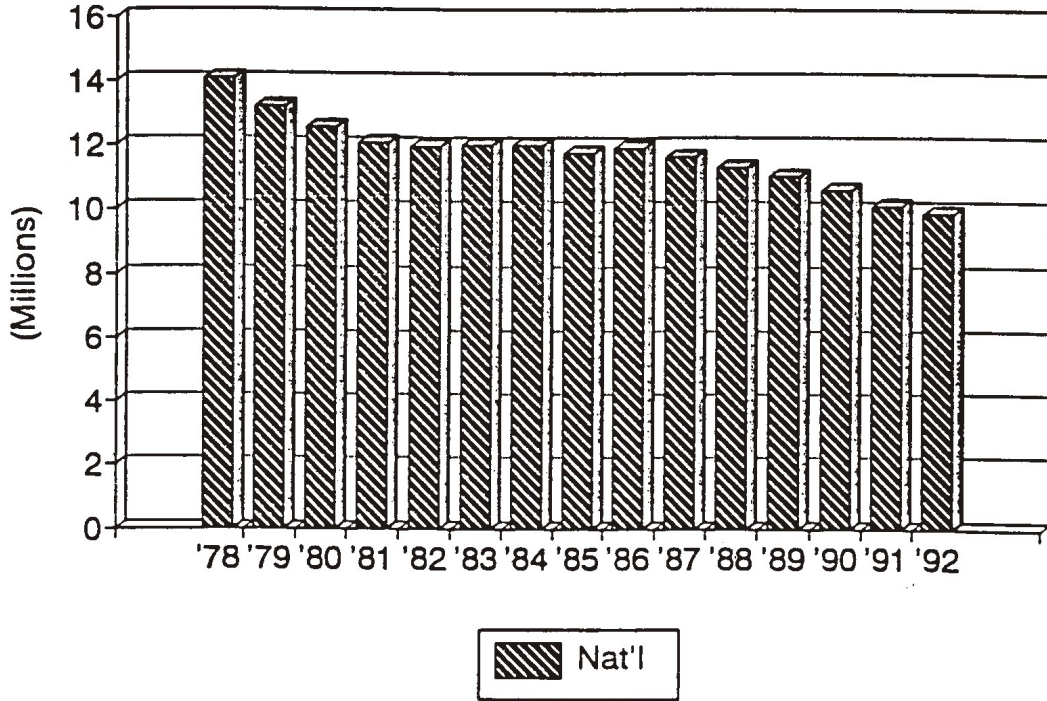
Source: Norman M. Green Jr. Director, Congregational Profile System,
Office of Planning Resources, Board of National Ministries,
American Baptist Churches, USA.

"The Future of the American Baptist Churches and Its Regional Implications"
Presented to Regional Executive Ministers Council, December 6, 1992

Church school enrollment peaked in 1960 at 1,013,868, but dropped by 680,084 students or 67 percent from 1960 to 1991, when enrollment was 333,784.

CHART E

UNITED MISSION
in constant 1978 \$



Source: Norman M. Green Jr. Director, Congregational Profile System,
Office of Planning Resources, Board of National Ministries,
American Baptist Churches, USA.

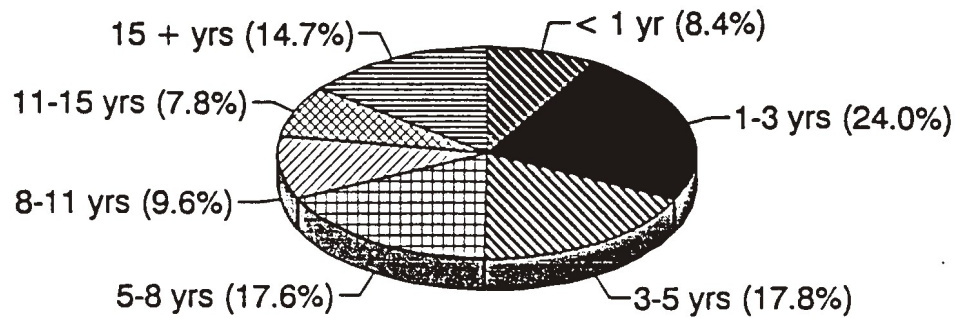
"The Future of the American Baptist Churches and Its Regional Implications"
Presented to Regional Executive Ministers Council, December 6, 1992

In constant 1978 dollar value, the denomination lost \$4,153,744 or 29 percent in income between 1978 and 1992. In 1978 the income was \$14,055,788. In 1992 the income was \$9,902,044.

CHART F

TENURE OF PASTORS

TOTAL ABC



Source: Norman M. Green Jr. Director, Congregational Profile System,
Office of Planning Resources, Board of National Ministries,
American Baptist Churches, USA.

"The Future of the American Baptist Churches and Its Regional Implications"
Presented to Regional Executive Ministers Council, December 6, 1992

More than half of the American Baptist pastors serve a church less than six years. Figures show that 32.4 percent serve a congregation from only one to three years before they leave or are removed. Only fifteen percent serve fifteen or more years. In the north central region of states, North and South Dakota, Minnesota, Wisconsin, Nebraska, Kansas, Missouri, Michigan, Illinois, Indiana, Ohio, forty percent of the pastors serve a church three years or less. In the same region only 8.2 percent serve the same congregation over fifteen years.

CHART G

TREND IN NUMBER OF CHURCHES BY ETHNICITY FOR ABC/USA
WITH PROJECTION FOR YEAR 2000

YEAR	WHITE	%	BLACK	%	HISPANIC	%	ASIAN	%	NAT AM	%	OTHER	%	TOTAL
1971	5,078	85.6%	631	10.6%	151	2.5%	16	0.3%	24	0.4%	34	0.6%	5,934
1976	4,858	83.1%	742	12.7%	169	2.9%	20	0.3%	24	0.4%	31	0.5%	5,844
1981	4,639	79.5%	914	15.7%	201	3.4%	29	0.5%	23	0.4%	32	0.5%	5,838
1986	4,459	77.6%	976	17.0%	215	3.7%	38	0.7%	25	0.4%	35	0.6%	5,748
1991	4,350	74.4%	1,066	18.2%	289	4.9%	58	1.0%	24	0.4%	56	1.0%	5,843
2000	4,000	68.0%	1,300	22.1%	375	6.4%	100	1.7%	25	0.4%	80	1.4%	5,880

CPS:nmg
11/19/92

Source: Norman M. Green Jr. Director, Congregational Profile System, Office of Planning Resources, Board of National Ministries, American Baptist Churches, USA. "The Future of the American Baptist Churches and Its Regional Implications." Presented to Regional Executive Ministers Council, December 6, 1992.

In the period from 1971 to 1991, the number of white churches declined while the number of black and Hispanic churches increased. The white churches declined by 11.2 percent, from 85.6 percent in 1971 to 74.4 percent in 1991. Black churches increased by 7.6 percent, from 10.6 percent in 1971 to 18.2 percent in 1991. A significant number of the black churches which have chosen to be dually aligned with the American Baptists Churches are members of black denominations, namely, the National Baptist Convention of America, the National Baptist Convention, U.S.A., Inc., and the Progressive National Baptist Convention. Therefore, increase in the black churches is not primarily new church starts from evangelistic growth, but affiliation of existing churches in dual alignment with the American Baptist Churches.

An analysis of the pastoral leadership for churches in 1991 revealed that 59.6% of the churches had one full-time pastor, 23.7% had one part-time pastor, 11.7% had a multiple-staff operation, and 4.9% share a pastor with one or more congregations. More than half the pastors serve a church less than six years, with 32.4% serving from one to three years. Only 15% serve fifteen years or more (see chart F). Short-term pastorates generally accomplish little. Long-term, quality pastorates achieve the most.

When analyzed on the basis of ethnicity, in the period from 1971 to 1991, the number of white churches declined while the number of black and Hispanic churches increased. The white churches declined in number by 11.2%, from 85.6% in 1971 to 74.4% in 1991. Black churches increased by 7.6%, from 10.6% in 1971 to 18.2% in 1991. Hispanic churches more than doubled, increasing from 2.5% to 4.9%. Asian churches showed a minimal increase, increasing from 0.3% to 1%. Native American churches remained static at 0.4%. Other ethnic churches hovered between 0.6% to 1% (see chart G).

If trends in resident membership from 1971 to 1991 continue, it is projected that black resident membership will equal that of the white membership before long. The study does not indicate how much of black growth is biological growth and how much is evangelistic growth. From 1971 to 1991, white resident membership dropped 18%, from 74.9% to 56.9%. Black resident membership showed a gain of 16.1%, from 23.3% to 39.4%. Hispanic resident membership more than doubled, increasing from 1.3% to 2.7%. Native American resident membership remained static at 0.1%. Other ethnic groups showed a minimal gain, from 0.2% to 0.4%. The major decline has been among the larger churches, where membership ranges between 300 to 999. From 1971 to 1991, American Baptists lost as many as 263 churches in this category. In 1991, there were 5,802 American Baptist Churches and 69% had fewer than 200 members. Only 8.68% of this total number of churches had more than 500 members. The number of churches having fewer than 99 members grew slightly from 2,270 to 2,501. The number of

churches having 100 to 199 members showed a minimal increase, from 1,481 to 1,491. The number of churches with 200 to 299 members dropped slightly, from 747 to 728. The number of churches with 300 to 499 members dropped from 713 to 578. The number of churches from 500 to 999 members dropped from 500 to 372. Churches with more than 1,000 members dropped from 139 to 132.

The following chart shows the breakdown of the three major ethnic groups, the size of their constituency, and the amount of financial support they give the denomination:

1991 Contributions by the Three Major Ethnic Groups

<u>Group</u>	<u>Churches</u>	<u>Members</u>	<u>United Mission Support</u>
White	75.3%	57.2%	95.5%
Black	18.5%	39.4%	3.0%
Hispanic	4.2%	2.5%	1.1%

The pattern of trends in church membership shown in this 1991 report continues to this day, based on the limited data published in the *Directory of the American Baptist Churches in the USA, 1998 edition*, the latest one currently available. Newly available statistics for year-end 1998 (statistics for 1999 are incomplete as yet) provide the following comparisons between 1983 and 1998, with a decline in all the following areas: total number of churches, the number of churches reporting, the total number of members, the number of resident members, and the number of baptisms.

1983 and 1998 Compared in Seven Key Areas

	<u>1983</u>	<u>1998</u>	<u>Difference</u>
Total churches	5,847	5,802	-45
Churches reporting	3,755	3,605	-150
Total members	1,619,113	1,507,281	-111,832
Resident members	1,303,080	1,101,330	-201,750
Baptisms	26,197	17,130	-9,067
Church school enrollment	387,738	184,838	-202,900
United Mission support*	\$31,663,414	\$39,336,995	+\$7,673,581

*The mission support has not been adjusted for the change in dollar value.

There are many factors which contribute to decline in church attendance and membership. Among the negative forces are inner city demographic changes, decreasing employment opportunities, competition from other churches, negative media influence, crime and congestion. But even in the midst of these hindering factors, some churches are able to produce dynamic growth where traditional churches are in serious decline.

Denominational Efforts Toward Renewal

Over the past four decades, in the face of declining church membership and baptisms, the Department of Evangelism has developed numerous programs and materials to facilitate church growth. These include: *Macedonian Ministries*, a weekend lay witness program in which Baptists from one local church visit another Baptist church to share testimonies; *Partners with Anna and Andrew, A Visitation Program for the Church*, by Carl W. Gittings and Duncan McIntosh; *The Everyday Evangelist*, an inductive study in personal, relational evangelism, by Duncan McIntosh; *Motivation for Evangelism*, by Dr. Emmett Johnson, which addresses the central need in evangelism in the three areas of conceptual motivation, emotional motivation, and organizational motivation; *How to Introduce a Person to Christ*, by Nancy K. Johnson, a practical guide to help lay persons share their faith and be instrumental in leading people to Christ. Throughout the 1980s the denominational theme program was "Grow by Caring," with the emphasis on becoming a "more user friendly" association of churches.

The material and training which the denominational leadership prepared were all of top quality for renewing individuals, congregations, and the entire denomination. Moreover, the American Baptists have enjoyed very skilled and dedicated national and regional leadership in the areas of evangelism, church planting, and lay ministry. Significant mobilization efforts were made across the nation. With this kind of support, American Baptist pastors and their congregations should have become a vibrant, renewed, active movement. Yet despite all these efforts, church membership has continued to decline.

A denominational effort at renewal: "ABC Renewed for Mission" in 1993

In an attempt to stem the tide and promote a more acceptable form of renewal, the denominational leadership tried a different approach in 1993, which they launched in June at the American Baptist Biennial in San Jose, California. It was called "ABC Renewed for Mission," a denominational emphasis (as opposed to a program) reaching toward AD 2000 and beyond. The promotional brochure states: "Surveys and focus groups concluded that there is a longing and a hope among our people to be renewed personally and corporately, and empowered to engage in the mission to which we have been called. ABC 2000: Renewed for Mission captures that hope." One of the primary resources was *Dynamics of Renewal, A Biblical Study*, by Dr. Manfred T. Brauch, president of Eastern Baptist Theological Seminary, and published by American Baptist Churches in 1992.

In launching this "emphasis" at the Biennial in San Jose, General Secretary Dr. Daniel E. Weiss gave an address that focused powerfully on the role of the Holy Spirit in renewal. "A people renewed for mission," he pointed out, "are filled by the Holy Spirit who empowers them." He said:

It is time to open ourselves to the judging, healing, leading and empowering of the Spirit, because God through the Holy Spirit makes all things new. I know

that to even mention the Holy Spirit can strike terror in the hearts of some Baptists. I'm well aware of the painful schism in some churches around issues related to the doctrine of the Holy Spirit who, ironically is, in truth, the Spirit of unity and wholeness. No one owns the Holy Spirit, and no one's experience of the Spirit can be normative for anyone else. My suspicion is that in most cases the spirit present in those painful circumstances was the spirit of pride and arrogance, not the Spirit of God. But to carry out what we believe to be God's agenda for us in this world, we must have a power beyond ourselves that renews, energizes and stimulates the Church.⁴⁰

Notwithstanding the best efforts of the national and regional leaders to produce significant change, the denomination has continued its steady decline. The loss of membership and churches combined with an aging church population have produced a feeling of discouragement and a sense of powerlessness. One regional minister commented recently, "If we don't see radical change soon, we are dead as a denomination."

Publication of the manual *Let's Celebrate Pentecost* in 1994

In an attempt to capture the life of the Spirit of God for renewing the American Baptists, Dr. Emmett V. Johnson was appointed as the national coordinator of the ABC 2000: Renewed for Mission. In 1994 he published a fifty page manual entitled, *Let's Celebrate Pentecost*, in preparation for services on Pentecost Sunday on May 22 of that year. The manual includes sections on: Why Pentecost was Celebrated in the Church's History, Possible Themes for the Celebration of Pentecost, Texts for Pentecost, Resources to Understand the Ministry of the Holy Spirit, Preaching Pentecost, Pentecost Worship Planning Resources, Music for Pentecost, and Some Creative Helps for Celebrating Pentecost.

The opening line of the preface states: "A member of the Committee of 100 observed that since the Holy Spirit is the agent of renewal, American Baptists ought to celebrate Pentecost with the same ardor and consistency given to Advent/Christmas and

⁴⁰ Dr. Daniel E. Weiss, "Renewed for Mission: Can These Bones Live?" (address given at the Biennial of the American Baptist Churches USA, San Jose, California, 22 June 1993).

Lent/Easter. This modest booklet is a first-run effort at lifting up the celebration of Pentecost for American Baptist Churches."⁴¹

The author lists several reasons why we have not celebrated Pentecost, moving from the simple (the sheer competition of special days recognized at that time of year, among them Mother's Day and Memorial Day) to the more complex issues, identifying the deeply grounded fears that are "rooted in the strange neglect of the Holy Spirit" and the attendant "fear of Pentecostal follies." The author writes:

There is no doubt that the fear of Pentecostal and charismatic excesses play a part in the neglect of the Holy Spirit in this century--at least here in the United States . . . We need to lay claim to the doctrine and practice of the Holy Spirit. Who owns the Spirit? The Spirit is the legacy of all Christians. So let us name the Name. We are not Pentecostals, charismatics or necessarily third wave. I don't think those names are helpful. But we are Holy Spirit-filled, Holy Spirit-led, Holy Spirit-equipped people. No one has a corner on the Holy Spirit. In our quest for renewal, let us use our legacy!⁴²

Ultimately, it comes down to this, Johnson observed. *"The key reason for not celebrating Pentecost is that we rely on human ingenuity and strength for carrying out the Church's mission"* (author's emphasis). He asks the same question as the Apostle Paul asked of the early Christians, "Are you so foolish? Having started with the Spirit, are you now ending with the flesh?" (Galatians 3:3).⁴³

Perhaps the emphasis needs to be changed from "celebrating" Pentecost to "EXPERIENCING PENTECOST!" Non-Christians can celebrate Christmas. Pagans celebrate Easter (without the resurrection of Jesus). Baptists may celebrate the liturgical recognition of the significant holy day in the Christian year of Pentecost without experiencing the immersion in the Spirit as they submit to Jesus, the Baptizer in the Holy Spirit.

⁴¹ Emmett V. Johnson, *Let's Celebrate Pentecost*. The Office of Renewed for Mission, American Baptist Churches, Valley Forge, PA, 1989, iv.

⁴² Ibid. 5.

⁴³ Ibid., Daniel E. Weiss in foreword.

General Secretary Daniel Weiss issued "A Call to Celebration" in the foreword to the manual, *Let's Celebrate Pentecost*:

May 22, 1994 is Pentecost Sunday. I urge all American Baptist Churches to make a special effort to make that Sunday a time of special worship and joy as we celebrate the filling and empowerment of the Church by the Holy Spirit of God. Let us pray that we can experience a new Pentecost in our life and mission so that as American Baptists we can speak faithfully about "God's deeds of power," be a people to whom God adds daily and devote ourselves to "the apostles' teaching and fellowship, to the breaking of bread and the prayers." (Acts 2:1, 41-42).⁴⁴

The effort received limited participation by the churches and little change in the neglect of the Holy Spirit. Despite all the above efforts by the national and regional leaders, the pattern of decline continues, devoid of the Spirit's power.

In studying the dynamics of renewal, and comparing the efforts of the American Baptists with that of the Pentecostals, it appears that Dr. Emmett Johnson's observation proves true: "we rely on human ingenuity and strength for carrying out the Church's mission."⁴⁵ The results of this reliance on "human ingenuity" appear dramatically in the 1992 study made by Dr. Norman M. Green Jr., "The Future of the ABC and Its Regional Implications." His statistics reveal a stark contrast between the membership loss experienced by American Baptist Churches at the very same time that the Assembly of God, a Pentecostal denomination emphasizing the fullness of the Holy Spirit, achieved dramatic gains. Between 1980 and 1990, the American Baptist Churches lost 90,875 members at the same time that the Assembly of God *gained* 335,034 members, nearly four times the total number of members the Baptists lost. Given the same opportunities in the same communities for church growth across the country, the Holy Spirit must be a key factor which creates such a significant difference. The word of the Lord to Zerubbabel was: "*Not by might nor by power, but by my Spirit,' says the LORD Almighty*" (Zechariah 4:6).

⁴⁴ Ibid., 5

⁴⁵

The following vision of a golden cloud was received by a church member during the outpouring of renewal in New England. Members of a declining congregation was discussing closing the church. They continued to loose members and had no money to repair the decaying building. A deacon looked out the window and saw a golden cloud with glittering drops falling on people in the next yard. The people became joyous, lifting their hands to heaven with voices loudly singing praise to God. In another yard a second group observed with cautious reserve the happy people under the golden cloud. The deacon pulled down the window blind, returned to the group, and with the remaining members, voted to close the church.

PART III
THE ROLE OF THE HOLY SPIRIT RENEWAL MINISTRIES

CHAPTER 5

TRANSITION FROM A FELLOWSHIP TO A FOCUSED MINISTRY

American Baptist pastors began entering the Charismatic renewal experience in the early 1960s. One of the earliest pastors was Kenneth Pagard at the First Baptist Church of Chula Vista, California. After he became empowered in the Holy Spirit, the fires of renewal spread rapidly throughout his small congregation. With a love and compassion born of the Spirit, the church members reached out to the drug addicts, the dropouts, and the hippies of the youth counterculture of the 1960s, leading hundreds from this disillusioned generation to a vibrant new faith in Jesus Christ.

They also reached out to evangelize and rehabilitate the youth in the prison farms of Southern California, where they witnessed life-changing conversions. Many of these youth had come from dysfunctional homes. Dropping out of society, they had fled to California to join the hippie movement in their search for identity, often becoming involved with the law. When these new Christians were released from the prison farms, they congregated at the First Baptist Church in Chula Vista, where they saw Christ's love for them in action. There the loving members of the church opened their homes to them, providing them with a Christ-centered, hope-filled environment that helped rehabilitate them.

These Christian households provided training in basic living skills. The community life provided clothing, Bible studies, prayer support, loving acceptance, and essential discipline. The residents participated in ministering to one another as they recovered from the many destructive and abusive behaviors of their pre-conversion lifestyles.

During the 1960s the Holy Spirit was also moving in power among American Baptist pastors all the way up the West Coast, from Southern California up through Northern California, Oregon, Washington, and into Colorado and other states. Pastors

were entering into the baptism of the Holy Spirit and witnessing the manifestations of the Biblical gifts of the Spirit in their personal lives and in those of their congregations. At the same time, a similar move of the Spirit was spreading throughout the Mid-Western states of Kansas, Iowa, Michigan, Illinois, Indiana, and Ohio. In 1963 the door opened to the New England states through New Hampshire when the First Baptist Church in Salem came into the power and ministry of the Spirit.

This outpouring of the Spirit was a new phenomenon to the American Baptists. As the pastors experienced the power and ministry of the Holy Spirit and witnessed the manifestations of the spiritual gifts, they felt the need to begin communicating and relating to each other, as pastors and congregations, since they comprised only a small percentage of the American Baptist family. As the leaders watched what the Spirit was doing in their more traditional, non-charismatic denomination, they sensed the leading of the Spirit to come together in a fellowship of mutual sharing and prayer support. The result was a loose fellowship nationwide named the American Baptist Charismatic Fellowship.

The basic philosophy of the Charismatic Fellowship was that it would be a low-key catalyst for sharing the renewal experience with other pastors and congregations, thereby encouraging effective evangelism and church growth in the love of God. The group shied away from forming an official organization on two premises. First, they believed that it was the Spirit of God who was spontaneously bringing about this renewal, not men and women, and therefore it would be the Spirit of God who would continue it. Second, the group felt the individual members in the renewal would serve as the catalysts in their area of church life.

The pastors and churches who entered into the renewal experience worked their way through the early stages of learning how to facilitate such dynamic renewal within their traditional congregations with all the questions, fears, opposition, and adjustments which attend any major change. Powerful leaders already entrenched in the churches

would tend to oppose the new leadership of the Spirit in the congregation. There would be those who would feel threatened by the manifestation of the word gifts in prophecy, tongues with interpretation, and exhortations. The introduction of prayers for the healing of physical, emotional and spiritual afflictions brought new challenges to faith and the knowledge of God and his Word. All this required new Biblical teaching, and a balanced application of the gifts to the people.

In 1975 the American Baptist Charismatic Fellowship held the first national renewal conference at the American Baptist Assembly in Green Lake, Wisconsin. The conference continued annually through 1980, when one of the leading organizers resigned and left the remaining leaders in attendance to carry on the conference. This group of leaders committed themselves to prayer for direction. Their daily prayer sessions continued to focus on the name of Pastor Gary Clark as a potential leader for the Charismatic Fellowship.

The conference group at Green Lake telephoned me at the church in Salem, New Hampshire, to ask if I would take the leadership of the movement. I was not at the conference that year since I was taking summer courses in the Doctor of Ministry program at the Boston University School of Theology. With the demands of the doctoral program and a rapidly growing Charismatic congregation at First Baptist Church, I refused the request of the group.

The group continued to seek the Lord and repeatedly received the same conviction that the Spirit was selecting me for the national leadership responsibilities. Before the end of the week-long conference, I responded in the affirmative, convinced that I had received Scriptural guidance and a strong witness of the Holy Spirit that I was to obey God's direction and accept the leadership role in the renewal.

Upon accepting the chairmanship, I called for a meeting of representatives of the pastors and churches in renewal, asking them to take part in a spiritual retreat where they would seek the Lord's direction and draft the organizational form which the Spirit would

give to the movement. Out of this three-day prayer and listening session held in Tulsa, Oklahoma, came the Constitution and Bylaws which were adopted, and the group was officially incorporated in the state of New Hampshire in 1981.

Later the group decided that their original name, American Baptist Charismatic Fellowship, may be misleading in representing the true intent of the movement. They felt the term "fellowship" may imply a group limited to certain qualified individuals. They commented that the term "charismatic" is often used by the secular media to mean gifted, but not necessarily spiritually anointed in the Christian sense. In the religious realm, at the time, there were some "Charismatic" television and itinerant personalities who were bringing reproach on the Christian world with their radical teaching and poor behavior. Therefore, the group chose to be identified as a servant ministry, releasing the giftings of the Holy Spirit to bring renewal to the Body of Jesus Christ in the American Baptist Churches, with the name, "Holy Spirit Renewal Ministries in the American Baptist Churches."

The Holy Spirit Renewal Ministries described itself in an introductory brochure as a renewal service agency with the following intent:

The intent of the Holy Spirit Renewal Ministries is to be a cooperative force for spiritual renewal within our churches and among our international ministries abroad. It is committed to sharing the whole gospel of Jesus Christ with the whole person in the whole world in the power of the Holy Spirit.

The Holy Spirit Renewal Ministries serves as a catalyst for personal and parish renewal, offering teaching, counseling, and examples of the ongoing works of Jesus through the Holy Spirit. The renewal seeks to remove barriers, foster better understanding, promote unity, and produce a more effective witness toward discipling the unconvinced and the unevangelized.⁴⁶

The national executive committee defined the primary purpose of the ministry to be a renewal movement within the American Baptist Churches in the following statements:

⁴⁶ Holy Spirit Renewal Ministries in American Baptist Churches, introductory brochure.

To help and encourage individuals and congregations in American Baptist Churches to be "filled with all the fullness of God" (Ephesians 3:19) through teaching and demonstrating the life and ministry of the Holy Spirit as revealed in the Holy Scriptures.

To lead believers into a dynamic personal relationship with the Holy Spirit, that they may proclaim the Gospel with a demonstration of the Spirit's power, and advance the kingdom of God against the powers of darkness.

To work in harmony and unity among American Baptists, and other believers in the Body of Christ.

To pursue any other purpose as determined by the National Service Committee, within the provisions of the Constitution and By-Laws. Membership is open to American Baptists who are experiencing a personal immersion in the Holy Spirit which opens their lives and ministries to the biblical, supernatural manifestations of the Holy Spirit (the *charismata* of I Corinthians, chapters 12-14).⁴⁷

The Holy Spirit Renewal Ministries in American Baptist Churches, Incorporated, became an auxiliary organization of the American Baptist Churches of New Hampshire, one of the thirty-seven regional networks of the American Baptist Churches, USA. It provides leadership for renewal conferences for both local churches and the entire region of churches at different times throughout the year. Teaching seminars and workshops on personal and parish renewal are offered at the annual regional convention.

The elected National Service Committee of the organization met at the national headquarters of the American Baptist Churches in Valley Forge, Pennsylvania, in 1982 to explore with the directors of each department the contribution the Holy Spirit Renewal Ministries could make to the entire denomination in inspiring new spiritual life and empowerment to the pastoral leaders and the churches. Special sessions were held with the General Secretary, the Directors of National Ministries, International Ministries, the Minister's Council, and Educational Ministries.

After discussion and prayer with the national leaders, the Holy Spirit Renewal Ministries evaluated the long-range ramifications of their next step. Should they apply to become an official part of the national structure of the American Baptist Churches with

⁴⁷ Constitution and By-Laws of the Holy Spirit Renewal Ministries in American Baptist Churches, USA.

offices in Valley Forge and official representation within the national structure. Or would their purpose of acting as a catalyst for renewal be better served by remaining a voluntary, self-supporting movement that did not receive funds from the denomination nor maintain offices at Valley Forge.

Since all the denominational departments were going through budget, staff, and program cut-backs at the time because of reduced income from the churches nationally, the Holy Spirit Renewal Ministries voted to remain fully self-supporting, and not add any further financial burden to the national budget of the American Baptist Churches, USA.

Therefore, the Renewal Ministries has remained a self-supporting, volunteer movement, investing its efforts in serving the pastors and congregations across the nation who are seeking true spiritual renewal in the Biblical work of the Holy Spirit.

Prayers, Vision, and Goals for the Renewal of Pastors and Churches

Prayer is the first priority and essential foundation of the Holy Spirit Renewal Ministries. Paul concludes his instructive letter "to the saints in Ephesus, the faithful in Christ Jesus" with a six-fold exhortation to pray. "Finally, be strong in the Lord and in his mighty power. Put on the full armor of God so that you can take your stand against the devil's schemes" (Ephesians 6:10-11). How does the servant of the Lord "be strong" and "stand against the devil's schemes"? Paul says,

Pray in the Spirit on all occasions with all kinds of **prayers** and **requests**. With this in mind, be alert and always keep on **praying** for all the saints. **Pray** also for me, that whenever I open my mouth, words may be given me so that I will fearlessly make known the mystery of the gospel, for which I am an ambassador in chains. **Pray** that I may declare it fearlessly, as I should" (Ephesians 6:18-20). (bold emphasis added)

Prayer was the foundation of life for the New Testament Church. The Acts of the Apostles mentions at least fourteen times where preeminence was give to the place of

prayer, revealing it as the key ingredient to spiritual power, effective evangelism, and church growth. There is great benefit in examining these fourteen passages for this divine revelation is a foundation for the Holy Spirit Renewal Ministries in American Baptist Churches.

Jesus gave the early Church this command: "Do not leave Jerusalem, but wait for the gift my Father promised . . . in a few days you will be baptized with the Holy Spirit . . . You will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (Acts 1:4, 5, 8).

The first prayer in Acts says, "They all joined together constantly in prayer" (Acts 1:14). The powerful results are the conversion three thousand Jews. "When the day of Pentecost came, they were all together in one place. Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them . . . Those who accepted his message were baptized, and about three thousand were added to their number that day" (Acts 2:1-4, 41).

The second prayer recorded was among the disciples and many of the three thousand new converts to Jesus. "They devoted themselves to . . . prayer" (Acts 2:42). The powerful results were that "Many wonders and miraculous signs were done by the apostles . . . and the Lord added to their number daily those who were being saved" (Acts 2:43, 47).

A miraculous physical healing occurred in relationship to the third mention of prayer. "Peter and John were going up to the temple at the time of prayer" (Acts 3:1). "A man crippled from birth was being carried to the temple gate . . . Peter said, 'In the name of Jesus Christ of Nazareth, walk' . . . He jumped to his feet and began to walk . . . Many

who heard the message believed, and the number of men grew to about five thousand" (Acts 3:2, 6, 8; 4:4).

The fourth prayer is definitely a power prayer with earthshaking results. "They raised their voices together in prayer to God. 'Sovereign Lord . . . Stretch out Your hand to heal and perform miraculous signs and wonders through the name of your holy servant Jesus'" (Acts 4:24, 30). "After they prayed, the place where they were meeting was shaken. And they were all filled with the Holy Spirit and spoke the word of God boldly . . . The apostles performed many miraculous signs and wonders among the people . . . More and more men and women believed in the Lord and were added to their number. As a result, people brought the sick into the streets and laid them on beds and mats so that at least Peter's shadow might fall on some of them as he passed by. Crowds gathered also from the towns around Jerusalem, bringing their sick and those tormented by evil spirits, and all of them were healed" (Acts 5:12, 14-16).

When additional servants of God were needed to assist the apostles in caring for the needs of the widows, they turned to prayer. "We will give our attention to prayer and the ministry of the word" (Acts 6:4). The results were: "So the word of God spread. The number of disciples in Jerusalem increased rapidly, and a large number of priests became obedient to the faith. Now Stephen, a man full of God's grace and power, did great wonders and miraculous signs among the people." (Acts 6:7). The renewal wants more leaders given to prayer and the ministry of the word in power, than to moving church furniture and delivering food baskets.

The power ministry of the first deacon went beyond serving tables as revealed in this text. "When the crowds heard Philip and saw the miraculous signs he did, they all paid close attention to what he said. With shrieks, evil spirits came out of many, and many paralytics and cripples were healed. So there was great joy in that city" (Acts 8:6-8).

The sixth record of prayer in Acts is a man praying for his sight and the Lord sending Ananias to lay on hands for the Lord to heal. The Lord told Ananias, "Ask for a man from Tarsus named Saul, for he is praying" (Acts 9:11). "Ananias went to the house and entered it. Placing his hands on Saul, he said, 'Brother Saul, the Lord—Jesus, who appeared to you on the road as you were coming here—has sent me so that you may see again and be filled with the Holy Spirit.' Immediately, something like scales fell from Saul's eyes, and he could see again" (Acts 9:17, 18).

When Peter was led to dead Dorcas, "he got down on his knees and prayed. Turning toward the dead woman, he said, 'Tabitha, get up.' She opened her eyes, and seeing Peter she sat up. He took her by the hand and helped her to her feet. Then he called the believers and the widows and presented her to them alive. This became known all over Joppa, and many people believed in the Lord" (Acts 9:40-42).

In the eighth record of prayer in Acts, Gentiles and Jews jointly experience dramatic conversions and miraculous speaking in tongues. "At Caesarea there was a man named Cornelius . . . he gave generously to those in need and prayed to God regularly" (Acts 10:1, 3). "Peter went up on the roof to pray" (Acts 10:9). When in the house of Cornelius, "While Peter was still speaking these words, the Holy Spirit came on all who heard the message . . . The circumcised believers who had come with Peter were astonished that the gift of the Holy Spirit had been poured out even on the Gentiles. For they heard them speaking in tongues and praising God" (Acts 10:44-46).

When the ruthless power of a wicked government persecutes Christians, as when King Herod killed James, the brother of John, and puts Peter in prison, the believers turn to the source of power. "Peter was kept in prison, but the church was earnestly praying to God for Him" (Acts 12:5). The ninth example of prayer breaks in. "Suddenly an angel of the Lord appeared and a light shone in the cell. 'Quick, get up!' he said, and the chains fell off Peter's wrists . . . Peter followed him out of the prison . . . The word of God continued to increase and spread" (Acts 12:7, 9, 24).

The tenth prayer launched the sending of empowered missionaries to face a spiritual power-encounter with a Jewish sorcerer at Paphos. In the church at Antioch there were prophets and teachers. "While they were worshiping the Lord and fasting, the Holy Spirit said, 'Set apart for me Barnabas and Saul for the work to which I have called them.' So after they had fasted and prayed, they placed their hands on them and sent them off" (Acts 13:1-3).

Sent on their way by the Holy Spirit, they proclaimed the word of God in Paphos. "But Elymas the sorcerer opposed them and tried to turn the proconsul from the faith. Then Paul, filled with the Holy Spirit said, 'The hand of the Lord is against you. You are going to be blind, and for a time you will be unable to see the light of the sun.' Immediately mist and darkness came over him . . . When the proconsul saw what had happened, he believed" (Acts 13:4, 5, 8, 11, 12).

The eleventh example results in conversions and baptisms. "On the Sabbath we went outside the city gate to the river, where we expected to find a place of prayer. We sat down and began to speak to the women who had gathered there" (Acts 16:13). "One of those listening was a woman named Lydia . . . The Lord opened her heart to respond to Paul's message. She and the members of her household were baptized" (Acts 16:14, 15).

The church of Jesus Christ will always be the target of attacks by the Satanic kingdom of darkness. As Paul and Silas were preaching the gospel and on their way to pray, the enemy attempts distraction. "Once when we were going to the place of prayer, we were met by a slave girl who had a spirit by which she predicted the future. She earned a great deal of money for her owners by fortune-telling" (Acts 16:16). Paul exercises the gift of discernment against the evil spirit. "Paul became so troubled that he turned around and said to the spirit, 'In the name of Jesus Christ I command you to come out of her!' At that moment the spirit left her" (Acts 16:18). The Christians in all ages are confronted with attacks from all forms of demonic power. The Church of Jesus Christ must be empowered equally well today as in the Acts example.

When beaten and thrown in prison for casting out demons, Paul and Silas model the believer's response. "About midnight Paul and Silas were praying and singing hymns to God, and the other prisoners were listening to them" (Acts 16:25). God is listening to their prayer and sends his power response. "Suddenly there was such a violent earthquake that the foundations of the prison were shaken. At once all the prison doors flew open, and everybody's chains came loose . . . The jailer brought them out and asked, 'Sirs, what must I do to be saved?' They replied, 'Believe in the Lord Jesus, and you will be saved—you and your household' . . . Immediately he and all his family were baptized" (Acts 16:26, 30, 31, 33).

The final prayer recorded in Acts results in the healing of all the sick people on an island. "There was an estate nearby that belonged to Publius, the chief official of the island . . . His father was sick in bed, suffering from fever and dysentery. Paul went in to see him and after prayer, placed his hands on him and healed him. When this happened, the rest of the sick on the island came and were cured" (Acts 28:7-9).

These fourteen examples of Holy Spirit--empowered prayer in the Act's record lay the proper pattern for the Church of Jesus Christ for all ages. Evil manifestations of Satanic assaults on the Church have increased over the centuries as the world population has grown. God is at war against the kingdom of darkness. A weak, prayerless, powerless Church is not God's plan. Martin Luther penned his conviction, "A Mighty Fortress is our God. . . The prince of darkness grim, we tremble not for him. . . One little word shall fell him. . . The Spirit and the gifts are ours."⁴⁸

The American Baptist Charismatic Renewal movement was birthed in anointed prayer by those who experienced a baptism in the Holy Spirit with supernatural empowering for renewing Christians and the Church. Motivated by the Holy Spirit, the pastoral leaders entered into a commitment to intercede for the entire denomination of

⁴⁸ Martin Luther, "A Mighty Fortress Is Our God."

American Baptist Churches. Intense prayer was made over the names of the national and regional leaders listed in the *Directory of the American Baptist Churches in the U.S.A.* Known as the "Red Book" because of its red cover, this national *Directory* contains the names of all of the churches, pastors, missionaries, colleges, seminaries, ministries, commissions, boards, and associated organizations. The "Red Book" would be lifted up before God for true spiritual renewal and revival to sweep through the six thousand American Baptists churches in the United States.

In addition to the contribution in prayer for the sister congregations, pastors and national leaders, the Holy Spirit Renewal Ministries became a contributing participant in the "ABC 2000: Renewed for Mission" emphasis for the decade of the 1990's. Dr. Emmett Johnson, National Coordinator for ABC 2000: Renewed for Mission asked me to serve as a member of the National Committee of One Hundred.

The Holy Spirit Renewal Ministries endorsed the five great streams of life in Christian faith and witness of the ABC 2000: Renewed for Mission:

- a. The Contemplative or The Prayer-Filled Life consisting of prayer, meditation, spiritual reading, and practicing the presence of God.
- b. Holiness in the virtuous life--striving against sin and doing deeds of love and mercy.
- c. The charismatic as in the Spirit-empowered life--seeking the gifts of the Holy Spirit, nurturing the fruit of the Spirit and experiencing the joy and power of the Spirit.
- d. Social Justice expressed in the compassionate life--serving others and working for justice in relationships.
- e. These are coupled with the evangelical lived out in the Word-centered life, studying Scriptures regularly and sharing faith with others.⁴⁹

The Holy Spirit Renewal Ministries has conducted renewal conferences and seminars in eighteen of the American Baptist regions. Leaders in the renewal have performed teaching and healing missions for American Baptist missionaries and at the invitation of Baptists in countries in Africa, Asia, Central and South America, Europe, and the Middle East.

⁴⁹ Emmett V. Johnson, *Renewed for Mission: How a Local Church Works for Renewal*. Valley Forge, PA, American Baptist Churches, National Ministries.

Service to pastors is the second priority of the Holy Spirit Renewal Ministries. The pastor is the primary key to encouraging spiritual renewal within the local congregation. Strategies and goals are designed to resource pastors and seminary students toward personal renewal. A mentoring effort from pastors in renewal to those seeking guidance toward renewal is functioning in regions. A supportive prayer network of pastors strengthens local clusters of church leaders. Printed and recorded teaching resources are produced for distribution. Counselors are available to assist with conflict management. Special provisions are made to sponsor pastors to Holy Spirit Renewal Ministries conferences.

Seminary students should have qualified teachers and quality study courses on all aspects of the Spirit-filled life and Spirit-empowered ministry in their preparation for service in the kingdom of God. They should have the option to perform their field-service in churches which are moving in the charismatic renewal to observe and participate in the dynamic of New Testament style ministry. The Holy Spirit Renewal Ministries provides lectureships in the seminaries, when invited. The vast literature on the subject should be available in the seminary libraries.

Renewing church congregations is the fourth area of goals of the Holy Spirit Renewal Ministries. The working strategy is to network renewal churches in geographical areas and encourage the formation of regional renewal chapters for fellowship and mutual support. The national organization provides churches with guidelines for renewal. Also provided are lists of endorsed speakers, ministry teams, programs, and focused materials. The national leadership offers assistance in planning and funding regional renewal conferences among churches. One continuing goal is surveying churches to determine the extent of renewal in the congregation and the leadership, and the level of assistance they desire from Holy Spirit Renewal Ministries.

The fifth area of strategic goals for renewal is in the denominational leadership staff. A commitment of the renewal leadership is to support the national and regional

staff with intercessory prayer throughout the year. A network of meaningful relationships with open lines of communication between renewal leaders and denominational staff provide opportunity to focus effort. Periodic information exchange sessions with national staff clarify the directions in which the Holy Spirit Renewal Ministries is and should be moving.

The contributions to American Baptist regional staff means establishing positive relationships and communication for renewal. We provide descriptive materials for assisting regional staff in giving guidance for developing renewal clusters of churches and pastors. We also offer assistance in planning for annual regional conferences on life in the Spirit and provide leadership to participate in the regional sponsored meetings.

The national office of renewal assists regional staff in locating pastoral leaders for churches wishing to move in renewal or advance in renewal ministries. We encourage renewal pastors and people to establish positive, loyal relationships with regional staff.

The sixth area of goals is contributing to the empowering and renewal of the American Baptist missionaries. The first priority is establishing intercessory prayer for all ABC missionaries through the renewal network. We encourage special interest relationships with missionaries. A key area is making available resources on renewal in the form of books, tapes, documents, and bibliographies in renewal. We also have a goal to provide scholarships for missionaries to attend the annual Holy Spirit Renewal Conference at the American Baptist Assembly in Green Lake, Wisconsin. The international missionaries have been appreciative of the benefits they have received from attending the national conference.

The Holy Spirit Renewal Ministries sponsors renewal conferences with speakers on the international fields of missionary service. The United States national leaders have responded to requests from both the missionaries and the church leaders in many countries for counsel, seminars, teaching missions, evangelistic services and healing

ministries. They also sponsor workshop leaders in renewal for the annual World Mission Conference.

This area of renewal ministry which has been most productive is the contribution to the national Christian leaders in many countries. Urgent requests have been received from these internationals for teaching on the power and gifts of the Holy Spirit to increase their effectiveness in evangelism, deliverance from evil spirits, healing and holy living. During teaching sessions on the baptism in the Spirit over seventy-five percent request prayer with the laying on of hands for the immersion in the Spirit's power and love. The results have been life changing benefits for the pastors, evangelists, Bible women and native missionaries. They have become victorious in spiritual confrontations with the witch doctors, shamans, and evil spirits.

The Holy Spirit renewal leadership provides ministry teams to do teaching missions on site for national leaders in these countries of ABC missions. They provide renewal resource materials for national church leaders. Provisions are made for scholarships to the Holy Spirit Renewal Conference for international leaders who are visiting or studying in the United States.

There are many goals for the national Holy Spirit Renewal Conference which attracts around five hundred attendees annually to the American Baptist Assembly in Green Lake, Wisconsin. The themes and specific focus of each conference are established by the National Executive Committee two to three years in advance with the selection of general session speakers and workshop leaders as early as possible. The conference for the next year is promoted at the summer renewal conference at Green Lake, plus at the American Baptist Biennial, and at regional meetings. The Refreshing Times quarterly news letter of the Holy Spirit Renewal Ministries serves as a primary promotional agent to the national mail list with a readership of three thousand. An attractive Holy Spirit Renewal Conference brochure listing the speakers, workshop topics and leaders, along with the children's and youth programs, is also distributed to the entire

constituency during the year. Promotional articles are supplied to national American Baptist publications, including the Green Laker Conference Catalogue distributed to twenty-three thousand families.

A goal that is being fulfilled is providing scholarships for pastors and seminarians to attend the annual conference. This provision enables those who can not afford to attend the conference the benefit of a personal renewal in their life and ministry. A specialized track for pastors is mentored by a mature pastoral leader throughout the week of conference.

A tenth area of goals is the development of renewal ministry teams to minister to churches and pastors in regional conferences. A survey of those who exhibit gifted ministries is compiled and a database prepared for distribution to the network of those seeking leadership for individual church meetings and collective conferences. Potential leaders are recruited and trained at the annual Holy Spirit Renewal Conference.

The development of area fellowships are encouraged by the distribution of guidelines for establishing supportive renewal clusters. Proposals for regional executive ministers to facilitate the opportunity for establishing renewal groups is provided. The national office of the Holy Spirit Renewal Ministries provides leadership to the regions to assist in creating these renewal ministries.

The primary communication instrument of the Holy Spirit Renewal Ministries is a national newsletter. The purpose is to glorify God in servicing the reader's need for help and encouragement in spiritual renewal in the life and power of the Holy Spirit. The content includes articles on renewal in personal, parish and regional experiences. The newsletter provides promotion of renewal conferences, programs, meetings, speakers, and recorded and printed resources. A variety of teaching series are included on aspects of renewal, repentance, reconciliation, relationships, spiritual gifts, fullness in Christ, power evangelism, spiritual warfare, and prayer.

The name chosen for the newsletter is *REFRESHING TIMES*, taken from the passage in Acts 3:19 after which the Holy Spirit had been poured out on Pentecost and Peter and John had just healed the crippled beggar at the temple gate. Peter exhorted the listeners to accept the finished work of Jesus Christ in order "that times of refreshing may come from the Lord" (Acts 3:19). Concerning Jesus, Peter said, "Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear" (Acts 2:33). The promised Holy Spirit is available to fill every believer with power and life produces "refreshing times." The quarterly publication proclaims that message.

The electronic media provides opportunity for communication through a web page on the internet for the Holy Spirit Renewal Ministries to share the message of how the Spirit is moving today in the transformation of pastors and congregations. A continuing strategy is discerning the most effective content for the web page to accurately transfer the message.

A full set of audio cassette tapes are recorded at the annual Holy Spirit Renewal Conference of main session speakers and all the workshop leaders. Professionally produced video tapes are made of all major session speakers and services. All these tapes are distributed at the conferences and by mail order through out the year. A goal is to develop a program whereby these are more readily made available to seminaries, pastors, regions, and church libraries.

The Holy Spirit Renewal Ministries produces a selected and annotated bibliography of books on the renewal movement. The list is updated annually with new publications in the field of interest.

A goal for the National Service Committee is to establish a strong communicating prayer network among all members. It developed a need-sharing partnership among the members. Information is shared by way of the internet and the telephone for immediate distribution.

The National Service Committee reviews and renews goals for the Holy Spirit Renewal Ministries annually. The members are alert for potential new members for the committee from the churches in all the regions.

To add to the depth and maturity of the leadership of the Holy Spirit Renewal Ministries an Advisory Council was established. The purpose is to provide strength to the overall ministry of the National Service Committee in fulfilling the goals of the Holy Spirit Renewal Ministries. The function is to provide prayer support and godly counsel to the National Service Committee. The advisory council members are invited to recommend candidates for consideration for election to the National Service Committee and additions to the Advisory Council. The council will recommend priorities of focus for the ministry. They encourage financial support.

The members of the Advisory Council are individuals who are active or former members of the Holy Spirit Renewal Ministries and who support the goals of the renewal. They may also be non-members of the Holy Spirit Renewal Ministries who represent leadership in denominational policies, churches, and mission organizations.

The Executive Committee and the National Service Committee will, at their discretion, forward information of importance to the Advisors for prayer, comment and advice. The Advisors are encouraged to communicate their concerns to the Executive Committee and the National Service Committee.⁵⁰

In only a few years, from the mid-1970s to 1981, the loose nationwide fellowship of American Baptist pastors and church members in the renewal evolved into a focused ministry with a vision from God for their role in bringing revival to the denomination. The Holy Spirit Renewal Ministries in American Baptist Churches has provided an opportunity for pastors, church leaders and members to experience the reality of God's

⁵⁰ A complete list of the Goals of the Holy Spirit Renewal Ministries is in Appendix C.

presence and power in the same dynamic pattern and lifestyle of the New Testament Church.

Across the nation, as pastors and church leaders have entered into this renewal, they have come to experience "all the fullness of God." Their lives transformed, they have become instruments for renewal in their churches and are helping to transform their communities for Christ. Through them, the message and the momentum of the renewal movement continues to spread not only among American Baptists but also into other denominations in the Body of Christ. Although challenged in many ways, the Holy Spirit Renewal Ministries, through its Executive and National Service Committees, continues to press on toward its goals with a unity born of the Spirit.

CHAPTER 6

THE MINISTRIES OF THE HOLY SPIRIT RENEWAL MOVEMENT

The Annual National Holy Spirit Renewal Conference

In 1974, Marjorie Bess, an active American Baptist lay leader who experienced the baptism in the Spirit, received a vision in which the Lord impressed on her his desire to have the American Baptists who had entered into the Holy Spirit renewal experience to meet at the American Baptist Assembly in Green Lake, Wisconsin, for a week-long conference on prayer and spiritual renewal in 1975. Reservations were made at the American Baptist Assembly for the week of July 5-11, 1975. Invited to speak at the conference that first year were: Dr. Howard Ervin, Professor of Old Testament at Oral Roberts University School of Theology in Tulsa, Oklahoma, an ordained American Baptist pastor; the Reverend Ken Pagard, pastor of the First Baptist Church in Chula Vista, California; and the Reverend Gary K. Clark, pastor of the First Baptist Church in Salem, New Hampshire.

To the great surprise and blessing of all who attended that conference, the Reverend David du Plessis, General Secretary of the Apostolic Faith Mission of South Africa and former Secretary of the World Pentecostal Fellowship, arrived at the conference as an interested observer. David du Plessis had been a life-long leader in the Holy Spirit movement in the Pentecostal church worldwide. Needless to say, the Reverend du Plessis was asked to speak at the conference and share his insights on the work of the Spirit of God. In a strong exhortation to the group, the Reverend du Plessis urged, "Stay in the church where God has placed you and let the Spirit work through you in love and power." This was a prophetic word for any who felt tempted to rush to a Pentecostal church and forsake the Baptist church.

The conference sessions were marked by special visitations from the Holy Spirit as manifested in the prophetic word gifts, healing prayer, baptisms in the Holy Spirit, seasons of intercessory prayer, and a great bonding in love throughout the group. God confirmed that the group was to continue to conduct Holy Spirit Renewal conferences for American Baptists at the American Baptist Assembly on an annual basis.

From 1975 to 2000, a period of twenty-five years, the full week-long Holy Spirit Renewal Conference has been held annually at Green Lake. The program provides ten major general sessions for the main speakers and up to thirty specialized workshops. Trained prayer ministry teams are available to minister to individuals and groups. A full program is provided for all children and youth. An extensive worship and praise program pervades the week. There is networking for pastors and spouses, and a variety of audio, video and printed resources.

During the first twenty-five years of the conference, more than one half the main guest speakers were American Baptists, both pastors and denominational staff. The figures show that fifty-seven of the ninety-eight speakers were American Baptists.⁵¹ Total attendance for the twenty-five conferences has topped over eight thousand. I have served as National Chairman for nineteen conferences, from 1982–2000. The Reverend F. Joe Atkinson has served as conference chairman for nineteen conferences, from 1982–2000.

The Holy Spirit Renewal Conference is often the third largest attended of all the American Baptist conferences held at Green Lake. Each year, the Holy Spirit Conference receives publicity, along with twelve other American Baptist conferences, in the *Greenlaker*, a forty page promotional catalog distributed by the Green Lake Conference Center to 22,000 American Baptists. This publicity describes the major speakers, themes, and programs for adults, youth and children. In addition to having this information sent to 5,800 American Baptist pastors, the Holy Spirit Renewal Ministries mails conference

⁵¹ A full list of speakers at the Holy Spirit Renewal Conference at Green Lake, Wisconsin is in Appendix D, page 235-236.

brochures and the *Refreshing Times* newsletter to 1,400 families on their mail list. Conference brochures are distributed at the American Baptist Biennials, at regional renewal conferences throughout the year, and to the local churches.

A number of scholarships are available to pastors who want to attend the National Holy Spirit Renewal Conference. The Green Lake Conference Center offers a limited number of two hundred dollar scholarships to pastors attending this Conference. The Holy Spirit Renewal Ministries offers annual scholarships of room and board to ten pastors who have never attended the Holy Spirit Conference. The ten pastors form a specialized Pastor's Track and live in community, sharing a house on the grounds. They are guided by a pastoral mentor who is a member of the Executive Committee of the Holy Spirit Renewal Ministries. The Pastor's Track provides these ten pastors with the opportunity to have in-depth dialogues with the renewal leaders throughout the week, as well as among themselves. Not only can they study the renewal movement firsthand but they can personally experience the dynamics of entering into a new dimension of life in the Spirit.

The Holy Spirit Renewal Ministries, in cooperation with the Northern Baptist Theological Seminary in Lombard, Illinois, offers a full-credit course in the Doctor of Ministry degree program during the week-long conference. This course is taught by a member of the National Service Committee who also serves as adjunct professor at both the Eastern Baptist Seminary and the Northern Baptist Seminary. Pastors may use their continuing education budgets to attend the Holy Spirit Conference and take the advanced course for academic credit during the same week. This has proven to be beneficial for pastors, giving them the opportunity to both do an investigative study of the renewal and also experience all the spiritual dynamics within the context of an American Baptist program. They may participate in the prayer team ministries throughout the week and interview those who have experienced personal healings, the baptism in the Holy Spirit,

deliverance from evil spirits, word gifts, visions, prophecies, and renewed direction in their relationship with God and their ministry.

The Holy Spirit Renewal Conference has developed a loyal constituency who attend regularly and enthusiastically promote the conference to others. About fifteen to twenty percent of the Conference registrants are attending for the first time. Moreover, many families plan their annual vacation so that it coincides with the Renewal Conference, making the future of the Conference look bright.

Regional Holy Spirit Renewal Conferences

The renewing work of the Holy Spirit must take place in the life of the local pastor and congregation. But since the majority of congregations have a membership of under two hundred, with only one pastor, few of these pastors are given the time and money to travel to national conferences for personal spiritual renewal. Therefore, the renewal message and experience must be brought to the local area where the pastor and other interested church leaders may attend with minimal travel expense and outlay of time.

The American Baptist Churches USA is currently divided into thirty-five regions. Each region contains clusters of churches formed into associations which function on a cooperative plan, participating together in ministry and missions projects which include the ordination of pastors, area evangelism programs, and social services. These associations elect representatives to the region, and the region then elects officers and trustees who, in turn, select and employ executive ministers and other staff for the region. The regional leadership, namely the executive minister and the board of trustees, generally has the most influence on the pastors of the local churches. Therefore, efforts to promote spiritual renewal is done in cooperation with the regional leadership.

At the invitation of local clusters of pastors, associations, and local churches, the Holy Spirit Renewal Ministries provides assistance for conducting regional

conferences on renewal. To help the regions set up their own conferences, a set of guidelines were designed by the National Chairman and adopted by the National Service Committee of the Holy Spirit Renewal Ministries.

The purpose and intent of the Holy Spirit Renewal Ministries is set forth first. Then guidelines on cooperation with the regional leadership and sister churches is advocated. Advanced prayer concentrated in the region focuses on overcoming spiritual strongholds and releasing a spirit of repentance, revival and renewal. Promotion seeks to reach all the pastoral leaders within a reasonable travel distance.⁵²

The Holy Spirit Renewal Ministries supplies a list of qualified speakers from its own constituency with additional recommended speakers on renewal. The list represents an ecumenical crossing over of denominational lines and many non-denominational sources.

Holy Spirit Renewal conferences have been conducted in the following regions of the American Baptist Churches: New Hampshire, Massachusetts, New York, New Jersey, Pennsylvania, Ohio, Michigan, Illinois, Iowa, North Dakota, South Dakota, Kansas, Colorado, Washington, Oregon, Los Angeles, and Northern and Southern California. As the National Director, I have been invited to speak in more than one hundred American Baptist Churches on the Holy Spirit Renewal and its benefits to the local church in fulfilling the will and work of God in the community.⁵³

The regional renewal conferences have proven to be very productive for those who attend. The attendees have learned about the renewal movement and many have experienced their own personal immersion in the Holy Spirit with empowerment for

⁵² Holy Spirit Renewal Ministries In American Baptist Churches Regional Renewal Conference Guidelines are listed in Appendix E, page 237-239.

⁵³ A list of topics of messages and workshops on spiritual renewal are listed in Appendix F, page 240-241.

expanded ministry in the local congregation and community. They have also received literature promoting the national renewal conference and resources on renewal.

The unending demands of pastoral ministry often make it difficult for pastors to attend these regional conference. Some have felt attending such a conference would stigmatize them because of the emphasis on the Holy Spirit. In most regions, however, the executive ministers have been supportive and have promoted the renewal conferences through their communication system.

Some regions have organized their own chapter of the Holy Spirit Renewal Ministries in order to share this message and ministry with their colleagues in the ministry and other church leaders. These chapters have networked with the national organization for guidance and resources.

A Presence at the American Baptist National Biennials

The American Baptist Churches held annual conventions from 1908 until 1973, at which time they voted to meet biennially beginning in 1975. The meetings are held in different locations throughout the country. The renewal movement of the Holy Spirit was recognized as early as 1963 at the Detroit national convention. The Baptists in the Charismatic renewal hold fellowship breakfasts with testimonies, praise and worship, prayer, and guest speakers at these national conventions. They also conducted workshops on renewal and held "Afterglow" meetings for praise and testimonies following the evening convention program. At most annual conventions and biennials, the Holy Spirit Renewal Ministries sponsored an informational exhibit with literature, staffed by volunteer witnesses. The conventions and biennials have given the renewal leadership exposure to the three thousand delegates who attend. One result is the prayer ministry to many who come seeking it.

The Holy Spirit Renewal Ministries presented a major witness at the 1997 American Baptist Churches' Biennial held at the Indiana Convention Center in Indianapolis. It hosted ten exhibitors of prominent national ministries, plus held six afternoon workshops with speakers on the subjects of reconciliation, healing, forgiveness, deliverance from homosexuality, and bringing spiritual renewal to an entire church. A personalized prayer ministry was available throughout the four-day convention.

The exhibitors were: Promise Keepers, Women's Aglow International, *Charisma* magazine, American Baptist Evangelicals, National Right To Life, Full Life In Christ, Wholeness Ministries (a prayer/healing ministry), Holy Spirit Renewal Ministries in the ABC, and His Way Out Ministry (healing from sexual addictions). The workshop speakers were: the Reverend Dr. M. Cecilia Broadous, regional minister, American Baptist Churches of Los Angeles, "Reconciliation—Building Community in the City"; the Reverend Mike Evans, director of Wholeness Ministries, Bakersfield, California, "Learning to Do What Jesus Did" and "Inner Healing and Forgiveness"; Pastor Phillip Lee, founder and director of His Way Out Ministries, "Can Homosexuals Change? YES!" John Putnam, Promise Keepers, "Becoming Men of God"; the Reverend F. Joseph Atkinson, "Full Life In Christ and the Holy Spirit."

Theological Seminaries and the Renewing of Pastoral Leaders

It is critically important that seminary students be exposed to the full life in the Holy Spirit early in their training for a life of ministry in the Church of Jesus Christ. Every seminary should offer core courses on the Holy Spirit Renewal movement and the full life in the Spirit, taught by qualified faculty who have personally experienced the renewal. Seminary students need to understand the theological and Biblical basis for the renewal movement and its history, and then have the opportunity to experience this renewal firsthand for their future ministry .

Unfortunately, the basic courses fill the requirements for theological and pastoral studies, and few American Baptist seminaries offer courses on the ministries and gifts of the Holy Spirit from a charismatic perspective. With the rapid growth of the churches in the Holy Spirit renewal movement (charismatic, Pentecostal, New Apostolic), the seminaries owe it to the students, the churches, and the denomination to offer quality courses for renewal ministry.

I, as the National Director of the Holy Spirit Renewal Ministries, have been invited to speak in chapel services and teach workshops on the renewal movement in the following seminaries related to the American Baptist Churches: Northern Baptist Theological Seminary, Central Baptist Theological Seminary, Andover Newton Seminary, Gordon-Conwell Theological Seminary, and the American Baptist students at Fuller Theological Seminary. Although this has given the seminary students exposure to the renewal leadership and the extent of the movement among American Baptist pastors and churches, the students do not enjoy the privilege of having a resident professor on campus who specializes in the renewal movement.

Pastor's Clusters in Regions

Pastors need encouragement and support when making the transition from the traditional pastoral style to the new dimension of ministry where the Spirit-empowered signs and wonders and word gifts are manifested in the local congregation. They need examples and leaders to show them the way and assure them that this new immersion in the Spirit is for the glory of God and the effectiveness of their ministry.

For this reason the Holy Spirit Renewal Ministries has encouraged pastors who have come into the renewal to take the lead in forming local clusters of pastors for prayer and teaching in the life of the Spirit. The national office forwards a list of the American Baptist pastors in a region who have expressed an interest in the renewal movement. The complete list of American Baptist pastors is found in the national or regional directory.

Invitations may be sent to a selected group or to the total list of pastors to attend a day of renewal in a local church or a renewal conference.

Personal Counseling of Pastors To Bring Them Into Renewal

Many pastors readily admit that the demands of the pastoral ministry far exceed their capacity to fulfill these requirements. Many are discouraged and face challenges beyond their abilities to manage. Depression and a feeling of defeat are paralyzing their efforts.

To meet this need, the Holy Spirit Renewal Ministries provides one-on-one counseling for pastors and church leaders through a network of the National Service Committee members in the American Baptist regions. This counseling is provided by experienced pastors. However, other experienced and qualified people also provide counsel and support for those seeking the deeper life of the Spirit.

As National Chairman, I counsel pastors calling the national office on a weekly basis. Many of these callers seek Biblical instruction, personal testimony, and guidelines for personal renewal. They desire wisdom in introducing the subject to a traditional congregation or deacon board. Most want information on the attitude of denominational officials toward the Charismatic renewal movement, and how great a risk they run of being voted out of the local church if the church should oppose the pastor's entering into this deeper realm of the Spirit. They want guidance on conflict management if dissension should develop in the local setting. On all of the above concerns, the Holy Spirit Renewal Ministries offers assistance and support to pastors anticipating such a move into a Spirit-empowered ministry.

Publications: *REFRESHING TIMES*

In November 1990 the Holy Spirit Renewal Ministries published the first issue of its newsletter *Refreshing Times* for quarterly distribution to all interested in the

renewal movement. It was published from the national office in Pasadena, California.

The initial eight-page publication was introduced with this explanation:

The name, *Refreshing Times*, speaks of when God provides times of refreshing to renew people in spirit, mind and body. People in the world are tired. Even the people with faith in God get tired. Tension runs high in Christian ministry. Congregations get old and die. Denominations shrink and stagnate. BUT THERE IS A *KAIROS* MOMENT OF GOD TO WHICH TO RESPOND WHEN "TIMES OF REFRESHING COME FROM THE PRESENCE OF THE LORD."⁵⁴

The title is taken from Acts 3:19 after Peter had already experienced his own personal Pentecost, having been baptized in the Holy Spirit and filled with the power of God. Upon healing the lame man at the temple gate in the Name of Jesus, Peter then exhorts the listening Jews to repent of their sin and turn in faith to Jesus Christ, the Son of God, in order to experience the "times of refreshing which come from the presence of the Lord." Those refreshing times include the forgiveness of sin and being filled with the Holy Spirit of God for empowered living.

The introductory text of the first *Refreshing Times* issue stated:

For thirty years the Lord has been sending "times of refreshing" in spiritual renewal within the American Baptist family. From pastors to missionaries, to international leaders, to the pew, the home, the classroom, and the back streets of the ghetto, a Holy Spirit empowered renewal in Jesus Christ has been occurring.

Thousands of lives have been dramatically transformed by the grace of God. Sick people have been miraculously healed and restored to full life. Demonized individuals have been set free from evil spirits. The Holy Spirit has manifested His supernatural ministries in the midst of traditional Baptist congregations. The New Testament has been demonstrated as a pattern for ministry today.⁵⁵

In the opening article, the National Chairman said that *Refreshing Times* would share some of the chosen moments of God's action to bring renewal within the Baptist family. The newsletter was to be a vehicle to edify the believer and inspire the Body of Christ by sharing the work of the Holy Spirit. It would focus on the distinctive ministries of the Holy Spirit in power evangelism, supernatural manifestations, healing and

⁵⁴ *Refreshing Times*, Holy Spirit Renewal Ministries in American Baptist Churches, November/December 1990, 1.

⁵⁵ Ibid.

wholeness, dynamic church growth, life-style transformations into holy living, and servanthood leadership in the church.

The first issue was launched with Wendy Ryan, director of communications for the Baptist World Alliance, as editor; Helen Mooradkanian, a professional writer and editor for a national magazine, as the writer; and Gary Clark, national chairman for the Holy Spirit Renewal Ministries, as the publisher. This issue covered speakers and events at the 1990 national Holy Spirit Renewal Conference at the American Baptist Assembly in Green Lake, Wisconsin. In a challenging word from Dr. Daniel Weiss, General Secretary of the American Baptist Churches, and a keynote speaker at the 1989 Holy Spirit Renewal Conference, the following quote was printed:

The Church first, last, and always must be a movement, not just an institution. Institutions must be a servant to the movement. Movements are frightening because they cause instability. We must be a risk-taking movement if we are going to get people to accept Jesus Christ. A movement talks about Jesus while an institution talks about church. The presence of the Spirit of God must be allowed to open our minds, our thinking, our actions. A person on fire for Christ is: a fire of conversion, a fire of conviction, a fire of devotion for Jesus Christ, and a fire of compassion for a needy world.⁵⁶

Refreshing Times is distributed nationally to 1,400 families four times a year with articles on the national and regional renewal conferences. It also features teachings on the renewal movement, testimonies, book reviews, reports from missionaries, answers to prayer, guidelines for Spirit-filled living, as well as articles describing church congregations that model Spirit-empowered witnessing, worship, and stewardship. This newsletter is sent free of charge to all who request it.⁵⁷

Resources to Encourage Pastors in Spiritual Renewal

Audio and video teaching tapes. A number of professionally recorded teaching tapes are made available each year, both audio and video, to provide pastors and other

⁵⁶ Ibid, 6.

⁵⁷ A list of the *Refreshing Times* themes is found in Appendix G, page 242.

Baptist leaders with the messages given by major speakers at the National Holy Spirit Renewal Conference at Green Lake, Wisconsin. All the general conference sessions are videotaped, and audio tapes are made of the general sessions and all the workshops. Conference attendees can purchase these at the conference. For those unable to attend, an order form is later mailed to all fourteen hundred families on the mailing list. Tapes of all the annual conferences are maintained in the Holy Spirit Renewal Ministries' archives.

Books. Books on spiritual renewal are reviewed in the *Refreshing Times* newsletter, and an extensive bibliography of renewal books has also been published for distribution to all who request it. This bibliography contains more than one hundred fifty entries on the Charismatic renewal. Each year, also, the Holy Spirit Renewal Conference makes available books written by the major speakers, which can be purchased during the week-long conference.

Booklets. The Holy Spirit Renewal Ministries began publishing booklets on American Baptist churches in renewal as an example of how Jesus is transforming traditional congregations into Spirit-empowered churches with a dynamic ministry. The first booklet described the First Baptist Church in Salem, New Hampshire. This sixteen page booklet details the transformation that took place when the pastor was baptized in the Holy Spirit, the church experienced a phenomenal growth in membership, and the Spirit of God raised up multifaceted ministries. The small-town church became the fastest growing American Baptist Church in the entire New England region.

Additional model churches have been described in the *Refreshing Times* format, with plans to expand these accounts into booklet form. The booklet format was well received and had a great impact. This same format is also a valuable way to present personal testimonies of pastors and members of the local congregation.

Doctor Kevin Ranaghan, national Roman Catholic charismatic leader, described the Kansas City Charismatic Conference held in July 1977 in Arrowhead Stadium as "Probably the largest, most ecumenical gathering of Christians in 800 years." Each night 52,000 people from across the Body of Christ worshipped together under a huge banner which proclaimed, "Jesus Is Lord." During the 1970s, American Baptists in the Charismatic renewal movement had joined with Charismatics from the other mainline denominations, including the Roman Catholic Charismatics, to sponsor this Conference. The three primary leaders of the Conference Executive Committee were: Kevin Ranaghan, chairman of the Catholic Charismatic Renewal Service Committee; Larry Christenson, Lutheran Charismatic Renewal; and Vinson Synan, Pentecostal Holiness.

Others serving on the Committee were: Brick Bradford, Presbyterian; Ithiel Clemmons, Church of God in Christ; Howard Courtney, Church of the Foursquare Gospel; Robert Frost, Independent; Robert Hawn, Episcopal; Roy Lamberth, Southern Baptist; Nelson Litwiller, Mennonite; Bob Mumford, Independent; Ken Pagard, American Baptist; Carlton Spencer, Elim Fellowship; Ross Whetstone, Methodist; and David Stern, Messianic Jew.

A powerful prophetic call to unity in the Spirit brought the huge assembly to its knees in tears of repentance and reconciliation:

Come before Me, with broken hearts and contrite spirits
 For the Body of My Son is broken.
 Come before Me, with tears and mourning,
 For the Body of My Son is broken.
 The light is dim, My people are scattered,
 The Body of My Son is broken.
 I gave all I had in the body and blood of My Son,
 It spilled on the earth.
 The Body of My Son is broken.
 Turn from the sins of your fathers,
 And walk in the ways of My Son.
 Return to the plan of your Father.
 Return to the purpose of your God.
 The Body of My Son is broken.
 The Lord says to you: Stand in unity with one another,
 And let nothing tear you apart.
 And, by no means separate from one another,

Through your jealousies and bitternesses,
 And your personal preferences,
 But hold fast to one another.
 Because I am about to let you undergo
 A time of severe trial and testing,
 And you'll need to be in unity with one another.
 But I tell you this also,
 I am Jesus, the Victor King.
 And I have promised you victory.⁵⁸

Following this Kansas City Charismatic Conference, the Holy Spirit created a greater unity among those sharing the experience of the baptism in the Holy Spirit—a unity that crossed denominational lines and traditions, a unity greater than any they had ever experienced within their own individual denominations. Led by the Spirit, the group formed the North American Renewal Service Committee (NARSC) made up of more than fifty leaders of Charismatic renewal ministries. The following ministries are represented on the National Steering Committee: Catholic Charismatic Renewal, Lutheran Renewal, Methodist Renewal, Episcopal Renewal, American Baptist Renewal, United Church of Christ Renewal, Mennonite Renewal, Presbyterian Renewal, Church of God in Christ, Pentecostal Holiness, Assembly of God, Church of God of Prophecy, Covenant Church, Pentecostal Church of God, Women's Aglow International, Full Gospel Businessmen's Fellowship, Foursquare Church, Christian Believers United, Wesleyan-Holiness Church Renewal, Youth with a Mission, Elim Fellowship, Church of God, Weiner Ministries, Jews for Jesus, Evangel Church, Strang Communications, Association of International Mission Services, and Vineyard Fellowship.

In the years that followed, four more Congresses on the Holy Spirit Renewal and Evangelism were held by the North American Renewal Service Committee: 1986 in New Orleans with six thousand participants, 1987 in New Orleans for forty thousand participants, 1990 in Indianapolis with twenty-five thousand participants, and 1995 in Orlando with twenty thousand. The loyalty and unity within the leadership of the North

⁵⁸ Vinson Synan, *In the Latter Days, The Outpouring of the Holy Spirit in the Twentieth Century*. Ann Arbor, MI: Servant Books, 1984. page 127-128.

American Renewal Service Committee is strongly evident in the large crowds that attended these Congresses and the wide range of denominations they represented.

The Holy Spirit Renewal Ministries in American Baptist Churches has been a vital participant and contributor to this unity of the Spirit within the larger national renewal movement. Not only is it represented on NARSC's National Steering Committee through the National Chairman, but it has also conducted workshops during each Congress.

ABC 2000: Renewed for Mission

The American Baptist Churches USA invited the National Chairman of the Holy Spirit Renewal Ministries to serve as a member of the "Committee of 100" for the ABC 2000: Renewed for Mission focus of the entire denomination. This Committee gave direction to the denomination's emphasis, launched in 1993, to help encourage renewal among the traditional churches.

In this capacity, the renewal leadership provided personal direction and multiple resources to this national emphasis by the denomination. Personal contributions included teaching workshops at regional conferences, and speaking at the general sessions of the Renewed for Mission meetings. Many printed resources were donated to the national effort to spur congregations to shake off their lethargy and move forward in Spirit-directed ministry for the kingdom of God.

The Renewal Ministries' Contribution to

American Baptist International Ministries Abroad

As news of the Charismatic renewal among Baptists in the United States spread to other parts of the world, this led to an overwhelming response from both American

Baptist missionaries serving overseas and the national Christian leaders in those countries. "Come and teach us," they pleaded. Both missionaries and nationals were acutely aware of their need for the full power and ministry gifts of the Holy Spirit in order to compete against the witch doctors and occult practitioners who invoked all the dark powers of the evil spirit world.

Requests flowed in for teaching missions and training on power evangelism, healing, casting out demons and evil spirits, and waging spiritual warfare. They came from Latin American countries, African countries, India, South Africa, and Hong Kong. A number of American Baptist pastors in the Charismatic renewal went on teaching missions to these countries and witnessed the hand of the Lord moving in mighty signs and wonders, even as in the book of Acts. The national pastors, evangelists, missionaries, and Bible women responded wholeheartedly. They knew how urgently they needed the fullness of God's Spirit. Once they received Scripture-based teaching on the role of the Holy Spirit in the life of Jesus and the early Church, and the Spirit's manifestations today, as many as eighty to ninety percent of the nationals in church leadership asked Jesus to immerse them in the full power and life of the Holy Spirit.

As a result of their encounter with the Holy Spirit, their ministries were transformed. They, in turn, led their entire congregations into the full life in the Spirit and began boldly proclaiming the Gospel throughout the cities and villages to the Hindus, Muslims, Buddhists, animists, Communists, atheists, and others. Many were converted and came to believe in Jesus Christ. Church congregations grew rapidly. Many new churches were planted among the unreached in those countries. The baptism in the Holy Spirit made an enormous difference in the lives of these national Christians. For the first time, a holy boldness permeated the Christian community as they confronted the Satanic powers of darkness. They emerged victorious. The Holy Spirit Renewal Ministries continues its commitment to help the missionaries who are serving around the world and

to provide the teaching and healing missions to countries where these doors of ministry are open.

The Holy Spirit Renewal Ministries has been greatly blessed by God in bringing glory to Jesus Christ as Lord and King to the pastors, congregations, and leadership in the denomination. The release of the manifestations of the Holy Spirit have enriched tens of thousands of Baptists in the United States and in many other countries of missionary endeavor. The initial outpouring of the Spirit in the early 1960s have continually expanded and transformed dying congregations into bright lights of Gospel proclamation in their communities. The following chapter will present an evaluation from denominational staff who will view the renewal from their perspective.

CHAPTER 7

AN EVALUATION AND EXPANSION OF
THE HOLY SPIRIT RENEWAL MINISTRIESA Panel of Leaders Evaluates the Renewal Ministries

When Jesus came to the region of Caesarea Philippi, he asked his disciples, “Who do people say the Son of Man is?” They replied, “Some say John the Baptist; others say Elijah; and still others, Jeremiah or one of the prophets.” “But what about you?” he asked. “Who do you say I am?”

Just as Jesus asked what perception others had of him, so I wanted to explore how others perceived the Holy Spirit Renewal Ministries within the context of American Baptist Churches. What were we doing right and where could we improve? Therefore, for the annual National Holy Spirit Renewal Conference in 1991, I designed a panel discussion on the renewal movement with key participants who were knowledgeable about many aspects of the renewal movement. For five successive days, the panel met and discussed a series of questions on a specific theme that changed daily. Conference attendees had the opportunity to interact with the panel members during these sessions.

The panel members represented a breadth of experience and diverse backgrounds. We had two regional executive ministers who did not consider themselves to be

Charismatic, a native of Zaire who was serving as a pastor and director of evangelism for the Baptist Churches of Zaire in Africa, and a member of the General Board of American Baptist Churches who identified with the Charismatic renewal.

The two regional executive ministers were:

Dr. Lowell W. Fairley, the executive minister of the American Baptist Churches of the Pacific Southwest, which includes Southern California, Arizona, and Hawaii. He was a member of the task force that produced the study, "Understanding the Charismatic Renewal Within American Baptist Churches," for the General Staff Council. A number of American Baptist pastors and churches in his region have been active in the Charismatic renewal movement.

Dr. Robert W. Williams, the executive minister of the American Baptist Churches of Vermont and New Hampshire. Dr. Williams was a consultant to the founder and organizer of the Holy Spirit Renewal Ministries in the ABC, which was incorporated in the state of New Hampshire. Dr. Williams enabled the Holy Spirit Renewal Ministries to become an auxiliary organization to the American Baptist region of New Hampshire. Dr. Williams was the keynote speaker at the first meeting of the Holy Spirit Renewal Ministries in that state. He also had pastors and churches in his region who were active in the Charismatic renewal, although he did not consider himself a Charismatic.

Both Dr. Fairley and Dr. Williams were members of the General Staff Council of the American Baptist Churches, a combination of the executive ministers of the 35 regions and the heads of the departmental ministries at the national headquarters of the American Baptist Churches in Valley Forge, Pennsylvania.

The Reverend Kividi Kikama, a native of Zaire (now the Democratic Republic of the Congo), was serving as the director of evangelism for the Community of Baptists in Western Zaire, and was a student in the Doctor of Philosophy program at Northern

Baptist Theological Seminary in Lombard, Illinois. Reverend Kikama served as the interpreter for the Reverend Gary Clark during Clark's ten-station teaching mission throughout Zaire. He also earned a Master's degree in Cross-Cultural Studies at Fuller Theological Seminary's School of World Mission. He was fully acquainted with the Holy Spirit renewal movement in Africa, bringing an international perspective to the panel.

Mrs. Frances Larson, a member of the General Board of American Baptist Churches, identified with the Charismatic renewal movement. She was the director of the American Baptist Home in Kenmare, North Dakota. Frances served the earlier part of her ministry as the wife of an American Baptist pastor, so she has had a variety of rich experiences from which to draw. She also served as a member of the Executive Committee of the Holy Spirit Renewal Ministries.

The questions presented to the panel were designed to elicit an in-depth evaluation of the role of the Holy Spirit Renewal Ministries in encouraging American Baptist pastors and their congregations to receive spiritual power from God to do the work of the Kingdom. Given the different perspectives of the panel members, the Holy Spirit Renewal Ministries wanted to be corrected where wrong, to be guided into the best path, to be strengthened where weak, to sharpen its focus, to increase its goals, to be challenged to greater effectiveness, to improve relationships, to be loyally supportive of the denomination, and to be honorable in servanthood.

The panel speakers' comments are presented as direct quotes to preserve their intent.

Can A Historic Denomination Be Renewed From Within?

Moderator Gary Clark:

Can a historic denomination be renewed? In church history, the pattern we see most often is that new groups spring up or splinter groups separate from the old historic churches in the wake of renewal. Can the older traditional structures permit renewal to take place? The Protestant Reformation was a separation from the Roman Church. In a similar way, the Methodist renewal and the Baptist movement essentially broke off from the traditional established churches and formed a new denomination. In the last 30 years, the Charismatic renewal, the Third Wave, and the healing ministries that have come into the traditional churches have resulted in a number of departures. One of the biggest concerns we have in our denomination is this: Can we have renewal without division, without the formation of new churches, in which the new movements identify with the traditional church?

Baptist Roots: Renewal and World Missions

Lowell Fairley:

The American Baptist Churches, from inception, never set out to be a denomination. From their inception, they were a mission-sending agency. We think of ourselves now as having a structured denominational life. Baptists got together to seek and do the will of God under the power of the Holy Spirit. That's our beginnings. And we began that way because we were a sending agency. We thought of ourselves as mission-oriented, and that's why within the ABC you cannot separate renewal from evangelism. You cannot separate, too, the renewal of the church because we understand the church in evangelistic terms.

Now can a denomination be renewed? Yes. But I think we're a different breed than the other major mainline denominations. We got started for a different reason: missions. Once we get the mission back into us, that will be one of the ingredients for renewal. The other thing is you can't separate the renewal of the local church from its involvement in worldwide ministry, as far as American Baptists are concerned.

Baptists in the Third World Are Already in Renewal

Lowell Fairley:

A good portion of our American Baptist witness is already in renewal when you consider our American Baptist family in the Two-Thirds World. If you spoke to them and said, "What is it going to take for you folk to be renewed?" they would not know what you were talking about because they already are. Now when you talk about American Baptists in totality, you can't just talk about the United States. And what is happening today is that the mother church must now be invigorated by her children. That's why I went at my own

expense to Montreal for the Baptist World Alliance meeting because that's where you begin to see what we have done.

Kividi Kikama:

The Western Baptist Community of Zaire is seen as part of the older denomination, the result of your mission in Zaire. As such, I think that we are in the process of renewal. I came into the renewal movement in the Third Wave of the Spirit, taking people within the denomination but not separating them. In Zaire, we who were in the renewal clearly knew that God did not want to divide us but God wanted to use us to be an instrument for the renewal of the convention. We all agreed on that.

Definition and Parameters of Renewal

Bob Williams:

From my perspective, all forms of renewal are good. We need to define renewal. Renewal churches are Holy Spirit-renewed churches. Revived churches are traditional churches that are alive, vital, growing but are experiencing renewal outside of this definition of spiritual renewal. From where I sit, if a church is renewed—or revived—I say, “Praise the Lord!” We need to keep in perspective that there are different kinds of renewal going on. And we ought to be praying for one another and working together.

Lowell Fairley:

Nothing binds us Baptists together by creed, by way of conduct, other than to seek and do the will of God, so we're a diverse group. When renewal takes place here in the structure in America, we're going to find all forms of renewal. There will be places that will be renewed with the power of God evident but it will not be expressed as it was here this morning. But that's all right, isn't it, as long as God is in it. Now, I don't think we have to step out of the denomination as long as we understand this kind of diversity because God respects denominations even though he didn't create them. And I don't think that as Baptists our uniqueness lies in our freedom from interdependence.

Bob Williams:

If you mean by the denomination being renewed that it is going to become totally Charismatic, that it's going to be in spiritual renewal totally, then the answer is No. The American Baptist principle of soul liberty, coming out of Scripture and our history, indicates that we do hold to diversity. In the past, some groups have said, “We're going to change the denomination and make it more conservative, or more “Roger Williams liberal,” but none of them have ever done it. In our denomination we have a variety of people seeking to be the instruments of God's will, the agents of God's reconciling love, a variety of people on a spiritual pilgrimage. Renewal will come as we learn to accept and minister to each other and accept the call of God on our lives. If you want the denomination to be influenced for the kind of spiritual renewal we see at this conference, then the one ingredient you have to learn is that other Christians are

also Christian, and that churches that do not align with us still do have meaning to others in their spiritual walk. The main influence will come when you can be accepting of Christians who are different. Then you'll influence the denomination more that way than by overwhelming it with zeal.

Hindrances and Stumbling Blocks

Moderator Gary Clark:

Some of the major hindrances or stumbling blocks to renewal are: (1) tradition, (2) ignorance of true renewal, (3) fear, (4) a world view that may be secular, philosophical, or rationalistic, (5) evil spirit forces, (6) pride, (7) resistance to change. What do you consider to be the biggest factor standing in the way of renewal, for either individuals or churches?

Fear—One of Our Greatest Obstacles

Lowell Fairley:

A major stumbling block to renewal is fear. I think fear is one of the greatest obstacles in our personal lives. What will happen when we really "let go and let God"? Fear that we lose control of our destiny. Fear that living by faith means to take risks. Fear when everything is not signed, sealed and delivered. And I think that's the marvelous thing as well as the scary thing about the Christian faith: we have to step out in faith. Now, this fear affects our relationships with people who have said they have been filled with the Holy Spirit. What does that mean in the life of our church? What's going to happen to us? Somehow, I think it takes a supernatural breaking through of the power of God into the life of the pastor, who will dare to risk and be open to the move of the Spirit. And that's what I think is really one of the underlying factors that hinder renewal. I think it's the love of Christ that breaks down this fear.

Dynamics in the Local Church

Bob Williams:

There are five major hindrances to renewal in the local church: (1) individuals or small groups in the church who want everything their own way and want power and control; (2) busyness and churches doing the non-essentials; (3) lack of leadership where our pastors are not really trained to be leaders in our seminaries and so how can they train lay people to be leaders; (4) good process is missing; (5) lack of a spirit of acceptance. In the latter case, one of the major problems I see in our witness to the world is the inability of Christians to love one another and care for one another when they disagree. There needs to be the renewed gift of seeing the good in other Christians. Christians in the Body of Christ may disagree about many things but we have unity in Jesus Christ. There needs to be a willingness to grow and learn and share. Different Christians have

a different emphasis. Let's not judge each other. We need to present a united front to the world.

Lowell Fairley:

In terms of the people, there is the matter of power and control by a small group. They want evangelism and church growth but on their terms and nothing is going to change in the church, not a jot or tittle. As a result, the church doesn't grow. And they think it's the minister's fault.

Kividi Kikama:

In my experience in Zaire, I've seen two categories of obstacles in the local church. First, we have external forces such as the culture and secularism. Second, we have internal forces which are, by far, the greatest barrier to renewal. The lack of forgiveness among people is a major problem.

Crisis in Leadership

Bob Williams:

One of the dilemmas we have in training our ministers is that ministers are generally trained to be enablers and coordinators, not leaders. We need leaders.

Lowell Fairley:

The calling of a pastor is another important area. I think there are times when the Pulpit Committee does not ask enough questions or the candidate himself does not ask enough questions. I pastored three churches over 25 years. The last two churches, in particular, knew from the outset where I stood and the hopes and dreams I had when I went there. I really talked about what the church was willing to do and not do when I came in as the leader. The pastoral candidate should lay out very clearly the parameters in which he will lead, and then the Committee can vote on him on that basis. It's a tragedy when you think you're going to do something and you haven't laid it out. Then when you get there, you're not able to do it or else you cave in.

Also I think pastors get into a maintenance and survival mode. They use the words evangelism and outreach and growth but their mindset and the way they function in the church is "Let's maintain it so it will not get worse than it is."

Then too they really believe that circumstances determine the outcome of the church. The reason the church is not growing is the neighborhood or because there is no room for growth. I believe that's a lie. You cannot compare your growth with that of other churches. If your area is growing at 16% per year, then a 3% growth in your church means you're not doing evangelism. Dan Buttrey wrote a book, *Beyond Survival*, and said that having a vision provides the main thrust within the life of the church. If the vision is not there, no matter where you are, it's not going to happen. If the vision is there, it will happen. But the vision has to impact the structure and power groups in the church. If you don't consider them, then the church will fall right back to where it was.

Bob Williams:

Another thing that needs to be said is that the Holy Spirit can use good process. Process and planning isn't an evil thing although it can be used for evil. I have a feeling that sometimes pastors step out on their own when they should use a gradual process of freeing up those who are of like mind and spirit through small groups. After hearing how some of the members here have been hurt in their churches, perhaps one of the best things that could be done would be to have a couple of good process people come in next year at your conference and help you answer: How do you live in a church where you're the only one in renewal? What can you do? How can you enable others to be with you in what is a threatening or fearful situation? Process is important, as well as knowing group dynamics and the structure. And the Holy Spirit can work through this.

Fran Larson:

As a layperson in a small local church, I have found that pastors need to encourage and affirm new believers who have found renewal in the Holy Spirit so they will stay in the church, be nurtured, and grow to maturity, grounded in the whole Word of God, not just rely on picking and choosing texts at random.

Pastor:

Pastors must lead. Many times renewal will not happen unless the pastor leads, even if it means taking some risks. Until you address the power structure in a church, nothing will happen. What happens is that many pastors leave as soon as they come up against the power structure and meet with resistance. And the church goes on unrenewed, unchanged.

The Void in Our Seminaries

Moderator Gary Clark:

I spoke with one of our seminary professors two days ago when I was in Brighton, England, and asked him, "How many courses do you have in your seminary that deal with the current spiritual renewal sweeping the world?" And he replied, "I don't think we have any." I said, "How do you deal with the fact that there are 377 million Christians in the world today who are active in this powerful renewal movement?" Peter Wagner of Fuller Seminary says, "It's the strongest and largest voluntary people movement that's ever happened in the history of the world." We don't even have a specialist in any of our schools teaching on this. What do you feel we need in leadership in order to encourage renewal in the local church, the region, and the national level?

Laywoman in Audience:

If we're going to have pastoral leadership, we're going to need pastors who are at least familiar with the gifts of the Spirit. Do we have any seminary where we can send young people who have a calling to the ministry, people who have already been baptized in the Holy Spirit or who are open to it, where they won't come out of seminary thinking this is not for today? I'm thinking of one

young man in particular whom I know. If we send him to an American Baptist Seminary, chances are he's not going to be very Charismatic by the time he graduates. If we send him to an independent Charismatic seminary, he's not going to be an American Baptist when he graduates. Is there anything we, as a renewal ministry, can do to change this situation?

Bob Williams:

My experience today is that most of our seminaries in the East—Eastern Baptist, Colgate-Rochester, Andover-Newton—do not impress on students any one point of view. The last group I interviewed at Eastern included Charismatic, conservative and social gospel. What happens in our seminaries is that you have to know who you are and what you believe before you go there. You really have to defend yourself, so you come out better prepared than if you had gone to a place where they would just agree with you. I don't think our seminaries indoctrinate the way they used to. You need to talk to the seminaries—get to them through a seminary instructor—and see how receptive they are to courses on the renewal. Also churches, through their associations, must let the seminaries know what they want.

Lowell Fairley:

Each person in the renewal movement should ask the seminary this question: What do you have in this area? This is what we want. (When seminaries get a lot of inquiries, they'll respond to the demand.)

Laywoman in Audience:

Let's begin to pray fervently that God raise up Charismatic professors for the seminaries—those who are Spirit-filled, who are gifted teachers, and will have the opportunity to teach courses on it. God is renewing seminary professors just as He is renewing others.

Moderator Gary Clark:

I think this is a crisis we have to face. Churches in renewal need to ask the seminaries: where can we send members from our church to an ABC seminary that offers courses on the Charismatic renewal? Do we have anyone on the faculty who is familiar with the Charismatic renewal and can teach on it? Do we offer any courses at all that deal with the Charismatic renewal? There are either no courses at all or, at best, only one or two that deal with the current renewal movement. And if we are not providing that, then I think we have a serious crisis in the preparation of leadership for our churches. That's why we have pastors who don't know anything about spiritual renewal.

I personally feel we have another crisis in our seminaries. They are not providing adequate courses on the whole subject of world missions. Looking at the curriculum of some of our seminaries where I have been invited to lecture, I found 160 courses on pastoral theology and only one or two courses on missions. And of these one or two courses on world missions, some merely give a very general and brief overview of the history of missions and explain

nothing about the contemporary needs of our world today. That's why we have pastors who seldom put much emphasis on world missions other than making sure they meet the basic quotas for the World Fellowship Offering and America for Christ.

I hear students graduating from our seminaries who say they did not have the opportunity to study and work in these two disciplines under competent leaders. We are responsible for taking some action. Let's begin to pray diligently for answers to these needs.

Spiritual Opposition by Evil Spirit Forces

Pastor in Audience:

Ultimately, I think we have to remember that we've got an enemy, an adversary who does not want renewal. And it's neither our church members nor denominational people nor anyone else—but the devil. Through our lower human nature, we ally with this enemy, the devil. Tied in with this is the fact that most of us are quite wounded and have ego needs. And we all know that the people who have to throw their weight around are really very needy people, although that doesn't excuse them. These two factors can open us up to the work of the devil, no matter how spiritual we are, no matter how Spirit-filled we are. So watch out when things are going real well because there is bound to be an attack by the enemy.

Guidelines for Renewal

The Renewal Movement and Baptist Principles

Moderator Gary Clark:

Historically, our basic Baptist principles affirm the right of each individual to have freedom of conscience in pursuing one's relationship with God and the freedom to openly inquire and investigate these areas. The more traditional Baptists want to categorize the renewal as a movement having no Biblical foundation and no basis in Biblical experience. For example, they'll say, "I'm a Baptist, therefore anyone who is into that renewal thing is not my kind. They're Pentecostals. They don't belong here." Others say if you don't have tongues, you're not a good Christian.

Now we need to see both sides to this. On the one hand, we need to allow Baptists the freedom to pursue and investigate all areas of renewal as being foundational to our Baptist principles, instead of trying to repress it or calling it unacceptable, rejecting it outright. On the other hand, we need to accept the fact that people are at different stages of growth and have different spiritual experiences in their pursuit of God and the manifestations of God's ministry through their lives. How do we deal with this whole concept of "unity with diversity" within our denomination? What are the parameters for diversity within American Baptist churches? What are the parameters for renewal? In many cases, "inclusiveness" in a local church and in a region does not include

speaking in tongues and some forms of worship and praise. Personal experiences in the Spirit are not readily accepted. Where is the freedom of individual conscience, belief, and worship. How do we deal with this?

Bob Williams:

Rejection is part of the human condition. No matter what makes us different, we are going to be discriminated against. To be different is to invite being criticized, being hurt, being left out. The question I ask is, how do we react to this rejection and still be a people of love? In New Hampshire I have seen some of our spiritually renewed pastors really put down in meetings yet they have responded out of such love and caring concern for others that the rejection ended. In other words, they did not leave or react. So we can expect rejection but by the same token it will also happen to them too. And we really need to be a loving, caring people.

Lowell Fairley:

The first thing we can see is the power of fear. When anything different comes in or something comes in that doesn't look controllable, then the power of fear takes over. Here you were the same person as before but something different has happened to you, you have become spiritually renewed, so then fear comes in and motivates people to reject you. The other thing is that in contrast with the power of fear is the power of non-reaction. Bob talked about it when he said the ministers being criticized did not respond in like kind. What do you do when somebody does not respond in like kind? You are really at a standstill. "He was dumb before his shearers." When reaction and fear and rejection are demonstrated, and I've experienced a little bit of that this past year, when there is no reaction, and you come instead with a spirit of love and acceptance, then that is hard to overcome. The problem is people want to define "inclusiveness" on their own terms—but once you've said "inclusive," then within the framework of American Baptists you have to be open to a variety of things under that inclusiveness.

Fran Larson:

I had been looked upon as a leader among American Baptists in North Dakota. Then suddenly I had this experience called the baptism in the Holy Spirit and every responsibility was taken away from me both in the local church and on the state level, and I really felt like a second-class citizen. Despite this, I went to church every Sunday. Then I was asked by our executive to leave the state because I was causing division. This was very hurtful because he and his wife were very close personal friends of mine. I wanted to leave the convention but I couldn't. This was my family. These wounds have been healed. I think I have been accepted and now hold many positions on the state level. I've had to ask the Lord to forgive me for the feelings I had toward these people. Today they trust me and we have a good relationship.

Leading the Local Church into Renewal

Moderator Gary Clark:

What is the single most important factor that would help a pastor know he can freely seek personal renewal and then lead the local church into renewal? Can we have any kind of a support base? Would we need to have a clear statement from the region or the national denomination saying, “Yes, we encourage and support renewal in its various forms”? Ten years ago we had a Task Force Report on “Understanding the Charismatic Renewal Within the American Baptist Churches.” The Task Force consisted of three executive ministers, three pastors who were in renewal within their churches, and one of our seminary theologians. Unfortunately, this report has neither been released for publication nor distributed throughout the denomination. However, through Dr. Fairley’s provision this week, we do have copies available. What importance would this document have had in the past decade, and what may it still hold for the future? What would encourage a pastor to lead the local church into the renewal and feel that he/she had support?

Bob Williams:

First, I think it works to the glory of God when it’s a natural development in the life of the congregation. The times it does not work is when it is imported by people who join the church in order to change it. People have to join a church and then be led by the Lord to change it. It should never be a battle, a cause, a planned effort but it should happen naturally and with good process—allowing for orderly change, allowing for diversity, being concerned about people who get hurt on both sides. Any change hurts people whether you are on the winning side or the losing side. Charismatics should be very concerned with people who are different from them yet hurting over this issue. But they should be very concerned for the people who are with you who are also getting hurt.

Second, I see churches becoming renewed if they allow people to worship, if they really help people witness, if they help people grow, if they help people give of themselves as well as their tithes and offerings, if they help people to pray and they help people to serve. Then somehow renewal will come. Churches will become revived and renewed if we free people up to follow the Spirit and be the people of God in an orderly process.

Lowell Fairley:

As you look at the New Testament, Jesus took the disciples exactly where they were—Simon the zealot and Matthew the tax collector, the alpha and the omega, and put them together. He took the disciples exactly from where they were and moved them to where they ought to be. But there was a movement, not a revolution. And we at times run the danger of making our experience someone else’s obligation. As soon as we have experienced something that is life-changing, we become the savior at that point and the other person now is obligated. Instead we should be the good leaven within that environment. Then changes will take place, changes that you may not have predicted, changes that may be different from your own experience, but the whole process of renewal will grow as a result.

Let me give you an example of such a church, which was my home church. It took 26 years for this very traditional church, which was the very epitome of a traditional church in every sense of the word, and a very good church. Today it is a renewal church. It took 26 years to get there. But the church did not split. Did people leave? Yes. Did people join? Yes. And there was growth on the part of the pastor.

Pastor in Audience:

When I started in the ministry I had the privilege of being under the direction of one of the most Charismatic men I have ever known. He just didn't fail in ministry wherever he went. Years later, when he was 82, I asked him: "You've never had a failure, in a revival or in a church anywhere, have you?" He said: "No sir. No, I never did. Every time I found that everything was going against me, I discovered that God was just getting ready to start to work." And I think that's the answer. I've been in the pastorate almost 50 years, and I've found that the secret is to be found in the simple teaching of Jesus: plant the seed, give it time to grow. The life is in the seed. Jesus said so much about sowing and reaping. I've discovered also that when we emphasize problems, we usually get more problems. The Charismatic movement has been alive ever since the day of Jesus. Every spiritual awakening has been accompanied by the Charismatic movement. It dies only when we try to get ahold of it, organize it, and give it a structure. And then we have another power structure to deal with. We need to sow the Word, believe God, and He will give it life. Paul said, "I planted, Apollos watered, but God gave the increase."

Pastor in Audience:

With some 20 years of pastoral experience and about that many years on the region's staff, I can say that most all our people believe in the Trinity and in the Scriptures as the inspired Word of God. It seems to me that we must begin with teachings on the gifts of the Spirit directly from the Scriptures. In that way, people won't be frightened. This opens the door, helping them to understand that these gifts have been given by God. Next we can show them that material is available from our national and regional offices. Then continue to feed them positively to allay their fears and help them ground their faith on this foundation to experience new dimensions of strength and joy.

Layman in Audience:

The above is true. But a real hindrance is the lack of mobilization and support given to those in the renewal. In our churches there are a lot of renewed people but we are just there and we're not sure what we're to do. If we could be mobilized, we could become a force for renewal. From the standpoint of the denomination, as Gary Clark alluded to, there is a lack of open affirmation and support.

Moderator Gary Clark:

Dr. Fairley's workshop on the Task Force Report "Understanding the Charismatic Renewal," gives guidelines for working through this process of renewal. Drs. Fairley and Williams have expressed the desire to have this document published and distributed on a much wider scale among all our American Baptist churches and constituencies who are interested in these steps to renewal. Wouldn't it be valuable to have an article printed on how New Hampshire handled Charismatics as a model and pattern for other regions?

At the biennial this year, more than at any other time in the past, we heard about the importance of the power and work of the Holy Spirit. General Secretary Dr. Dan Weiss focused on this as a very important part of his address. In his messages in Milwaukee two years ago and again this year, he made it very clear that the Charismatics are a part of the American Baptist denomination. Dr. Emmett Johnson, director of the Department of Evangelism, in his message emphasized the work and the role of the Holy Spirit in evangelism. His associates feel strongly about this too. In fact, one of them said to me, "We have tried so many programs, so many methods, we have offered so much training, now we have to realize that we need to focus on the power and work of the Holy Spirit in evangelism."

Dr. John Sundquist, executive director, Board of International Ministries, had a similar emphasis in his message as well, focusing on the work of the Holy Spirit. He's very excited about Brazilian Baptist Charismatics who want to come and help us in our mission work among the Indians in Mexico. The former President of the American Baptist Churches USA, Dr. Roger Fredrikson, throughout his Bible studies at the biennial, stressed how critical it is to have a relationship with the Holy Spirit and to understand the Spirit's power and work. In all the biennials I have attended over more than 20-some years, I have never heard our key leaders focus so much on the power, work, and role of the Holy Spirit. In fact, Dr. Roger Fredrikson said to me: "Gary, you've been right on target in emphasizing that we need the power and work of the Holy Spirit." We are living in a promising time for the renewal movement. I thank the Lord there has been much growth and maturity in the Charismatic renewal movement, that we are much better balanced Biblically, and that our focus has been on our relationship within the whole family of God.

I trust that the results of this conference will serve as a catalyst for serious, balanced, healthy renewal throughout the entire movement. And I pray not only that it will facilitate our evangelization of unbelievers in North America but also that it will impel us to more vigorously support our missions in the rest of the world in places like Zaire, India, Latin America and other areas now opening up.

The Effect of Baptist Polity

Moderator Gary Clark:

At the first public meeting of the Charismatic Fellowship in New Hampshire, Bob Williams was the keynote speaker and he shared the dynamics of the spiritual renewal going on among the Baptists in Romania. The associate executives were in on the very foundation of the whole process and guided us through it. We really went to Bob and said to him, “We want to have your wisdom and guidance in this whole process of our renewal movement.” He was a gracious counselor, guide, and leader in enabling this to happen.

Why have we not been able to have this kind of affirmation, this sense of inclusiveness on the denominational level from National Ministries, from Valley Forge? If they had followed the example of our executive minister in New Hampshire, we would have saved hundreds, maybe thousands of American Baptists from leaving our churches because they received no affirmation from national or regional levels. Why didn’t it happen—and what can be done about it in the future?

Lowell Fairley:

What Bob Williams did was he authenticated the Charismatic renewal experience, pulling the Charismatics into the structure by forming an auxiliary, which was accepted like other auxiliaries—men, women, and the Charismatic expression. And so the Charismatic experience was authenticated. It wasn’t a group of people out there trying to disturb things. Instead, it was a legitimate grouping of people within this inclusive denomination. And I think that this is one of the ways that is most helpful, structurally, to have renewal and the presence of the Charismatic renewal expression present with us to help us. There’s no question that the Charismatic group has been a quiet influence on the denomination and a means through which renewal has been expressed.

Why was this not done on the denominational level? One reason is human nature. People in positions of responsibility were responding out of their own perceptions, which were very specific, of the Charismatic renewal. Perceptions, whether they are true or not, are reality to the person who perceives them. And logical statements about an issue will not necessarily change their perceptions at all. It all comes down to this: “Why am I perceived so differently from what I am?” And the other person may respond, “Well, that isn’t true.” But it is, for them. And you have to understand that in order to deal with it on that basis. It takes a while for perceptions, if they’re not really true, to be changed.

The second reason is that, as Baptists, we do not have a monolithic structure for automatic change by fiat from the top down. As Baptists, we not only have a national structure but we also have 35 different Baptist entities called regions or cities with their own form of structure, their relationships, their own heritage, their own history—and all of that has to be

factored in. So when you ask why didn't this happen on a national scale, part of the reason is that we're Baptists. The other part is the perceptions people have and their unwillingness to change their views about certain things.

A New Charismatic Church Gets Regional Support

Moderator Gary Clark:

Now let's hear the other side: those who have come into the renewal experience and have been affirmed by the fellowship, church, or association, and would like to share their positive experience.

Pastor of a New, All-Charismatic Church Planted in Michigan:

I'm pastor of a new church plant in Michigan where we established an all-Charismatic American Baptist Church one and one-half years ago (The Solid Rock Baptist in Grand Bank). We received a wonderful welcome from the region because of the pioneering Charismatic churches that had gone before us. When the Michigan region discovered that our people were (1) thoroughly Baptist and (2) thoroughly committed to the regional organization and the denomination, they supported us. We demonstrated our commitment to the region in two ways. First, we got involved in our cluster in the regional organization through groups like American Baptist Women. Two of our women were invited to share in the worship, and their music and praise, their joy, and their enthusiasm made an impact and opened many doors. Second, the region gave us \$9,000 to get started. In turn, our people supported the region 100 percent and returned back to the region, through United Mission Support, the \$9,000 seed money plus a generous portion above and beyond that. This was a decisive factor. If you support the region, the region will support you. The underlying question is: will Charismatics be loyal and supportive of the denomination? If they are, they'll be supported.

Reports And Case Studies Of Renewal

The Role of the Regional Executive Minister

Moderator Gary Clark:

What should be the role of an executive minister who wants to encourage and foster true spiritual renewal in a region over a period of time?

Lowell Fairley:

Now I have to admit that my burden and concern as a regional executive is for the renewal of the church, as it was when I was a pastor. And so I think the executive minister should lead renewal. There has to be some "intentionality" in the beginning, somewhere within the leadership—either

among the elected structure of the region or within the regional staff—to give freedom for the Spirit to move.

First of all, I doubt if there would have been an inclusive emphasis in New Hampshire if it had not been for Bob Williams. From my perspective out on the West Coast, New Hampshire is the least likely place to have inclusiveness and incorporate, recognize, and then legitimize Charismatics. If a different kind of executive minister had been in leadership there, you would not have had this kind of authenticating of the Charismatic churches. So Bob Williams “intentionalized” and authenticated the Charismatic renewal as a part of the church life.

Second, you cannot intentionally plan for renewal. But you can create a climate receptive for it. Bob Williams practiced inclusiveness with the formation of the Fellowship in New Hampshire and opened the churches for renewal. That is different from intentionally planning for renewal.

Third, I don’t think you can get away from the fact that we are in a leadership crisis, not only in our churches but beyond. We either get dictators or enablers. The dictator says, “This is where I want to go, and everybody ought to line up and go with me.” The enabler says, “Where would *you* like to go?” And after they tell him, he says, “Well, then go ahead and go.” Somewhere in the middle is the leader who, obviously, if no one follows him, then nothing is going to happen. But this leader has to have both a vision and concern.

There was no guessing in our region as to where I stood when I came in as executive minister. The search committee had asked me what I thought was the greatest concern regarding the church. They already knew of my involvement in the renewal since I had held renewal meetings while serving as a pastor, I had been involved with the renewal during my term as president of the region, and renewal was the theme of the convention when I served as president. I said to them that evangelism, discipleship, and church growth seem to be built into renewal, and I did not think these three could happen simply by formula and by programs. I don’t think a church that is facing maintenance and survival, even though the people say all the right words, can do effective evangelism, discipleship, and church growth. And so there was an “intentionality” in my ministry when I came in.

Moderator Gary Clark:

You are right about Bob Williams and New Hampshire. The one place you would least expect to see inclusiveness among Baptists is in a very conservative state like New Hampshire. To think the state convention would ever openly accept anything so radical as the Charismatic renewal, and then to see American Baptist Charismatics incorporated in that state, as Bob Williams was able to do, speaks highly of his leadership. The state encompasses conservatives who would have nothing to do with the Charismatic renewal and liberals who would not accept the reality of the supernatural in the spiritual realm. So what Bob accomplished speaks volumes of his intention to be inclusive and bring the renewal movement into the state convention.

Lowell Fairley:

After I came in as regional executive minister, we held 32 listening conferences to find if there was a common concern. The result was that evangelism, discipleship, and church growth became our goals for the 1980s.

There have also been some things that have happened in the last three or four years that have helped guide the church toward renewal.

Three years ago, we began a prayer task force for the region. I asked Jack Bailey, now on your Executive Committee, to staff the task force. We thought of it as a year of prayer. But in eight or nine months, we realized it was for the 1990s and would undergird everything that was to happen from 1989 on. First, we asked for intercessors within the region to pray daily for the ABC churches, and for the region and staff. I knew we had to be undergirded with prayer or we would be in serious trouble. From that emerged more than 1100 intercessors who signed cards of commitment to pray daily for their own church, their own pastor, the surrounding ABC churches, and for the region and staff.

The prayer task force also began to impact our region in other ways. In planning the convention held at Bakersfield two years ago, the prayer task force recommended that we hold workshops on three topics: renewal, intercessory prayer, and prayer ministry in the church. These ideas did not come from the program committee. They came out of the prayer task force which brought them to us as intentional, proactive recommendations saying, "Here are some things needed in the life of the church."

In terms of renewal, our region has really been on a kind of pilgrimage. For three conventions in row we have had prayer, renewal, and prayer ministry. Last year at our regional convention we had prayer teams praying throughout, including the business meetings. As the opening night speaker, I ended my message with an invitation for people to come forward, and nearly half the congregation came forward to renew their commitment to the church. This fall I will propose, through the Executive Committee, that we form a task force on worship and very seriously begin to develop resources and openness to worship. I think we are in a worship crisis in our churches. I think our maintenance and survival churches must look at worship. I think we must develop a theology of worship. Normally, we don't think of the regional structure as getting involved in these areas. Instead we think of them as giving direction for resourcing, programs, administration, finance, missions support—but not so much in the area of spiritual development. However, we are intentionally moving in this area of spiritual development.

Moderator Gary Clark:

Who is going to lead in the region when a church leader wants renewal but the pastor is unwilling to open the church up to renewal, or when the pastor wants renewal and the church leaders resist it? Who will take the leadership to make renewal happen? Unless we have leadership, this could end up in a real power crisis. If the pastor comes into renewal but there is no leadership in the region or area who is open to it to encourage the pastor, then we have another leadership

problem. As Lowell said, it is critical that the executive minister provide leadership for renewal in the region. What can we do to encourage executive leadership in other regions to not only permit renewal but, most important, provide leadership in renewal?

Bob Williams:

No one person does everything. I came into a situation in New Hampshire where there were persons ready to work together for the glory of God—even though there was not a history of great openness to each other. Nevertheless, there was a readiness, and I happened to be the agent through which it happened.

In another state convention, groups met separately. Why should conservatives, Charismatics, and liberals meet separately in a regional convention when we have a world to win and a Gospel to share? I was blessed to come to New Hampshire at the right time when people were ready to come together and be accepting. Without Gary Clark and others, it would not have happened.

Kividi Kikama:

It has been our experience that spiritual renewal, by its very nature, is contagious. However, one problem is that spiritual renewal will not spread unless we are open, unless we build good relationships with other Christians (of different persuasions) and so have the opportunity to share what God is doing in our life. I thank God that in this conference we already have some key leaders who understand this about renewal. I thank God also that we have pastors who have experienced spiritual renewal.

Maybe the problem is that the Holy Spirit Conference has not been seen as part of the denomination. But we are moving forward in a big step where this Conference is becoming a ministry. I think God can use this conference to spread the renewal. This is what I have seen in Zaire. Today in Zaire we begin our convention with a full-day retreat just to pray, just to hear the Word of God, just to listen to God—before we start on any business. Nobody would start the convention with business. Yet it has not been easy. It was the result of building relationships with pastors and colleagues, which allowed spiritual renewal to spread. The Holy Spirit spreads renewal in one way or another.

Fran Larson:

I'm chairperson of the Leadership Development Committee for the Dakotas region. This committee is different from the others I've served on. After the first meeting, we spent so much time in prayer and in prayer for renewal. The committee members are not praying for Charismatic renewal but for a work of God to take place within their hearts and within our churches. We have acknowledged among ourselves that we have tried everything in programs, some of which have been good—but renewal is not about programs. It is about being in tune with God and doing what God would have us do. This is the way we're going to have growth in our churches. But it needs to start with growth in our personal lives and our commitment to Christ, a new zeal for God.

What Is the Image of the Holy Spirit Renewal Ministries?

How Does the Denomination Perceive Us?

Bob Williams:

The problem of image is that in order to have an image you must first have recognition. And very often an organization has to exist for a while and establish itself before it is considered legitimate, recognized, accepted, or part of the family. But once you become recognized, then there's the danger that you will lose your thrust and your force. You really have to be careful of this. The Roger Williams Fellowship within the American Baptists (social action, militant back in its day) had its most powerful, effective days of recruitment when it wasn't legitimate and wasn't recognized. Then when it became a part of the denomination, it went into decline. That's a warning.

Your image has been improving over the years, primarily due to your actions, your activities, and this conference—having this conference has probably been the most significant thing you've done to be recognized by the denomination as an affiliated or caucus group. And your image has been improving steadily year by year, and is far more positive today than ever before.

Lowell Fairley:

There are three things that, at least in the past, have hindered your image as a group. The first is *glossolalia* and interpretation. As Gary Clark has already said so well, with all that the Holy Spirit Renewal Ministries in American Baptist Churches is and does, the one thing that people still point to is *glossolalia*. There are two denominational resources which you ought to get and offer as part of your resources. One is a pamphlet on *glossolalia* written in 1975 by Robert C. Campbell, the General Secretary of the denomination at the time. And the other is the 1981 Task Force Report on "Understanding the Charismatic Renewal Within the American Baptist Churches." We hope this document will become more public.

The second is spontaneity that has been interpreted as interruption—when you have this spontaneity in churches that are structured either with a printed order of service or in other ways.

Third, at least in our region, is the introduction of the "elder system" into the life of the church—a non-Baptistic structure in terms of power and authority. Although this is not as prevalent as it once was, nevertheless it still remains in the minds and memory of denominational leaders and other pastors.

When Charismatic pastors or people came into the church and found what seemed to them a cumbersome structure already in place (committees and boards), they replaced it with the "elder system" in which eight or nine people were

substituted for the boards and committees. That was one way to get around the structure and allow the Spirit to work. This has proved to be counterproductive. In many of our churches, I think, this opposed the congregational form of government. I know a couple of pastors who introduced this in order to free up the church and get it moving. A couple of them who did have since told me, "If I had to do it over again, I would not have introduced that tight, closed power structure of elders." They would have tried to restructure the church in a different way. However, I do not see that here and I think it is simply a perception that has to be erased by the involvement of the Holy Spirit Renewal Ministries in the directions which Gary Clark laid out for us today in his address.

Kividi Kikama:

Renewal brings change. And any change is received in the beginning with a great deal of suspicion and many stereotypes. We have seen this in Zaire too. I received letters from friends and colleagues giving me all kind of negative input when the renewal movement started in Zaire. But we need to give people a chance to serve, to see, time to arrive at conclusions. It is not something they can jump into quickly. They need to learn, to observe, and then their perception of us will change in time.

The primary thing is our own self-image. How do we see ourselves? How do we relate to them? That's very, very important. The Lord Jesus Christ had the same problem: a new message, a new form of ministry. He made a very powerful statement when he said, if you don't believe what I say, then at least believe what you see me doing. That's very, very important to remember. I think our involvement in the work of the denomination in witnessing and evangelism will cause others to change the way they view us because they will see something is taking place here.

Fran Larson:

I think we have matured both as individual Christians and as the Conference on the Holy Spirit. When I first came to the conference, I was a very wounded person who needed a "hospital"—I think it was self-pity. We probably needed that time to get to know who we really were, to have self-confidence in ourselves, and to recognize the value our denomination has for us. We all wanted to be affirmed. We thought, "Why don't they believe us when we say we want to work within the denomination?" But I think we had to prove ourselves. And I think we are beginning to do that and are being recognized as a viable force in the American Baptists.

Bob Williams:

More important than the image that others have of the Holy Spirit Renewal Ministries, my real concern is the self-image you have of yourselves. I'm just delighted to be here and see that your self-image is that you are part of the family because that determines how you act. If you feel that you're not a part of the family, then you're going to act in ways that are self-fulfilling prophecy and that will keep you out of the family. So I think you're on the right path to

further recognition and acceptance, which means opening up opportunities of ministry on your behalf.

Lowell Fairley:

The thing that has encouraged me here is that I have heard more American Baptist phrases here last night at the Holy Spirit Conference than I've heard in a lot of other organizations of American Baptists. They usually come in to gripe and to condemn everything. But here at this conference, I have heard the Spirit operating and functioning as American Baptists within the body. So you're very much a part of renewal and of the American Baptist family.

And I need to tell you that in my perception, when I came in here, it was wonderful to hear you speak in very positive terms of being a part of the family. You may be a minority within the family but you're a part of the family and you recognize it. I want to share this with those who are uninformed and unaware of your focus as the Holy Spirit Renewal Ministries.

How Should the Holy Spirit Renewal Ministries Function in the Regions?

Moderator Gary Clark:

How should the Holy Spirit Renewal Ministries function within regions, states, and cities? We hold a national conference here annually but we function less within the regions, states, and cities where the local churches are.

Lowell Fairley:

It seems to me that the Holy Spirit Renewal Ministries can function in two ways: (1) as leaven or influence and (2) as an organizational entity.

First, you can be an influence or leaven within our whole American Baptist family. For example, in our region, we have now introduced prayer ministry and prayer within our whole regional structure. Not only do we have 1100 intercessors praying daily but we also have a newsletter that goes out every other month describing resources for prayer, understanding prayer, and recognizing that prayer is the undergirding force for anything that's going to happen within our region. Two years ago we had workshops on prayer and on renewal. In some of our conferences, we have had pastors who have been involved in spiritual warfare. This year, we have intercessory prayer teams praying during the entire time of the convention when speakers are giving their talks and reports. Now that is influence. That has come about through some initiatives on my part, through the leadership of Jack Bailey who is on your Executive Committee. Yet never once has the Holy Spirit Renewal Ministries, as an organizational structure, been mentioned. However, the very things you want to see happen are now beginning to happen. So in one sense you're there to serve and give of yourself to others. And what you have received, in another context you now give out to others.

Second, rather than being leaven, you can be a trumpet. And the trumpet means that you are now wanting recognition for a structure that is already in place to

implement the things that we as a denomination want to do, which is world missions.

I think if you combine both of these together, starting with influence first, then you're creating the climate in which the Spirit can work, and you're doing it in a positive way. And as you continue to be the leavening influence and as you continue to serve, then you will also become recognized for your organization, from which these positive results came. That's how you can make an impact.

Pastor from Oregon in Audience:

I think we can be assertive without being obnoxious. I think we have every right to be assertive within our region. I have built on relationships developed with the executive minister and the area minister. I have pressed them for visibility at the regional biennial for the Holy Spirit Renewal Ministries. In the American Baptist Churches of the Northwest, I approached the planning committee for our regional biennial and asked for a display stand as well as either a breakfast, lunch, or dinner—which would be included on the program—at which Gary Clark would speak. I made it very clear that the region has given a platform to all kinds of special interest groups in our denomination's emphasis on inclusiveness, and we represent loyal American Baptists who are concerned for the well being of our denomination. I think, in our case, it's been a matter of being persistent, assertive, asking, and taking action.

Pastor from New York State in Audience:

It was absolutely inspired to change your name from "Charismatic Fellowship" to Holy Spirit Renewal Ministries. This is our first time at this conference but you have been very inclusive and made my wife and me feel very comfortable and challenged, very much a part of you. There is a great need for educational materials. So few courses are offered in the seminaries. Why not also give renewal courses for pastors already serving in churches—making them available through the regions? There is a great hunger out there for learning more about the Holy Spirit, the gifts and the power of God today. I think many have lost their sense of purpose as to why they are Christians. A fire needs to be lit. The message of renewal needs to get out into the hinterlands of New York State.

What More Needs to Be Done to Bring Renewal?

Lowell Fairley:

I think if your focus is on what Gary Clark presented today, that of winning the world for Christ, and that you came into being primarily for this purpose, then that will help clear up the misconceptions of perceiving you as saying, "We've got something we want to give to you."

Pastor from Massachusetts:

I was not baptized in the Holy Spirit until I was given a job that I knew was impossible for me to do in my own human strength. The disciples were baptized in the Spirit only after Jesus had given them an impossible task: Go preach the Gospel to every creature. We heard Gary Clark preach a message this morning that gave us an impossible task—through the window of unsaved people all across the world—and in the face of hostility and danger. We're going to need a supernatural power to deal with it, the Holy Spirit. If we preach world missions, then people will know they need the Holy Spirit.

Lowell Fairley:

We want renewal in order to do mission that is beyond our physical, mental, and emotional capabilities. In other words, the Holy Spirit Renewal Ministries sees renewal as supernatural. That is true of non-Charismatics as well. We have been talking about renewal in American Baptist Churches and we recognize that if God doesn't do the renewing, then the church is not going to get renewed. Renewal will not happen by methodology, by a program, or simply by having a worship team in your service. But we can create a climate in which renewal can happen. And so the common denominator for both Charismatics and non-Charismatics is that renewal is supernatural.

Bob Williams:

If you really want to influence a group and make a difference, you need to participate. You need to attend meetings that you might not think are thrilling or even interesting. You're there because you're part of the family, you go out of loyalty, you serve, you're willing to be on boards and committees, you go and do the job because if you're there, you can be influential.

As an organization, you also need to model acceptance. And part of that acceptance is showing you're inclusive and invite others even though they are not a part of the fellowship. You ought to schedule a special event at each region. But then, since you're part of the family, be sure to check with the regional office first so there will be no scheduling conflicts with another major event that someone else scheduled nine months ago.

Look at the key result areas. You should look at your situation wherever you are, whether in your church or region or area and say, "If I do my job right this year, what kind of results should I expect a year from now?" From that, then, you can pick the key-result areas to work on this year. You pick one or two key areas and say, "This is the key; if I do this, then I've done what is important this year." Next year you pick another area, and just keep expanding this way. You focus on doing what's possible, what's most important.

Ask the right questions. You should not go back and ask: "Can we bring renewal within the American Baptists?" You're asking the wrong question. The key here is that you don't ask questions that could bring negative replies. Instead ask: "Can we have a meeting of the American Baptist men where we'll be stressing a closer walk with God (or prayer). This way, you're building in agreement. Renewal is implied there but you're not asking the question, "Can

we have renewal?” Be careful how you phrase your questions. Be sure you focus on what you really want to do, and do not generalize. Ask in a way so that you get what you want. This will open doors for the Spirit to move.

Kividi Kikama:

I want to give an example of what Bob just said. We’re preparing for a major renewal in Zaire across all denominations. But the planning committee is not talking in these terms. Instead, it is encouraging all denominations, all churches to have groups praying daily. We know what the result will be. But we do not go around talking about the end result. Instead we talk about setting up prayer groups, and through them we will see the results we want.

Conclusion

Some of the key points made during the panel presentations are guidelines for the direction of the Holy Spirit Renewal Ministries in facilitating spiritual transformation.

Three areas are:

1. There is a void in our seminaries: they do not train pastors to be leaders in renewal. As Bob Williams pointed out, “our pastors are not really trained to be leaders in our seminaries and so how can they train lay people to be leaders? One of the dilemmas we have in training our ministers is that ministers are generally trained to be enablers and coordinators, not leaders. We need leaders.” Gary Clark took this one step further, asking, “Do we have anyone on the faculty of the ABC seminaries who is familiar with the Charismatic renewal? Do we offer any courses that deal with the Charismatic renewal? There are either no courses at all, or, at best, only one or two that deal with the current renewal movement.”
2. The Executive Minister should lead in spiritual renewal. Lowell Fairley felt strongly that “the executive minister should lead renewal. There has to be some ‘intentionality,’” he said, “in the beginning, somewhere within the leadership—either among the elected structure of the region or within the regional staff—to

give freedom for the Spirit to move. I don't think you can get way from the fact that we are in a leadership crisis, not only in our churches but beyond.”

3. The Holy Spirit Renewal Ministries can be an influence by participation.

Lowell Fairley emphasized that this renewal movement can first of all be “an influence or leaven within our whole American Baptist family.” Bob Williams advised that the best way to “influence a group and make a difference, you need to participate. You need to attend meetings that you might not think are thrilling or even interesting. You're there because you're part of the family, you go out of loyalty, you serve, you're willing to be on boards and committees, you go and do the job because if you're there, you can be influential.”

In summary, the Holy Spirit Renewal Ministries must help pastors learn about and experience the deeper work of the Spirit for empowered leadership for ministry. Pastors need learning opportunities at seminars and conferences, plus personal counseling and resourcing with printed and recorded materials on renewal.

Pastors in renewal should model this through their leadership and their participation in the region, serving as a witness that will encourage the regional staff to provide leadership in renewal. As Dr. Fairley emphasized, the executive minister should lead in renewal.

The panel presentation and interaction with the attendees at the Holy Spirit Renewal Conference provided new insight, perception, guidance, correction, affirmation and inspiration for the renewal movement in American Baptist Churches. One of the greatest benefits was the deep appreciation that pastors and church members had for the commitment of these executive ministers to affirm and encourage the Charismatic renewal experience in the lives of individuals and congregations. As a result, a new level

of trust and mutual respect was created between denominational leaders and the local church. Whereas before there had been suspicion and caution, now a new bond of loyalty was forged in working together for the glory of God for the true spiritual renewal of individuals and churches among American Baptists.

An evaluation and expansion of the Holy Spirit Renewal Ministries in fulfilling the commission of God to be a servant catalyst for spiritual empowering and transformation of American Baptist Churches should include the following areas.

Focus: The focus needs to be on reaching the primary leadership in the churches and denomination with the renewal message. It is important to provide pastors with what is most helpful to them to enable them to experience renewal. The past focus has been too broad for the limited volunteer leadership available to serve in the regions. Most of the leaders in the renewal are pastors who have immense demands on their time and resources. Efforts need to be made to recruit more volunteers in all the American Baptist regions to encourage renewal.

Goals: The goals adopted by the Holy Spirit Renewal Ministries need to be prioritized in order that the results produced are the most lasting. Efforts to produce action in all areas has been difficult to achieve to date because the organization's members are widely separated by geography across the nation and can meet only once a year at the national conference held at Green Lake, Wisconsin.

Leadership: The leadership of the Holy Spirit Renewal Ministries is limited to one part-time executive who is also a pastor of a local congregation. Other volunteers, such as the national secretary, Helen Mooradkanian, of North Andover, Massachusetts, and the national treasurer, Claudia Brydon of Erie, Pennsylvania, also have other responsibilities. The ministry needs to develop leadership commitments in all the regions where pastors and churches need renewal.

Conferences: The provision for Holy Spirit Renewal Conferences has been limited to the one annual conference held at the American Baptist Assembly in Green Lake, Wisconsin. Although there has been great blessing and results achieved at the national conference, there are a number of limitations to attendance at the conference. Since most churches have less than one hundred members, there is not adequate financial provision for pastors and their families to afford the cost of both travel and housing and meals at the conference center for the week. Therefore, financial restrictions prevent pastors from attending.

To make some provision for this need, the Holy Spirit Renewal Ministries seeks to raise scholarship money for at least ten pastors to attend the-week conference each year. The group of ten first-time attending pastors are mentored by a senior pastoral leader throughout the week as they participate in all the workshops and hear the main session speakers. This has proven to be a very successful effort.

In order to expand the outreach to pastors and other church leaders, the renewal needs to hold ten regional conferences annually, rotating locations throughout the 35 regions of the American Baptist Churches. The renewal message needs to be taken to the local pastor who can only attend a day-long session within driving distance of his church.

Publications: The *Refreshing Times* newsletter, which is published four times a year, primarily promotes and reports on the annual Holy Spirit Renewal Conference. Additional articles on renewal and reports of church growth and testimonies of God's kingdom power should be expanded in more frequent issues.

Mentoring: Mentoring pastors and other leaders has proven to be most successful. We need to develop a more definitive structure and program for recruiting and training pastors to be mentors to other colleagues.

Modeling: Both pastors and their churches serve as models of renewal in the local association of churches and within the Baptist regions. The Renewal Ministries needs to encourage more publicity of these models through the publication of booklets describing the dynamics in the life of the pastoral leadership and the congregation.

Communications: When Holy Spirit Renewal Fellowships are formed in the Baptist regions, they are often able to include invitations and information on renewal meetings in the newsletters sent out from the office of the Executive Minister to all of the churches in the region. This enables pastors and other leaders in the region to attend such events and to be informed of resources available to assist them in renewal. There is also the possibility of submitting articles on renewal to the American Baptist national publications.

Relationships: The Holy Spirit Renewal Ministries is committed to building positive relationships with all ministries both within the American Baptist family and with all other Christians in the advancement of the kingdom of God in the proclamation of the Gospel, meeting human needs, resisting evil, and encouraging righteous living and justice for all.

Research: The Holy Spirit Renewal Conferences are evaluated each year by conference attendees to determine the effectiveness of the programs, speakers, and ministry. Statistics and articles are researched. Leaders are interviewed. Results are studied. Research could be expanded to survey all the denominational renewal groups for their ideas, programs, and successes. Perhaps a survey should be conducted of the pastors and denominational leaders to determine the direction the Renewal Ministries should take during the next five years.

Seminaries: Letters were sent to six American Baptist Seminaries requesting information on current and proposed course offerings in the area of personal and parish

renewal. The request included the names of the faculty members who teach courses in this area of spiritual renewal. Only one seminary responded, commenting that one course was offered on spiritual formation, but the faculty member who teaches the course is on sabbatical for the year.

The Holy Spirit Renewal Ministries needs to encourage the seminaries to offer courses on the Charismatic renewal as a vital part of the training of pastors and other church leaders. Special lectureships should be offered during the academic year by qualified and experienced speakers in the renewal movement. Students should be offered intern opportunities in churches which are experiencing renewal to observe and participate in the dynamics of a Spirit-filled church. Faculty members should make a responsible commitment to fully acquaint themselves with the scope of the renewal and be able to assist students in understanding the many aspects of the movement. Pastors who are in the renewal should encourage their seminaries to fulfill this need. Churches that are providing financial support for the denominational seminaries should make their requests heard for Spirit-filled and empowered pastors from the schools.

These are the primary areas of concern for expansion and improvement in bringing about renewal of pastors and congregations in the American Baptist Churches. The next chapter will seek to remove some of the barriers and stumbling-blocks which hinder the renewal in the lives of pastors and members of a local congregation.

CHAPTER 8

PREPARE THE WAY BY REMOVING THE OBSTACLES

A word from the Lord came to me as I was preparing the chairman's message for the National Holy Spirit Renewal Conference. The Spirit witnessed forcefully to me from Isaiah 57:14 that the Lord wanted the Holy Spirit Renewal Ministries to "Build up, build up, prepare the road! Remove the obstacles out of the way of my people."

The warning is that the evil enemy of God has put "obstacles" in the way of God's people to prevent the Church of Jesus Christ from experiencing the full power and authority available to them through the finished redemptive work of Christ and the Father's bestowal of the baptism in the Holy Spirit. It was a call to the Holy Spirit Renewal Ministries to help remove, through prayer and God-directed action, "obstacles," such as indifference, fear, tradition, pride, and misunderstanding, that are preventing God's people from receiving the gifts of the Holy Spirit and fully surrendering to a Spirit-empowered life needed to exercise the Kingdom authority delegated by Jesus Christ to all who believe in his Name. The following obstacles are causing people to stumble before they walk into a Spirit-filled life. These stumbling blocks on the path need to be cleared for the Church's benefit.

Bound by Indifference—The Passive Observer

Jesus told the parable of the king who prepared a wedding banquet for his son, extending invitations to many to come. "But they paid no attention" (Matthew 22:5). At the conclusion of Jesus' three year ministry he wept over Jerusalem, saying, "You did not recognize the time of God's coming to you" (Luke 19:44). This is one of the saddest statements in the New Testament. After barren centuries of waiting and looking for the Messiah, through their spiritual blindness and hardness of heart, most of the Jews missed recognizing the day of God's personal visitation to their nation and the holy temple. In fact, they constantly attacked the resident Messiah, even charging his miraculous good works were performed by the prince of devils.

The twentieth century is marked by two great visitations of God. The beginning of the century received the outpouring of the Holy Spirit which swept across the world in a Pentecostal explosion of evangelism, church growth, and foreign mission endeavors. In mid-century a renewal movement among the major historic denominations released the charismatic manifestations of the Holy Spirit. The Charismatic movement occurred among the more highly educated clergy and affluent church members. Major media exposure and a massive publication of quality books on the renewal spread the message of a new outpouring of the Holy Spirit's presence. More than 650 million Christians in the world, according to Dr. David Barrett, internationally known Christian statistician, are involved in the Charismatic and Pentecostal movements. A century of God's visitation occurred and is present.

Still, passive observers continue to make these comments: "I don't need it."
"I am definitely not interested." "It may be all right for them, but not for me."

God spoke through the prophet Joel saying, "I will pour out my spirit on ALL people"-your sons and daughters, old and young men, women and men servants (Joel

2:28). Jesus told ALL the disciples, "Do not leave Jerusalem but wait for the gift my Father promised" (Acts 1:4). Peter said in his sermon on the Day of Pentecost, "The promise is for you and your children and for ALL who are far off" (Acts 2:39). It was ALL inclusive. Paul urges, "Be filled to the measure of all the fullness of God" (Ephesians 3:19) and "be filled with the Spirit" (Ephesians 5:18). It is a command, not an option. Responsible Christians must deal with this powerful tone of inclusiveness in God's plan and purpose for his people. Salvation is only the beginning, not the final stage for the Christian.

The apostle Paul has a word for these passive observers: "Wake up, O sleeper, rise from the dead, and Christ will shine on you" (Ephesians 5:14). Paul is not passive about being filled with the Holy Spirit. He exhorts, "Be very careful, then, how you live—not as unwise but as wise, making the most of every opportunity, because the days are evil. Therefore do not be foolish, but understand what the Lord's will is. Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit" (Ephesians 5:15-18).

Bound by Fear—The Frightened Observer

I asked the Dean of Northern Baptist Theological Seminary before I spoke at their chapel service, "What do you think hinders Baptists from pursuing the full life in the Spirit?" He replied, "Ignorance and fear. Ignorance of what the experience really is and fear of the Holy Spirit."

The Dean at Fuller Theological Seminary responded with a similar answer, saying: "The problem started in the Garden of Eden when, after Adam sinned, he was afraid of a direct encounter with God." I said, "Yes, after more than thirty years of leadership in the

Charismatic renewal among Baptists, I have observed that fear is one of the greatest inhibitors of the renewal in the Holy Spirit."

Baptists tell me they fear yielding to the Holy Spirit because they think they will "lose control and do something foolish." Or they fear being taken over by a spirit other than the Holy Spirit. They fear they will express an "emotionalism" which is not part of their normal personality. They fear their friends will identify them as being a little "flaky" and sever relations with them. They fear they will lose their leadership position in the church if they begin to experience the manifestations of the Spirit. Then, too, there is the almost universal fear of speaking in tongues, which they consider to be a strange, threatening phenomenon.

Some pastors fear the risks are high. They will be discredited as "unscholarly." They did not receive teaching on the subject in seminary, or, they were taught that the gifts of the Holy Spirit had ceased with the age of the apostles. In serving a Baptist congregation, the exercise of certain gifts of the Spirit in their personal life and in ministry to others, they fear being seen as breaking away from the traditional pattern of Baptist ministers. The accusation against them by people in their church may be: "This is not Baptist!" Or, "We've never had this in the church before. This is some kind of Pentecostalism that should not be brought into our Baptist church."

These negative reactions lead to the fear of risking their economic security and future pastoral employment. Since the majority of Baptist congregations have fewer than two hundred members with a limited financial base, pastors have limited opportunity to improve their financial income. Therefore, they are reluctant to risk involuntary removal from their church position. Although a pastor may realize the need for the full power and gifts of the Holy Spirit for ministry, the potential for negative reactions from powerful church members is a strong deterrent. Congregations have quickly removed their pastors

because they speak in tongues or exercise other gifts of the Spirit. If removed from the church, they may not be considered for pastoral leadership in another Baptist church. For pastors with a family to support, the risks are, indeed, great.

Some executive ministers made it known they wanted no Charismatic pastors in their regions. They did not want to handle church divisions over the Charismatic issue. Since an executive minister may have a strong influence in recommending against a candidate to a pastoral search committee, a pastor who is a practicing Charismatic may have little chance of being considered. Therefore, the seemingly safe route for a pastor is to not pursue the Spirit-empowered life with the accompanying charismatic gifts, or be a closet charismatic.

Recognizing this complication facing pastors, the Holy Spirit Renewal Ministries makes it a priority to provide both pastors and congregations with good instruction, exegesis, and commentary on the Person and work of the Holy Spirit. The objective is to help American Baptists discover new insights in their understanding of the Holy Spirit and his ministry. Along with the study of Scripture comes a new call to submit to the Lordship of Jesus Christ, who is the Baptizer in the Spirit. In physical baptism by immersion, the last part of the human body to submerge in water is the cerebral cortex behind the forehead, the believed location of the human will. In comparison, the final element to submit to Jesus as Lord and Baptizer in the Holy Spirit is the human will. This requires the crucifixion of the rebellious self, human pride, restrictive traditions, and the preservation of self-image. Paul said he counted all personal achievements as loss and was crucified to self and the world in order to know the full power of Christ living within him. He encouraged believers to do the same and prayed that they would be "filled to the measure of all the fullness of God" (Ephesians 3:19).

There are individuals who are so bound by a spirit of fear that they may not be able to respond and be filled with the Holy Spirit until they have been delivered from this threatening spirit. A Spirit-empowered Christian may need to minister deliverance to the person by teaching them from Scripture, praying with them, encouraging them to confess sin and renounce the spirit of fear. Both should command the enemy to release the person. Jesus came to set the captives free so they may be filled with the Holy Spirit, move out with holy boldness, and exercise all the ministry gifts of the Spirit. There is a lost world to evangelize and the Body of Christ to build up in faith. God wants believers to exercise kingdom authority. Jesus' commission is all inclusive: "All authority in heaven and on earth has been given to me. Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age" (Matthew 28:18-20).

Bound by Tradition—The Rigid Observer

Jesus warned about putting new wine into old wineskins (Matthew 9:17). His new teaching did not fit into the legalistic rabbinical restrictions. His abundant love for the despised, his forgiveness of sinners, his freedom in the Spirit did not fit into the constraints established by the teachers of the law.

The new outpouring of the Holy Spirit in signs and wonders, in word gifts, in discernment and deliverance of evil spirits, and in miraculous physical healings may not fit into the old traditions of the average Baptist congregation today. When renewal in the Holy Spirit is introduced into a tradition-bound Baptist congregation, it typically elicits comments such as: "We Baptists do not believe in those things" . . . "We don't want any of that Pentecostal stuff in our church". . . "Speaking in tongues does not belong in a

Baptist church" . . . "We don't want any emotionalism in our service" "Don't cast out demons in our church."

Some church leaders hold to unquestioned traditions inherited from previous administrations, even if it leads to the death of the congregation. Therefore, the Holy Spirit's manifestations are both resisted and rejected, and not allowed to function in the local congregation. When traditions are threatened by this new life in the Spirit, they attack the very source of that new life, just as Jesus was continually attacked by the Pharisees, chief priests, and teachers of the law. A positive course of action should be taken to remove these fears. As Paul wrote, "where the Spirit of the Lord is, there is freedom" (2 Corinthians 3:17). Jesus told his disciples that when the Holy Spirit comes, who is "the Spirit of truth," he would guide them "into all truth" (John 16:13).

First, a pastor needs to present to the congregation a series of teachings that systematically study the Person, work, and ministry of the Holy Spirit. Key Biblical passages should be expounded which show how the New Testament Church functioned in the power of the Spirit. These carefully planned teachings should be done with the wisdom and the anointing of the Spirit. The Word of God must be permitted to do its instructive work as the Holy Spirit applies it to the minds and hearts of the believers. The role of the Spirit throughout church history will illustrate how believers experienced new moves of the Spirit. Moreover, the pastor must embrace the whole congregation in affirming his love and commitment to nurture them all into a deeper walk with God.

Second, my research into the history of the Baptists reveals that the early Baptists placed strong emphasis on the immersion in the Spirit and the Spirit-filled life. In the standard Baptist manual, *The New Directory for Baptist Churches*, written by Edward T. Hiscox, and published by The Judson Press (American Baptist) in 1894, the

following statements speak of the importance of the Spirit in the Christian's life.

Under the topic of "the laying on of hands" the author writes,

Our Lord laid His hands on the sick to heal them; on the little children to bless them. The Apostles did the same. But in the apostolic church this act was chiefly associated with the special impartation of the Holy Spirit. The *Charismata* was thus conferred. Peter and John laid hands on the converts at Samaria, and they received the Holy Ghost. So did Paul on the twelve disciples at Ephesus. Ananias laid his hands on Saul at Damascus that he might receive his sight, and be filled with the Holy Ghost. Jesus, after the resurrection, conferred the Holy Ghost by breathing on His disciples.⁵⁹

Concerning the Apostles laying hands on the seven in Acts 6, Dr. Hiscox states, "Presumably this act was for their especial endowment by the *Charismata*."⁶⁰ He quotes a Dr. Olshausen's commentary on 1 Timothy 4:14, "Do not neglect your gift, which was given you through a prophetic message when the body of elders laid their hands on you" with these words, "In these passages, indeed, it is the laying on of hands for the communication of the Spirit that is spoken of, not, however, for a definite sphere of duty or a special calling, but for the general calling of the Christian."⁶¹

Dr. Hiscox continues, "Our most orthodox Baptist churches formerly practiced the laying on of hands upon persons baptized. Some still practice it; not a few believe it of apostolic origin. Dr. David Benedict, the historian, declares, 'This was a practice of high authority in our denomination in other countries, and in this country it formerly prevailed much more extensively than at the present time.'" (From *Fifty Years Among the Baptists*, page 160).⁶²

⁵⁹ Edward T. Hiscox, D.D., *The New Directory for Baptist Churches*, Philadelphia, The Judson Press, 1894, page 354.

⁶⁰ Ibid. 354-355.

⁶¹ Ibid. 350.

⁶² Ibid. 361.

When the Philadelphia Baptist Association adopted the London Baptist Confession of 1689, they added, September 15, 1742, an article (the 35th) beginning, "We believe that laying on hands with prayer, upon baptized believers, is an ordinance of Christ, and ought to be submitted unto by all such persons that are admitted to partake of the Lord's supper."⁶³ Dr. Hiscox concludes with the statement, "The laying hands on the newly baptized before they left the water was practiced in many, if not in most churches, and is still the custom of some ministers."⁶⁴

After immersing the new convert in water, the Baptist pastors would lay hands on the candidate even before leaving the water and pray for the full impartation of the Holy Spirit's filling to enable the believer to live the new life in Christ in the world. Newly ended believers came up out of the water praising God. From prior to 1742 to the end of the 1800s the Baptists were practicing the laying on of hands for the filling of the Holy Spirit, according to Dr. Hiscox.

Evangelist J. Gilchrist Lawson, in his book, *Deeper Experiences of Famous Christians*, gives a list of Baptists who experienced supernatural works of the Spirit in the latter part of the nineteenth century and the early twentieth century. Lawson says the Baptists called the experience the "baptism of the Holy Spirit" or the "filling of the Spirit."⁶⁵ Evangelist Lawson gives a history of the following Baptists who professed the "baptism in the Holy Spirit" as a life changing experience.

Christmas Evans was born on Christmas day in 1766. He was ordained by the Baptists, and, "after his entire consecration to God, and after receiving the anointing of

⁶³ Ibid. 362.

⁶⁴ Ibid. 357.

⁶⁵ J. Gilchrist Lawson, *Deeper Experiences of Famous Christians* (Anderson, IN: Gospel Trumpet Company, 1911), viii.

the Holy Spirit while he wrestled in prayer, Christmas Evans began to preach with a new unction and power. A great revival spread from preacher to people all over the island of Anglesea, and then over the whole of Wales."⁶⁶

Elder Jacob Knapp was born in New York state in 1779. Although brought up as an Episcopalian in his youth, it was at a prayer meeting in a Baptist church that he wept and prayed his way to God. Later, "after making the full consecration and obtaining the deeper experience of the baptism in the Holy Spirit, he began to win multitudes to Christ. Thousands upon thousands professed conversion in his meetings, and many sought and obtained the filling of the Holy Spirit. So great was his power in preaching the Gospel, it has been said that wherever he went 'infidelity turned pale, and Universalism gave up the ghost.'"⁶⁷

Baptist evangelist A. B. Earle, traveled 325,000 miles, preached 19,780 times and saw 150,000 persons profess conversion in his meetings, after he had experienced the filling with the Holy Spirit in the 1800s. Author Lawson records:

Earle experienced wonderful spiritual power in his meetings after receiving the above experience. The sensible presence of the Spirit was sometimes so strong that the whole audience would be melted to tears, or feelings found vent in sobs or audible expressions of praise. The impenitent were awed and subdued by the presence and power of God, and they often flocked to God in multitudes. Earle depended entirely on the Holy Spirit's power to win souls to Christ. He says: 'I have observed for nearly forty years past, that the secret of success in promoting revivals of religion is in having our own hearts filled with the Holy Spirit.'⁶⁸

Dr. Adoniram Judson Gordon, pastor of the prestigious Clarendon Street Baptist Church in Boston, born in New Hampshire in 1836 to Baptist parents, was prominent in the healing movement of his time and held healing services regularly in the church.

⁶⁶ Ibid. 210.

⁶⁷ Ibid., 280.

⁶⁸ Ibid. 309.

Lawson writes, "The great secret of Dr. Gordon's wonderful success in the ministry was doubtless in his own personal experience of the baptism and anointing of the Holy Spirit, which he seems to have received at one of Mr. Moody's conferences at Northfield, some time after he began his ministry at the Clarendon Street Baptist Church."⁶⁹ Dr. Gordon describes his own experiences of the power of the Spirit and the miraculous healing ministered at the Baptist Church in Boston in his books, *The Ministry of the Spirit*, and *The Ministry of Healing*.

For nearly two hundred years the early Baptists in America placed strong emphasis on the immersion in the Spirit and the Spirit-filled life for all Christians. The Baptists followed the example of Jesus, who immediately after being immersed in water in the Jordan River, received the anointed filling with the Holy Spirit at the hand of his heavenly Father. Then his supernatural ministry began with healings, deliverances, and physical miracles. Contemporary Baptists who are bound by a tradition which resists the Spirit, may find liberty in returning to the roots of the early Baptists who encouraged the laying on of hands to impart the fullness of the Holy Spirit and testified to the great benefits of the baptism in the Holy Spirit for power in proclaiming Jesus Christ as Savior and Lord.

Bound by Unbelief—The Liberal Anti-Supernaturalist

Liberal, anti-supernatural theology begins with the presupposition that God has not, is not, and will not intervene in human affairs with miraculous acts in response to faith, prayer, or needs. Therefore, they leave no place in their thinking for the Biblical record of miracles, the historic claims for the miraculous, or the contemporary charismatic gifts. Their closed position to a God of supernatural power rules out any

⁶⁹ Ibid., 331.

acceptance of the *charismata*. After Jesus performed the signs and wonders recorded throughout John's gospel, including the raising of Lazarus from the dead, it says, "Even after Jesus had done all these miraculous signs in their presence, they still would not believe in him" (John 12:37).

Even though the mind may be closed to the supernatural power of God, the extension of unconditional love by the Holy Spirit may touch the depths of the heart, prompting a relational response to a compassionate friend. One of the descriptions given by believers baptized in the Spirit is: "I was immersed in a divine love which saturated my entire being, enabling me to love those whom I could not love by my own will power." The Apostle John writes, "God is love. Whoever lives in love lives in God, and God in him. In this way love is made complete among us" (1 John 4:16-17). The baptism in the Holy Spirit is immersion in God's love Agent.

Doctrine Over God's Power—The Dispensationalist

The strongest opposition to the charismatic gifts of the Holy Spirit in the local Baptist church comes from those indoctrinated in the dispensationalist theology of Joel Darby, C. I. Scofield, Lewis Sperry Chafer, M. R. De Haan, Dallas Theological Seminary, and others. By arbitrarily dividing the Scriptures into seven different dispensations relating to time and to the people God is dealing with, dispensationalists limit the supernatural ministries of Jesus and the apostles to the transition period between the Old and New Covenants of God with His people.

After God's revelation through Jesus Christ and the writing of the New Testament, the dispensationalists insist that all supernatural miracles ceased with the last

apostle and they have not been a part of God's work since then in the church.

Accordingly, they deny as valid all claims to present-day miracles performed by the Holy Spirit. However, strangely enough, although they reject supernatural manifestations of the Holy Spirit, they often accept as valid supernatural manifestations by evil spirits.

When members of the First Baptist Church in Salem, New Hampshire, which I was pastoring, were baptized in the Holy Spirit and began to pray in tongues, a retired pastor of the dispensational persuasion in the congregation distributed many copies of Richard W. De Haan's booklet, *Speaking in Tongues*. This was a series of four radio sermons against the manifestation of tongues, in order to stop people from practicing what he believed to be not from the Holy Spirit but from the devil. This presented a significant challenge to me as a young pastor, since I was both new in the church, and very young in the charismatic experience. Harm was being done to the new converts who were beginning to move in the gifts of the Spirit when they were being opposed by a senior retired minister and a radio Bible teacher as prominent as Richard De Haan. My pastoral duty required me to care for the spiritual lambs and sheep committed to my protection and instruction. I sought God's wisdom, patience, guidance, and peace-making approach to minister to all the parties involved in the conflict.

I analyzed the material presented by Richard De Haan in his radio sermons:

The gift of tongues was never intended to be a permanent feature in the Church. It is one of the temporary charismatic gifts which served a special function during the transition period while the Church gradually lost its Jewish character, and the New Testament was in the process of being written. Apostleship ended with the death of John. Prophecy (inspired utterances directly from God) ended with the completion of the New Testament. The gifts of miracles and healings were gradually withdrawn, so that in Paul's later epistles we find that he no longer exercised these powers. The gift of "tongues" likewise was intended by God only as a temporary sign. We believe all who today claim the New Testament gift of tongues for themselves are mistaken.⁷⁰

⁷⁰ Richard W. De Haan, *Speaking in Tongues* (Grand Rapids: Radio Bible Class, 1967), 29-30.

In January 1967 I wrote to Richard De Haan and asked: "How many people who claim to have this experience were interviewed by you or your staff and what is your evaluation of their witness?" The reply from his office was:

We had no formal interviews with people. Inasmuch as we feel that our study was Biblical rather than experiential we saw no need to conduct a large number of personal interviews or follow down reported experiences of various people in different places. We look upon the Bible as the final authority, and we believe our messages are based upon a sound and solid exegesis of Scripture.⁷¹

I responded with detailed documentation pointing out how De Haan's sermons against tongues had twenty-five statements with no Scripture support and eleven errors in exegesis and logic which resulted in fifty questionable assumptions and conclusions. In place of an honest effort to answer my challenge, they responded in a June 4th letter, stating, "We do not believe God has called us to carry on a correspondence with those who differ with us."⁷²

The author's theological bias is patently dispensational. The conclusions are the logical consequence of his theological presuppositions. They are not the product of objective Biblical research. This is the pattern dispensationalists follow in their arguments against the supernatural works of the Holy Spirit today. I know this from personal experience, having been indoctrinated in dispensationalism during my first five years as a Christian. Even the retired dispensationalist minister was not willing to discuss the biblical passages or accept the evidence in the lives of those who had been transformed by the baptism in the Holy Spirit. Thanks to God, the newly filled believers matured into effective witnesses and servants of Jesus Christ in the church and community, not being deterred by the dispensationalist doctrine. When they were praying

⁷¹ Richard W. De Haan letter to Rev. Gary K. Clark, 12 January 1968.

⁷² Herbert Vander Lugt, Research Editor, Radio Bible Class, Grand Rapids, Michigan, June 4, 1968 to Gary K. Clark.

in tongues daily, receiving revelations from God, watching their lost friends being saved from lives of drug addiction and immoral obsessions, seeing miraculous physical healings occurring weekly, and watching demons being cast out of people, they knew that the dispensationalist theory that these signs stopped with the death of the early apostles were not true. These Spirit-filled believers who were experiencing the miracle working power of God in their lives and in their church were not intimidated by the arguments of a theory of interpretation with no power.

Limitations of God's Power in Reformed Theology

Louis Berkhof presents the classic position of Reformed theology on the gifts of the Holy Spirit. His comprehensive book, *Systematic Theology*, was the assigned textbook in theology class when I was a student at Gordon-Conwell Theological Seminary. Although the seminary was founded by the Spirit-filled American Baptist pastor, Dr. Adoniram Judson Gordon, it was the textbook of a Reformed theologian, Louis Berkhof, that dismissed the validity of supernatural gifts of the Spirit functioning in the Christian Church after the death of the apostles. Dr. Berkhof writes:

When Christ sent His apostles and the seventy disciples out, He not only instructed them to preach, but also gave them power to cast out devils and to cure all manner of diseases, Matthew 10:1, 8; Mark 3:15; Luke 9:1-2; 10:9, 17. Among the early Christians there were some who had the gift of healing and who could perform miracles, I Corinthians 12:9, 10, 28, 30; Mark 16:17-18. This extraordinary condition, however, soon made way for the usual one, in which the Church carries on its work by the ordinary means. There is no Scriptural ground for the idea that the charism of healing was intended to be continued in the Church of all ages. Evidently, the miracles and miraculous signs recorded in Scripture were intended as a mark or credential of divine revelation, themselves formed a part of this revelation, and served to attest and confirm the message of the early preachers of the gospel. As such they naturally ceased when the period of special revelation came to an end. It is true that the Church of Rome and several sects claim the power of miraculous healing, but the claim is not borne out by the evidence.⁷³

⁷³ Louis Berkhof, *Systematic Theology* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1962), 601.

Dr. Berkhof's conclusion, that the casting out of demons, healing the sick, and miracles ended with the apostles, leaves the Church of Jesus Christ quite powerless against evil. He lays the foundation for a dying Church when he writes: "This extraordinary condition, however, soon made way for the usual one, in which the Church carries on its work by the ordinary means."

Jesus Christ did not pour out the Holy Spirit at Pentecost so the Church could confront the Satanic kingdom of violence and destruction "by the ordinary means." Paul warned the Church that it had to wrestle against "the devil's schemes, the rulers, authorities, powers of this dark world, the spiritual forces of evil in the heavenly realms, extinguishing all the flaming arrows of the evil one" (Ephesians 6:10-20). Berkhof's cessationist philosophy did not prepare this American Baptist minister to overcome the evil spirit at work in a demonized woman who was calling out to Satan for help while the pastor was praying for her salvation. Berkhof's "ordinary means" do not work in that spiritual warfare!

This one brief comment in 738 pages of the systematic study of God is the total that Berkhof offers on the gifts of the Spirit, representing Reformed theology's views on the charismatic ministries of the Holy Spirit. Berkhof's original book was published in 1939, forty-seven years after Dr. A. J. Gordon of Boston had written his books, *The Ministry of the Spirit*, copyrighted in 1894, and, *The Ministry of Healing*, describing his experience with the baptism in the Holy Spirit and the presence of miraculous physical healings that occurred in answer to prayer during services at the Clarendon Street Baptist Church in Boston. Moreover, by the time Berkhof was teaching and writing, the great outpouring of the Holy Spirit at Topeka, Kansas in 1901 and Los Angeles in 1906 had already spread worldwide with all the manifestations of the supernatural gifts of tongues, interpretations, prophecy, healings, discerning of evil spirits, and exorcisms of the same.

The Reformed position on the cessation of New Testament supernatural manifestations has clearly been detrimental to American Baptist ministerial students in a Baptist Seminary started by a Charismatic Baptist pastor. Reading the works of Dr. A. J. Gordon provides more realistic preparation for New Testament ministry in the local church.

Church Structure—Baptist Polity

Baptist congregational polity can also hinder renewal among pastors. Among the basic Baptist beliefs are the Lordship of Jesus Christ, the supremacy of the Scriptures, the priesthood of believers, believer's baptism by immersion, and a regenerate church membership. But when the basic Baptist principles of the freedom of individual conscience and religious freedom come in conflict with congregational polity where the majority vote rules, this poses a dilemma for a pastor seeking renewal in the Holy Spirit when the church body is not open to it. Each local congregation is self-governing and can choose its own pastor as well as manage its own internal affairs and determine its relationship to other churches. All issues come before the congregation for a vote, with the majority ruling. Each member of the congregation is responsible to seek guidance from God through his Word and the Spirit to determine the church's ministry to its own people, to the community, and to the world.

Given such a context, then, when something as radical as the baptism in the Holy Spirit and the charismatic manifestations of the Spirit begin to take place in a traditional Baptist congregation, this can give rise to disruption, fear, rejection, misunderstanding, and division. If the practice of speaking in tongues, conducting healing services, or expressing other gifts of the Spirit are brought before the congregation for a popular vote, a majority may oppose it and forbid any of these practices in the church. Since a majority vote rules, not only the practice but the people

involved, including the pastor may be asked to leave the church. This raises the issue of a pastor's leadership role in introducing renewal into a traditional church where congregational polity prevails.

Making the transition from the old traditional ways to any new move of God's Spirit may take years of Biblical teaching, loving nurture, gentle guidance, patience, reconciliation of attitudes, and supernatural signs and wonders. Pastors need guidelines to help them navigate this course and allow the Spirit to move freely to renew the congregation.

Even when a majority of the members support the renewal, a Baptist congregation may not want to be identified as a "Charismatic" church. Members who are not in the renewal or who strongly oppose it may object to such a designation given to the church.

Spiritual Zeal Without Knowledge—Excesses and Imbalances

Two areas, in particular, have been fraught with misunderstanding in the outpouring of God's Spirit in our day. One is the Spirit's manifestation as evidenced in the speaking in tongues. Some make tongues-speaking the chief criteria—the "initial evidence"—to prove that one has received the baptism in the Holy Spirit. This is the classical Pentecostal view and one not shared by Charismatics in the mainline denominations. The Holy Spirit Renewal Ministries agrees with the rest of the Charismatic renewal movement in teaching that speaking in tongues is not necessarily the "initial evidence" of being immersed in the Holy Spirit. Nevertheless, this continues to be a common misconception people have of charismatics and has prevented many from becoming a part of the Holy Spirit renewal movement.

The leadership in the renewal is committed to the growth and maturity of the whole body of Christ found in the many traditions of Christ's Church. There is no place for excesses, imbalance, or an independent attitude in the full life in the Spirit.

In the history of the renewal among Baptists, many testify to Jesus immersing them in the Holy Spirit in answer to prayer and faith. They witness to being flooded with divine love. The experience bestows a deeper intimacy with the Father, Son, and Spirit, a greatly empowered witness, a newly anointed worship, and a submission to the Lordship of Jesus. Many eventually pray and worship in tongues as an expression of the Holy Spirit in their spirit, but they do not hold to the required *initial* physical evidence theory. The question was posed to a group of five hundred women in a classical Pentecostal movement, "How many of you know the time when you were baptized in the Holy Spirit, but at that time you did not speak in tongues as an initial evidence?" More than one-half responded in the affirmative. They did not speak in tongues as an *immediate* result. For many, this came later.

Despite this, many non-Charismatic Baptists continue to identify the Charismatic renewal with the classical Pentecostal doctrine of the "initial evidence" of the baptism in the Spirit as speaking in tongues. Baptist pastors, executive ministers, national staff, and missionaries have acknowledged that they experienced an encounter with the Holy Spirit in which they feel they have been filled, but yet do not identify with the Holy Spirit renewal movement because they say they "have not spoken in tongues." This misunderstanding continues to be a major stumbling block to their participation in the renewal movement.

Dr. Vinson Synan, Pentecostal Holiness church historian, author and professor, clearly makes this difference of opinion as one that distinguishes classical Pentecostals from Charismatics. In his book, *The Twentieth Century Pentecostal Explosion*, he writes:

The classical Pentecostals include the older Pentecostal denominations that owe their origins to the nineteenth-century Holiness and higher life movements which culminated in the "initial evidence" theory of Charles Parham in 1901 and William J. Seymour at Azusa Street in 1906. This teaching held that the first evidence of the baptism in the Holy Spirit was to speak in tongues . . . These are reformation groups in that they were "reformed" into new denominations after 1901 when their people were rejected from the mainline churches. These groups include: the Assemblies of God, the Churches of God, the Church of God in Christ, the International Church of the Foursquare Gospel, the Pentecostal Holiness Church.

The second group constitutes those renewal groups which have been known by the term charismatic since 1970. These groups developed after 1960 and were first called neo-Pentecostals. They accepted all the charismata as valid for today, while disagreeing with the classical Pentecostals that speaking in tongues (glossolalia) is the necessary first sign of receiving the baptism in the Holy Spirit.⁷⁴

Theological leaders among the classical Pentecostals are questioning the "initial evidence" doctrine. Dr. Gary B. McGee, Professor of Church History at the Assemblies of God Theological Seminary in Springfield, Missouri, has written a book, *Initial Evidence*, which includes a chapter by Dr. Cecil M. Robeck Jr., Professor of Church History and Ecumenics at Fuller Theological Seminary. Dr. Robeck's research shows that William J. Seymour, the founding pastor of the Apostolic Faith Mission on Azusa Street in Los Angeles, rejected speaking in tongues as the initial evidence:

Seymour saw only one antidote, that of Scripture. "The word of God is given to Holy men and women, not to devils," he contended. "God's word will stand forever." William J. Seymour was committed to the final and ultimate authority of Scripture in the lives of all humanity. "God wants us to have faith to take him at his word," he argued. "If we will take the divine word of God, it will lead us right." Like Joseph Smale who had rejected the evidential theory in 1906 Seymour concluded that tongues *might* demonstrate that a person had received the baptism, but to say that tongues is *the inevitable evidence* of the Spirit's baptism was to go beyond the text (author's emphasis).

Tongues could not be made the evidence, he concluded, because the doctrine which determined the evidential necessity of tongues was a human construct, a theological formulation which bound God. It limited the way(s) in which the Holy Spirit might choose to work. Ultimately it would undermine the Christian faith. "Many people have made shipwreck of their faith by setting up a standard for God to respect or come

⁷⁴ Vinson Synan, *The Twentieth-Century Pentecostal Explosion: The Exciting Growth of Pentecostal Churches and Charismatic Renewal Movements* (Altamonte Springs, FL: Creation House, 1987), 9-10.

to. When we set up tongues to be, the Bible evidence of Baptism in the Holy Ghost and fire only [sic]. We have left the divine word of God and have instituted our own teaching."

By adopting the initial evidence theory as doctrine, Seymour argued, those who did so were deceived and at the same time became deceivers. They were guilty of idolatry by which they were more concerned to guarantee their own theological conceptions than they were concerned to allow for God to be free to be made self-evident by means other than tongues. In short, Seymour argued, God should be allowed to be God, and as God, he is free to choose whatever manifestation God might wish, including tongues. But insofar as Seymour was concerned, God would not be limited to speaking in tongues for evidence of the Spirit's baptism.⁷⁵

Dr. Robeck concludes that Seymour's position on tongues would make him unacceptable as a classical Pentecostal today and more in line with the current Charismatic renewal:

In short, Seymour would not be acceptable as a Pentecostal today, if the normative standards of the Pentecostal Fellowship of North America were imposed upon him. In light of this, it may be better to understand Seymour as the forerunner par excellence to the modern charismatic renewal on the one hand, and/or the founder of a more broadly defined Pentecostalism on the other. His definition of what constitutes a Pentecostal would surely be a broader one than would Parham's or Fisher's.⁷⁶

The second area where imbalanced teaching often raise obstacles is in the ministry of healing. The Holy Spirit ministers the healing gift to the sick, crippled, and blind person through the agency of the Body of Christ as they pray, believe, anoint with oil and lay on hands. Jesus ministered healing through the Holy Spirit to those whom the Father had revealed to him that he would heal. Jesus said, "I tell you the truth, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does" (John 5:19). Jesus healed one lame man at the Pool of Bethesda and walked away from the remaining crowd of lame people around the pool. This is a lesson for those who say, "If one has the gift of healing, why don't they

⁷⁵ Cecil M. Robeck, Jr., "William J. Seymour and 'the Bible Evidence,'" in *Initial Evidence: Historical and Biblical Perspectives on the Pentecostal Doctrine of Spirit Baptism*, ed. Gary B. McGee (Peabody, MA: Hendrickson Publishers, 1991), 87.

⁷⁶ *Ibid.*, 88.

lay hands on everyone in a hospital and heal them?" Healing only takes place as the Father reveals whom the Spirit will heal, based on the redemptive work of Jesus and the will and timing of the Father.

Therefore, believers should seek the Father's guidance, receive the confirming witness of the Spirit, and intercede in the Name of Jesus Christ for the release of the healing power of God for those who need it. Excellent guidelines for the healing ministry are found in books by John Wimber, David Pytches, Francis MacNutt, C. Peter Wagner, Bernard Martin, Agnes Sanford, Morton Kelsey, and others.⁷⁷

In evaluating the Holy Spirit renewal movement and where are the obstacles, perhaps there can be no greater witness to the Charismatic renewal as a valid move of God than the testimony of a seminary professor who came out of dispensationalism and today pastors a church where both he and the congregation move in the gifts of the Spirit. Jack Deere, formerly Professor of Old Testament at Dallas Theological Seminary, taught the cessationist position for many years, in keeping with the school's dispensational theology.

A dramatic change took place in his life when he took a new look at the Scriptures. He has since acknowledged that the arguments against the contemporary manifestations of the Holy Spirit were based on doctrinal prejudice and the failure to personally investigate what God is doing in the Spirit-filled Church today. When Deere became an honest seeker after truth open to whatever God would show him, God revealed himself in a supernatural work, demonstrating the power of signs and wonders today as he had done throughout the Bible.

⁷⁷ Authors and titles of books on healing are listed in the bibliography.

To those who would question why the gifts of the Spirit should still operate today, Deere writes a persuasive answer in his book, *Surprised by the Power of the Spirit*.

He concludes his chapter on "Why God Gives Miraculous Gifts" this way:

1. God gives miraculous gifts to strengthen the body of Christ.
2. God commands us to eagerly desire the miraculous spiritual gifts, especially prophecy.
3. God commands us not to forbid speaking in tongues, even when the gift of tongues is being significantly misused.
4. Paul's high esteem for the gift of tongues indicates that the gift has significant value in cultivating intimacy with the Lord.
5. Paul's analogy that the church is like a physical body indicates that all the spiritual gifts are necessary for the health of the body of Christ.
6. Scripture specifically states that the miraculous gifts of the Spirit will not cease until the return of the Lord.

In light of these six specific statements about the miraculous gifts of the Spirit, it is virtually impossible to argue that either Paul or the Scriptures foresaw the passing away of the gifts before the return of the Lord.⁷⁸

William DeArteaga, author of *Quenching the Spirit*, also writes from personal experience. He too examined his earlier dispensational position after making a thorough, open-minded search of the Word of God and investigating the supernatural manifestations of the Spirit of Almighty God sweeping across the world today. DeArteaga says in his conclusion:

Spirit-filled Christians need to be affirmed that their basic theological position is within the biblical center and is not an extremism. In contrast, the theologies which claim that the gifts of the Spirit are inoperative, or that God rarely, if ever, acts miraculously in the present age, are biblically extreme and unbalanced.

In addition, the Pentecostal/charismatic tradition occupies the biblical middle ground between Pharisaism and Gnosticism. Pharisees recognize the role of doctrine and tradition in religion but disdain spiritual experiences and power as dangerous to sound doctrine. Gnostics revel in experiences but disdain traditions and believe that current experiences or revelations can override Scripture. Spirit-filled Christians accept spiritual experiences bounded by discernment and Scripture yet also revere the

⁷⁸ Jack Deere, *Surprised by the Power of the Spirit: Discovering How God Speaks and Heals Today* (Grand Rapids: Zondervan Publishing House, 1993), 142-143.

theological heritage of the church. This charismatic middle ground has been little recognized because consensus orthodoxy has long leaned toward Pharisaism.⁷⁹

As both Deere and DeArteaga point out, the dispensationalists and cessationists have inconsistencies and fallacies in their arguments. These authors argue for a new, honest look at the Bible's affirmation of the presence and power of the Holy Spirit with all the supernatural manifestations and ministries of the Spirit operative throughout the entire church age. Both have been convinced, not only by thorough biblical exegesis, but by personal investigation and observation of the supernatural phenomena in the contemporary Church around the world.

Truly, the mighty move of God's Spirit is glorifying Jesus Christ as the Lord of lords and King of kings throughout the earth. The old cessationist wineskins are bursting and the dispensational lock box is shattering as the river of life of the Holy Spirit is flowing like God's artesian well from the inner most being of the humble, Spirit-filled believers in many kindreds, tribes and nations. The Holy Spirit Renewal Ministries desires to fulfill the call of the Scriptures for the Church to "be filled to the measure of all the fullness of God" (Ephesians 3:19).

⁷⁹ William DeArteaga, *Quenching the Spirit: Examining Centuries of Opposition to the Moving of the Holy Spirit* (Lake Mary, FL: Creation House, 1992), 253.

CONCLUSION

"The Past is Prologue!" was the title of my national chairman's message at the Twenty-Fifth Anniversary Holy Spirit Renewal Conference at the American Baptist Assembly in Green Lake, Wisconsin, in July of 1999. Prologue comes from the Greek word, *prologos*, which was part of a Greek play preceding the entry of the chorus. The prologue is an introductory or preceding event or development before the main action.

Jesus told his disciples that everything written in the Law of Moses, the prophets, and the Psalms concerning him was prologue to His coming. He said:

This is what is written: The Christ will suffer and rise from the dead on the third day, and repentance and forgiveness of sins will be preached in his name to all nations, beginning in Jerusalem. You are witnesses of these things. I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high (Luke 24:46-49).

The disciples were to know that all the past mighty works of God were prologue to the greater works of the kingdom of God that were yet to be performed through the empowered disciples in the Church of Jesus Christ. What an exciting promise from Jesus, God's Prophet, Priest, and King. God's fuller presentation of his kingdom was now present and expanding in the world with the outpouring of power with the Holy Spirit making the disciples witnesses to the world that Jesus is the Savior.

In the same way, what God began in a small Bible school in Topeka, Kansas, in 1901, and in an old warehouse in Los Angeles in 1906 with an outpouring of the Holy Spirit in signs and wonders was prologue to more than 650 million Christians experiencing the filling and empowering of the Holy Spirit in the twentieth century. God did not omit the American Baptists in the new outpouring of the Holy Spirit in the Los Angeles revival at the beginning of the century nor in the Charismatic renewal in the

1960s. What began in a few Baptist Churches on the West Coast, the East Coast and in the Mid-West, was only prologue to the future. Small dying churches have been transformed into vital, growing, signs-and-wonders, soul-winning, healing communities for Jesus. Some have experienced from three hundred to five hundred percent decadal growth rates after entering the Charismatic renewal.

The Holy Spirit Renewal Conference, which began in 1974 at the American Baptist Assembly in Green Lake, Wisconsin, as a small group, has had a total attendance of more than twelve thousand over its thirty-two year history. There have been many hundreds of attendees who have received salvation and the baptism in the Holy Spirit at the conference. Hundreds more have experienced miraculous divine healings and others, deliverance from demonic afflictions. Over half the attendees have received inner healing of emotional and spiritual problems. There is a constant release of spiritual word gifts of knowledge, wisdom, prophecy, and tongues with interpretation. A holy anointed worship of God in the joy of the Spirit has dominated the week-long conference annually. More than one hundred youth crowd together in the front of the auditorium with their hearts, hands, and voices lifted to God in exuberant praise each evening in the season of united worship.

As a result of the Biblical teaching and impartation of the Spirit, there has been the reconciliation of a great many broken relationships in families and marriages. Youth and adults have received a divine word for their life direction. Through the baptism in the Holy Spirit many have become empowered and motivated to a life of evangelism in their churches and communities. Others have received a call to pastoral ministry and world missions, now that they understand the Source of power to confront the lost with the Gospel.

Bondages have been broken, church conflicts have been resolved, victories have been won through intercessory prayer. Congregations that were ready to leave affiliation with the American Baptist Churches have committed themselves to stay in the family when they found there was a Holy Spirit Renewal movement among American Baptists. They gained a new vision of what God was doing in transforming churches into powerhouses for the Kingdom. The Holy Spirit produced a great bonding in love with the larger Christian family as expressed among Baptists.

The great lesson was to learn from the past experiences, mistakes and opportunities, and then progress to the fulfillment of God's calling and purpose in the renewal of leaders and churches. "The Past is Prologue" to the greater ministry God wishes to do through the renewal movement. One professor in an American Baptist seminary admitted, "The most vibrant element in the Christian world are the Pentecostals and Charismatics."

While some criticize the Charismatic renewal as being a source of division in local churches, the immersion in the Holy Spirit has produced a godly love among diverse nationalities and ethnic groups which have brought about reconciliation, restoration and renewal as never before. Frank Bartleman, a Christian journalist who observed the mixture of different races and denominations at the outpouring of the Holy Spirit in Los Angeles in 1906, wrote: "The color line has been washed away in the Blood . . . We are being swept away beyond sectarian barriers . . . We belong to the whole Body of Christ, both in heaven and on earth. God's Church is One."⁸⁰

The past is prologue in God's plan. He is ever moving his Church to fulfill his mission in the world. The biggest scene in God's action plan is yet before the Church.

⁸⁰ Frank Bartleman, *Azusa Street: The Roots of Modern-Day Pentecost* (Plainfield, NJ: Logos International, 1980), introduction by Vinson Synan xviii, 16, 173.

The future is open for power-filled service in the Kingdom of God. The Church should celebrate the past blessings, but prepare for the future action of God. Some estimates by Christians who gather statistics and study trends are that more than one half of all Christians in the world will be Spirit-filled Charismatics, Pentecostals, and indigenous believers within the next twenty-five years. The total concept of Christianity will change in the Church and in the world when that occurs.

Dr. Emmett Johnson, former national director of evangelism for American Baptists, credited the Holy Spirit Renewal Ministries for staying within the mainstream of the American Baptist Churches and "creating renewal within our denomination . . . renewal that has become our central thrust now." In a message given before the 1992 National Holy Spirit Renewal Conference, Dr. Johnson said that ABC leaders can no longer neglect the Third Person of the Trinity but must understand and encourage the Spirit's ministry:

It is time for American Baptist leaders to understand the Person and work of the Holy Spirit. We need to *teach* the gifts of the Spirit, given to the church for life in mission. We need to *talk* about the Holy Spirit. We need to *tell the truth* about the power of the Spirit and find ways to *appropriate* that power.

But the problem is that we American Baptists are afraid of the Holy Spirit. We are worried about speaking in tongues. Oh, what we could be as American Baptists if we could only tap into the power of the Holy Spirit! If we could only get rid of our fears and move with the Spirit!

The language of renewal always points to the Spirit of God. It is the Spirit of God Who renews us. Our part is to receive all that He wants to give us. It is a matter of how receptive we are--not how active we are. As General Secretary Dr. Dan Weiss said at the Evangelism Convocation in Washington, D.C., "the time has now come for affirmative action on the Holy Spirit."⁸¹

Dr. John Sundquist, director of International Ministries for American Baptists, said at the National Holy Spirit Renewal Conference in 1993:

⁸¹ Dr. Emmett Johnson (message given at the National Holy Spirit Renewal Conference, Green Lake, Wisconsin, July 1992).

Our denomination owes a great deal to your pioneers for you have chosen to stay within the family, reminding us of a very important part of our heritage that we had forgotten. Even when it was unclear whether or not you were welcome, you stayed and you were to us a very important beacon.

The Charismatic movement within our denomination was described fifteen years ago as a fad, a corrective. Someone said, "Just give it a few years and it will blow away." Well, he was right! It blew all around the world. And now by the year 2000, everyone expects the global church to be Charismatic, non-white, from the southern hemisphere, and with the average age under twenty-five . . . What the world needs now is a Church with power.⁸²

Rev. David C. Laubach, associate executive director of Evangelism and Church Renewal for National Ministries in American Baptist Churches, emphasized these points at the 1997 National Holy Spirit Renewal Conference:

I want to especially thank you, in the Holy Spirit Renewal Ministries, for opening the window so the Holy Spirit could bring the winds of renewal into American Baptist churches and our personal lives. Because of the overwhelming presence of God's grace in my life, I now realize that reconciliation is an important synonym for renewal.

Until recently, I thought the best thing denominational leaders could do was to get *out of the way*--to bless what is happening, tell the stories of renewal, and be a catalyst. Now I believe the best thing we can do is get *in the way*. The Holy Spirit shouldn't work *around* us but should blow *through* us, just as He is doing through all of you--transforming us so we can transform the churches. The leaders need to be spiritually renewed.

Anglican charismatic Michael Green told us in 1987, "American Baptists are charisphobic. You are afraid of the Holy Spirit." Now some of this has to do with our dispensationalist roots that want to lock the Holy Spirit's ministry into a box: convicting of sin, our need for a Savior, helping us understand God's Word. We have dealt with the Holy Spirit academically--carrying on enlightened discussions on the gifts of the Spirit. We separated the sign gifts from the service gifts and threw out some of the latter with the sign gifts when they exceeded our comfort level.

It's a bureaucratic impulse to control renewal. This explains the proliferation of inventories on the gifts of the Spirit. There's a sense that if we can manage the Holy Spirit by reducing His ministry to an inventory, then we increase our comfort level. It also puts the Holy Spirit in a box. We need to be honest with ourselves about what we're doing when we use these resources.¹

We've been doing new church planter training all over the country, three times a year and once at Green Lake. At these training sessions we regularly do

⁸² Dr. John Sundquist (message given at the National Holy Spirit Renewal Conference, Green Lake, Wisconsin, July 1993).

a workshop on spiritual warfare. Our church planters tell us that planting a new church indeed is a battle of light against darkness and good against evil. All the forces of Satan are arrayed against us and would like us to fail in our efforts to plant new churches.

I'm absolutely dependent on the Holy Spirit and God's presence in my life for the work that God has called me to do on your behalf. I wanted you to know what God was doing in our denomination. That we are yet alive. And if we would be open to the kind of renewal and reconciliation that you're all about, we will be even more alive in the days ahead. We will not be the same. We will be changed. That is how God would like it. Amen.⁸³

The volunteers who have accepted the call of God to be catalysts for renewal in the Holy Spirit Renewal Ministries in American Baptist Churches have seen the fruits of their labors in transformed lives and churches, and the recognition and affirmation of denominational leaders over the years. The task remains to continue to be an influence for true spiritual renewal in all areas of the family of American Baptists. The great intercessory prayer is for all 5,800 pastors and churches to "be filled to the measure of all the fullness of God" (Ephesians 3:19) and "prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ" (Ephesians 4:12, 13).

Those who have experienced the baptism (immersion) in the Holy Spirit are leading the Church of Jesus Christ in the fastest conversion rate of all segments of Christianity and all other world religions, as recorded in the 2000 edition of *The World Christian Encyclopedia*, as mentioned earlier. The Baptist movement in America which began as an evangelism, church-planting and world mission movement will only fulfill God's purpose when they seek to be filled with the Father's provision of power from on high in the Spirit-filled and Spirit-directed life. They need to join the move of God in

⁸³ Rev. David C. Laubach (message given at the National Holy Spirit Renewal Conference, Green Lake, Wisconsin, July 1997).

which he is pouring out his Spirit in fullness all over the world. The Holy Spirit Renewal Ministries in American Baptist Churches is dedicated to be one humble instrument of God to assist in the equipping of the pastoral leadership to facilitate Jesus' commission to lead a Spirit-empowered Church to victory in spiritual renewal and world evangelization.

APPENDIX A

UNDERSTANDING THE CHARISMATIC RENEWAL MOVEMENT WITHIN THE
AMERICAN BAPTIST CHURCHES IN THE U.S.A.
1981

This document is a study paper prepared for the General Staff Council of the American Baptist Churches by the Charismatic Renewal Task Force, a Task Force of the Council's Executive Committee.

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PREFACE

The emergence of the charismatic renewal movement (or "Neo-Pentecostalism") in American religious life has been one of the notable phenomena of our time. Of particular significance is its extent within and impact upon mainline denominations. Reactions have ranged from resistance on the one hand to accommodation on the other.

There have been attempts at a constructive response, and efforts to manage the issue among other denominations and ecumenical bodies. In 1968 the 180th General Assembly of the United Presbyterian Church in the U.S.A. appointed a Special Committee on the Work of the Holy Spirit. The group was instructed to study and report on "the work of the Holy Spirit with special reference to glossolalia and other charismatic gifts within the fellowship of the United Presbyterian Church."⁸⁴ Its report was presented to the 182nd General Assembly in 1970 and was issued in pamphlet form by the Office of the General Assembly under the title, "Report of the Special Committee on the Work of the Holy Spirit."⁸⁵ The booklet includes a biblical and theological study as well as practical guidelines for understanding and relating to the charismatic renewal movement within the United Presbyterian Church in the U.S.A. It has been a useful resource in preparation of this report.

The presence of the movement within the Episcopal Church is commonly known and encouraged. In the mid-1970s a group of seventeen persons was nominated jointly by

⁸⁴ The United Presbyterian Church in the U.S.A., Report of The Special Committee on The Work of the Holy Spirit, 1970. (The title of the work is The Work of the Holy Spirit) page 1.

⁸⁵ Ibid.

the Church of England Evangelical Council and the Fountain Trust. After meeting over a period of eighteen months to discuss issues relating to the charismatic renewal movement, in April of 1977 a joint statement was issued, "Gospel and Spirit." The following significant statement appears, in the context of discussion which occurred within the group which included charismatic and non-charismatic orientations.

We are glad that we did so (e.g. met together), and acknowledge that our failure to do so earlier may have helped to prolong unnecessary misunderstandings and polarizations.

We do not all see eye to eye on every point, but we thankfully recognize that what unites us is far greater than the matters on which some of us still disagree. We share the same evangelical faith, recognizing each other as brothers in Christ and in the gospel, and we desire to remain in fellowship and to build yet stronger relations of love and trust.⁸⁶

Surprising to some is the apparent ease, if not eager acceptance, with which the movement has been greeted within the Roman Catholic Church. Persons who have entered into the "life in the Spirit" are to be found among both members of religious orders and the laity, including various levels of the hierarchy. Charismatic prayer groups exist in numerous parishes, often under supervision of the bishop, and literature authored by Catholic charismatics is abundant in religious bookstores.

The issue of the charismatic renewal movement has also been addressed by the Baptist World Alliance.

The Baptist World Alliance Commission on Church Life met recently in Manila and reviewed the impact of the current charismatic movement on Baptist church life. Prepared reports were received from persons in Russia, Brazil, Sweden, Liberia, Japan, Scotland, and the U.S. These revealed a wide range of thoughts from the incorporation of the charismatic into church life to the expulsion of churches that encourage the *charismata*.

The chairman of the commission, Dr. Carl Lundquist, President of Bethel Seminary, St. Paul, reported that, "It seemed clear that the positive results in new life for the church outweighed the negative factors. On the debit side were listed such potential problems as spiritual elitism, divisiveness, extreme emotionalism, and anti-intellectualism. On the credit side emerged the picture of the universal dynamics of the Spirit that have enriched Baptists as well as other Christians. These include:

1. humility in a personal search for a deeper experience with God;
2. acceptance of one another in spite of varying understandings of the work of the Spirit;
3. serious group and individual Bible study accompanied by dedication of the pulpit to expository, Biblical preaching;
4. revitalized experiences of prayer within the family of God;
5. flexibility in structure and programming;
6. key leadership roles assumed by lay men and women;
7. joyous celebration as a basic motif for Christian gatherings;
8. experiences of Christ's healing ministry;
9. ability to witness freely to others about one's personal experience of Christ;
10. a sense of oneness among brothers and sisters in Christ.

As the commission members reflected upon these manifestations of Spirit at work today we concluded that they are emphases that have characterized Baptist churches

⁸⁶ *Gospel and Spirit* (published jointly by the Fountain Trust and the Church of England Evangelical Council), p. 4.

historically. In a sense the new movement of the Spirit could be construed as an encouragement to us to be true to our history."⁸⁷

The Sub-Unit on Renewal and Congregational Life of the World Council of Churches (WCC) held a Consultation on the Significance of the Charismatic Renewal for the Churches on March 8 to 13, 1980 in Bossey, Switzerland. The event brought together fifty persons representing a number of dimensions of the charismatic renewal, from member and non-member churches and the Roman Catholic Church. The report of that process is included in Appendix A.

Intentional efforts to address the issue of the charismatic renewal movement within ABC began with "The Phenomenon of Glossolalia," authored by General Secretary Robert C. Campbell in 1975 and presented to the General Board. Subsequently it was widely distributed within the denomination, helping to bring focus to the issue. As a result of constituent response, the concern of the movement within ABC was brought by Dr. Campbell to the Executive Committee of General Staff Council in 1978. Following initial exploration, a Charismatic Renewal Task Force was established. The reporting of the work of that group is contained within this document. It is our hope that the report will be useful in enabling and supporting a greater degree of oneness in the midst of charismatic/non-charismatic diversity within the ABC.

Charismatic Renewal Task Force: Glenn E. Camper, Chair, W. Lowell Fairley, Harold A. Jackson, Fred J. Lawrence, Kenneth L. Paagard, Bernard L. Ramm, Robert D. Rasmussen

INTRODUCTION

Charismatic renewal is a modern phenomenon, broadly present in American society today. It is found among mainline denominations as well as the traditionally Pentecostal religious groups. A recent poll reported the following:

According to the *Christianity Today*--Gallup Poll, 19% of all adult Americans (over 29 million) consider themselves to be Pentecostal or Charismatic Christians. These 29 million Pentecostal--Charismatics are found in almost equal percentages (18-21) in the Roman Catholic, Baptist, Methodist and Lutheran denominations . . .

Baptists constitute 21% of all Charismatics . . .⁸⁸

Evidence of persons who have experienced the charismatic renewal within our denomination is readily available. There is an organized ABC Charismatic Fellowship. Meetings of this organization and evidence of worship life style in offering praise to God may be witnessed at meetings of the ABC Biennial. An annual conference on the Holy Spirit has been held at the American Baptist Assembly in Green Lake, Wisconsin for the last several years, with attendance of some 400 in 1979. Presence of the charismatic renewal is experienced by many of our ABC churches, either in direct or indirect form. It is part of the diversity that characterizes the American Baptist Churches in the U.S.A.

Charismatic pastoral leaders (and some lay leaders as well) within ABC have expressed feelings of alienation from the mainstream of the denomination. Tensions have

⁸⁷ Report of the Commission on Church Life, Baptist World Alliance, meeting in Manila, Philippine Islands, July 13-15, 1978.

⁸⁸ Kenneth S. Kantzer, "The Charismatics Among Us," *Christianity Today*, (February 22, 1980, p. 25.

risen in numerous congregations where charismatics and non-charismatics have experienced strong and sometimes divisive differences over the "baptism of the Holy Spirit," personal convictions and faith expressions, and congregational life and worship styles.

The General Staff Council of the ABC/USA through its Executive Committee has sought to address this issue in response to constituent concern. A Charismatic Renewal Task Force was formed in September, 1978, consisting of three regional executive ministers, three pastors of charismatic persuasion, and a seminary professor of theology.

Through the course of a number of meetings of the task force, a range of differences has been explored and points of common conviction noted. The Task Force remains committed to its task of bridging the charismatic/non-charismatic diversity within the ABC. A climate of openness and trust is seen to be essential. Any hint of coercion violates the right of individual belief which our Baptist heritage has historically guaranteed to persons who are led of the Spirit in their understanding of the Scriptures. The task force sees two spheres of interaction between persons of diverse viewpoints as essential steps toward achieving unity within diversity. The one is conceptual which offers understanding between persons of diverse views on the thinking level. The other is relational which offers the possibility of understanding on the feeling level.

This document represents the end product of efforts by the task force in providing a resource for the conceptual task. It attempts to provide conceptual data for interpreting biblical understanding and faith expressions of charismatics--individually, within the local church, and within the denomination. It also sets forth the views of non-charismatics regarding the Holy Spirit, including the Spirit's empowerment and manifestations. The task force hopes that this statement will reveal a confluence of diverse emphases within the life of the denomination, all of which stress the living, active presence of the Holy Spirit in the lives of individuals and in corporate congregational life.

The task force recognizes the existence of tension, conflict, and sometimes division over the charismatic renewal movement in our denomination. We hold that it is the will of the Holy Spirit to unite the people of God in the Church, not to divide them. We are committed to unity within diversity as a biblical mandate and as a realizable goal within the ABC. This document offers suggestions intended to facilitate understanding of the charismatic renewal movement and of persons who enter into that experience. It sets forth guidelines for the proper and responsible handling of charismatic renewal within the local church, for both pastors and lay persons of both charismatic and non-charismatic persuasions.

The task force is agreed upon the need for renewal within the Church of Jesus Christ as basic and primary within ABC today. Krister Stendahl, (non-charismatic) Dean of Harvard Divinity School, made the following statement as he addressed the second annual meeting of the Society for Pentecostal Studies in November 1972, in Oklahoma City:

There is something in the gambling with the Spirit which lives on the principle, "Why not?" instead of "Why?". That is the liberation that lies in the Spirit: to change the uptight Why into a generous Why not. That's the stance of the Spirit. So we come back again to the point that the Spirit is not a way to play it safe. Not when we are sure but when we are uncertain, when we quiveringly ask Why not? (For example, why not stay together?)--that's when we need the Spirit and dare to count on His coming.⁸⁹

⁸⁹ Krister Stendahl, "The New Pentecostalism: Reflections of an Ecumenical Observer," *Perspectives on the New Pentecostalism*, ed. Russell P. Spittler (Grand Rapids, Michigan: Baker Book House, 1976), p. 207.

CHAPTER I HISTORICAL OVERVIEW

A major theological concept of the Reformers of the sixteenth century was that of the union of the Word and the Spirit. This concept expressed for the Reformers how the grace of God was effective in their worship services as the Reformers' counter movement to the sacramental concept of grace as held in Roman Catholic theology.

The traditional pattern of local church life which stemmed from that concept was the Word-centered churches of the Lutheran and Reformed traditions. To them the local church was a group of Christians which centered its worship in the Word of God expressed in preaching, teaching, singing, liturgy and the sacraments ("the visible words of God").

Another pattern of local church life operating from the Word-Spirit concept arose among different groups of the Radical Reformation. To them the local church was a group of Christians living in the power of the Spirit and forming a local spiritual brotherhood. In this pattern the ministry of the Spirit was emphasized as something more direct or more specific than in the traditional pattern.

The Wesleyan church pattern arose in England in which the ministry of the Holy Spirit was stressed even more. From this understanding of the ministry of the Holy Spirit in the local church developed such concepts as the second work of grace (or sometimes called the baptism with the Holy Spirit) and the doctrine of perfected love (sometimes called sinless perfection).

It was not until the end of the nineteenth century that yet another major development took place with reference to the work of the Spirit and the concept of the local church. This came in the form of the Pentecostal movement (and all the groups closely or loosely related with that movement). One of the significant factors in the development of the Pentecostal movement was the number of Methodist ministers who converted to the Pentecostal movement and gave it significant leadership.

After World War II another movement came into existence rightly or wrongly called neo-Pentecostalism. It differed from the older movement in a number of ways. The charismatic renewal (the better term) did not form a new denomination but exists in a great variety of church groups including a large Roman Catholic segment. These charismatic groups do not forsake their theological and church tradition but seek to enrich it. Further, the charismatic movement did not develop doctrinaire theological beliefs as did the Pentecostal movement, for the purpose was not to reformulate or reshape but to enrich and enlarge.

Along with many other denominations Baptists, too, have participated in the charismatic renewal movement. The Baptists, in harmony with the other denominational charismatics, are not overlooking their Baptist heritage but wish to renew, enlarge, and enrich it with that which the charismatic renewal movement has to offer. It is vital, therefore, to explore how we may live, worship, and work together in Christian fellowship within the family of the American Baptist Churches.

CHAPTER II UNITY WITHIN DIVERSITY: A BIBLICAL MANDATE

The urge toward uniformity is powerful. Philosophical systems which purport to reduce the complexity of life to a single governing concept are perennially popular. Religions which stress a simple monistic worldview have an appeal to that part of our humanity which yearns for simplicity and conclusiveness.

The Christian faith, however, offers no simplistic monism, no proffered hope for the ultimate blending of all things into one. Its most speculative reach may be the Apostle Paul's claim that "when all things are subjected to him, then the Son himself will

also be subjected to him who put all things under him, that God may be everything to everyone" (1 Corinthians 15:28). Here we sense the hope of ultimate conclusiveness in God's travail with His creation, but even that proleptic glimpse of God's victory does not erase the relationship between Father and Son within God's being. Nor is humanity, his crown of creation, absorbed into God's being so that the created is swallowed up into the Creator.

No, the New Testament records offer instead the hope of that time when "every knee shall bow...and every tongue confess that Jesus Christ is Lord to the glory of God the Father" (Philippians 2:10). Over-riding every impulse toward ultimate uniformity is the New Testament's consistent emphasis of a communion within the Godhead--Father, Son, Spirit--and the vision of the individuality of those created in the image of God continuing their service and praise to God even within his eschatological kingdom.

There are no solid reasons, therefore, for Christians to pursue a vision of philosophical monism or to continue to mistake unity for uniformity. The Christian faith affirms the unity of God which has been experientially expressed in the Church's understanding of the Trinity. But even in that insight into the communion within the Godhead, what is confessed is not static uniformity, but unity within diversity.

The Church of Jesus Christ is given its unity by God's own initiative. It's a unity that affirms that "there is one body and one spirit, just as you were called to the one hope that belongs to your call. One Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all" (Eph. 4:4-6).

Most striking among Paul's many images of the Church is that of "one body" (Rom. 12:4ff) which is "graced" or gifted by the "same Spirit," "same Lord," "same God" (I Cor. 12:4-6). Without doubt, the Church is blessed by the givenness of its essential unity in Jesus Christ even to that point where the Church's unity is necessary for the evangelistic integrity of Jesus' mission (John 17:6-26).

Unity, yes. Uniformity, no. But the Biblical unity is always unity within diversity. Paul's analogy of the Church as a Body of Christ points both to the theme of one body and to the diversity of its many members, "many parts, yet one body" (I Cor. 12:20).

Very early in the Church's life its exclusivistic presupposition about God's favor being restricted to the Jews was broken down in Peter's experience in Caesarea when "the gift of the Holy Spirit had been poured out even on the Gentiles" (Acts 10:45b) so that Peter affirmed, "Truly I perceive that God shows no partiality" (Acts 10:34). In a parallel way Paul was inspired to understand that "there is neither Jew nor Greek, there is neither slave or free, there is neither male nor female; for you are all one in Christ Jesus" (Gal. 3:28).

Later, no doubt influenced by the delay of the Lord's return, the Church came to understand the incompatibility of the slave-free relationship with the Christian faith. Over long centuries the Church has learned--but yet only partially--that the male-female and ethnic background diversities are intended for the well-being of the Body of Christ and ultimately contribute toward its unity.

American Baptists, as one expression of the Church, have in their brief history recapitulated those learnings of the Church concerning unity within diversity. Perhaps because Baptists represented a rather radical expression of Reformation principles, we respected the freedom for diversity more than many established churches.

American Baptists have not, however, adequately come to terms with unity within diversity as it has come to be expressed by individuals or congregations of the charismatic renewal movement. Although significant denominational energy and budget have been expended on overcoming misunderstandings about ethnic or male-female diversity, for the most part the acceptance of charismatics as an expression of God-bestowed diversity within our unity has been avoided.

The Biblical witness is clear: unity within diversity is God's intention for his Church. Currently some members of that Body are suffering from neglect and misunderstanding. It's now time for American Baptists to give sustained attention to its charismatic renewal constituents, discovering in that process and in closer relationships how these believers, too, enrich the Body of Christ through the uniqueness of the Spirit's "gracing" of their lives and ministries, to the end that American Baptists will once again affirm God's intentional provision of unity within diversity.

CHAPTER III BAPTISTS AND THE SEARCH FOR RENEWAL

Baptists were born out of a general renewal in the Church, and we are in some sense step-children of the reformers. There has always been within our tradition a principle of self-judgment which has led (and leads) Baptists to revolt against paralyzing tradition as well as theological distortion of the normative Christian experience found in the Scriptures.

Renewal must be understood more in terms of recovery than discovery of a new thing. It is something, possibly known once, but forgotten; or, perhaps, an old truth historically but new now in terms of a different context. Renewal is usually not new chronologically, but new in the sense of freshness. It involves the recovery and practice of potential truth made possible by the action of God at the proper time when hearts are ready to receive. Thus, I John 2:7-8, "Beloved, I am writing you no new commandment, but an old commandment which you had from the beginning; the old commandment is the word which you have heard. Yet I am writing you a new commandment, which is true in him and in you, because the darkness is passing away and the true light is already shining."

Within this context, Baptists have traditionally been open to authentic renewal and have been engaged actively in the search for it. Our reputation for this has often placed us in unpopular positions and allied us with innovative groups frequently misunderstood by more traditional viewpoints.

As a people committed to Biblical perspectives and authority, renewal may safely be sought, guided by the Spirit and guarded by the Scriptures, thus avoiding the extremes of unstructured enthusiasm, on the one hand, and confining traditionalism on the other. Both by temperament and tradition, Baptists, by God's grace, will always be people engaged in the search for renewal.

CHAPTER IV THE CHARISMATIC RENEWAL MOVEMENT WITHIN THE ABC

The charismatic renewal movement which was moving through the mainline denominations began to have an impact within the American Baptist Churches in the early 1960's. A number of pastors and other leaders were "baptized in the Holy Spirit," influenced largely by Episcopalians (Dennis Bennett, Alfred Price, Agnes Sanford) and Lutherans (Larry Christiansen, Harald Bredesen). American Baptist charismatics began meeting together informally at our national conventions for mutual encouragement and fellowship.

This led to the formation of the American Baptist Charismatic Fellowship, which in 1968 began sponsoring an annual (now biennial) breakfast during the national conventions. The fellowship also has sponsored the annual American Baptist Conference on the Holy Spirit at Green Lake.

At first many of our Baptist leaders considered this a mere fad that would fade quickly when the novelty wore off. However, the movement continued to grow, and numbers of pastors and lay people were experiencing charismatic renewal. In most

churches there were at least some individuals, if not a group, who were involved. The entire membership of some churches became involved in charismatic renewal. Other churches had their life affected subtly and indirectly by such things as the new, livelier music generated by this renewal movement.

At the same time, there were some negative effects. Some churches and pastors felt threatened or unnerved by the new vitality of some of the members who had had charismatic experiences, and often made these people feel unwelcome. Some charismatics were insensitive in their new enthusiasm and not well informed in their theological understanding of what had happened to them. Unfortunately, this led on occasion to churches being divided, pastors terminated, and hard feelings all around. All too often the responses on both sides have been far more emotional than logical or spiritual, and the parties involved were unable to hear or understand each other.

Some of our denominational executives understandably developed very negative attitudes toward charismatics. Others had the courage to work at bringing about dialogue between charismatic and non-charismatic pastors and people, increasing mutual understanding and acceptance. These efforts have produced very positive results.

In one instance the executive minister opened up such a dialogue among pastors which continued over several months, culminating in a two-day retreat. There had been a great deal of apprehension about such a venture, as there had been almost no communication among them on the subject up to that point. However, the results were so positive that the state Department of Evangelism sponsored a two-day seminar the following year, involving not only pastors but congregations. This gave rise to a growing sense of unity, love, and trust among the churches.

The Charismatic Renewal Task Force itself has been a similar endeavor on a national level. Its members experienced the same progression from fear and suspicion to trust and acceptance as they met together over a period of over two years. Hopefully this could provide a pattern for understanding that might be emulated far and wide so that the American Baptist Churches may profit from this renewal and preserve its unity within diversity.

CHAPTER V SOME KEY ISSUES TO BE FACED⁹⁰

As the task force has met together over the past two years we discussed with each other very frankly the issues on which we have felt that we differed. This has, of course, primarily focused on the distinctives emphasized by those of a charismatic persuasion and the reactions they have felt from others.

It has become apparent that the charismatic renewal movement embraces a very wide spectrum of views, attitudes, and practices. In the same way, there is a wide variety of views and practices among our American Baptist Churches. It is easy to generalize from a particular expression on either side and to react or respond to an inaccurate caricature.

In our exchanges we have tried to bear in mind the complexity of both constituencies and to avoid facile over-simplifications. On the other hand, we have been grateful to discover that, as we have taken the time to really hear each other, the differences turn out to be far less than we had expected.

We have already pointed out the need that people coming into a charismatic experience have for constructive pastoral guidance. Where this has been lacking in their

⁹⁰ This chapter is indebted to Gospel and Spirit (Fountain Trust and the Church of England Evangelical Council, 1977).

own home churches (and in the case of pastors, from their denominational leaders) charismatics have often turned for direction to Pentecostal denominations and independent groups. Consequently they have often assumed that all of the Pentecostal (denominational) practices were a necessary part of the charismatic experience. They have not realized that part of this might be cultural rather than Scriptural. This has caused unnecessary friction with non-charismatic Baptists.

On the other hand, those charismatics who have received direction from denominational circles--pastors (whether charismatic or not) and charismatic groups (whether Baptist or another mainline denomination)--tend to have a more balanced life, a more solid concept of the Church, and a more positive relationship with other Baptists. The American Baptist Charismatic Fellowship has done much to develop this dialogue.

We have discovered also that there is very little difference in charismatic theology. The charismatic emphasis is principally experiential, not to the neglect of theology but stressing its implementation. To be sure, there has often been a shallowness and emotionalism, but at its best it is an effort to take good theology from the theoretical level and make it experiential.

We can be thankful for the deeper acquaintance with Jesus Christ and his saving grace which the charismatic renewal movement has brought to many individuals and the new life and vigor which many churches have come to enjoy as a result. We also note that there have been dangers and sometimes disasters. We rejoice, too, that renewal of spiritual life is manifestly not confined to charismatic circles and churches, and all movements, programs, and emphases are to be welcomed that are helping to bring renewal. We also share a common sadness that many of our churches seem to be untouched as yet by renewal in any form.

Charismatics

This word comes from the Greek word *charismata*, and although sometimes translated "gifts of the Spirit," it has a far wider usage, referring to the "graces" bestowed by the Spirit. In the broad sense, all Christians are charismatic, as even salvation is referred to as a "charism" (Rom. 6:23). However, on the contemporary scene charismatic has been used to refer to those who emphasize the more obvious manifestations of the Spirit. The task force will follow this contemporary usage. At the same time, none of us would want to surrender this term to any single group of Christians.

Baptism in the Holy Spirit

Charismatics generally date their renewal from an experience--whether momentary or emerging over a period of time--known as the baptism in the Holy Spirit. In some circles (generally Pentecostal or Holiness) this is referred to as "a second blessing," but most Baptist charismatics avoid this phrase.

All of us--charismatic and non-charismatic--agree that every spiritual blessing is given to us by God in and through our Lord Jesus Christ. The new birth, symbolized and sealed by water baptism, is a unitary work of God with many facets. While these can be logically separated for teaching and learning, God's initiatory work is itself apprehended and experienced by different individuals in differing ways and time-spans. Certain aspects of the full salvation experience are, in fact, sometimes absent in evangelism, teaching, awareness, and conscious experience, although essentially they all belong together.

We are agreed that we must avoid trying stereotype either the work of the Holy Spirit or the experience of individual Christians into various stages of experience. On the other hand, we need to present the full range of Christ's salvation and gift for us in all our evangelism and teaching, proclaiming a complete rather than a truncated gospel.

Charismatics believe that much of contemporary Christian experience is deficient by New Testament standards. While they agree that the Holy Spirit is present in every Christian's life, that Spirit has not been given the freedom to operate as evidenced in the Scriptures. This is largely due to a low level of expectancy.

To charismatics the baptism in the Holy Spirit is essentially a release of the Holy Spirit within. It is an opening of faith, resulting in an attitude of expectancy. While it is true that some of the more uninformed charismatics might speak of "receiving" the Holy Spirit as one who had been foreign to them before (and consequently alienating many non-charismatics by implying that they don't have the Holy Spirit), this is not the generally held view among charismatic Baptists. For many Christians today, baptism in the Holy Spirit is an experience subsequent to their initial salvation experience, often separated by years. Ideally, however, these should be identical or associated in time. While it is often a deeply moving spiritual and emotional experience, one of its primary purposes is empowerment for service.

Gifts of the Spirit

"Charismatic" obviously has much to do with the gifts of the Spirit. A spiritual gift is a God-given capacity to serve others by his grace in a manner that builds them up in some way by showing forth of Christ and his love. These gifts are listed in Romans 12, I Corinthians 12, Ephesians 4, I Peter 4, among other passages. We see no Biblical warrant for isolating one set of gifts from another, nor for treating these lists as exhaustive.

Neither the Scriptural context nor the terminology allows us to elevate one set of gifts above another. The comparative value of gifts depends on the degree to which they build up the Church and in the setting in which they operate. We see no reason why such gifts should not be given and exercised today.

As the task force has discussed these, we find that we need each other for balance. Charismatics tend to limit these to the nine gifts listed in I Corinthians 12:8-10 and emphasize their supernatural nature. They need to become more aware of the less dramatic ones--such as giving, serving, administration, and even celibacy. On the other hand, most of our people know very little about the more supernatural workings of the Spirit and need to have their expectancy level raised.

We all agreed that the "Gift of the Spirit" (the Holy Spirit given by God) is more important than the gifts of the Spirit, and that these should never be the focus of our attention. We need to allow the Holy Spirit to manifest himself in our lives in any way God wishes, neither demanding or limiting the Spirit. Also, we need to appreciate his graces as expressed through each other. It is only as these are encouraged to be expressed through every member that the Church can function fully and healthily.

A few of these gifts or "gracings" which have caused particular interest or difficulties will now be singled out for special consideration.

Initial Evidence

Those from a Pentecostal denominational background usually stress that "speaking in tongues is the initial evidence of the baptism in the Holy Spirit." Although speaking in tongues is an initial phenomenon recorded on a number of occasions in connection with the fullness of the Holy Spirit in the book of Acts, the New Testament will not allow us to make it either the only, the universal, or an indubitable evidence of this experience. The real evidence is far broader--a heightened awareness of the love, forgiveness, and presence of God; joyful praise of God (whether in one's own tongue or another); a life of righteousness and obedience; and loving service to God and humanity.

While most Baptist charismatics make no claim that speaking in tongues is this initial evidence, they nevertheless hold that it is a desirable part of the Christian experience. Some non-charismatics tend to deny the validity of speaking in tongues today. Others would de-emphasize its importance, while still others view it as one of the several gifts of the Spirit distributed among members of the Body of Christ.

Speaking in Tongues

Speaking in tongues (as noted above) to many people is what charismatic renewal is all about. The movement is popularly referred to as the "Tongues Movement" or "Tongues Speakers." Perhaps this is because it is one of the most obvious differences

when someone first attends a charismatic meeting. It also comes from association with Pentecostals, who tend to emphasize tongues more.

We consider it necessary to hold to the balance of the New Testament in our general attitude in accordance with I Corinthians 14, neither exalting it above other gifts nor despising it and forbidding its exercise.

Prophecy

Immediacy in receiving and declaring God's present message to humankind is the hallmark of New Testament prophecy. There are some Old Testament parallels to this. Preaching may at times approximate prophesying, although its basic character is one of teaching and exhortation. If the possibility of prophecy (speaking a word from the Lord under the direct prompting of the Holy Spirit) is admissible today, what is said will be tested by its general agreement with Scripture. Contemporary prophecy will not be accepted as adding materially to the Bible's basic revelation of God and his saving purposes in Jesus Christ.

Charismatics claim that a more active acceptance of prophecy adds to the interest and sense of expectancy in their meetings. At the same time there is the recognized danger of the abuse of the expression, "The Lord told me!" Prophecy must be given humbly and subject to the testing by the norms of Scripture and evaluation of the church leadership and congregation.

Miracles

The living God is revealed to us in Scriptures as the Creator and Sustainer of all things, whose normal mode of operation is through the processes of nature and history which he controls. Although it is virtually impossible to define miracles to the satisfaction of all, we are in general agreement concerning their nature and purpose.

We follow Scripture in conceiving of miracles as occurrences of an unusual kind which bring awareness of the presence of God, working out his will of salvation or judgment. God seeks through these manifestations both to stir up those benefitted by the miracles and to beckon the observers to deeper trust and worship.

At the same time we believe that miracles in this sense can occur today. Faith in the living God as delineated in Scripture compels us to be open to the possibility of miracles in every age. The Lord may call some Christians to particular ministries of a more obviously miraculous kind at particular times and places.

On the one hand, many of our people need to be stirred in faith to believe in the miracle-working power of God. On the other, overconcentration upon the miraculous can blind people to the manifold and wonderful everyday working of God in the world in non-spectacular ways in the spheres of both creation and history. It is concerning the precise degree of expectation of miracles appropriate for today that there is not complete agreement within the task force.

Healing

We believe that all true wholeness, health, and healing come from God. His normal mode of healing is through the processes he has built into the human body, soul, and spirit. At the same time we welcome the Church's recovery of a concern for healing, and rejoice with those who have found new physical or psychological health through faith in Christ and through Christian ministries and gifts of healing.

We also wish to express caution against giving wrong impressions or causing unnecessary distress through making it appear that it is sinful for a Christian to be ill by laying too great a stress and responsibility upon the faith of the individual who is seeking healing, or by emphasizing physical health more than wholeness of the person. There is no need to set non-medically trained ministries and gifts of healing in opposition to the work and ministry of doctors and nurses.

Praying for Gifts

The Holy Spirit is sovereign in the distribution of gifts to individual members of the Body of Christ. The New Testament encourages the congregation to desire and pray

for spiritual gifts and to exercise those received for the good of others. It teaches that every Christian has already received some gift or gifts, lays upon all the responsibility to recognize what is already given, and calls us to manifest such "gracings." It also calls upon all to desire and therefore to be open to receive and exercise a spiritual gift or ministry of one sort or another. It affirms the healthy functioning of a congregation as the Body of Christ as dependent upon each member contributing in this way.

This is historic Baptist theology and perhaps one of the most important truths highlighted by the charismatic renewal. It has far-reaching implications for the life and ministry of all our churches.

Faith

We note two differing emphases at times on faith. Commonly the stress is on faith in Christ at the outset for salvation, yet this is followed by an expectation that God would thereafter pour out his blessings and provide for our needs. It is his way to do more than we ask or think, and to give us many things without our asking. Charismatics are among those who stress the need for the exercise of an expectant and appropriating faith in prayer for blessings that God has promised to bestow upon us.

Both emphases can find support in the New Testament and are complementary rather than mutually exclusive. Faith must rest in our Father's lovingkindness and generosity, trusting his wisdom to supply what we need. It is also appropriate at times to pray actively and expectantly for particular needs on the basis of specific promises to his children and Church. At the same time we recognize that our Father in his wisdom does not always answer his children's prayers immediately or in the way in which we may have expected.

Worship

Worship services are one of the occasions where the differences between charismatic and non-charismatic groups become more obvious. Many of the gifts of the Spirit, especially those described in I Corinthians 12-14, have a particular place in public worship. The form of our Baptist worship services is characteristically pre-set, with a printed order of worship which is followed each week. On the other hand, charismatic meetings tend to be more spontaneous, with more congregational participation, and the experience of such charisms as speaking in tongues, interpretation of tongues, prophecy, exhortation, and healing.

Here again we feel that what are seen as characteristic features of conventional and charismatic worship and spirituality will complement and enrich one another and correct the imbalances in each, although it is recognized that in some situations the two styles so overlap already as to be almost indistinguishable.

Many charismatic gatherings would benefit from order, pre-planning and preparation, teaching, and some robustly doctrinal hymns from the past. In the same way, many conventional worship services would benefit from more spontaneity, greater participation, a more relaxed atmosphere, the gentle, loving wonder and praise of some renewal songs, and learning to listen to God in times of prayer and meditation.

Emotion and Intellect

We are aware that there is a danger of exalting the intellect and understanding at the expense of the emotions. We know, too, that there is an equal danger of reacting against this, leading toward anti-intellectual and overly-emotional forms of piety. We wish to assert against both of these extremes the importance of integrating the faith and worship of the whole person.

We believe that the mind must be involved in understanding our faith and applying it. We equally believe that the emotions must be involved in our response to the truth and love of God, in our worship of him, and in our compassionate service to humanity. Both doctrine and experience, Word and Spirit, must go together. Biblical doctrine should test, interpret, and control our experience; and experience should incarnate and express our

beliefs. Only so can we avoid the two extremes of a faith that has been over-intellectualized or an uncontrolled, unstable, and fanatical emotionalism.

Church Life and Structure

According to the New Testament the whole Church is a charismatic community in which all are endowed with spiritual gifts and are responsible for exercising them for the common good. The charismatic renewal movement has been one of the forces which in recent years has begun to correct an excessive individualism through recovery of the Biblical emphasis upon the Body of Christ.

We welcome this, with its corollary of every member being able to play a full part, through the Spirit's equipping, in the Church's life, worship, witness, and service. There has been considerable emphasis on the whole field of personal relationships ("the fruit of the Spirit is love") and Christian community; this we applaud.

The pastor must see himself/herself as an enabler and trainer of others to be the Body of Christ in the place where they are. When members of a congregation are renewed and revived so that they begin to exercise their gifts and discover and develop their ministries, lay leadership begins to grow. When this occurs, the pastor's work of oversight, teaching and leadership becomes more, not less, vital. (Chapter VII's "Guidelines" will expand upon this theme.)

We believe that it is vital that those who claim to have gifts should have those gifts tested by the leadership in the Body of Christ in that place. Christians with recognized gifts should not be stifled, but rather encouraged in the faith. Such gifts should be valued and exercised within the fellowship of the congregation and not become a focal point for forming a "gift-centered" fellowship.

In some charismatic churches there has developed a modification of the traditional church organization and structure. The official board is sometimes referred to as elders and there is also more of an emphasis on God's part in their selection and decisions. However, we affirm that these still serve only with the approval of the congregation, and we must reject any form of autocracy in church government.

CHAPTER VI GUIDELINES⁹¹

We believe that the Church needs to pray for sensitivity to see the manifestations of the Holy Spirit in our world today. We are not unmindful that the problems of discrimination between the true and the fraudulent are considerable, but we must not allow such problems to paralyze our awareness of his presence. Nor should we permit our fear of the unknown and the unfamiliar to close our minds against being surprised by grace. We know that the misuse of mystical experiences is an ever present possibility, but that is no reason to preclude their appropriate use.

We believe, moreover, that those who are newly endowed with gifts and perceptions of the Spirit have an enthusiasm and joy to give. We also believe that those who value having all things done "decently and in order" have a sobering depth to give. We therefore plead for a mutuality of respect and affection.

In facing the issues raised by charismatic experiences, we yearn for a spirit of openness and love. We commend to the attention of the Church the discipline of I Corinthians 13. Without an active, calm, objective, and loving understanding of others' religious experience, however different from one's own, reconciliation is impossible.

The criteria by which we judge the validity of another's religious experience must ever be in compatibility with the mind and Spirit of our Lord Jesus Christ as revealed in

⁹¹ These guidelines have been adapted from those contained in pages 22-28 of *The Work of the Holy Spirit* (The United Presbyterian Church in the U.S.A., 1970).

the New Testament. If the consequence (and quality) of a reported encounter with the Holy Spirit is manifestly conducive to division, self-righteousness, hostility, exaggerated claims of knowledge and power, then the experience is subject to serious question. However, when the experience clearly results in new dimensions of faith, joy, and blessing to others, we must conclude that this is "what the Lord has done" and offer him our praise.

GUIDELINES FOR ALL

1. Be tolerant and accepting of those whose Christian experience differs from your own.
2. Continually undergird all discussions, conferences, meetings, and persons with prayer.
3. Be open to new ways in which God by His Spirit may be speaking to the Church.
4. Recognize that, even though spiritual gifts may be abused, this does not mean that they should be prohibited.
5. Remember that, like other new movements in Church history, the charismatic renewal movement may have a valid contribution to make to the Church.

FOR MINISTERS WHO HAVE HAD CHARISMATIC EXPERIENCES

1. Combine with your charismatic understanding a thorough knowledge of Baptist polity and tradition. Remember your charismatic influence will, in large part, be earned by your loving and disciplined use of the charismatic gifts and by your conduct as a pastor to all of your congregation, as well as by your participation as a responsible leader within the denomination.
2. Seek a deepening and continued friendship with both clergy and laity within and without the Charismatic Renewal Movement.
3. Avoid the temptation to force your personal views and experiences on your colleagues. Seek to understand those whose spiritual experience is different from your own.
4. Seek to grow in your skills as a biblical exegete, a systematic theologian, and as a preacher in all the fullness of the gospel.

FOR MINISTERS WHO HAVE NOT HAD CHARISMATIC EXPERIENCES

1. Remember the lessons of church history when God's people rediscover neglected dimensions of the gospel. The process is often disquieting. It usually involves upheaval, change, and a degree of suffering, misunderstanding, sometimes even persecution.
2. Seek firsthand knowledge of what a charismatic renewal experience means to those who have experienced it. Avoid a judgment until this firsthand knowledge is obtained (i.e. by attending and evaluating their prayer meetings, etc.). Then evaluate these observations as a Christian and as a sympathetic, conscientious American Baptist minister. Keep an openness to the central teachings regarding the charismatic gifts.
3. When speaking in tongues occurs, seek to know what it means to the speaker in his/her private devotional life, and what it means when used for intercessory prayer, especially in group worship. We should be aware that speaking in tongues is a gift of the Spirit for many of those who have had charismatic experiences.
4. Seek to know the meaning of the other gifts of the Spirit in the charismatic renewal experience, such as the utterance of wisdom, of knowledge, the gift of faith, healing, working of miracles, and prophesying.
5. Keep in mind that charismatics may be prone to neglect formal exegesis, systematic theology, and traditions followed in our denomination. They may at times tend toward a new form of legalism, and may consequently be in need of loving guidance from their peers or from their pastor. They may also tend to be overly enthusiastic concerning their experiences, believing that their experiences should be duplicated by every sincere Christian, limiting their fellowship in a church to those who have had

similar experiences. Pastoral guidance is sometimes needed to bring their prayer meetings under the authority of the church and open to all interested members of the congregation.

FOR LAITY WHO HAVE HAD CHARISMATIC EXPERIENCES

1. Remember to combine with your charismatic enthusiasm a thorough knowledge of and adherence to Baptist principles and polity. The charismatic renewal movement is new in our denomination. Consult with your pastor (s) and if he/she (they) has not had your experience, help your pastor know what it is, what it means to you, and what it does for you. Invite your pastor(s) to attend your group meetings.
2. Pray that the Spirit brings understanding, and that he may help you to maintain empathy with your colleagues and all American Baptists. Remember that every member of any Baptist congregation is under the authority of that congregation so welcome any opportunity granted you to interpret your experience to the leaders of your congregation.
3. Strive for a scholarly knowledge of Scriptural contexts in combination with your spiritual experiences. Seek to integrate your experiences with the theological traditions of our denomination.
4. Avoid undisciplined and undiplomatic enthusiasm in your eagerness to share your experiences with others. Resist the temptation to pose as an authority on spiritual experiences. Failure in this area often causes others to accuse you of spiritual pride.
5. Strive to keep your prayer meetings, etc., open to all members of your congregation. When non-charismatics do attend, discuss with them the intention of the meeting, interpreting the significance of the content for a non-charismatic.
6. Seek attendance at your meetings by your pastor(s) and members of your church board.
7. Remember that there are many kinds of Christian experiences which lead to spiritual growth. The charismatic renewal experience is only one of these.
8. Accept every valid opportunity to become personally involved in the work and mission of your own congregation. Let the results of charismatic renewal experience be seen in the outstanding quality of your church membership. Be an obvious and enthusiastic supporter of your congregation, pastor, association/area, region, the American Baptist Churches, and the mission of each. This may well be the most effective witness you can offer to the validity and vitality of your charismatic renewal experience. Strive to integrate your experience with the theological traditions of your denomination.
9. It is to be emphasized that the charismatic movement is a renewal movement within our denomination and not an extension of the Pentecostal church movement and all of its practices.
10. Keep your charismatic renewal experience in perspective. Remember that this does not mean that you are better than other Christians, but that you are a better Christian than you were before.

FOR LAITY WHO HAVE NOT HAD CHARISMATIC EXPERIENCES

1. In our Baptist tradition, we have seen that God is constantly seeking to reform and to renew his Church, including the American Baptist Churches. The advent of the charismatic renewal movement into our denomination may be one aspect of reformation and renewal. In any case, pray that God may make known to you your place in the process of reformation and renewal.
2. If fellow members of your congregation experience charismatic renewal, let them pursue it as a matter of their personal edification. Should it happen to edify the Church, thank God.
3. Beware of the temptation to condemn charismatics. If such is your reaction, restrain the temptation and seek to observe personally charismatics in the life of your church.

Examine Scriptural teaching about this. Pray about it. Discuss your concern with your minister.

4. Do not be disturbed if some of these experiences have not been given to you. This does not mean that your Christian experience is incomplete. Your function in the work and mission of the church may call for other gifts. Each Christian is a unique member of the Body of Christ.
5. Should your pastor be a charismatic, accept that fact calmly and affectionately. Discuss the matter with him/her. Help him to be mindful of the spiritual needs of all members of the congregation, to be a pastor and teacher to all, and encourage preaching that presents the fullness of the gospel.

FOR EXECUTIVE MINISTERS AND AREA MINISTERS

1. Remember your pastoral responsibilities for pastors and congregations, including those who may be involved in charismatic renewal experiences.
2. If divisiveness emerges over a charismatic issue, make as careful an evaluation as possible, remembering that there are many kinds of issues which divide our fellowships. Tensions and conflicts may result in the edification and greater purity of the church, and need therefore to be wisely handled by the leadership of our American Baptist Churches.
3. When an executive minister must assume the responsibility in a conflict situation, we urge the leader involved in gathering of data to be sensitive to both fact and feeling. This capability must include firsthand relationship with persons who have had charismatic experiences.
4. If a pastor is advocating charismatic practices, he/she should be counseled, if need be, to preach the fullness of the gospel (not only a charismatic interpretation of it) and to minister to the needs of all the congregation. Often there is conflict growing out of the charismatic experience of pastors who have been recently ordained and who are therefore in special need of the guidance and friendship of their executive and area ministers.
5. Executive and area ministers may also be faced with the situation where there is a charismatic group within a congregation whose minister or board may be hostile to or ignorant of the charismatic experience. Here we believe that the executive and area minister have the pastoral responsibility to teach, mediate, and to guide in reconciliation.
6. Pray continuously for sensitivity to the will and the leading of the Spirit.
7. Refer prayerfully and thoughtfully to the other sections of this document.

FOR CHURCH BOARDS

1. Remember that in Baptist churches the local congregation is the ultimate human authority, with members of the governing board as its representatives. It is the church board's responsibility (in conjunction with the congregation and in accordance with the Scriptures) to determine the appropriateness of charismatic practices for that particular congregation. It is important that the board members be knowledgeable concerning the charismatic renewal movement both to its dangers and its potential contributions for the congregation's spiritual life and mission.
2. If members of a particular congregation are involved in a charismatic experience, the board members need to gain a firsthand understanding of the meaning of the experience, not only to those involved in it but also for non-charismatic members of the congregation.
3. If the pastor is advocating charismatic practices, the board should seek full understanding of what the experience means to him/her. The governing board should counsel the pastor to maintain a balanced ministry to all members of the congregation.
4. Board members are reminded of their responsibility to maintain oversight of all groups within their own congregation.

CHAPTER VII
THE IMPLICATIONS OF
THE CHARISMATIC RENEWAL MOVEMENT FOR THE A.B.C.

The charismatic renewal movement is one expression of the Holy Spirit's moving within the Church to bring renewal of life. Church history reveals a constant tendency of the Church to lose momentum and have its spiritual vigor wane. It drifts constantly from being an organism to becoming a mere organization. At the same time the Holy Spirit is constantly blowing upon the embers of the Church to stir them into flame. He is doing this today in many ways, including the charismatic.

American Baptists have shared the common experience of the Church at large. We, too, have experienced the trend toward deadness. Our worship and ministry are sometimes "faultily faultless, icily regular, splendidly null," lacking the dynamic of the Holy Spirit which we see so evidenced in the life of the early church which we profess to emulate.

Our churches have also experienced, in common with the whole Church, the energizing efforts of the Holy Spirit. We have seen this fostered in a number of ways, including the charismatic. The Gallup Poll, finding that 20% of Baptists claim to be charismatic (a similar percentage to that reported in most other denominations), suggests a numerically significant and growing group whose impact and influence have been felt in churches all across the land.

In the past there have been fears, suspicions, and criticisms of charismatics. They have been accused of being divisive, fanatic, emotional, and shallow, among other things. To be sure, these qualities have been sometimes present. However, we must be careful that our judgment not be shallow, emotional, fanatic, and divisive. We remember that wherever the early Christians went, there was turmoil and division, as was also true in the case of the early Baptists. We note, too, that among charismatics there have also been life, enthusiasm, depth, and love.

Charismatics are not Christians who have arrived. Some have had dynamic experiences. (The misnomer of "tongues-movement" is apparent when we see that a majority of the 20% who claim to be charismatic have never spoken in tongues.) We need to see this as a potential, a potential that needs guidance. Too often we have only offered criticism and exclusion. This is one of the reasons for some of the problems charismatics have experienced and caused.

Lay charismatics need sympathetic pastoring from their pastors. Charismatic pastors need supportive pastoring by their executive and/or area ministers. In this way these can be helped to know what to do with this experience to make it a constructive and renewing force in the life of the Church. The Holy Spirit is doing something. We cannot afford to let this be dissipated.

The Charismatic Renewal Task Force affirms that our experience of meeting together over an extended period of time, with the express purpose of trying to understand each other as well as the issues involved, has been invaluable for us as well as a model that could be repeated with profit by many others. We do not see eye-to-eye on every point, yet interestingly the differences of view have by no means always coincided with our charismatic or non-charismatic identity. We thankfully recognize that what unites us is far greater than the matters on which some of us still disagree. We share the same evangelical faith, and we desire to remain in fellowship and to build yet stronger relationships of love and trust.

We have all been surprised regarding how narrow are the areas of difference between us. It is obvious that in a real sense we are all charismatic. We appreciate the fact that the American Baptist Charismatic Fellowship has purposely maintained a low profile and exists only to assert emphases which its members feel have been neglected in

our denominational and church life. Its stated aim is to pass out of existence as soon as this imbalance has been restored.

In our discussions, we have been repeatedly impressed with the fact that we need each other. The charismatics have something to say and contribute to our denominational life in terms of renewal and spiritual vitality. The conventional denominational church has something to contribute to the charismatics in terms of order and stability. The time has come for us to cease reacting to each other in fear and condemnation, and instead to listen to each other in love and to experience together the renewal which we all need.

We have all come to see the need for renewal in our own lives, in the lives of our churches, and in the life of our denomination. The goal of renewal is not merely renewed individuals but a renewed and revived Church, alive with the life of Christ, subject to the word of Christ, filled with the Spirit of Christ, fulfilling the ministry of Christ, constrained by the love of Christ, preaching the good news of Christ, and thrilled in its worship by the glory of Christ. Such a Church alone can adequately portray Jesus Christ to the world.

General Staff Council, February, 1982.

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APPENDIX B

WORLD COUNCIL OF CHURCHES
 Sub-Unit on Renewal & Congregational Life
 150 route de Ferney, 1211 Geneva 20, Switzerland

REPORT OF THE CONSULTATION ON THE SIGNIFICANCE OF
 THE CHARISMATIC RENEWAL FOR THE CHURCHES
 Bossey, 8-13 March, 1980

BACKGROUND

The World Council of Churches' Sub-unit of Renewal and Congregational Life, formed after the 5th Assembly at Nairobi, 1975, has produced various documents formulating its understanding of 'renewal' and 'the congregation'.

One of the dimensions of renewal in which the Sub-unit has been taking increasing interest has been 'the charismatic renewal'. This consultation is the result of several earlier informal conversations and many contacts.

It was called with the following aim:

"The purpose of this encounter will be to clarify understanding of the charismatic renewal and its meaning for the churches, and to study the responses of the churches to the charismatic renewal. Through and beyond the quest for understanding, participants will be seeking a clearer picture of that renewal in faith and obedience to which Christ is calling his Church."

The participants, numbering over 50, were drawn from member and non-member churches and the Roman Catholic Church and represented a number of dimensions of the charismatic renewal. The members of the Sub-unit's Working Group also participated throughout.

While the Consultation did not attempt to define either 'charismatic' or 'renewal', being more concerned to describe, the following statement, adopted by the Sub-unit at its meeting at Stony Point, New York, 1978, is the framework of its study and action on renewal.

Certain characteristics seem common to all forms of genuine renewal.

1. Renewal is the gift of the Holy Spirit, and therefore requires in those who look and work for it an attitude of dependent expectation (anamone) towards the One who said, "Behold I make all things new." Therein lies the ground of the strange hope which inspires God's people in their search for renewal.
2. Renewal requires an attitude of creative faithfulness towards authentic tradition as well as towards the concrete situation in which faith is lived out. It is therefore not necessarily experienced as "something new" but can be given through the revitalizing of the old. No actual expression of renewal is final, since renewal has its focus in the future (eschaton) towards which God is always leading His people.
3. Renewal which is of the Spirit will lead to struggle in terms of the personal, social, political and economic realities which are the daily life of individuals and communities. The pattern of this renewal is to be found in the Lord Jesus Christ. God became flesh, taking on our nature, our condition, and thus transforming it. any true 'sign of renewal' will express this same mystical reality of the fusion of the human divine.
4. The renewing activity of the Triune God is always marked by a loving dynamism which radiates outwards--growing, expanding, always opening persons toward their neighbors and creating communities open to the world.
5. Worship is clearly central to all renewal. From it our visions are received, and hope is stirred. In it our failure is confessed and we are emboldened to offer again our

schemes, programs and endeavors. Through worship we are delivered both from that despair and from that presumption, which are perhaps the greatest barriers to that renewal to which God is ever seeking to call His people.

"What does this mean?" (Acts 2:12)

In story, statement, praise and prayer, with body, mind and spirit, we have shared some aspects of the charismatic renewal here at Bossey. What we have enjoyed the written word alone cannot contain. In the experience of our sisters and brothers, in the echoing silence of our own hearts and in talking with each other we have been moved to wonder at this new thing that is happening across the world in our day. Life with God, the Father, through the Son in the Holy Spirit is the context of this report.

A. WHAT DOES THIS MEAN?

For some of us our wonder has been a question, or a series of questions, as this report will show. For others of us our wonder is a prayer of thanksgiving for the gift we are sure we have received. Together we have asked: "What does this mean?"

I. "...for the churches?"

That this is of great significance for the churches is attested by our encounter here. It is affirmed by the unprecedented number of replies received by the General Secretary to his letter to the number of churches of the World Council of Churches, inviting reactions. We recognize that the geographical and ecclesiastical extent of the charismatic renewal is far wider than has been commonly thought within the churches.

a) Together with the responses of the churches we affirm that the gift and gifts of the Holy Spirit are promised and given to the whole body of Christ. But this should not preclude the Church becoming aware of the need to examine its life to determine whether her ministers and people are receiving the gift and the gifts of the Spirit given by God.

The charismatic renewal offers encouraging evidence of Jesus' promise of the Spirit's presence in the Church, and we give thanks for the new hope we have discerned of "A Church Renewed and United".

Some of the elements are:

- a new awareness of the saving power and effective Lordship of Jesus
 - spiritual renewal, in a day of world crisis
 - the revitalization of the Church not least at congregational level, a deep concern of many participants in the charismatic renewal
 - the creation of a new sense of community
 - spontaneity, sincerity, freedom and joy in praise and worship
 - renewed interest in the Bible "come alive" as God's living word
 - a deeper sense of the reality, holiness and transcendence of God
 - a deeper interest in and awareness of fundamental doctrines such as the Trinity, the divinity of Christ, the death and resurrection through experiential confirmation
 - renewal of the ministry of healing
 - an opportunity for the emergence of lay leadership
 - a greater concern for evangelism, mission and witness through the members of the church released and empowered.
- b) However, together with the responding churches we recognize that the emergence of this renewal in the life of many churches is sometimes a source of tension and anxiety.
- spiritual elitism among some participants of the charismatic renewal, failing to recognize that all Christians stand on the same level of grace
 - judgmental reaction by other Christians who have not shared their experience, leading to tension and division in the congregation and the Church
 - problems of authority and order (over e.g. intercommunion, though the question arises first from outside of the charismatic renewal)
 - the danger of confusing mere exuberance and energy with the power of the Holy Spirit and of losing the transcendence of God

-the danger of seeing experience as opposed to or excluding rational doctrinal content, as exemplified by the phrase, "doctrine divides and experience unites".
We praise God for the spirit of trust, openness and charity which has marked our discussions on such matters.

We believe that the Church at large can be encouraged to welcome the tensions and strains accompanying this renewal, as birth-pangs of the Church being renewed in pain and joy.

II...for the ecumenical movement?

a) There was a spirit of rejoicing in the consultation at the experience of Christian unity in the charismatic renewal, which offers inspiration and hope for tired ecumenists.

-Unity is not merely a calling but an experienced gift of the Spirit. Disunity becomes intolerable, as tremendous pressure is experienced to break through barriers that separate Christian from Christian. So the charismatic renewal is both a question and a spur to architects of structural unity.

-Nevertheless the consultation recognizes the gifts of diversity both within the New Testament Church and the Church of today.

-A new sense of community binds together people of multiple denominations, transcending historic divisions and demonstrating the urgency of the quest for the unity of the Church.

The charismatic renewal has added new and significant ecumenical experience to the people of God, and that must be taken very, very seriously. It also puts pressure on Church leaders to move more forcefully on unity concerns.

It suggests, however, that unity is essentially a matter of heart and spirit, a fruit of rather than a means of renewal.

We note the comment of one church correspondent: "There is a tension between the ecumenical vision and the churches. Because it is not integrated into the life of the churches the ecumenical movement tends to develop a life of its own and gets institutionalized. The charismatic renewal has gained strength at this juncture. It is challenging the churches in their self-understanding. It is challenging them as they participate in the ecumenical movement. What can they learn from the charismatic renewal for the fulfillment of their tasks in the ecumenical movement? How can the charismatic renewal remain a charismatic renewal and avoid becoming an organized institutionalized movement?"

b) Yet we also warn against some divisive tendencies, the danger of a new sectarianism, leading people to leave their churches.

c) We also encourage the renewal to bring to full fruition its reconciliatory potential, for example in Ireland. The confessional organizations of the renewal should promote reconciliation everywhere.

Yet we bear witness to the sense of community that has developed in our consultation--melting reserve, destroying superiority, banishing fear, each esteeming the other better than oneself, not for reasons of intellect, but for faith and favor.

Together we proclaim the unity of the Church to be the Holy Spirit's gift and calling. Together we look to the World Council of Churches through its sub-unit on Renewal and Congregational Life to foster what has begun at this consultation; to receive that which the charismatic renewal can offer in the service of its aims; and to offer to the renewal its resources of contact, dialogue, expertise and prayer.

III...for the world?

Perhaps the chief area of difference between us lies in our assessment of the meaning of the charismatic renewal for the world.

While the consultation was pleased to note that in certain cases the charismatic renewal has led to a deeper commitment for socio-political action, we still ask what place does the charismatic renewal give to social and political concerns. "Faith without works

is dead."

In contrast we also recognize the danger of commitment to social and political action becoming detached from the sources of spiritual renewal.

"If I sell all my goods to feed the poor and have not love..."

Lord, help us to cast the beam out of our own eyes before troubling about the mote in our brother's eye.

B. WHAT DO THESE MEAN? - Some issues for further study and consultations:

Naturally the issues mentioned below can best be discussed by both the World Council of Churches and the charismatic renewal, though we here designate where we feel the priority interest should be.

I. Primarily as regards the charismatic renewal

- a) How necessary is the prevailing terminology, e.g. 'baptism of the Holy Spirit'? Is it only a language, or does it represent experiences that other Christians might know by a different name?
- b) What are the safeguards against emotionalism, mass hysteria and manipulation? (On the other hand, it should be noted, emotion is often present in repressed negative forms such as anger, frustration, bitterness, in typical church business meetings!)
- c) Are those in the renewal open to sociological and psychological understandings of the movement, or does the insistence on the activity of the Holy Spirit preclude this?
- d) Do those in the renewal recognize the sufficiently the ambiguity of charismatic manifestations, and the need for them to be tested and validated (I Thess. 5:10-22)?
- e) What is the contribution of the charismatic renewal to the changing role of women in the churches and the world?
- f) Do those in the renewal understand themselves called to a positive relation to the world and the evangelization of cultures, which has to do with the transformation of social patterns?
- g) Is there one charismatic renewal or 'many', varying in different cultures and churches?
- h) Do those in the renewal place enough emphasis on the Christ of the Cross, crucified for sinners, and on the suffering of Christians involved in the struggle against their old natures, and, finally, on the suffering of the poor and oppressed? (Matt. 25)
- i) Would the leaders of the charismatic renewal generally welcome interest and initiatives on the part of the World Council of Churches in the future?

II. Primarily by the World Council of Churches (and the churches)

- a) Ecclesiology in relation to the Holy Spirit
- b) Pneumatology - "A careful and Spirit-led study of the scriptures about the Holy Ghost and the appropriation of His Gifts." (Ghana Baptist Convention). How does the Holy Spirit differ from the 'life force' or creative spirit?
- c) Methodology - How can the method of 'telling the story', a mode of communication often more authentic to African, Asian and other cultures, be extended within World Council of Churches activity?
- d) How can these be held in proper biblical tension, within the concept of the body of Christ, local community, universal Church and cosmic Christ? Are the "gifts" for the Church only, or for the world?
- e) Evil - What is an adequate understanding of the "evil one" and the principalities and powers? What is the demonic element that corrupts all human structures, often destroying those who enter them with vision and commitments?
- f) Is there an "economy of God" whereby He calls movements into existence and leads them through different phases (as cf. monasticism) so that it may be wrong

- to ask for certain manifestations at a too early stage?
- g) The prophetic nature of the charismatic renewal and of the World Council of Churches have an important convergence and urgency in dealing with the future. This convergence calls for reconsidering our eschatology.
 - h) The pastoral responsibilities of the churches vis-a-vis the charismatic renewal and ways of communication of the charismatic experiences to the churches and congregations at large need thorough consideration.
 - i) Noting the forthcoming World Council of Churches Commission on World Mission and Evangelism at Melbourne 1980, we recommend a study on the theme of "The Holy Spirit and the Kingdom of God."

We pray for God's Spirit to enliven the minds, inspire the imagination, and inflame the hearts of all who think, reflect and study.

C. SOME CONTRASTS

We have been discussing the charismatic renewal and the churches and noted the following contrasts:

- two structures -the WCC and a "structured" charismatic renewal
- two movements -the ecumenical movement and the charismatic "movement"
- two emphases -structural church, order and authority; and free forms, of liturgy, relations, behaving
- two approaches -planning, strategies of change, organization; to renewal prayer and dependence on God
- two foci of -the world; the community of believers Christian life
- two understandings of faith -ethical action based on beliefs; awareness of the living reality of God

D. WHERE DO WE GO FROM HERE?

Some suggestions of direction or strategies for the Sub-unit:

- a) WCC form teams within nations to visit significant charismatic events already planned or scheduled by on-going charismatic groups, perhaps scheduling consultations afterwards and the writing of papers, multi-media productions, etc.
- b) Include persons with charismatic renewal experiences in team visits, and organize some visits specifically of this character.
- c) Consider the possibility of an international and ecumenical "Festival of Faith" culminating in a "Pilgrimage of Unity"
- d) Have charismatic dimension actively present in Vancouver Assembly of the WCC worship (1983)
- e) Do studies of different kinds of charismatic renewal events and publish descriptions of what happened
- f) Do in-parish studies of impact of charismatic renewal
- g) Build up shared experiences of renewal and unity by encouraging regional/local celebrations of Pentecost involving both participants in charismatic renewal and member churches of the WCC, with multi-media expressions
- h) Develop grass-roots study programs for theologians and laity
- i) Collect and disseminate to member churches existing materials pertinent to pastoral issues raised under B. II h)
- j) We recommend the publication in a "Consultation Book" of the main papers, plus photographs, materials from the worship etc. as well as this report
- k) The results of the consultation should not only be distributed to the member churches but also to national and international leaders and organizations serving the charismatic renewal.
- l) We call attention to the international ecumenical collection of 100 documents from

the churches on the subject of the charismatic renewal (K. McDonnell [ed.], *Presence, Power, Praise: Documents of the Charismatic Renewal*. Collegeville, Minn., 56321 USA, Liturgical Press, 1980, 3 vols.)

"You shall receive the gift of the Holy Spirit. For the promise is to you and to your children and to all that are far off, every one whom the Lord calls to him."

E. HOPE FOR THE FUTURE

1. We hope that the World Council of Churches will sponsor future consultations and that its action in calling this consultation will encourage the churches to react more positively to the charismatic renewal. In future consultations there should be more times for worship, prayer, and sharing in personal encounter.
2. In order to bring the main charismatic renewal of the Third World into proper focus, we also hope that in future consultations Latin American Pentecostal Churches, North American Black Pentecostal Churches, African Independent Churches, and Asian Pentecostal Churches (member and non-member churches of the World Council of Churches) can be more adequately represented.
3. We also hope that both the World Council of Churches and the charismatic renewal will be inspired to make certain that increased financial resources are available.

A POSTSCRIPT

Nowhere have we described 'the charismatic renewal'. Have you noticed? The point is "it" has to be experienced. And, as for definition, each individual can only give his or her own description. So here are the individual statements on the charismatic renewal by the individual members of one group at the consultation:

- a) "something worked by the Holy Spirit, now expressed amongst other ways in the forms of life and gestalt of the charismatic movement"
- b) "at heart a rediscovery of the Holy Spirit as experienced, the forms of life which the living experience takes"
- c) "the charismatic renewal leads to evangelism, this leads to mutual help of Christians for a personal encounter with Jesus Christ; this leads to conversion; to acceptance of initiation sacraments and to fulfillment"
- d) "brings emotional and spiritual elements into intellectually dominated churches, brings power of healing to society in which spiritual needs are increasing, opens dimensions of faith for the experiences of transcendence for which there is a new yearning."
- e) "expressions of new life after being born again"
- f) "enabling God's people to do God's purpose"
- g) "outpouring of the Holy Spirit on the people of God, which leads to an infusion of power and divine life in the people of God, expressed in various charisms within the body of Christ, which at the same time is exalting Christ."
- h) "the work of the Holy Spirit is more comprehensive than the charismatic renewal, and charismatic renewal is more comprehensive than what is happening in the charismatic movement today"
- i) "restoration of parts of the church to a normal life, a counter culture to so-called power and efficiency of established churches, grace fulfilled in weakness"
- j) "an outpouring of the Holy Spirit of God's people, this leads to experience of the Lordship of Jesus, this leads to living brotherhood, affirming basic faith of each church, calling them into full unity"
- k) "renewal of the basic experience common to all Christians (see c, above) including adoration of the Father, the Lordship of Jesus and the Holy Spirit as the 'between' between people, the Holy Spirit 'as the social or interpersonal God experience' - it is no particular movement in the sociological sense."
- l) "it is not less than the whole Gospel and mission of the Church, but emphasis for neglected areas like personal moment in faith and charism."

APPENDIX C

GOALS FOR THE HOLY SPIRIT RENEWAL MINISTRIES
IN AMERICAN BAPTIST CHURCHES/USA

1. PASTORS
 - a. Seek to expand mailing list to include all ABC pastors.
 - b. Prepare selected materials to the interest and needs of pastors.
 - c. Send invitations to the annual Holy Spirit Renewal Conference.
 - d. Establish regional clusters of pastors with local renewal leaders.
 - e. Encourage pastors in renewal to build relationships with other pastors and share their experience of renewal.
 - f. Survey all pastors on the HSRM maillist as to their status in the renewal.
 - g. Prepare printed and tape resources on renewal for pastors.
 - h. Provide resource renewal leaders in each ABC region to counsel inquirers.
 - i. Establish a supportive prayer network among pastors for renewal.
 - j. Provide conflict management counselors for pastors and church boards.

2. SEMINARY LEADERS
 - a. Select supportive faculty and build relationships.
 - b. Offer chapel and convocation lectureship topics with recommended speakers to explain renewal in the American Baptist context.
 - c. Place the faculty and administrators on the maillist.
 - d. Produce a quality bibliography on renewal in the Holy Spirit.
 - e. Seek the placement of a faculty member who is in renewal in each American Baptist related seminary who will provide a series of courses on renewal in ministry.
 - f. Provide books, tapes and magazines on renewal for the seminary libraries.
 - g. Establish regional renewal representatives to relate to the seminary faculty.
 - h. Encourage faculty to use regional renewal churches and pastors for student training.

3. SEMINARY STUDENTS
 - a. Secure the names of all American Baptist students in ABC seminaries and non-ABC seminaries each September to put on the maillist and contact schedule.
 - b. Send an introductory letter and the Holy Spirit Renewal Ministries each September.
 - c. Encourage local renewal pastors and/or regional leaders to relate to students.
 - d. Provide special conferences aimed at the interests and needs of seminarians.
 - e. Assist in placement where full ministries of the Holy Spirit may be exercised.
 - f. Provide a network of communication among seminary students open to renewal.

4. CHURCHES
 - a. Network renewal churches in geographical areas and encourage forming a HSRM fellowship chapter.
 - b. Provide churches with guidelines for renewal.
 - c. Provide lists of approved speakers, ministry teams, programs, materials.
 - d. Assist in planning and funding regional renewal conferences among churches.
 - e. Survey churches on the maillist to determine the extent of renewal participation in the congregation and leadership and the assistance they desire from HSRM.

5. ABC NATIONAL STAFF
 - a. Encourage intercessory prayer for all ABC national leadership.
 - b. Build a network of relationships between HSRM people and national staff.
 - c. Mail selected materials to key leadership in national staff.
 - d. Plan periodic informational exchange sessions with national staff.
 - e. Offer renewal leadership speakers for ABC national conferences.

6. ABC REGIONAL STAFF
 - a. Establish positive relationships and communication with regional staff.
 - b. Provide descriptive materials for regional staff.
 - c. Provide materials and guidance for developing HSRM clusters in the regions.
 - d. Plan for annual regional conferences on life in the Spirit and/or provide leadership to participate in the regional sponsored meetings.
 - e. Assist in locating pastoral leaders for churches wishing to move in renewal or advance in renewal ministries.
 - f. Encourage renewal pastors and people to establish positive, loyal relationships with regional staff.

7. ABC MISSIONARIES
 - a. Establish intercessory prayer for all ABC missionaries.
 - b. Encourage special interest relationships with missionaries.
 - c. Make available resources on renewal: books, tapes, documents, bibliographies.
 - d. Provide scholarships for missionaries to attend the Holy Spirit Conference.
 - e. Sponsor renewal conferences with speakers on the international fields of service.
 - f. Respond to their requests for counsel, etc.
 - g. Sponsor workshop leaders in renewal for the annual World Mission Conference.

8. MINISTRY TO INTERNATIONALS ABROAD
 - a. Provide renewal ministry teams to do teaching missions on sight for national leaders in the countries of ABC missions.
 - b. Provide renewal resource materials for national church leaders.
 - c. Provide scholarships to the Holy Spirit Renewal Conference for international leaders who are visiting or studying in the USA.

9. ANNUAL NATIONAL HOLY SPIRIT RENEWAL CONFERENCE
 - a. Establish themes and specific focus of conference ministry on five year plan.
 - b. Secure speakers two to three years in advance.
 - c. Promote at Green Lake conference, the ABC Biennial, regional meetings.
 - d. Mail conference brochure in October and January.
 - e. Advertise in national ABC publications.
 - f. Secure an ABC missionary to be resident speaker for the week.
 - g. Provide strong program and leadership for ministry to children and youth.
 - h. Mail quantities of conference brochures to renewal churches and National Service Committee members for distribution.
 - i. Notify all Green Lake staff they are welcome at all general sessions at no cost.
 - j. Develop financial aid for pastors, ethnics and seminarians to attend.
 - k. Submit articles on speakers to Wisconsin newspapers to attract area residents.
 - l. Solicit monthly financial pledges for the Holy Spirit Renewal Ministries.
 - m. Invite ABC national and regional staff as participants.

10. RENEWAL MINISTRY TEAMS
 - a. Survey the maillist for gifted ministries available to serve in renewal.

- b. Develop a database of ministry people and teams to promote.
- c. Alert the constituency to the availability of these gifted leaders.
- d. Survey churches and pastors as to the types of ministries needed and desired.
- e. Set up networks of ministry team exchanges for regions.
- f. Recruit, develop and train new ministry teams for service.

11. AREA FELLOWSHIPS

- a. Distribute guidelines for establishing area renewal fellowships.
- b. Prepare a proposal for regional executives on establishing renewal groups.
- c. Provide leadership to the regions to assist in creating renewal ministries.
- d. Establish accountability guidelines of area groups to the national HSRM leadership.
- e. Network regional renewal leaders.

12. NEWSLETTER

- a. Purpose: Glorify God in servicing audience needs for help and encouragement in full renewal in the life and power of the Holy Spirit to minister Jesus Christ in all the world. To specifically encourage renewal among American Baptists.
- b. Content: Articles on renewal in personal, parish and regional experiences. Promotion of renewal conferences, programs, meetings, speakers, resources. Teaching series on aspects of renewal, repentance, reconciliation, relationships, spiritual gifts, fullness in Christ, power evangelism, spiritual warfare, prayer.
- c. Name: REFRESHING TIMES; "That times of refreshing may come from the Lord." Acts 3:19.
- d. Published four times a year: February, May, August, November
- e. Develop editorial staff.
- f. Publish the editorial policy.

13. FINANCIAL AND PRAYER SUPPORT LETTER

- a. Present ministry needs for intercessory prayer.
- a. Mail solicitation letter alternate months with ministry update and envelope.
- b. Mail appreciation letter with receipt for all donations.
- c. Present challenge goals for expanding the ministry of renewal.
- d. Establish specific projects needing financial undergirding.

14. CASSETTE AND VIDEO TAPE SERVICE

- a. Select and prepare past audio tapes from conferences for distribution.
- b. Set up reproduction and distribution system for all tapes.
- c. Record and distribute stories of personal and church renewal.
- d. Make tapes available to seminaries, regions, conferences, libraries.

15. BIBLIOGRAPHY RESOURCES

- a. Produce selected and annotated bibliographies of books in renewal.
- b. Establish a resource and review task force to maintain the lists.
- c. Solicit new books from publishing companies for national library deposit.

16. NATIONAL SERVICE COMMITTEE

- a. Establish a strong communicating prayer network among all members.
- b. Develop a need-sharing partnership among groups of three members.
- c. Distribute a news letter among members quarterly.
- d. Review and renew goals of HSRM and NSC annually.
- e. Be alert to potential new members for NSC in all ABC regions.

17. ADVISORY COUNCIL

- a. Purpose: To provide strength and depth to the overall ministry of the National Service Committee in fulfilling the goals of the Holy Spirit Renewal Ministries.
- b. Function: Provide prayer support and godly counsel to the National Service Committee.
- c. Recommend candidates for consideration for election to the National Service Committee and the Advisors.
- d. Recommend priorities of focus for the ministry.
- e. Encourage prayer, personal and financial support for the ministry.
- f. Members: Individuals who are members of the Holy Spirit Renewal Ministries and who support the goals of the renewal.
- g. Former members of the National Service Committee who are willing to serve.
- h. Non-members of the Holy Spirit Renewal Ministries who represent leadership in denominational policies, church and mission organizations.
- i. Terms: Candidates will be asked to serve for three year terms.
- j. Candidates will be nominated as Advisors by the National Service Committee at their summer meeting.
- k. Communication: The Executive Committee and the National Service Committee will, at their discretion, forward information of importance to the Advisors for prayer, comment and advice.
- l. The Advisors are encouraged to communicate their individual concerns to the Executive Committee and the National Service Committee at any time.

APPENDIX D

HOLY SPIRIT CONFERENCE SPEAKERS BY YEARS

Year	Dates and Speakers	American Baptist speakers in bold type
1975	1st, July 5-11	Howard Ervin, Ken Paagard , David duPlessis, Gary Clark
1976	2nd, June 26-July 2	David duPlessis, Ken Paagard, Howard Ervin , Bill Mueller
1977	3rd, July 20-23, Kansas City Charismatic Conference (52,000)	Howard Ervin , Fr. Braun (RC), Francis Whiting
1978	4th, July 15-21	Harold Bredesen, Howard Ervin
1979	5th, July 14-20	James Buckingham, Howard Ervin , Terry Fullam, Culbert Rutenbar
1980	6th, July 12-18	Terry Law, Howard Ervin, Douglas McBain , Tom Nolan
1981	7th, July 4-10	Bob Heil, Howard Ervin, Joe Atkinson, George Elsasser
1982	8th, July 10-16	Howard Ervin , Justus duPlessis, Joe Atkinson
1983	9th, July 9-15	Jim Hodges, Robert Walker , Jim Beall, Howard Ervin
1984	10th, July 7-13	Roger Fredrikson, Howard Ervin, Herman Riffel , Jim O'Shea
1985	11th, July 13-19	John and Paula Sanford, Justus duPlessis, John Lavender
1986	12th, July 5-11	Gordon Fee, Jim Beal, Vinson Synan, Jack Bailey
1987	13th, July 4-10	Howard Ervin, O. C. Jones , Justus duPlessis, Jack Mathews
1988	14th, July 9-15	Wesley Brown, Daniel Fountain, Wendy Ryan
1989	15th, June 25-30	"Spiritual Empowering for Renewal and Church Growth" Daniel Weiss, Bill Thomas , Phuveyi Dozo
1990	16th, July 14-20	"Spiritual Warfare in the Society of the 90's" Dean Sherman, Dan Fountain, Wendy Ryan
1991	17th, July 13-19	"A Passion for Renewal in the Baptist Family" Dean Sherman, W. Lowell Fairley, Robert W. Williams, Kividi Kikama
1992	18th, July 11-18	"Spiritual Renewal and Church Growth" Jack and Anna Hayford, Wesley Brown, Robert E. Shaw
1993	19th, July 10-17	"Releasing God's Power" Jane Hansen, Paul E. Paino, Duncan McIntosh, Arnell P. C. Arn
1994	20th, July 9-16	"Marriage Plus and Family Living" Ray and Arlyne Mossholder, Marion Boehr, Wesley Brown, Clay Ford
1995	21st, July 8-15	"Worship God in Spirit and Truth" Paul Paino, Dumas Harshaw, Jr., M. Cecilia Broadous , Caleb Quaye
1996	22nd, July 6-13	"Persevering by the Power of the Spirit" Steve Strang, Dean Sherman, Wesley Brown, Mike Evans , Caleb Quaye
1997	23rd, July 12-18	"Empowered By The Spirit For Service" Bobbie Byerly, Gordon Fee, Ken Ulmer, David Laubach

- 1998 24th, July 11-17 "Reconciliation in the Love of the Spirit"
M. Cecilia Broadous, John Dawson, Cecil M. Robeck, Jr., **Philip Lee**,
Randy Woodley
- 1999 25th, July 11-16 "Anointed by the Spirit for the New Millennium"
Charles Kraft, Marguerite Kraft, Dean Sherman, **Gary Clark**, **Clay Ford**,
John Piippo
- 2000 26th, July 8-14 "Exercising Kingdom Authority"
George Otis, Jr., Bob Beckett, Steve Schultz, **Drs. Bill and Joyce Scott**
- 2001 27th, July "Equipping Saints for the Ministry of Healing"
Dr. Francis and Judith McNutt, **Dr. Daniel and Miriam Fountain**, **Clay Ford**,
Gary Clark, **Wendy Ryan**
- 2002 28th, July "Healing Relationships: Earthly and Heavenly"
Dr. Grant & Kathy Mullen, Rev. Gordon & Mary Dalby, **John Piippo**, **Susan**
Omanson, **Mike Evans**
- 2003 29th, July "Victory in Christ--God's Way"
Dr. Gregg Boyd, Dr. Clark Pinnock,
- 2004 30th, July 10-17 "Spirit-Empowered Witnesses to the Ends of the Earth"
Dr. Denton Lotz, **Wendy Ryan**, Rev. Reza Safa, Rev. J. David and Mrs.
Singh
- 2005 31st, July 9-16 "
Dr. Donna Hailson, **Dr. Clay Ford**, **Dr. John Piippo**, Varetta Heidelberg
- 2006 Rev. Bill Johnson, Rev. Kris Vallotton, Rev. Dr. Gary K. Clark

APPENDIX E

HOLY SPIRIT RENEWAL MINISTRIES IN AMERICAN BAPTIST CHURCHES
REGIONAL RENEWAL CONFERENCE GUIDELINES

PURPOSE

The purpose of the Holy Spirit Renewal Ministries is:

1. To help and encourage individuals and congregations in American Baptist Churches to be "filled with all the fullness of God" (Ephesians 3:18) through teaching and demonstrating the life and ministry of the Holy Spirit as revealed in the Holy Scriptures,
2. To lead believers into a dynamic personal relationship with the Holy Spirit, that they may proclaim the Gospel with a demonstration of the Spirit's power, and advance the kingdom of God against the powers of darkness,
3. To work in harmony and unity among American Baptists, and other believers in the Body of Christ.

INTENT

The intent of the Holy Spirit Renewal Ministries is to be a cooperative force for spiritual renewal within our churches and among our international ministries abroad. It is committed to sharing the whole gospel of Jesus Christ with the whole person in the whole world in the power of the Holy Spirit.

The Holy Spirit Renewal Ministries serves as a catalyst for personal and parish renewal, offering teaching, counseling, and examples of the ongoing works of Jesus through the Holy Spirit. The renewal seeks to remove barriers, foster better understanding, promote unity, and produce a more effective witness toward discipling the unconvinced and the unevangelized.

PROMOTION

1. HSRM works through the local pastor/church/region to arrange a renewal conference to fit the context of the area and to select the most beneficial time for conducting such a conference. We seek to avoid conflict with scheduled regional meetings.
2. HSRM prefers to have the regional American Baptist office include in their regular mailings and publications the materials and information announcing the renewal conference. Special printed brochures may be supplied by HSRM or printed locally.
3. HSRM prefers that the renewal conference dates be scheduled a year in advance to allow for proper preparation and promotion of attendance.
4. HSRM will mail brochures or provide mail labels to the HSRM maillist in the area of the renewal conference to assist in promotion.
5. The sponsoring pastor(s)/church(es)/region should promote the renewal conference through their mailings, distribution of brochures through the churches, external church signboards, media releases in the news papers, radio, television, etc.

6. Advance concentrated prayer in the region should be focused on breaking strongholds and releasing the Spirit of repentance, revival, and renewal.
7. Regular announcements should be made in the church Sunday bulletins, weekly worship services, group meetings(men's, women's, youth, couples, home groups).

ACCOMMODATIONS

1. The venue should include a central meeting room/sanctuary for main sessions. This should include a public address system, piano and/or organ, a place for prayer ministry either in the sanctuary or a prayer room.
2. There should be at least three meeting areas for workshops to be conducted simultaneously. There should be provision for the use of overhead projectors, screens, chalk boards, etc., in the workshop areas.
3. There should be provision for coffee breaks and refreshments at decided times.
4. Housing and meal arrangements must be made by the local host in consultation with HSRM to insure the well-being of the speakers and leaders.
5. Transportation arrangements should be made for speakers and leaders from the airport to the housing and the meeting place of the renewal conference.

SPEAKERS

1. Speakers may be secured by HSRM in consultation with the local leaders. The HSRM has a list of approved speakers with topics for renewal conferences.
2. Local regional denominational leaders are invited to participate, where possible.
3. Local pastors and gifted leaders are included, where advisable.
4. Main speakers are to be remunerated from the receipts of the local conference offerings and registration fees. The conference should cover speakers travel and housing expenses. Honorariums are appropriate for the time and ministry rendered. The HSRM will assist on a limited basis in areas which are starting renewal conferences. The area is expected to cover expenses of the conference after the initial conference.

LIABILITY

1. The host committee should insure that adequate liability insurance coverage is in force for the venue.
2. Other insurance coverage should be considered for liability of the speakers and participants.

RESOURCES

1. Arrangements should be made to tape record the main speakers and workshops of the renewal conference for resale to buyers.
2. Selected books and tapes should be available for purchase from a book table. A recommended list of resources is available from HSRM.
3. Speakers, pastors and gifted counselors should have some allotted time available for counsel and prayer with conference participants.
4. Local pastors and leaders should provide a plan of follow-up for those who respond to the call of spiritual renewal in their personal and parish lives.

FINANCES

1. All efforts should be made for the offerings and registration fees to cover all expenses and honorariums. Adequate offerings should be taken with the proper explanation and appeal presented.
2. Checks made out to the Holy Spirit Renewal Ministries are income tax deductible and cash given in a HSRM envelope properly marked will be deductible.
3. Pledges for regular monthly support of the HSRM may be distributed.

Contact: Rev. Gary K. Clark, National Chairman,
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APPENDIX F

TOPICS OF MESSAGES FOR HOLY SPIRIT RENEWAL MINISTRIES

The following list of topics for renewal conferences is made available from the national chairman along with a list of other available speakers. These topics present the dynamics of the Holy Spirit's renewing ministry for individuals and whole congregations in the following settings:

Sunday preaching messages	Seminars and workshops
Weekend/three day teaching missions	Seven-day conferences
College and seminary lectureships	Men's retreats, Women's retreats, Youth retreats
Missions conferences	Renewal conferences
Radio and television presentations	

TOPICS* ON RENEWAL:

1. Renewal in the Power of the Spirit: "The Power of Pentecost Is for Everyone"
2. Spiritual Warfare: "Waging and Winning Spiritual Warfare"
3. Power Evangelism: "The Plan and Place of Power Evangelism in All Ages"
4. Healing Ministries: "Developing the Church's Healing Ministry"
5. Visitation Evangelism: "Practical Methods to Share Christ with Others"
6. World Mission Focus: "Targeting Strategic Peoples for Evangelism"
7. A Mission Theology for the Local Church: "God's Global Guidelines"
8. Evangelism and Cults: "Understanding and Evangelizing New Age Followers"
9. The Gifts of the Spirit: "Releasing the Full Ministry of the Spirit"
10. Steps to Spiritual Renewal: "Renewing the Local Church"
11. Fullness: "Be Filled with All The Fullness of God"
12. Depression and Oppression: "Discernment and Deliverance from spirits"
13. Worship: "Understanding and Ministering Spirit-anointed Worship"
14. Prayer: "The Pattern of Prayer for Power Results"
15. Men: "Men Who Are Mighty In The Ultimate Contest of Life"
16. Renewal: "Signs of Renewal in the Church World Wide"
17. Victory: "Breaking Evil Strongholds in Your Life, Home, Church and City"
18. Maturity: "Maturing the Charismatic Renewal"
19. Kingdom: "The Kingdom of God in Power and Authority"
20. Release: "Helping Christians overcome their fear of the Holy Spirit"

*Each topic contains one to five messages on the subject

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APPENDIX G

REFRESHING TIMES NEWS LETTER PUBLICATIONS OF THE HOLY SPIRIT RENEWAL MINISTRIES IN AMERICAN BAPTIST CHURCHES, USA

Date		Issue	Headline
November	1990	1,1	Refreshing Times Newsletter Begins
Spring	1991	2,1	Denton Lotz, Baptist World Alliance
May	1993	3,1	Portrait of a Church in Renewal, Bakersfield, CA
May	1993	3,2	Releasing God's Power; Holy Spirit Renewal at the 1993 ABC Biennial
June	1994	4,1	Marriage Plus and Family Living
December	1994	4,2	Marriage Plus and Family Living Report
June	1995	4,4	1995 Holy Spirit Conference in Green Lake
September	1995	5,1	Our God is an Awesome God
February	1996	5,2	Persevering by the Power of the Spirit
June	1996	5,3	Holy Spirit Conference July 6-13
September	1996	5,4	Be Free God Tells Holy Spirit Conference
January	1997	7,1	Spirit-filled Baptists Become a Growing Force
April	1997	7,2	Living Each Day in the Fullness of the Holy Spirit
July	1997	7,3	Jesus Set Me Free From Homosexuality
October	1997	7,4	Holy Spirit Renewal Hosts Exhibits & workshops at the 1997 ABC Biennial
January	1998	8,1	Reconciliation in the Love of the Spirit
May	1998	8,2	Only the Spirit's Love Reconciles, Unites, Restores
August	1998	8,3	God's Spirit Seeks Reconciliation at All Levels
February	1999	9,1	25th Holy Spirit Renewal Conference at Green Lake
May	1999	9,2	The Believer's Power, Authority Against Evil
September	1999	9,3	God's Spirit is Preparing Us for Major Changes
February	2000	10,1	Exercising Kingdom Authority against Evil in the Land

May	2000	10,2	When God's Spirit Transforms a Community
October	2000	10,3	God Is Rapidly Transforming Regions, Nations
February	2001	11,1	Equipping the Saints for the Ministry of Healing
May	2001	11,2	Medical Journal Documents Results of Healing Prayer
October	2001	11,3	Jesus' Model for Healing Mind, Body and Spirit
January	2002	12,1	Healing Relationships: Earthly and Heavenly
May	2002	12,2	God's Healing for Stress and Anxiety
October	2002	12,3	The Father Turns Hearts to Heal Relationships
January	2003	13,1	Victory in Christ—God's Way

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