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JULY 78

Servant

*I am the Vine You
are the branches:*



bear much fruit

Spiritual Gifts

Personal Relationships

60 Cents
Vol.2 No.3

editorial

Growth in Christian relationships and spiritual gifts may at first seem to be an unusual combination to be looking at in this issue. However, on reflecting about this a while we discover it is not so. They are like love and marriage - they go together like a horse and carriage, (or is it a car and driver!)

We are all members of one body and we need each other to discern the words that the Lord may give to us through spiritual gifts. At the same time there is something lacking in our relationships with one another if we are not sharing the fellowship that we have in the Lord.

We invited John Carroll, a co-ordinator of the Emmanuel Community in Brisbane to share some principles on Growing in Unity. In the next issue he will give us some of his experiences in living out these principles. Emmanuel is a cumenical community which has grown to a membership of some 600 in only about three years.

Why do we need spiritual gifts? This is a question that is being asked by many at this point in time. Rev. Don Basham is the editor of 'New Wine' magazine and he offers some answers to this question. Also we include the first of a series of articles which will focus on the development of effective prayer meetings. Prayer is perhaps the vital aspect of any renewal and it was thrilling recently to see an article in the local paper which reported a huge congregation of believers in Korea in which there were between 600 to 2,000 members constantly praying on a mountain that they bought for this purpose.

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Editor.....Karl Brettig
Production & Layout.....Ruth Brettig, Phil Jacobs
Illustrations.....Judith Heidenreich, Phil Jacobs
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GROWING IN UNITY

"I do not pray for these only but also for those who believe in me through their word, that they may all be one even as Thou Father art in Me and I in Thee, that they also may be in Us so that the world may believe that Thou hast sent Me."

TENDENCY TOWARDS ISOLATION

The pressures of the world in our society are tending to cause the production of isolated groups, isolated families and isolated individuals which become more and more vulnerable to those pressures that are causing them to be separated. One pressure is to seek more material goods, to have two cars, a two-storeyed house, two swimming pools, two television sets, and to live in our own castle surrounded by all that is ours. The tendency is to promote the idea that the more you have the happier you will be and that in gaining all these things you will experience fulfillment. The effects of such a pressure results in individuals and families becoming more and more isolated. In order that we might afford to have the goods that we are told we need, a man has to have two or three jobs, or work hard for promotion. This in turn isolates him from his family as he spends less time with them, and also it isolates him from those that he works with because he is in competition with them.

In a 'dog eat dog' society a man cannot afford to have friends. He cannot afford to show his weaknesses that demonstrate the fact that he can't make it on his own and that he needs others. The effect on family life is that he spends more and more time away from his wife and his children. Women are experiencing pressure too, to work at a profession for fulfillment and to have a job so that they can afford the goods that they feel they need. This in turn

has the effect of isolating the wife and mother from her husband and from her children.

The extreme effect of these factors is to make individuals, families and the society as a whole, isolated and vulnerable to any attack that might come against them; in particular, the attack of Satan in the way in which he is able to easily break down families, break down individual lives, by sowing seeds of distrust, lies and deceit. He is able to break down already shaky relationships with ease.

This same isolation is creeping into the Church. It is affecting parishes and local churches, it is affecting ministry, and is even affecting the charismatic renewal. The tendency is to remain alone for fear of opening up one's life to another person, for fear of appearing weak, for fear of appearing vulnerable, we remain weak, isolated and vulnerable.

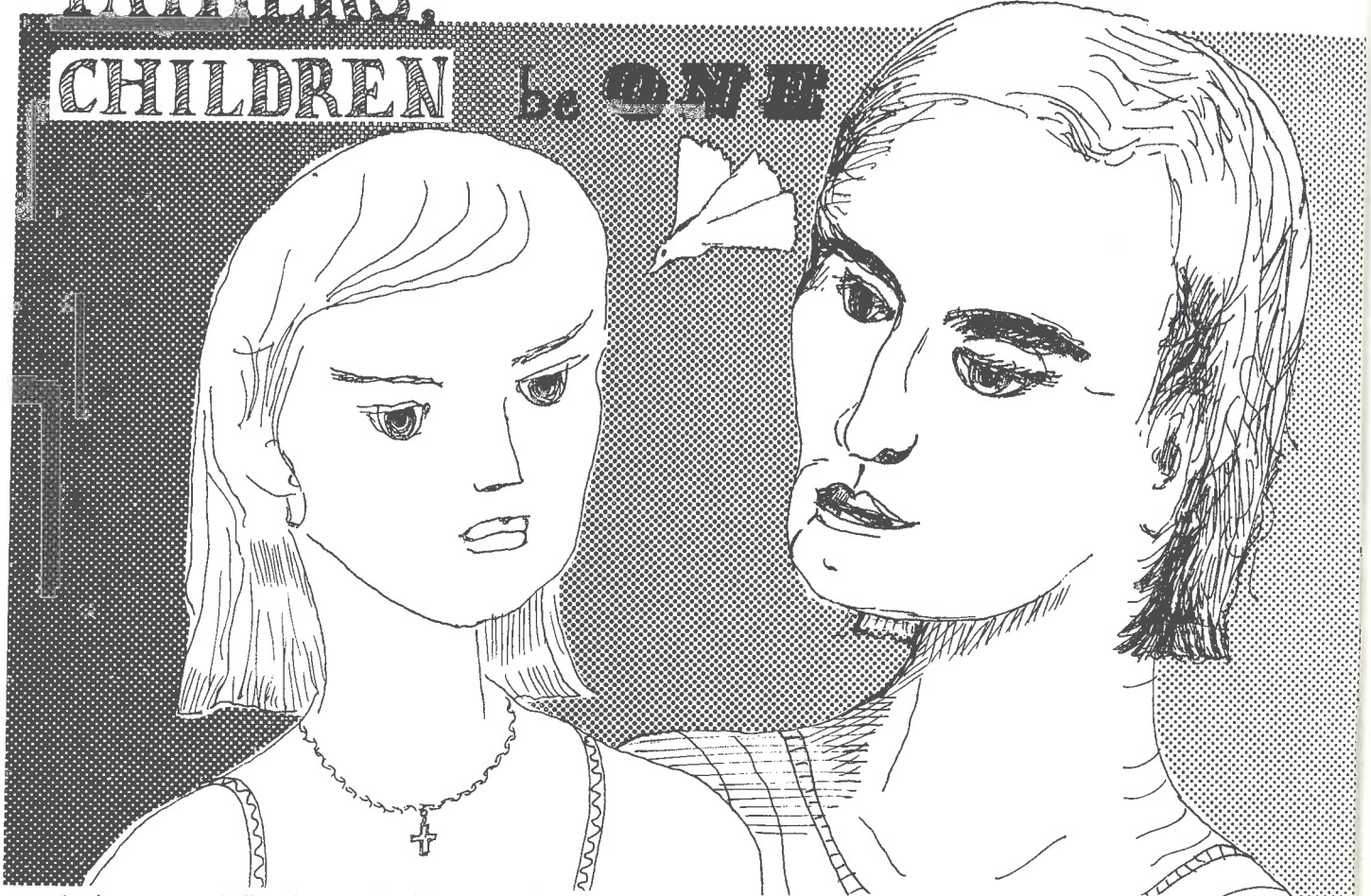
THE WORK OF THE SPIRIT

It is little wonder that in our day the Holy Spirit is working in direct opposition to the forces in the world. Since the day of Pentecost the Holy Spirit has been working to draw people together, to create in our world and in our society, a unity of spirit, mind and purpose.

"And fear came upon every soul and many wonders and signs were done through the Apostles and all who believed were together and had all things in common, and they sold their possessions and goods and distributed them to all as any had need. And day by day, attending the temple together and breaking bread in their homes, they partook of food with glad and generous hearts, praising God and having favour with all the people. And the Lord added to their number, day by day, those who were

FATHERS.

CHILDREN be ONE



being saved." (Acts 2:43-end of chapter.)

What happened among the early Christians in those days after Pentecost, was that, having experienced the power of the Holy Spirit operating in their lives, and having experienced the Risen Christ dwelling within them, they came together to share this new life, they came together to share what they had, they came together to give witness to the power of God working in them and through them. This had the effect of causing the people around them to stand in awe, as they witnessed the difference in their lives, as compared to those living in the Christian community. As a result of that, more and more people were attracted to them, more and more people came to experience the Lordship of Jesus Christ in their lives and the power of the Holy Spirit operating within them. It was this UNITY of mind, heart and

spirit that Jesus prayed for in John 17 - that as people saw His life being lived out in the midst of them, others would be attracted to Him, others would know that He lives, others would know that Jesus Christ had come from the Father and that Jesus Christ is Lord. Our unity, our relating together and our love for one another, declares to the world that Jesus is the King. In a number of places throughout the world today, as there have been throughout the history of the Church, there are Christian communities developing which give and individual and corporate witness to what the Lord is doing on the face of the earth today.

DEVELOPMENT OF CHRISTIAN COMMUNITY

Emmanuel Community in Brisbane is one such community. It is an ecumenical Christian community of some 600 people. It began in 1975

with a group of four families and one single person. As a result of the commitment which they made to one another, and the life that they endeavoured to live out together, others were attracted to them. Within Brisbane, from many different denominations, and now from other cities in Australia, the community is growing in number and in depth and is an example to Australia of what God can do with people who are prepared to lay down their lives for Him and for one another. Families and single people have come to Brisbane to be part of this work of God. They have come from Perth, from North Queensland, from Melbourne, from Sydney and from many other places in Australia, to experience in this place, what God is doing.

God wants to establish this kind of commitment in many many other places, indeed throughout His whole Church. He is looking for people who will be prepared to die to themselves and to put on His mind. In Philippians 2 St. Paul writes these words: *"So if there is any encouragement in Christ, any incentive of love, any participation in the Spirit, any affection and sympathy, complete my joy by being of the same mind, having the same love, being in full accord and of one mind. Do nothing from selfishness or conceit, but in humility, count others better than yourselves. Let each of you look not only to his own interests, but also to the interests of others. Have this mind among yourselves which you have in Christ Jesus, who though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men and being found in human form he humbled himself and became obedient unto death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name which is above every*

name, that at the name of Jesus, every knee should bow in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord to the glory of God the Father."

What is required is a people who are prepared, in humility to love and serve one another and forgive one another, to work for one another and to die for one another. What is required is a people who are prepared to make a commitment.

When I was a single man I could do very much as I chose. I could go to a place when I wanted to, or I could stay home when I wanted to. I was free to choose what I would like to do without affecting anyone else very much. Now that I am married, it is different. I can no longer choose that which would be good for me to do alone. I have a wife and I have children, and because I have a wife and children I have a responsibility to do and to say and to think of things that will be for their good rather than my own. I have a priority to die to my own desires and seek their's first. I must think of their welfare before my own. And I do that because of my love for my wife and children. I do that because of the commitment that I have made to them as their husband and father.

The same exists in a Christian community. We make a commitment to love and serve one another. We make a commitment to think not of ourselves first, but of our brothers and sisters. And it is this commitment that sustains us in our love for one another. It is this commitment that sustains our service of one another. Commitment is not based on an emotional feeling. It is a decision that we make. It is a decision that we make with our will and is sustained by our love and by the power of the Holy Spirit working in us and through us. JOHN CARROLL

INTERVIEW

BRUCE KIRKPATRICK is a Lutheran Pastor who is involved in 'the Word of God' a Christian Community in the U.S.A. Since moving to 'the Word of God' he has been working with Christian Travel Ministries as well as being a District Head in the community.

SERVANT: "Could you tell us something about the community that you are from?"

BRUCE: "I'm from 'the Word of God' which is an ecumenical Christian community in Ann Arbor, Michigan. We have about 1,500 adults that have made formal commitments to the community and the last time that we totalled up we were from about 40 odd denominations, attending some 70 different parishes and congregations."

SERVANT: "What kind of things did you experience when you first moved into the community?"

BRUCE: "We moved from a neighbouring State, Indiana to Ann Arbor to be part of 'the Word of God' and we experienced quite a few different things. The thing that stands out, is that I had my own concept of what a Christian community ought to be and was quite certain that our moving to Ann Arbor would help 'the Word of



God' to become like this. It is fair to say that we have been far more changed by 'the Word of God' than

'the Word of God' has been changed by us. Most of those expectations have been pretty well dealt with. Anybody who moves to a Christian community has to pretty well lay down any ministries that they have had in order to experience the full life of community, and this was true also for us, and it is true for all who enter Christian community. So it is a bit like radical surgery. You go in and it can be life-saving or life-changing and yet it is a radical shock to the system, but I would do it again and I don't want to be without the fruits of it."

SERVANT: "What sort of experiences and changes have you experienced in your own life and ministry?"

BRUCE: "How long do we have? To begin with, the community is not ordered in such a way that people have ministries. We are ordered in a way whereby we are shaped into tools that are then used for a variety of jobs depending upon what the needs happen to be at that time. So that it is safe to say that there is really no such thing as a person having a ministry of healing or that sort of thing. Changes in my own life have been varied and quite material. My relationship with my wife changed. My relationship with my children has changed. My relationship with my parents has changed. I was living a full Christian life prior to moving to community and it wasn't a case of being a degenerate unborn person, it's just that the Lord has been able to refine many areas; He honoured a prayer that Judy (my wife) and I made prior to moving to 'the Word of God' that the Lord would make us holy and that's been a difficult thing for us. It is a very hot process being made holy and I'm not sure when it is going to be over. The changes are continuous and ever-present, they really are. I have become far more



content with being changed by God and not ordering up the changes that I had in mind."

SERVANT: "What would you suggest to people who are seeking a deeper commitment to the Lord and to brothers and sisters?"

BRUCE: "If someone is hungering after a deeper commitment the only place that they will find it consistently lived out is in the Christian communities that are emerging. It's a discipline though that is contrary to most person's experience. To live close with other people under the Lord means to give up your freedom basically and to become a servant of God and thus of your fellows. I guess I would say that persons ought to resist a deeper community with each other until they can't resist it any longer. Then they will be more willing to pay the price that goes with actually being fitted into the body."

SERVANT: "What is the financial commitment in the community?"

BRUCE: "It is varied depending on the kind of relationship that you have. We expect everyone to at least tithe and we recommend as a beginning point half tithe to their particular congregation and half tithe to the community. This can be modified depending on the involvement or

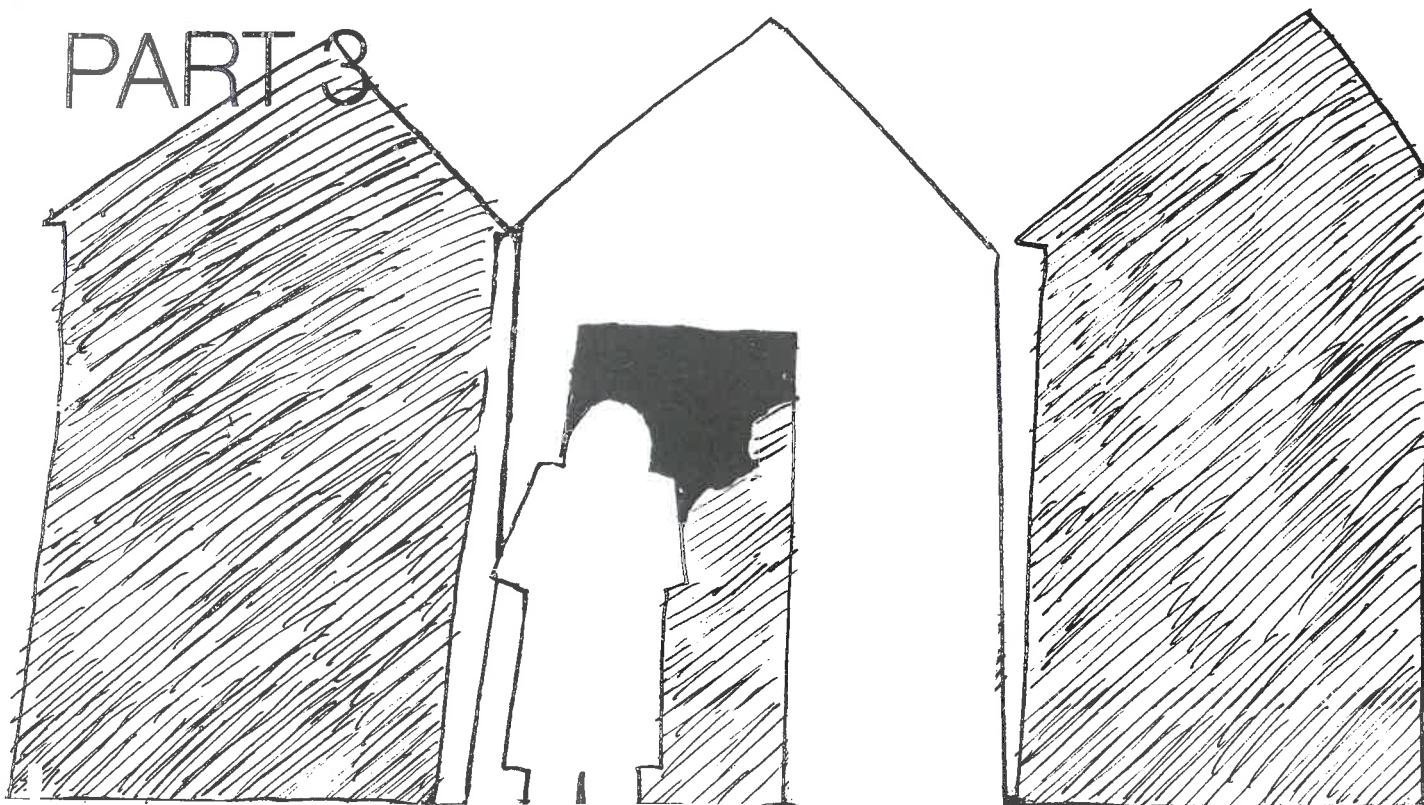
commitments made to the community or the congregation if it is necessary. We have many persons who do more than that in terms of offerings. People can be employed in handling their own money with respect to working towards having a balanced budget and living a financially disciplined life. One of the things that we work with pastorally is to bring that into being. Also we have different structures where a person can live for example in one sort of household or Christian living situation and share the expenses of that. We have other households in which there is entirely common sharing, but actually all of the common sharing households are in a common sharing relationship with each other, although we have a few examples where they are separate."

SERVANT: "You are an ecumenical community; how does that work itself out and what does that mean?"

BRUCE: "Basically it means that we don't all belong to the same denomination and it works itself out in our case with comparative ease. There's not much competition between organised congregations and 'the Word of God'. For Catholics there is no conflict to speak of because they've existed for centuries with para-congregational structures such as ours, they are familiar with them and expect them. For Protestants it means usually that they can function as an adequately active member of their parish - most pastors are satisfied with members who give 5% of their income and faithfully show up to worship and occasionally help in other areas; and for us this is such a minimal amount of time anyway in contrast to our whole life together that our primary spiritual food is found in the community. Congregations are geared to accept such commitments on the part of their members, so they usually don't expect them." #

THE HOUSE WE LIVE IN

PART 3



LARRY CHRISTENSON

Summary of Part I & II

Becoming a Christian is something like moving into a new house. We enter a whole new set of spiritual surroundings. This "house" we move into is a house with many doors. The doors represent different ways or places that Jesus seeks to gain fresh access to our lives. We experience renewal as we respond to His knocking.

1. DOORS ON THE OTHER SIDE OF THE HOUSE

These are truths and ways of doing things that appear to be contradictory to our usual way of believing and

living. In the charismatic renewal Jesus has come knocking at a door on "the other side of the house" which emphasizes the Lordship of Christ... to counterbalance an emphasis on "cheap grace". Jesus knocks at doors on "the other side of the house" to balance what has become one-sided.

2. ONE-WAY DOORS THAT OPEN ONLY OUT

These are doors where the world comes knocking, the world with its words, its values, its claims. There are three of these doors and they are designed so we can go out into the world, but we are not to let the world come in and shape the life-style of God's people.

3. BOARDED-UP DOORS

These doors represent neglected truths, sometimes embattled truths that we would rather not recognize.

In the charismatic renewal Jesus has come knocking at some boarded-up doors: Healing, tongues, prophecy, vision, revelation. These spiritual gifts are not the whole of the renewal by any means. But they are doors where Christ has come knocking.

Part III continues...

4. FRENCH DOORS

These are windowed doors that look out on the garden, and beyond that to the street, where all sorts of "other people" are milling around. Now it's one thing to look out at them through the glass, while you are safely separated. Oh, you may have some high-level dialogues and consultations, but what happens when Jesus knocks at the French Doors and you find out He's going to bring them right into the house?

From the beginning the Pentecostal and charismatic movements have had a strong ecumenical thrust. I think of C.H. Mason, the black Pentecostal pioneer who ordained many of the early Pentecostal preachers, regardless of their race or denominational background. I think of David du Plessis sharing the message of Pentecost with Anglican bishops, Presbyterian theologians, Baptist deacons and everything right, left, and in-between. I think of the

hundreds of charismatic conferences where people of every denominational background have come to worship and learn together. Even our denominational charismatic conferences are careful to include speakers and participants from different backgrounds. And in July, in Kansas City, the most inclusive ecumenical assembly in the history of American Christianity was held: "The 1977 Conference on the Charismatic Renewal in the Christian Churches."

A number of people have observed that where the charismatic renewal loses its ecumenical character it tends to shrivel up. Yet there are some who want to move in this direction: Bolt the French Doors shut and cultivate a nice, cozy, well-insulated...Episcopalian, or Catholic, or Lutheran, or Pentecostal renewal. They see the vitality of the movement and think it would be so nice if we could just domesticate it and then use it to bolster this or that denominational project.

But the Lord has not brought this renewal to prop up and bless the status quo. He has brought it to advance His program, which is to make us one, as He and the Father are one. And those who think that this work of God is something that can be manipulated and used to further their own plans will find their house growing silent. Oh, they can ignore the Lord's knocking, slide shut the bolt on the French Doors, and try to have a nice, safe, domesticated renewal in their own living rooms, but then the knocking will grow silent on the other doors too. And soon they will be living with only the memory of a renewal that once was.

Just as we need one another as individuals in the local church, we need each other as different traditions and denominations in the church universal. In my personal life I need the help and counsel of others. How

do I discern where the Lord is knocking in my life? If I go purely on my own understanding of Scripture and my own guidance I'm very likely to go off on a tangent. The Bible says that the prophetic word must be weighed and tested in the body of believers. (1 Cor. 14:29) The Lord comes knocking at these French Doors because He wants the different branches of His scattered family to begin to help and counsel with one another. He wants us to encourage, assist, admonish, and correct one another. He wants us to hear and respond to the fullness of His today word, and in order to do that we need each other.

Praise God, the French Doors are open. Let's keep them that way!

Why does Christ come knocking at the French Doors? He wants to reconcile what is separated.

5. THE DOOR WITH THE SMOOTH DOOR-KNOB

This door represents the traditional way of understanding and living the Christian life in our particular church. The door-knob has been worn smooth by much use. This door is the Catholic's regard for church order, the Wesleyan's emphasis on holiness, the Lutheran's justification by faith, the Pentecostal's baptism with the Holy Spirit. It's that aspect of God's revelation that has had particular significance for some part of God's family.

For more than a decade we have been urging charismatics to honour the traditions from which they come, to appreciate the wisdom that the church has gained through the centuries. Renewal movements that do not cultivate an appreciation of history rob themselves of many treasures that God has entrusted to the church, and they almost certainly doom themselves to repeating mistakes that history could have warned them about.

Back in the early 1960's Donald Gee, the Pentecostal patriarch of Great Britain, wrote an open letter to 'our new Pentecostal friends' who were then just beginning to spring up in the historic Protestant denominations. He cautioned them not to abandon their scholarly study of Scripture or theological training. In the enthusiasm and excitement of a fresh outpouring of the Spirit, it is a temptation to emphasize experience at the expense of a serious study of the Word and theological reflection. That's a lesson from history that we need to keep in mind on the present renewal.

On the other hand, our churches need to keep their ears open for the knock of the Lord that comes at some other door than this one with the smooth door-knob. It is one thing to weigh with sober judgement to see whether a thing be of God, but too often and for too long church leaders and theologians have reacted to the charismatic renewal like irritable old codgers disturbed at their intellectual chess games by a pack of unruly children. Periodically over the past fifteen years they have unbuttoned their starched collars, rolled up their French cuffs, and stormed outside to conduct investigations proving that they have the one really authentic door through which Jesus comes. His footprints are still in the dust outside. His fingerprints are on the door-knocker. And one of the rose bushes caught a thread of His robe as He passed by, proving beyond the shadow of a doubt that He was right here at this very door ...in 1517.

I am grateful for the yesterday-words of God. I am grateful for the people who responded to those words, who opened a door and let Jesus in. I am grateful for St. Benedict and Francis, and Luther, and Calvin and

Wesley and Moody. But no generation can be renewed simply by rehearsing how people responded to God in days gone by. Where is the Lord knocking now? What word out of His storehouse of truth is He laying particular emphasis on today?

We are not talking about truth that changes from day to day or from generation to generation. We are not talking about "situational doctrine" or "situational ethics". God's truth is eternal and unchanging. But according to where we are in our journey toward wholeness, the Spirit will accent a particular aspect of God's truth that we need right now.

If we've worn the doorknob smooth on one particular door, we can pretty well expect a knock at some other door, to bring us into better balance. It doesn't mean that we abandon the

door with the smooth door-knob and the truth that it represents. It just means that we are humble enough to recognize that we don't have a monopoly on the truth, and that in heeding the Lord's knock at another door we are not abandoning the truth; rather we are honouring Christ's sovereign Lordship, and allowing Him to bring us to a greater measure of wholeness.

Why does Christ go beyond the smooth door-knob? He wants to build upon what has been given.

6. GARAGE DOORS

These are doors through which we move out into the world in groups and under power. This is no ordinary garage. It is an underground staging area for an army.

Jesus said, "*The gates of hell shall not prevail against my church.*" (Matt. 16:18) That is a picture of a church engaged in spiritual warfare. Jesus brings H-s church to wholeness

for Himself, that she might be His spotless Bride. But another image close to that of the Bride is the image of the Lord's people as an army--

"Who is this that looks forth like the dawn, fair as the moon, bright as the sun, terrible as an army with banners?"

(Song of Solomon 6:10)

--the Army, the Bridal Army.

The Lord brings His people to wholeness that they might march at His side in the day of battle, and bring down the strongholds of the enemy.

When Jesus swings open the garage doors, He wants a people who can move out in rank and order, at His command. He wants a people who have learned to deny self in order to serve the Body, not only at the personal level, but also at the denominational level.



He wants a people who have moved beyond personal deliverance to disciplined obedience, beyond blessing to battle-readiness.

God is readying His people for battle. A group of us were travelling in Israel recently, and one of our group made a simple observation through which, I believe, the Lord revealed very accurately, in a word of knowledge, an important aspect of His battle strategy in our day.

We were passing by one of the many *kibbutzim* that dot that tiny land. We've all heard about the kibbutz, of course: Small, tightly-knit, highly disciplined and highly

dedicated communities that are both thriving centres of life and production, and also form the country's first line of defense. This brother made the observation that the history of Israel offers many parallels to the life and history of the church. And the *kibbutzim* is an illustration of one of the significant things that God is doing in our day. Throughout Christendom God is raising up committed, dedicated bodies of believers. It is not a new denomination and it never will be. It is a network of outposts strategically placed throughout the land, thriving centres of life but having a level of dedication, selflessness, and discipline so that the Lord can count on them in a special way in this day of battle.

The form and style of these bodies is varied, as are the *kibbutzim* in Israel. You may find one of these outposts in a non-denominational fellowship, or an Episcopal parish, or an ecumenical community, or a Baptist or Lutheran congregation. They are not linked organizationally, but by a common sense of the Lord's purpose and moving in our day.

And these outposts do not exist for themselves but for the sake of the whole people. We learned that Israelis who live in the *kibbutzim* number less than three percent of the population. Yet they have contributed more than fifty percent of the nation's leaders, and more than twenty-five percent of her wartime casualties.

In this, and many other ways the Lord is preparing His people for battle. For the tide of evil is rising. The spiritual hosts of wickedness are massing their forces in awesome array. If we did not know that the Lord was also working out His strategy, our hearts would fail us for fear. But *He* is at work.

Quietly He is going throughout the length and breadth of the land, knocking, knocking, knocking --- seeking fresh access to the lives of His people, that He might come in and build them into Himself as a Bridal Army.

Only then, only when He has built us into Himself as a Bridal Army, can we truly say, "*Jesus Christ makes us whole.*" For wholeness is not something I have or acquire in myself. It is something I have in Him. He makes me whole by making me part of Himself, part of His Body, His Bride, His Army.

Why does the Lord open the garage doors and lead forth His people? He wants to unite all things in Christ.

We live in a house with many doors
With brothers and sisters on
seventeen floors;
Now that's quite a family, you'll
have to admit
There's nothing on earth to
compare with it.
When you first move in it's
all pretty new
You'll have some getting

acquainted to do;
But don't let it throw you,
you've nothing to fear
Just remember, the Lord
is always here.
Well, yes, we are house-sitting,
in a way that's true
Though it's not like you'd think,
for He's here with you;
But He's so loving and humble
(It's a wonder to me)
He always knocks, and asks,
"Are you...free?"

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Why Do We Need Spiritual Gifts?

DON BASHAM

More than a luxury item, they are channels for God's power in the church today.

My wife and I were baptised in the Holy Spirit in 1952 while I was a seminary student. The mild furor on our campus which resulted when an additional dozen students were baptised in the Spirit was typical of thousands of similar incidents in churches and Christian fellowships in the years since. All kinds of gossip about our meetings spread across the campus. Depending on the degree of fear and suspicion entertained by the rumour-bearer, reports were that we were either holding secret religious rites, conducting seances, or engaging in orgies.

In the seminary classrooms or the faculty meetings where our charismatic activities were discussed, a prevailing opinion emerged which, in summary, said, "We don't believe the charismatic gifts of the Holy Spirit are intended for the church today, but even if they are - who needs them?" In other words, devoted Christians were arguing among themselves over the question, "Why do we need spiritual gifts?"

Christians have answered this question in a variety of ways. Some, certain that the age of miracles is past, consider the question irrelevant: why worry about the value of something which is unattainable? Others, though doubting the validity of spiritual gifts, admit that something seems to be missing from their own religious experience. Still others may have direct or indirect contact with charismatic activity. Perhaps they have friends who are involved in the charismatic renewal, or have themselves experienced a personal touch from the

Holy Spirit but remain puzzled about what has happened to them. Why *do* we need spiritual gifts?

I would like to discuss four major reasons.

PART OF OUR SPIRITUAL INHERITANCE

It is commonly accepted that being baptised in the Holy Spirit provides the Christian with access to the supernatural gifts of the Holy Spirit. This is the spiritual empowering which Jesus promised his disciples just before his ascension. *"And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."* (Luke 24:49, KJV)

The very fact that Jesus insisted his disciples wait in Jerusalem clearly indicated that, while he had already commissioned them to preach the gospel (Mark 16:15), he first wanted them in touch with the supernatural power of the Holy Spirit which would make possible the miraculous signs ordained by God to follow their preaching (Mark 16:17). Only after receiving this power were they to venture forth in ministry.

This truth is reinforced by a story in Acts, chapter 8. In this account, Philip's preaching in Samaria resulted in many people accepting Christ as Saviour and receiving the sacrament of water baptism. Nevertheless, the apostles in Jerusalem were not content with the results of that ministry. They sent Peter and John down to pray for the newly-baptised Samaritan believers that they *"might receive the Holy Ghost: (For as yet he was fallen upon none of them)"* (Acts 8:15-16). Thus we see the apostles following the example of Jesus in insisting that those coming to Christ should also receive the full power of the Holy Spirit. Why? For the

same reason Jesus told the disciples in Jerusalem to wait for the empowering of the Holy Spirit. The converts at Samaria had already experienced miracles of healing and deliverance under the anointed ministry of Philip the evangelist. Yet the apostles knew it was the right of each of them to move into the same dimension of spiritual power that Philip experienced.

Some years ago, I served as pastor of a Canadian church comprised of good people who were largely satisfied with the usual "once a week we'll go to church" brand of Christianity. Then, by God's grace, a few of those people opened to the moving of God's Spirit and received their own personal Pentecost. Soon after, a small prayer meeting was born. There were prophetic utterances which blessed and inspired, there were dreams and visions which brought revelation and insight, there were physical healings which restored crippled bodies. In fact, the healing of one young woman, who had been hobbling to church on crutches, was so dramatic that it created consternation among some members, whose theology did not expect God to act in such a fashion. And that small group of Christians is only one of thousands which today are appropriating a neglected portion of their Christian inheritance: the miracles made possible by the gifts of the Holy Spirit.

A SUPERNATURAL RESOURCE

While we all believe that "with God all things are possible" (Mark 10:27), it does seem that some of God's provision for us becomes accessible only when we cross the threshold marked "baptism in the Holy Spirit."

This should come as no surprise. When we become Christians we cross a threshold marked "life in Christ". Once inside, we have access to the benefits of Christ's salvation, benefits

which are available to the believer but are unavailable to those outside the faith.

To a degree, the same thing is true when we pass through the doorway marked "baptised in the Holy Spirit." The Lord Jesus, whom we already know as Saviour (John 3:16), reveals himself as the "baptiser in the Holy Spirit" (Luke 3:16), and introduces us to a deeper measure of life in Christ.

What does this deeper measure include? First, it takes everything we already have in Jesus Christ and enriches it. This new dimension only *adds* to our spiritual life and health; it never detracts. If you loved Jesus before, you'll love him even more. More specifically, if you enjoyed prayer before, praying in tongues will make your prayer life even richer. If you sought the Lord for healing before, new gifts of healing become accessible through the gifts of faith, healing, and miracles. If you sought guidance before, even more direct and dynamic guidance becomes accessible through the gifts of prophecy and the word of knowledge.

In the last ten years, it has been my privilege to travel extensively as a Bible teacher. I have ministered in many different groups of many different traditions. And while my experience may not be conclusive, I have found, almost without exception, that those Christians who enjoy the richest measure of God's life and blessing belong to groups where the supernatural gifts of the Holy Spirit are welcomed and exercised.

Unfortunately, it is possible to "de-supernaturalize" the gifts by redefining them in more acceptable form. The gift of prophecy becomes merely inspirational speaking, the gift of healing becomes merely ministering to people's emotional hurts, and the gifts of the word of

knowledge and the word of wisdom are reduced to human knowledge and wisdom. I once worked with a small group of Christians on a Bible-smuggling trip into Communist Eastern Europe. The night before we were to leave for Yugoslavia and Hungary, I was asked to speak to a small group of missionaries gathered in the Austrian home where we were staying. I spoke on "The Re-appearance of the Gifts of the Holy Spirit in the Church." During the question session which followed, one young missionary, who disagreed with what I said, defended his rejection of the charismatic gifts and speaking in tongues in particular, by saying, "I'm Spirit-filled and I already speak in new tongues!" Then he explained that when he was "saved" he stopped using profanity and taking the Lord's name in vain. Thus, the Holy Spirit had "given him a new tongue."

Such rationalization reduces divine activity to the human level. It robs man of God's power rather than lifting his faith to the level where God's supernatural activity meets human need.

SPIRITUAL WEAPONS

Nowhere is the need for the gifts of the Holy Spirit more evident than in dealing with people who are in bondage to Satan. From their tragic personal testimonies, as well as from the evidence of Scripture itself, we know that Satan is a miracle-worker, deft in the use of his own arsenal of spurious gifts.

When Moses, by the power of God, began to perform miracles in Pharaoh's court, Pharaoh's magicians duplicated many of Moses' feats. Although no match for the full power of God, their performance, while it lasted, was impressive. The slave girl spoken of in Acts chapter 16, while making her owners wealthy through her ability to tell fortunes by a spirit of divination, was

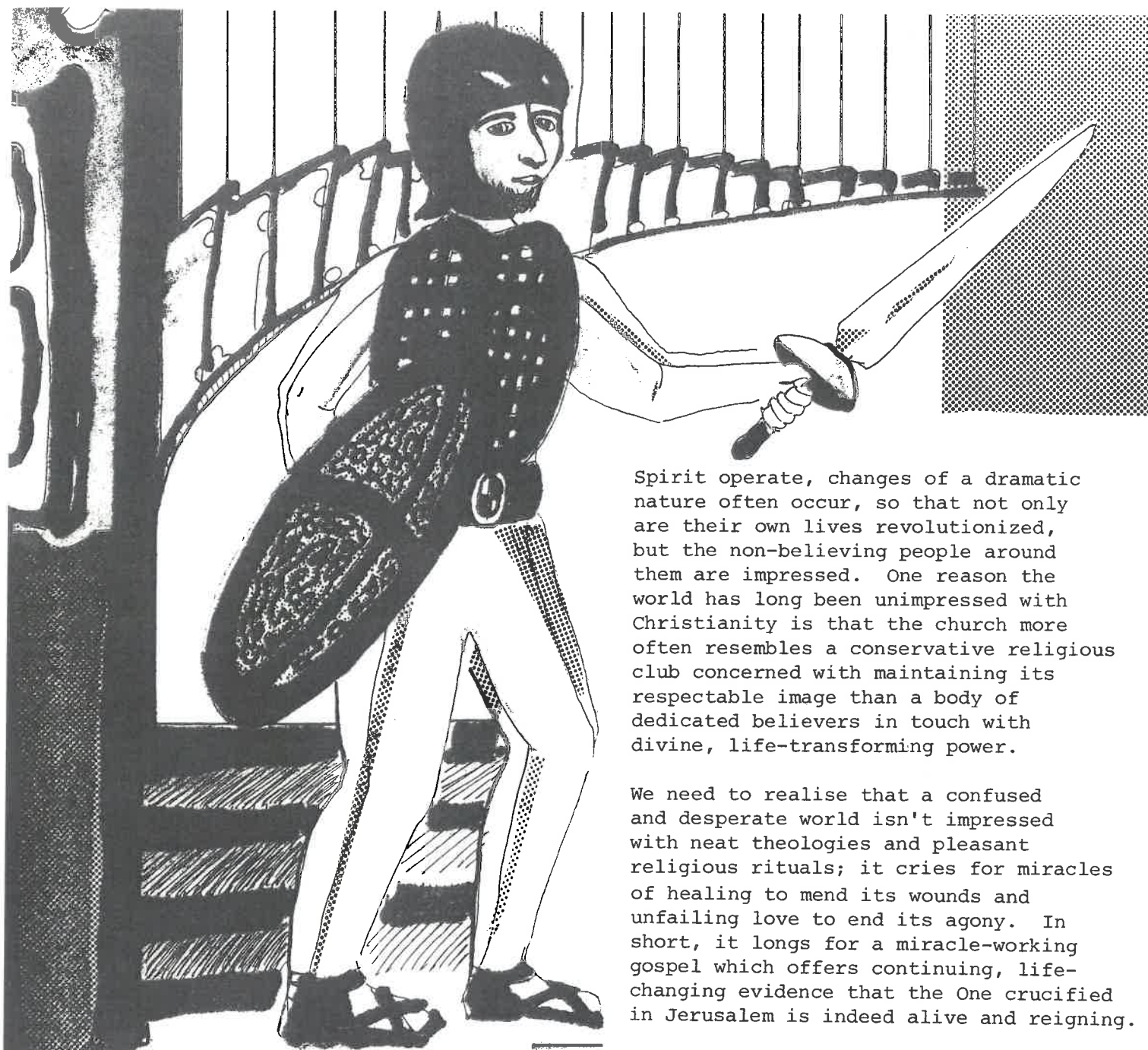
utilizing power from Satan. But by the greater power of the Holy Spirit, Paul cast out the demon of divination and she lost her psychic ability.

Today countless people, including many Christians, are intrigued and ensnared by the manifestations of occult power which abound on every hand. Oiuja boards, astrology, horoscopes, fortune-telling, TM, yoga, witchcraft, and even outright Satan-worship continue to proliferate, luring many people into Satan's deadly snare by sometimes spectacular supernatural phenomena. Unfortunately, when these same people, as a result of occult involvement, begin to suffer illness, depression, and suicidal impulses, many Christians can offer only limited help and counsel.

Supernatural problems call for supernatural solutions. Jesus would not have commissioned us to cast out demons unless there were demons which needed casting out. Nor would there be a gift of "discerning of spirits" in Paul's list in 1 Corinthians, chapter 12, unless there were Christians who were tormented by spirits which needed to be discerned and cast out.

Without the ministry of deliverance, I would still be suffering from a spirit of fear which hindered my life for almost forty years. But thanks to the gift of discerning of spirits and the ministry of deliverance, I was permanently freed from that torment over seven years ago. In its place, God graciously provided spiritual strength and authority which have enhanced my ministry ever since.

We are engaged in a warfare between the kingdom of God and the kingdom of Satan. Since Satan is a supernatural enemy using supernatural forces against the people of God, it is imperative that we utilize the supernatural weaponry God has provided for use in the gifts of the Holy Spirit.



A SIGN TO THE WORLD

To this day, many Christians give little evidence that their lives are different from the lives of non-Christians. Certainly, this is no testimony to the saintliness of non-believers; rather, it is a tragic reflection on the powerlessness in the lives of many believers.

However, when Christians move into the realm where the gifts of the Holy

Spirit operate, changes of a dramatic nature often occur, so that not only are their own lives revolutionized, but the non-believing people around them are impressed. One reason the world has long been unimpressed with Christianity is that the church more often resembles a conservative religious club concerned with maintaining its respectable image than a body of dedicated believers in touch with divine, life-transforming power.

We need to realise that a confused and desperate world isn't impressed with neat theologies and pleasant religious rituals; it cries for miracles of healing to mend its wounds and unfailing love to end its agony. In short, it longs for a miracle-working gospel which offers continuing, life-changing evidence that the One crucified in Jerusalem is indeed alive and reigning.

Normal Christianity, according to the Scriptures, is miracle-working Christianity. In the book of Acts, dramatic things happened everywhere the church ministered. The lame walked, the blind saw, the demon-tormented were delivered. These early Christians startled their neighbourhoods and cities with the sheer drama of their faith. It is no wonder that as their "contagion" spread, the religious leaders of one town complained in truthful exasperation: "*These that have turned the world upside down are*

come hither also" (Acts 17:6). When Paul wrote to the Romans, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Romans 1:16,), the "power" he was speaking about was miracle-working power, God's *dunamis* (the Greek root of "dynamite"). Paul never conceived of a gospel or a Christianity without signs and wonders. Indeed, he accepted them as an integral part of effective gospel ministry, as is obvious in his reminder to the Corinthians: "Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds" (2 Corinthians 12:12).

In a church I pastored in Pennsylvania years ago, after I had taught and preached for months on how God was pouring out his Spirit with accompanying signs and wonders, God began to confirm his word. People were filled with the Spirit and received spiritual gifts. There were prophecies and healings and other dramatic signs. One deacon, whose wife received a miracle of healing, said to me in amazement, "I never knew Christianity could be like this! I've been a member of this church for nearly 35 years, and no one ever told me Jesus Christ could reveal himself to us in such a wonderful way!"

When God begins to reveal himself dramatically, it doesn't take long for people to sit up and take notice. Today, around the world, burgeoning churches and fellowships are regularly attracting and winning the unconverted. People are hungry for a faith that works. They want powerful answers for the tragic problems and deep perplexities of life; many of these needs are being met through the supernatural gifts of the Holy Spirit.

RESTORING POWER

I once knew a wise and saintly man who,

until his death at 83, travelled the country like the apostle Paul, ministering the miraculous love and joy of the Holy Spirit to every group of Christians who would give him a hearing. Many times his sheer delight in the Lord brought criticism from long-faced Christians. Remarking on Christianity's general malaise, he said, "It seems the spiritual temperature in the average church is so low, that when a healthy man comes along everyone thinks he has a fever!"

God is restoring a normal spiritual temperature to the body of Christ. One of his major treatments in that restoration is the resurgence of the gifts of the Holy Spirit. May God grant us the wisdom and the courage to fully embrace his purposes for us and for all the church. DON BASHAM

Don Basham is the editor of *New Wine* magazine, and is chairman of the board of the non-denominational Christian Growth Ministries in Fort Lauderdale, Florida. His article appeared in 'New Covenant' and is reprinted with permission.

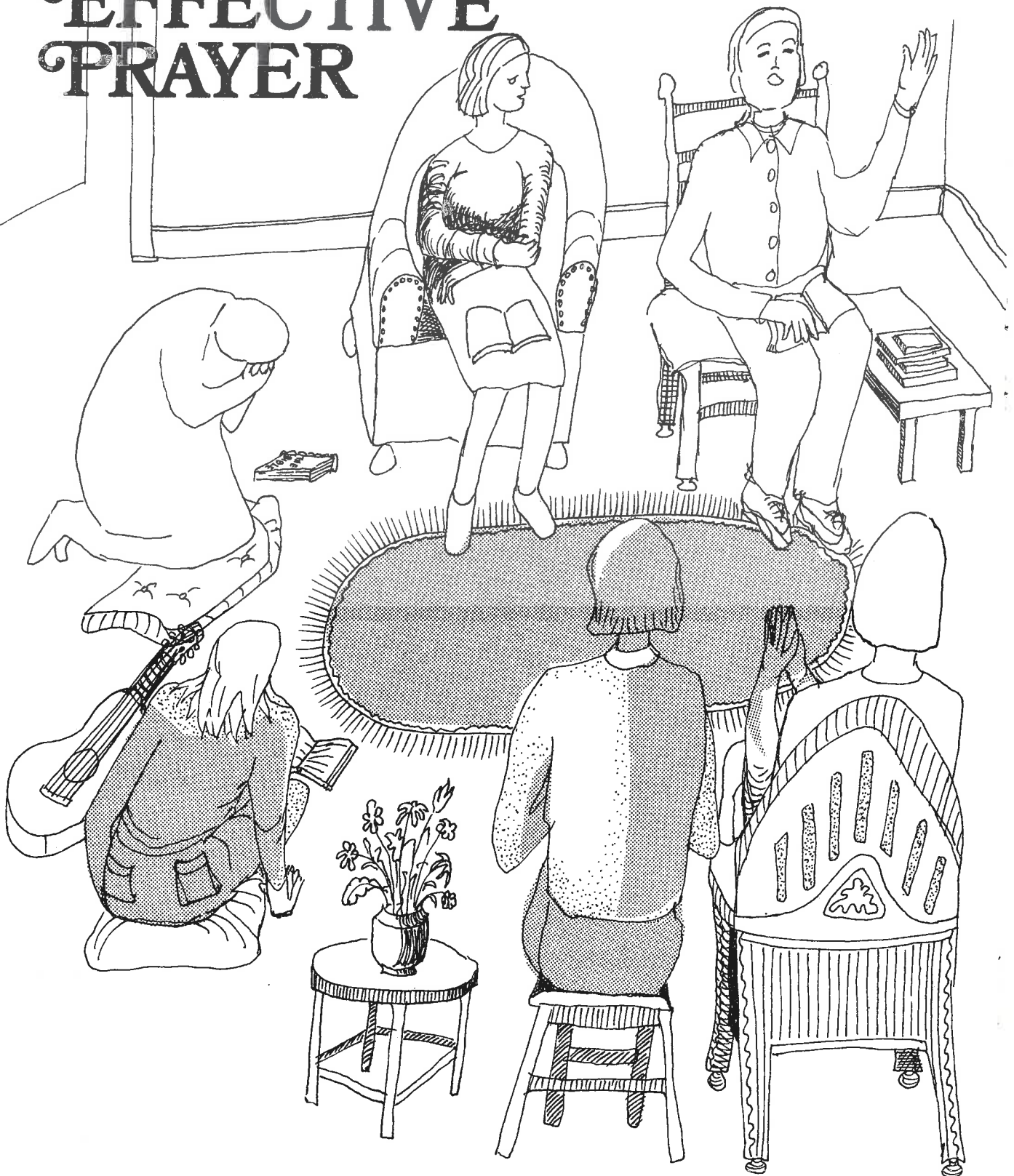
**PUT ON THE
WHOLE
ARMOUR**

OF
TRUTH
AND
THAT YOU MAY

BE ABLE

TO STAND AGAINST the WILES of the DEVIL!

DEVELOPING ⁺ EFFECTIVE PRAYER



When Christians come together to pray we ought to expect something to happen!

We all remember that verse from Matthew 18 in which Jesus says "*Where two or three are gathered in my name there am I in the midst of them.*" Often however, we forget the verse that comes before, i.e. "*Whenever two of you on earth agree about anything you pray for, it will be done for you by my Father in heaven.*" Our problem, obviously, is that we don't agree about very much.

So often as Christians we want the presence of Jesus to be amongst us and we're delighted to be with Him - but at the same time we're terribly afraid that He might ask us to do something! Our prayer meetings are filled with petitions for ourselves and our group and we often don't allow the Lord time to speak to us about His concerns. Yet Jesus says "*My sheep hear my voice and I know them and they follow me.*" (John 10:27) Notice here that Jesus is talking about more than one sheep. Earlier in the chapter He says, "*they will listen to my voice and become one flock with one shepherd.*" Clearly the Lord is talking about lots of sheep learning to hear His voice and follow after their shepherd. Probably an apt description of your prayer group would be 'lots' of sheep learning to hear His voice and follow after their shepherd.

How can we learn to hear the Lord's voice effectively in our prayer meetings?

Several years ago a group of us were involved in a house prayer meeting in which some members of the group had experienced the release of the Spirit in their lives while others were curiously watching the developments that began to occur. It would be true

to say however, that none of us really knew very much about the use of spiritual gifts in prayer meetings.

THROUGH SCRIPTURE The Lord began to teach us in the following ways. Many of us had known the Lord's 'anointing' upon various passages of Scripture as we were reading the Scriptures and had begun to recognise that some of these passages were 'anointed' to us by the Lord in order that we might share them with other members of the group. We began to understand that the Holy Spirit was using these Scriptures to give fresh insight and conviction to other members of our prayer group as they were spoken out during the prayer meetings. Sometimes these seemed to be especially significant and members of the group would say that God had given them the same or similar words from Scripture while they had been praying during the same period. These developments led to an increased expectancy in the group that the Lord was really guiding and directing our lives together and giving us fresh insights into His Word.

PROPHECY After a time we became familiar with hearing the Lord address Himself to us in this way, and then He began to lead us into some further experiences in listening to His voice. I remember quite vividly times when we would be praying together and suddenly a familiar word of Jesus would 'pop into my mind'. We would have reached a time in our prayer when it was as though we didn't know what to pray for next and there it would be, "*Cast your cares upon Him for He careth for you.*" Tentatively we began to speak out these words (half-expecting everyone to think we were imagining things!) Yet we found that the Lord would 'anoint' them as they were being spoken in such a way that everyone in the group was strengthened in a rather powerful way. It wasn't too long before we began to recognise

that these words were from the Lord and that He wanted us to speak them out in order that the group might be encouraged to trust Him and rely upon Him more deeply. The growth of the group members was certainly evidence of this deepening trust and faith in the Lord.

DISCERNMENT A predominant question that many were asking during this time was, "How do you know whether or not these words are from the Lord?" It is certainly true that the Enemy is able to counterfeit the spiritual gifts and yet at the same time it is equally true that the Lord has given gifts of discernment to His people. In John 10:4-5 Jesus says - "*the sheep follow him, because they know his voice. They will not follow someone else; instead they will run away from such a person, because they do not know his voice.*" These words of Christ have special significance for us. The Lord clearly knew that His followers would be subjected to other 'voices' and yet He encourages us through these words to listen to Him knowing that any foreign voices will be discernable. Twentieth century man has been very thoroughly taught to ignore any other voice apart from his own and that of the world around him and we all need to learn to listen to the compelling voice of Jesus as He calls us forward to walk with Him.

As we seek to follow the Lord, however, we need to recognise that each word He gives us needs to be subject to the discernment of other members of the Body. In 1 Corinthians 14:29 Paul says, "*Two or three who are given God's message should speak, while the others are to judge what they say.*" Martin Luther knew this well and his writings emphasised the need for the members of the Body to judge whether the words of Christ or the words of strangers were being declared, and as he rightly points out, "*There*

cannot be a false prophet among the listeners, only the teachers." (Luther's Works 39, Church & Ministry 10. However, at the same time Luther points out that "*St. Paul gives every Christian the power to teach among Christians if there is a need, saying 'You can all prophesy one by one, so that all may learn and all be admonished' (1 Corinthians 14:31). Again 'You should earnestly desire to prophesy, and do not forbid speaking in tongues; but all things should be done decently and in order' (1 Corinthians 14:39-40).*"

These passages highlight the fact that in the New Testament sense the prophet is not an eccentric or unusual character but rather someone who is a normal and necessary part of all Christian groups. In fact Paul declares that all may speak God's message so that everyone will learn and be encouraged (1 Corinthians 14:31). As we began to venture out in the area of spiritual gifts these passages began to take on a deeper meaning. It was often the more adventurous members of the group who first began to speak out what they believed to be a word of the Lord. That was a good thing because it enabled those who were more reserved to observe the fruit and impact of these words and hence discern the Lord's voice. I can remember only a few occasions when words were spoken that were discerned to be not of the Lord. At one meeting one brother spoke a word that had a rather strange effect on the whole group. Everyone suddenly became speechless! Nobody quite knew what to say or pray next and the whole flow of the meeting seemed to be interrupted rather drastically. At last someone spoke up about what they were feeling and we discovered that everyone else was feeling the same. We asked the Lord what to do next and then I grabbed the brother and went outside with him for a few minutes and the whole thing was sorted

out. We prayed together, rejoined the group and the meeting ended with exuberant praise and thanks to the Lord!

We learned much from that experience. The interesting thing about it is that the two of us, to this day remain the best of friends and he has been much used of the Lord in this area of prophecy ever since! I believe that the Lord allowed the experience to happen in order to teach us something. We should not be afraid of being branded 'a false prophet' if we happen to come out with something a little off-centre. All prophecy is imperfect and it is up to the group to discern it. The one who is exercising the gift simply needs to speak out in faith what he or she believes the Lord is saying and others will confirm the message. Sometimes we have found that people speak out strong words of the Lord, and then spoil it all by adding a few of their own feelings at the end! This of course needs to be discerned. It can be done much more easily when those exercising the gift are regular committed members of the group. In fact, it is advisable to allow only such persons to speak during prayer meetings, or at least ask that messages be discerned by mature members of the group before being spoken out to the rest of the group.

TONGUES AND INTERPRETATION The first few times I heard the gift of tongues exercised in a public meeting I can remember anxiously asking the Lord to give me a word by word translation of the message. While there have been many instances of this actually happening including the account of Pentecost we have recorded in the book of Acts, this is not the normal way of interpreting a message in tongues. Normally a literal word by word translation would only occur if a person present happens to have learned the language being spoken. If no such

person is present what then? There needs to be present some person or persons who have a recognised gift of interpretation. (Of course a person can only be 'recognised' to have this gift after he or she has exercised it in faith a few times!) I can remember quite well a prayer meeting several years ago in which a message was given in another language and there was no-one present to interpret. There was a long embarrassed silence! In that situation the person needed to be asked to refrain from exercising the gift until there was someone present to interpret.

Tongues and interpretation can be a powerful means the Lord may use to speak to us. Quite often we have found that the Lord gives to several persons present the same 'sense' of what the message means, usually in a quite remarkable way. As the expectancy of the group develops this becomes more noticeable as persons begin to open themselves to the Lord's voice.

Why have these gifts been unused for so long? The fact is that they have always been a part of the life of the church. Today we are seeing a reawakening or restoration of these gifts to the life of the church. They are certainly becoming more observable, however it is not that the Lord has been silent down through the ages. He has been and will continue to guide His people till eternity. Often we have not recognised His voice. Other times we have heard His anointed words and spoken them out in the form of a prayer or an exhortation or in the words of a pastor's sermon. Let us continue to seek to hear His voice for He is speaking to us constantly and His words are the words of the Good Shepherd.

KARL BRETTIG

From Bomb Shelter



to Christ

Was God in charge of my life even before I was a Christian? Yes, I believe He was, and I will relate a few incidents in my life in which I was miraculously saved from death or from a life filled with evil.

God brought me into this world in war torn Germany in 1940. My first memory was of being carried down a street where houses were alight on both sides and bombs were falling continuously. My mother was carrying me to her friend's place. When the raid finished we found out that the house two doors away had been hit - but we had been saved. We then went on to the air-raid shelter. Surely God was with us!

The next two incidents I still remember very vividly were, in South Germany where I stayed with my Grandparents in a small village.

The first incident occurred when the American occupation came and we all had to flee. The only safe place we found was a potato shed a mile or so from the village. The shed's dimensions were about 20 feet by 12 feet.

When we arrived, there were about 40-50 other village people in the shed, the shed was about three quarters full of bags of potatoes.

Just as we closed the shed door the American tanks opened fire and hit four large suitcases, which one lady had left next to the shed; she couldn't get them into the shed because of all the people. All four cases were destroyed leaving bits and pieces no bigger than an average human hand. Then the Americans fired at us with machine guns which were mounted on top of the tanks. The bullets flew past us and we had to duck and move from side to side in the shed - but God's protecting hand was there and not one

of us was injured or even scratched by the flying bullets - Praise God even in a small confined space He knows how to protect and save us!

The second incident occurred when an American Sergeant gave me two live machine gun bullets to play with. I was about four years old then - Oh! they were so nice and shiny and pointy, so I decided to play with them and hammer away at them on a table which was at the back of the house. They made beautiful holes in the table. I suppose you can guess what would have happened if I had used the blunt end! But Mum came in at the right moment and took them away from me. I had been saved again! What a loving God we have.

After the war I went back to Hamburg, where I had been born. There were nothing but ruins everywhere you looked.

When I was about seven years old I was assaulted by a man. There again God intervened and saved me from death. The man who assaulted me took me into a ruin in the dark. We had to go over narrow steel girders. After he had finished with me he fled and left me alone, but somehow God got me back over those steel girders. Later we found out that they were 10-20 metres above the ground.

I grew up in a five-storey building - a building as long as a street block. My playground was the bombed out buildings and the streets. As I grew older on into my teens we had so many street fights that we decided to form a gang. Somehow God pulled me out of it as things began to get really rough and the gang got into trouble with the Law.

In my later teens I started to drink and smoke very heavily and got into all sorts of other things.

God had no meaning to me because although I had been interested in this guy called Jesus from what I had learned at school about Him, I didn't really understand what it was all about.

Religion had always been considered a lot of rubbish etc., at our place. My parents didn't think much of it. When I was about 13 years old my Mum thought it would be a good idea if I got baptised so that I could get married in a church - but purely for sentimental reasons! But it didn't go down to well with Dad. After a lot of arguments and persuasion on my Mum's part Dad gave in. I was confirmed in St. Michael, Hamburg, when I turned 15 years old. But God, though I learned about Him for two years, still seemed far, far away to me.

Years past after my confirmation and all I could remember was the Lord's Prayer. I believe that through baptism a little spark was lit within me, although I hadn't changed. In the meantime we migrated to Australia in 1958 as a family, and I started to drink even more - it must have been the hot weather which I had not been used to.

The spark started to grow as a small flame, hardly noticeable, but there was something there. I started to go to church once a month - I am Lutheran, but I went to a Church of England. Later when we shifted to another place I found two Lutheran Churches - separated. They didn't like each other. I had known only one Lutheran Church in Germany.

I got more and more interested and more and more frustrated at the same time. As Mum and Dad also started to go to church I thought that things would change. As Mum and Dad were listening to a sermon by the pastor

of that particular congregation, something started to happen in Mum and she began to cry; after the service the pastor asked my Mum what the heck she was crying about - and that finished my Mum and Dad for good. They have never been seen inside a church since.

In the meantime I had turned 21 years old. As I was now an adult I decided that it was about time I stopped drinking - deciding is easy but doing, well that's something different. It took me well over two years to stop it. However, by trying to give drinking up I got more and more into trouble with my family - they didn't like it that I was trying to turn over a new leaf. When I think of it now I could see God's hand in it - but at the time I did it my way.

God then decided to give me a Christian girlfriend - troubles over? No, just starting! Oh, yes I was in love with her but I was used to using up girls. Again God intervened and decided that this girlfriend of mine was a decent girl and I had better 'watch it'. Well, He was right, I married her and after 15 years of marriage and three children she is still beautiful.

God knows what He is doing although we sometimes wonder. My struggle with Christianity intensified. My poor wife had a hard time with me. Not only she, but countless church counsellors. After going to church you surely would think that I was a Christian. Something should have rubbed off but it didn't. I knew it but they didn't. However, my interest in God and Jesus grew to a point where I just had to have Him, because I knew somehow in my heart that without Him I was lost. I grew more and more anxious and frustrated about the Lord. I asked all sorts of questions, never finding an answer. Several times I was ready to throw in the towel and

give up, but the desire for the Lord grew until one day I broke down, crying my heart out. I had come to go to several evening services at what was then known as Jacob's Ladder. It was there that the Lord showed me that He was real after I had been baptised in the Holy Spirit. I wasn't zapped out but slowly and surely the Lord began to show me how much He really loves me.

Finally arrived? Far from it. Sure I was on cloud nine for awhile, but I knew that I was going to fall and I did because of my humanness. But somehow God was and still is showing me His love through His Son, Jesus Christ. Now that I have come to know the Lord - I still doubt and struggle, yes indeed, but I know now that even though I find it hard because of my weak faith, I can cling to His promises to me.

God has shown me and reassured me that everything works out for the good, even in bad situations. What God only expects of me is to trust Him and step out in faith.

When I reflect on the incidents in my life, of which these are only a few of many I can see how I was saved so many times. With the guidance and prodding I received from God I am convinced that He was in charge of my life even when I was not a Christian.

May the Triune God, Father, Son and Holy Spirit be praised for His bountiful mercy, grace and love for us as we all continue to live out our lives and may *El Shaddi* (God Almighty) ever find us ready to say "*Here am I Lord, what is it that you want me to do?*"

RUDOLF (RUDY) OESTMANN

THE CHARISMATIC RENEWAL AMONG LUTHERANS

Larry Christenson

Directed to all in the Lutheran Church, L. Christenson opens the book by asking:-

- (1) What is the distinctive Lutheran contribution to charismatic renewal?
- and (2) What does charismatic renewal offer the Lutheran Church?

His one theme is that by relating charismatic renewal to the context of Lutheran culture

"Lutheran charismatics gain a new appreciation of their particular spiritual heritage. Their understanding and expression of the renewal becomes more authentically Lutheran. This brings something distinctive to the world-wide charismatic renewal.

At the same time, it opens the way for a positive witness to their own church. For if the charismatic renewal needs the distinctive contribution of the Lutherans, the Lutheran Church just as certainly needs the distinctive contribution of the charismatic renewal."

As one would expect, the book is very Lutheran - about Lutherans, about our cultural and spiritual heritage, referring frequently to Lutheran theologians and the Confessions, and clearly showing a deep love of the Lutheran Church.

In many ways, the book is very fundamental; for example, one chapter is a three-page definition of 'charismatic'. A lot more can, and will be written about Lutheran charismatic renewal. However, there are some virtues in being brief and fundamental which are reflected throughout the book. In being fundamental, chapters on faith, Baptism, the Holy Spirit and Baptism with the Holy Spirit clearly show how a Lutheran understanding of charismatic renewal draws on the Lutheran Confessions and it differs from classical Pentecostalism.

The author also discusses some features of the charismatic life which may be unfamiliar to some Lutherans, e.g. its personal dimension, the spiritual gifts (charismata). Sections on speaking in tongues and on healing are brief, but excellent in relating those gifts to the whole Christian life. Also excellent is a small section relating the spiritual gifts to the Means of Grace.

There then follows some guidelines for pastors and for charismatic Lutherans, calling each to live and relate in love, patience, and responsibility before God.

Sensing that many readers may have had minimal contact with charismatic renewal, the author concludes with a select bibliography or generally helpful further reading - a very good idea.

Overall, the book is beautifully fundamental. It is good for those Lutherans new to charismatic renewal, and for those just interested in it, because it explains the basics. For those well-seasoned in charismatic renewal, the book is good to study and pray through.

It is a very hard-hitting book. For example, the cause of division is always *"that those either 'for' or 'against' become militant"*. Or again, charismatic living is *"death to self"*.

At all times the challenge laid before the reader is a critical one: to bring charismatic renewal and the Lutheran Church into a sharper focus in his/her life and thereby to proclaim both the distinctive Lutheran contribution to the whole charismatic renewal and also the charismatic insights to the Lutheran Church.

While much more needs to be written in relating charismatic renewal and Lutheranism, this book is an admirable beginning and is highly recommended to all.

MATT J. COLWELL

notes

SERVANTS OF CHRIST COMMUNITY - S.A. DISCUSSIONS "POSITIVE AND FRUITFUL"

The 1978 Synod of the Lutheran Church of Australia, (S.A. District) was held at Lobethal in the Adelaide Hills during April. The conference theme was "Lord teach us to pray". Speaking at the opening service President Koch said that we should not be living like prodigals and somehow think that we can bring our petitions before God expecting Him to respond to them. "Our decisions should not be centred in man but in the will of God." Our central concern should be "that the name of God might be hallowed." "It's not our concerns its His name!" he said.

In his Presidential Report Pastor Koch referred to the ongoing discussions between the L.C.A. and Servants of Christ Community. He drew attention to the involvement of this community in Lutheran Charismatic Renewal and pointed out that documents containing guidelines for L.C.R. (Aust.) were being discussed and will continue to be discussed. Pastor Koch said that he has been grateful for the attitudes that have been shown in discussions with members of the community. "Meetings have been cordial and fruitful," he said "I believe something positive can be achieved." Pastor Koch pointed out that there were now several thrusts which the community could follow and consideration was being given to these.

L.C.R. PAMPHLET AVAILABLE

The pamphlet - "What is Lutheran Charismatic Renewal?" is now available and can be obtained by writing to Brian Hansen, 62 Mitcham Avenue, Lower Mitcham, S.A. 5062. It has been prepared by the L.C.R. (Aust.).

NATIONAL CONFERENCE ON CHRISTIAN EDUCATION

A national conference for Christian teachers was held near Adelaide during May. The main speaker was Paul Hawkins who heads up a team of Christian educators based in Hawaii who are preparing a new curriculum designed to present all subjects taught from a Christian view of the world. Modern secular humanism has dominated the educational scene for many years and this had led to a distortion of true knowledge which begins with God. Mr. Hawkins also pointed out that in order to effectively teach children Christian truth teachers must allow the Lord to bring about sufficient change in themselves in order that children may see the light of Christ in their teachers. Sessions at the week-long conference were recorded and may be obtained from Servant Media, P.O. Box 179, Hindmarsh, S.A. 5007.

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ECUMENICAL CHARISMATIC CONFERENCE

ADELAIDE S.A.

FRIDAY 25th-SUNDAY 27th AUGUST, 1978

Theme:

"JESUS IS OUR KING"

*Sponsored by Charismatic Renewal Fellowships within
the Anglican, Catholic, Lutheran and Uniting Churches.*

MINISTRY

The main speakers at the Conference will be:—

Rev. Charles Widdowson

Anglican priest, formerly Rector of Fairy Meadow parish, N.S.W., which was transformed by the power of the Holy Spirit. The Rev. Widdowson is now a full-time evangelist and teacher attached to St. Paul's parish, Malvern, Victoria and has a recognised gift of healing.

Rev. Roman Carter O.P.

Catholic chaplain to the University of Newcastle, N.S.W., who has been actively involved in the Charismatic Renewal for eight years and has preached overseas in Mexico, Spain, the U.S.A., Canada and the U.K. He is a Lector and Licentiate in Sacred Theology, a Bachelor of Philosophy and has completed post-graduate studies in Ecumenism and Oriental Theology.

Rev. Harry Westcott

Superintendent of Uniting Church, O'Connor, A.C.T., a church being renewed in the power of the Holy Spirit. The Rev. Westcott has been involved in the Charismatic Renewal for four years and is a member of the Executive of the National Fellowship for Charismatic Renewal in the Uniting Church in Australia. He is well-known as a preacher and for his missionary work in local churches.

EVENING RALLIES

Public rallies will be held at Apollo Stadium, 40 Kingston Avenue, Richmond at 7.45 p.m. on Friday 25th and Saturday 26th August 1978.

TAPES AND BOOKS

All rallies and workshops will be recorded and cassettes may be purchased or ordered during the Conference. A wide range of books and records will be on sale.

CONFERENCE THEME

The Theme "Jesus is our King" emphasises the fact that through the death and resurrection of Jesus, God the Father has put all things under the feet of Jesus and made him Ruler of Everything and the Head of His Church, which is His Body. The Conference will be a celebration that we, as God's Children, are heirs of God and co-heirs with Christ of the riches of the Kingdom of God in heaven and on earth. The Conference will also be a time of rejoicing that the sovereign action of the Holy Spirit today is drawing people from different denominations together as one people under the Kingship of Jesus.

REGISTRATION FEE

The registration fee for this Conference is \$10.00 per person or \$25.00 per family (ie. parents with non-working children). The registration fee for children up to the age of 12 years accompanied by an adult is \$5.00. The registration fee for pensioners is \$5.00. These fees cover the general conference expenses.

When registering it is necessary to pay the full Conference Registration fee as outlined above. THE CLOSING DATE FOR REGISTRATION IS 24th JULY 1978. Cancellation fees will be refunded only up to that date upon written request.

Registration packs containing the final programmes, maps and general information will be available as follows:

RESIDENTIAL DELEGATES

25 August—at your places of accommodation.

NON-RESIDENTIAL DELEGATES

21-25 August, 9 a.m.-5 p.m.—27 Devon Street North
GOODWOOD S.A.

25 August, 6-7.30 p.m. — 10-11 p.m.—
St. Josephs Catholic School
68 Brooker Terrace
RICHMOND S.A.

26 August, 8-9.30 a.m.—Adelaide Central Mission
Pitt Street
ADELAIDE S.A.

The evening rallies are free and no registration is required.

ACCOMMODATION

Single room accommodation is available at the following Colleges:

Lincoln College, 45 Brougham Place, North Adelaide
St. Ann's College, 187 Brougham Place, North Adelaide
Aquinas College, Palmer Place, North Adelaide

The accommodation charge is \$28 per person and includes evening meals on Friday 25th and Saturday 26th August, 1978 and breakfast on Saturday and Sunday 26th and 27th respectively.

Cancellations received in writing by 24th July 1978 will be eligible for a refund.

ENQUIRIES

THE CONFERENCE SECRETARY
ECUMENICAL CHARISMATIC CONFERENCE
27 DEVON STREET NORTH, GOODWOOD S.A. 5034
(TEL. (08) 71 0046)

Telephone (08) 71 0046, 9.00 a.m.-5.00 p.m., Monday-Friday

BOOKS & TAPES

GROWING IN FAITH - KNOWING GOD'S WILL Price \$1.30

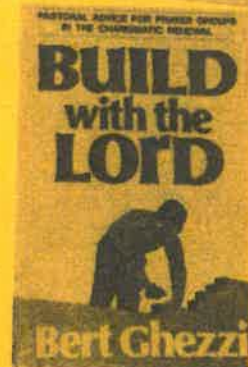
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