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A Pastoral Response to the Charismatic Movement

Jack Schneider

Concordia Seminary, St. Louis, jackthevicar1@aol.com

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"A PASTORAL RESPONSE
TO
THE CHARISMATIC MOVEMENT"

Jack Schneider
May 13, 1974

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PART I

Within the last decade or so, main-line Christian denominations (Protestant and Catholic alike) have become more and more aware that an internal movement is taking place which differs in some aspects from their traditional concepts of faith and worship. Commonly known as the "Charismatic Movement", this movement is one which seems to take certain Pentecostal elements of theology and inject them into the main-line denomination, with the result that a greater emphasis is often placed on the theology of the Holy Spirit, and in connection with this an experiential element of faith.

Before delving too deeply into any aspect of this movement within our own denomination, I feel it is necessary to somewhat define the term "charismatic". This term is most often applied as a generic label to any person or group associated with the use of glossalalia and other spiritual gifts listed in Romans 12, Ephesians 4:11, and I Corinthians 12-14. Unfortunately, the term is too general to be truly definitive, especially since it does not take into consideration the varying theological elements of different "charismatic" groups. So for the sake of definition, I'd like to present a thumbnail sketch of some of the basic theology behind classical Pentecostalism as compared to Neo-Pentecostalism (present day main-line denominational charismatic influence) as compared to "orthodox" Christianity. This sketch will deal primarily with each group's representative understandings on the relationship between conversion, baptism with water, baptism with the Holy Spirit, and being filled with the Spirit.

In classical Pentecostalism, one usually encounters what is known as a "two-stage plan of salvation" involving a) becoming a Christian, and b) the operation or gift of the Holy Spirit [1]. Conversion is also called "regeneration", or justification, in which the person is delivered from the penalty of sin [2]. Sanctification in step two is viewed as an ongoing process through life [3] in which the person is delivered from the power of sin. In this light, the "baptism of the Holy Spirit" is seen as a subsequent, separate experience from conversion as empowerment by the Holy Spirit [4], including the reception of the spiritual gifts listed in 1 Corinthians 12. Speaking in tongues is seen as the necessary and inevitable evidence of the "baptism" [5]. Being "filled with the Holy Spirit", "baptism" happens only once; and recurring experiences are simply lesser experiences of empowering as the Holy Spirit sees fit.

In Neo-pentecostal theology, the normal sequence of events in the life of the Christian is: Repentance, faith, water baptism, and baptism in the Holy Spirit [6]. Through water baptism, the person receives the Holy Spirit and is accepted into the Kingdom of God. The "baptism with the Spirit" is a filling in which the Spirit is allowed to express Himself more fully in and through the Christian's life. This "baptism" is to be "expected and sought after", but is not necessary for the person to be saved. The person is saved solely through faith in Jesus Christ as his personal savior from sin [7]. Catholic charismatics see baptism in the Holy Spirit as "sacramental in the broad sense of the term, that is, as all physical realities speak to us of the grace of God" [8]. In general, Neo-pentecostals are not the strict fundamenta-

lists as are the main-line Pentecostal churches. Rather, in many instances, they seem to gain deeper appreciations for their own church liturgies and confessions. As a final note, I add that for the Neopentecostal, the baptism in the Holy Spirit is received as a gift, not as a reward. It is the result of promise from the Father (Acts 1:4,5; 2:33; 2:38-9; 8:20).

In "orthodox" Christianity theology through the sacrament of Holy Baptism, the person is baptized "With water and the Spirit". In the baptismal vows, the person renounces the devil and all his ways, and through baptism is "reborn" according to the Holy Spirit. Viewed as justification and sanctification, for as a "reborn" soul, the person is accepted into the Kingdom of God. ("Baptism of the Holy Spirit" cannot be viewed as a "second work of the Spirit in addition to, and beyond, conversion and sanctification" [9].) This is all viewed as occurring at Christian Baptism, at which time the person is "filled with the Holy Spirit". In this context, the Holy Spirit constantly "fills" and "empowers" each believer, versus the Pentecostal idea of a one-shot experience. One source says that in the contrast between institutional churches and the Pentecostals, is the age-old antithesis of charisma versus institution; experience versus dogma. His suggestion is that each line adopt some features of the other [10].

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1. Dunn, p. 397
 2. Bruner, p. 43
 3. Hollenweger, p. 25
 4. Hollenweter, p. 515
 5. Dunn, p. 401
 6. CTCR Statement on the Charismatic Movement, p. 9
 7. CTCR, p. 11
 8. Hollenweger, p. 14
 9. CTCR, p. 28
 10. Dunn, p. 401

PART II: "Tongues and Prophecy"

In the material recorded in Paul's First Epistle to the Corinthian congregation, the reader comes into contact with what Paul refers to as charismata, or spiritual gifts. Chapter 14 of this Epistle concentrates on two of these charismata, namely speaking in tongues and prophecy. Both are "utterance gifts", and from Paul's treatment of them, it seems that there is a definite link between them. Since we are currently experiencing an increasing element of "charismatic renewal" within our own denomination, and do not seem able to deal pastorally with it, it will be my purpose in this brief section to delve into each of these two gifts in respect to their contributions to the community of believers. This treatment will take place in regards to the un abused forms in which these gifts are to appear, as related in chapter 14 of I Corinthians.

Basic understanding of usage of terms is necessary, and for that purpose I present the following terms in I Corinthians 14 to which I will be referring:

- lalein glossais - "to speak in tongues"; vv. 5, 6, 18, 23, 39.
- lalon glossei - "speaking in a tongue"; vv. 2, 4, 5, 13.
- prophetuon - "prophesying"; vv. 3, 4, 5.
- prophetuein - "to prophesy"; vv. 31, 39.

Glossalalia seems to be the outwardly more dramatic of the two gifts, and the Corinthian congregation was apparently fascinated by it. In fact, many of them apparently regarded it as "THE" spiritual gift, the "main one" to have. Obviously, they fell into difficulties by holding this gift in such high esteem, for Paul directs specific attention to it. He did this, not to discredit the usage or manifestation of glossalalia, but rather to inform the Corinthian church that this gift has a relative value in comparison to the corpus of spiritual

gifts, for example in relation to prophecy. And so he writes in I Corinthians 12:7 "To each is given the manifestation of the Spirit for the common good (pros to sympheron)", and in 14:26 "Let all things be done for edification." It must be stated that the prime thrust of the charismata is edification, the improvement, the instruction of the whole body, and that the common good takes pre-eminence over any and every individual benefit. There is no place in Paul's theology of the charismata for the individualistic, ego-centric patterns of some of the Corinthian believers. Paul is in essence telling them that their beloved "Christian freedom" must be governed by their responsibility to the body--the assembly of believers.

"For he that speaks in an unknown tongue speaks not to men, but to God; for no one understands him; but in the spirit he speaks mysteries". I Cor. 14:2

What is the form of this "unknown tongue", or glossalalia? This phenomenon usually occurs in the form of praying or of singing. This is apparently what Paul refers to in I Cor. 14:14-15, when he speaks of praying in a tongue and praying with the spirit, and singing with the spirit. The person speaking in tongues utters "mysteries" (cf. I Cor. 14:2), and within the Pauline context of I Corinthians, we are given several clues as to the content or nature of these "mysteries". In I Cor. 14:16,17, the Term eulogeis (bless) and eucharistia (to give thanks) are used, thus giving us basis to consider that speaking in tongues "consists of praise, blessing and thanksgiving to God by means of prayer or song, in a language unknown by the speaker" [1].

I have not yet alluded to the fact that whoever speaks in tongues does not understand what he is saying, unless he has the gift of interpretation as well, for on the basis of the Pauline statements (cf. 14:2, 13, 14), I am assuming that the reader will accept that these "tongues" are not learned, and can be spoken and interpreted only by guidance of the Holy Spirit (cf. I Cor. 14:13). It remains that in any given situation the Holy Spirit may cause the "tongue" to be understood by those who hear it, usually for the specific purpose of their salvation (eg. the Pentecost experience recorded in Acts 2, resulting in the salvation of 3000 people).

On the basis of I Cor. 14, there seem to be at least three functions of glossalalia. The first is edification of the speaker himself (I Cor. 14:4--"He that speaks in an unknown tongue edifies himself..."). From this passage one may ascertain that even though speaking in tongues may not be understood by anyone present (v.2) or by the speaker himself, it still edifies him. If no interpreter is present, he is to be quiet and to speak "to himself and to God" (v.28). One source suggests that the phrase "to himself" implies that the speaker speaks for his own benefit, and not necessarily that he should address his words to himself [2]. This is possible, yet it would be much simpler to understand Paul as merely telling the person to speak inaudibly. One very important point which must be made here is the meaning of the word "edify", for in the context which Paul uses it, the meaning can only be "to teach, instruct or improve". To suggest that its meaning is anything but positive is to deny the entire theme of Paul's message to the Corinthian congregation.

The second function of tongues is in regard to "the Body", the Church. (cf. I Cor. 14:5b "...that the church may receive edifying.") Here Paul also says that any public speaking in tongues is to be interpreted, or else it leads to confusion--not edification. Paul even suggests that the glossalalist pray for the power to interpret (v.13). Why? So that everyone may understand, especially an "unlearned" (v.16), for "tongues are for a sign, not to them that believe, but to them that believe not;" (v.22). Here again the reader sees Paul's theme of charismata--the building up, the instruction, the edifying of the church. He continues by stating in v.19 that he would rather say five intelligible words in church than 10,000 in a tongue (presumably not followed by interpretation), stressing the importance not of the gift itself, but of its message, the kerygma, in relation to the community of believers. Thus, through tongues followed by interpretation, the community is strengthened and stimulated in its faith by hearing the "witness" of the Holy Spirit. With this effect upon the individual members, it then follows that the whole body would be edified.

Thirdly, tongues serve a purpose in respect to a statement I made previously, namely as a sign (semeion) for unbelievers (v.22). When Paul makes this rather startling statement, perhaps it is his way of mildly "putting down" the Corinthians for their too high a regard for this particular spiritual gift. In essence, Paul is pointing out to them the same message he related in I Cor. 10, telling the Corinthians that glossalalia per se isn't necessarily "THE" mark of the divine presence. Rather, the gift is also designed to "catch the attention" of the unbelievers. At the same time, this does not mean that because

of it they will believe. In context here is Paul's referral to Isaiah 28:11-12, in which disobedient Israel would know that God had indeed spoken, when the Assyrians with their "strange tongues" and "lips of foreigners" came upon them; yet they refused to repent. One source contends that Paul uses this thought pattern and means to say "tongues are a sign not for believers, but for unbelievers, while prophecy is not for unbelievers, but for believers. Tongues will confirm the unbeliever in his unbelief, prophecy will convert him" [3].

In summary of I Cor. 14, Paul clearly restricts the public use of glossalalia, but he also sees its value, and says in 14:39, "Do not forbid speaking in tongues" and in 14:5, "I wish you all spoke in tongues...". In fact, he even points to his own involvement in v.18, "I thank my God I speak with tongues more than you all". Moffatt sums up this part of Paul's teaching: "He values the gift as something not only good but exalted; it is a divine manifestation of the Spirit, not a hallucination. He admits that it is something to be coveted (XIV.1-5, 39). He himself is proud of having the gift, and he never dreams of doubting the reality of an inspired ecstasy, which he knew from experience to be authentic." [4]

Prophecy is basically a divine revelation (apokalupsis) given to a person, which he in turn communicates to others. In I Cor. 14, the terms prophecy and revelation can apparently be coincided. For example, in v.26, Paul lists "a hymn, a lesson, a revelation, a tongue, or an interpretation", but does not say a word about prophecy. Yet upon reading v.29, one is led toward the conclusion that prophecy and revelation are to be equated. In the next few verses, Paul relates specific

instructions: "If a revelation is made to another (prophet?) sitting by, let the first be silent." Also, in v.6, where Paul lists revelation, knowledge, prophecy, teaching, he may be speaking of two pairs relating to each other in this sequence: a-b-a-b. [5]

For Paul, the emphasis on the gift of prophecy operates within the local assembly through the spoken word (v.29). One is asked in this context: "Is prophecy equated with preaching (or teaching)?" My response is "no, it is not". While not mutually exclusive of each other, there are some very basic differences between prophecy and preaching. Preaching is the kerygma--the announcement of good news of what God had done and was prepared to do for those who would hear and believe. Prophecy is "declaratory and imperative, and faces a crisis which confronts God's people." [6] Of the two, preaching (associated with the apostles) received priority. Prophecy may "offer divine instruction hic et nunc, but it is put beneath the apostolic preaching, beneath the gospel, which must occupy the place of honor (compare I Cor. 12:28)." [7]

Thus the basic function of the gift of prophecy is the edification, instruction, or building up of the community of believers (v.4). This specific ministry in chapter 14 is therefore primarily for believers, although unbelievers are also within this sphere of contact (vv.24-5). This ministry is reflected in Pauline thought in I Cor.14:3, "He that prophesies speaks unto men to edification, and exhortation, and comfort." In this verse, one sees a three-fold contact: The prophet speaks to men 1) for their edification (oikodomain), 2) to encourage them (paraklasis), and 3) to comfort or console them (paramuthian). Yet there was even more to the prophet's ministry. In v.31, Paul says,

"For you may all prophesy one by one, that all may learn, and all may be comforted.", and in v.19 "...in the church I would rather speak five words with my mind, so that I may instruct others,...". This is one of those areas in which the offices and functions of prophets and teachers overlap. One could speculate as to which was the more inspirational in nature, but in this context, the matter is irrelevant.

It is also probable that since the prophet was a type of leader in worship, he was connected with the community prayer life. Consider the possibility that I Cor. 14:15 ("to pray also with the mind") may refer to a form of prophetic utterance, just as praying with the spirit is a form of glossalalia. Cullman states that within the community context, prayers "were evidently regarded, not exclusively but mainly, as the prophet's business...". [8]

Picking up the theme of a prophet's ministry to the unbeliever, one again turns to I Cor. 14:24-5. By the prophet's revealing of the secrets of the sinner's heart, the sinner is convicted (eIengketai) and judged (anakrinitai). This is remarkably reminiscent of the account given in John 4:18-19 where Jesus confronts the woman of Samaria regarding her marital status, and her response is, "Sir, I perceive that you are a prophet."

The one element that one expects in a discussion of prophecy--foretelling the future, a predictive air--is absent from the Pauline scheme. It seems that Paul's emphasis rest on the present, not upon the future. This could be seen as yet another reflection of Paul's eschatology; since Paul himself felt that the parousia would come very soon (cf. I Cor. 11:30), the primary emphasis would be to prepare the "body of Christ at

Corinth", this community of believers, for that day when the "perfect" will come (I Cor. 13:10-12).

Examining Paul's material on tongues and prophecy in I Cor. 14, it is obvious that Paul paid a great deal of concern as to how these spiritual gifts were exercised. He laid strict groundwork to caution against their indiscriminate or abused usages, stating in effect that they were to operate within the community order of the Church. This is a reflection upon one of my earlier statements when I mentioned Paul's methods of dealing with the Corinthians' pre-occupation with their "Christian freedom", a freedom which they apparently felt carried over into their worship settings. This was a freedom that was not really Christian, for it was individualistic, self-centered, and divisive, not concerned with the corporate "body of Christ"--a theme of unity which Paul carries throughout this epistle.

Thus it is not surprising that we find Paul having to "spell it out" for these "spiritual babes" (I Cor. 3:1), even in the area of their worship life. And so in I Cor. 14:26-33, Paul gives very direct instructions as to how to exercise the specific gifts of prophecy and tongues.

In vv. 27-28, Paul deals with glossalalia. He states that there are to be only two, or at most, three utterances in tongues in a worship service, and these are to be given in turn (ana meros) and not all at once, or else people might say they were crazy (v.23). Then Paul makes it very clear that an interpretation is to follow; if no one is present who has the gift of interpretation, then the glossalalist is to stay silent (or at best to speak inaudibly). It is also clear from these

directives that glossalalia in the context of I Corinthians is not an uncontrollable or involuntary happening. The individual has the ability (if the situation calls for it) to restrain the impulse of speaking in tongues.

The restrictions for prophetic utterances are basically the same as those governing usage of glossalalia. "Two or three" prophets may speak one by one (*kath hina*), but something else is not added: The "others" are to discern or judge (*diakrinetosan*). It is possible (and likely) that this means "the other prophets". They are to weigh, or discern, the utterances of their fellow prophets. "The prophets are not to regard themselves as a union of free spirits who are above criticism, but as individuals responsible for one another in the interests of the church whom they serve with their gifts." [9] Notice that this word "discern" (or judge) diakrinain is also found in a related form (*diakrasis*) in I Cor. 12:10. Here the gift following that of prophecy is diakrasis pneumatou ("the discerning of spirits"), with the next two gifts being various kinds of tongues, and its complement, interpretation of tongues. Apparently this forms a pattern in this fashion: a is to b as c is to d. If this is the case, then the gift of diakrasis pneumatou is the gift to discern true and false prophets, probably on a doctrinal basis. For Paul, the true prophet confesses "Jesus is Lord"; for the apostle John (John 4:1-3) the true prophet confesses "Jesus Christ has come in the flesh". The judging criterion of these pneumatic utterances then is the declaration of the lordship of Jesus.

In a brief word of summary, one can see once again the genius of Paul (rather, the power of the Holy Spirit within him) as he handles this matter of spiritual gifts among the Corinthians. Certainly he chides them for their egotistical motives, but much more importantly, in showing them a "better way", he relates to them the importance of the kerygma within each gift for the good of the community of believers, the body of Christ. Recognizing the impact of the Holy Spirit in each of the spiritual giftsHe gives to the individual believer for the good of the whole Christian corpus, Paul can then say "Wherefore brothers, be eager (covet!) to prophesy, and yet do not forbid anyone to speak in tongues. Let all things be done decently and in order." I Cor. 14:39-40.

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1. Palma, A.D., p. 45
 2. Grosheide, p. 319
 3. Klein, p. 8
 4. Moffatt, p. 67
 5. Classroom notes from P-413, E. Kalin, instructor
 6. Scott, p. 13
 7. Grosheide, p. 337
 8. Cullmann, p. 94
 9. Moffatt, p. 225

PART III: Interviews

Thus far the reader has been presented with a) a brief study of the basic theology of the Neo-pentecostal charismatic involvement, and b) a critical examination of two of the more physically prominent spiritual gifts in I Cor. 14. It is now necessary to take sample interviews with men of LC-MS background, with the intent that through their comments and suggestions, each of us may grow into a deeper understanding of how to minister to the entire community of believers, whether that community be made up of "charismatics", non-charismatics, or both. These interviews were graciously granted by ministers making up the entire spectrum of the charismatic topic, from those in outspoken support of the movement, to those in outspoken criticism of it. I take this opportunity to express my appreciation to each of them for their cooperation, and to thank them for their openness and sincerity.

Following are the general questions that I asked in each interview:

1. How authentic is the Charismatic Movement?
 - a. What is your personal stance in the movement?
 - b. How did you arrive at that mindset?
2. What do you see as the potential dynamics of the movement?
 - a. Beneficial? What makes them so?
 - b. Harmful? What makes them so?
3. Is the movement divisive in nature?
 - a. If so, what makes it divisive?
 - b. If not, then why are churches being split over the issue?
4. How do you as pastor deal with the confrontation between "charismatics" and non-charismatics?
5. How do you as pastor avoid splitting the church over these confrontations?

Available to the reader are 1) tapes of the actual individual interviews under discussion, and 2) my own brief summaries of each interview, using thoughts and one-line excerpts from the tapes which convey meaningful content. It is of absolute importance that the reader keep in mind that the summaries presented here are my own impressions and interpretations of the interviews, and can in no instance be taken as evidential stance of the individual being interviewed. For such preciseness of thought and stance, the reader must refer to the tapes themselves.

Each summary will be presented in the following manner whenever possible: The primary questions will be numbered and reprinted, and any pertinent response by the interviewee will be placed underneath. In some instances, complete sentences will be shortened to clarify a point being made, but the reader is again reminded that this will be a reflection of my own interpretation of the response. I suggest that the reader listen to each tape in its entirety, if for no other reason than to avoid any generalizations in concept.

Rev. Paul Hutchinson

1. How authentic is the Charismatic Movement?
 - a. personal stance?
 - b. how did you arrive at that mindset?
 - As late as 1968 he was opposed to the movement.
 - read Luke 11:13, and the "doubtful" conclusion to the Gospel of Mark.
 - attended a seminar on charismata, confident he was going to receive "baptism with the Holy Spirit."
 - cannot accept Pentecostal concept of baptism of Holy Spirit in regard to salvation, nor with concept of speaking in tongues as evidential manifestation.
 - for him, the charismatic experience is helpful, but not indispensable.
 - the doctrine of Justification by Faith is, and must be central.

2. What are some potential dynamics of the movement?
 - a. beneficial? Why?
 - b. harmful? Why?
 - The Holy Spirit is the only power which can set men free from "demons of the body".
 - these "demons" include alcoholism, masturbation, pornography, swearing, etc.
 - has become most beneficial for him in working with these problems.
 - becomes a sounding board for all of life, as well as for faith.
 - he feels that some charismatics (especially white, middleclass) do not see social ministry to their world; eg. care to prisoners, hunger, oppression.
 - sees a definite difference in approach from the inner-city angle. People no longer have the hard-headed arrogance of suburbia.
 - he resists any attitudes that may suggest "comparative" Christian status because of gifts or experiences.
 - feels we must acknowledge our Christian unity wherever we may see it. Lutheran tradition of fellowship is sadly out of date.

3. Is the movement divisive in nature?
 - It can turn on a person's legalism: "I was changed; why can't you change right now?"
 - conservative orthodox protestantism has always opposed any charismatic influence.
 - Lutherans are afraid of anything experiential.
 - fear is based on aspect of change, something new--not merely because charismatic angle.

- some people are afraid of anything new and different.
- the amount of fear or openness depends on how secure the person is in his own ministry and faith.
- any aspect of Christian revelation must complement the rest. It's like playing only one string of a six-string guitar. Then it becomes divisive, whether it's charismatic or non-charismatic.
- we must respect each person the way he is, and respect him as a fellow member of the body of Christ. If a person cannot do this, he's already creating divisiveness.

4. How do you as pastor deal with the confrontations?

5. How do you as pastor avoid splitting the church?

- Don't allow either side to become pushy.
- each one must hold his peace and seek first of all the unity of the spirit in the bond of peace.
- adhere to Christian love; each has the right to his own opinion, but not to become aggressive.
- accept both sides (and help them to accept each other).
- if I reject either one, I've already caused a split.
- traditional Mo. Synod: "If we disagree, I must excommunicate you".
- legalistic procedure always has the last word, but it also causes a split.

Comment on the CTCR statement on the Charismatic Movement:

- "What does a bachelor know about the joys of married life?"
- sets up a lot of straw men.

Rev. Rodney Lensch

1. How authentic is the Charismatic Movement?

- a. personal stance?
- b. how did you arrive at that mindset?

- 1966: he began to pray for God to reveal Himself in a deeper dimension.
- felt there was more to ministry; saw "less than apostolic results" of ministry.
- felt a yoke of tradition on the power of the Holy Spirit.
- power of the Holy Spirit under this yoke = "feeble and antiquated?".
- people were going everywhere but to Jesus and the Holy Spirit for answers.
- he sought the power of the Holy Spirit, not the manifestations (which he also received).
- it is an experience which is meant for every member of Christ's body.
- is all part of the preparation for the end times.
- the baptism of the Holy Spirit is not necessary for the person's salvation, although we will in essence be falling short of God's goal for us.

2. What are some potential dynamics of the movement?

- a. beneficial? Why?
- b. harmful? Why?

- Gave him faith to trust Christ with his ministry.
- to intensify the personal faith life of the Christian.
- is more than a "sacramental processing."
- to give greater theological insights.
- the Holy Spirit is falling on all segments of the Church, not just on Catholics or Lutherans or Methodists; it is for the whole body.
- gives a new consciousness of the unity of the body of Christ.
- enables one to lose prejudices, etc.
- based on fellowship, not on doctrine.
- unionism is part and parcel of the movement. The unification of the body of Christ is one of the signs of the last times.

3. Is the movement divisive in nature?

- The Holy Spirit comes not only to unify, but also to divide.
- the Spirit always challenges the flesh, and the flesh resists the Spirit (Pharisaism).
- the Spirit challenges individuals to witness, to examine their faith subjectively.
- Jesus and Paul divided people wherever they went.
- this movement in a Pharisaic church will fare about as well as Christ did with the Jews.

- improper response of individuals causes the divisiveness.
- don't blame it on the Holy Spirit. He comes to unify hearts that are broken and humble to God, and to cut through the garbage of Pharisaism and legalism.
- if the person is secure in Christ, he need not feel challenged by (or fear) the parallel or further experience of another Christian.
- there is a lack of leadership position in the Mo. Synod on this topic--the "zipped-lip approach".
- The absolute ineptness of official church statements as to whether or not this movement is of God.
- the whole confessional stance of the church works against any new revelation of the written Word.
- stance is like a girdle: a)can give a sense of security, and b)can also pinch (protect vs. stifle).
- the failure of the church to face the movement scripturally and doctrinally head on.

4. How do you as pastor deal with the confrontations?

5. How do you as pastor avoid splitting the church?

- He left the church for the sake of unity.
- if you believe something different that is not accepted by the church, then leave.
- you must pay the price if you wish to contend for freedom.
- don't push each other; freedom requires responsibility.
- there must be pastoral care to both sides.
- both sides must be open; let the fruits of faith show.
- how the pastor responds is prime.
- we must recognize the freedom of each group to follow the Lord at their own pace, and at the same time, in love, allow the other brother to walk where he is.

Comments on the CTCR statement:

1. it's unscriptural
 - does not interpret present visitation of God from a prophetic perspective.
 - we're still in 16th century "head in the sand" stance.
2. it's not scientific
 - is oblivious to the deadness of the church.
 - fails to reckon realistically with the plight of the church.
3. it's not evangelical
 - does not in love put the best construction on everything.
 - pushes the whole topic aside as being unreal.
4. it's illogical
 - contains countless contradictions.
 - contains many inconsistencies.

5. it's impractical
 - it raises more questions than it answers.
 - it gives no guidelines as to the stance of the church.

Rev. David Scaer

1. How authentic is the Charismatic Movement?

- a. personal stance?
- b. how did you arrive at that mindset?

- The movement is authentic in that it meets a legitimate need of the church: the need for religious mystique.
- it is a response to regain the supernatural element of religion.
- he can find no biblical approval for the movement at all.

2. What are some potential dynamics of the movement?

- a. beneficial? Why?
- b. harmful? Why?

- The movement contains aspects of the old frontier revivals, complete with hysteria, etc.
- is basically an emotion like laughing, crying, hysteria.
- sees it as an emotional problem rather than a theological one.
- it seems to be an emotional "help" to enable a person to cope with a particularly difficult emotional or life situation.
- the Vietnam War protests coincide with the rise of the Charismatic Movement as type of mass mystica.
- in the Catholic, the changeover of the liturgy from Latin to English also coincides with the rise of "unknown tongues" of the Charismatic Movement (response to regain that mystique?).
- seems to last only six months to a year as an emotional help.
- it fails to recognize the uniqueness of the office of the ministry.
- apparently appeals to people characterized by two stages of life dealing with identity crisis: teenage adolescent, and menopause.

3. Is the movement divisive in nature?

- Charismatics tend to look upon themselves as having attained a higher level of sanctification.
- nothing in the New Testament gives the promise of these "gifts".
- these people are less principle oriented in aspect of denomination of faith; are really "trans-denominational".
- there is a very strong leader dependency.
- does their witnessing give glory to Jesus, or to what he has done for them?
- their exegesis of the phrase "Spirit-filled" ignores the fact that the gift of the Holy Spirit is the Spirit Himself.

4. How do you as pastor deal with the confrontations?
5. How do you as pastor avoid splitting the church?

- The phenomenon simply continues through encouragement.
- if left without any attention it will die out.
- leave it alone (if it's not serious).
- do not preach against it (initially; this would give the attention and encouragement needed to survive).
- help the person in this condition pass through the stage.
- if the activity continues past the initial stages, it becomes necessary to excise it to preserve the unity of the church.

Rev. Larry Rice

1. How authentic is the Charismatic Movement?
 - a. personal stance?
 - b. how did you arrive at that mindset?
 - Was at first skeptical of the movement. He first became interested in it at Fort Wayne.
 - entered it seeking a personal relationship with Jesus Christ.
 - related that for the first time he prayed for something believing he'd receive it (manifestation of the Spirit); was actually the first time he'd seen God in action.
 - for him, "charismatic" simply means "turned on to Jesus", not just possessing the manifestation of spiritual gifts.
 - sees the power of the Spirit working today the same as he did 2000 years ago.
 - what must still be the central factor in faith is the grace of God through Jesus Christ: Justification by faith.

2. What are some potential dynamics of the movement?
 - a. beneficial? Why?
 - b. harmful? Why?
 - "The Word comes alive in a very real way".
 - it draws people into a deeper relationship with Christ.
 - it enabled him to see God as very real, very alive.
 - the gift is not the goal. The important thing is not the gift, but what the person is doing with it.
 - "the gift is meant to win others to our Lord and Savior".
 - not everyone who has a gift or a vision is really close to the Lord; "test the spirits".
 - spiritual maturity involves the use of any gift God has given us.
 - a "Spirit-filled" person is in essence one who has grown into a living relationship with Jesus Christ.
 - if we can't recognize the reality of "smaller" gifts, then how can we experience the "greatest" gift--love?
 - he speaks of "an intellectual white ghetto" as well as the inner-city ghetto.

3. Is the movement divisive in Nature?
 - there is a certain amount of contention involved, for one cannot compromise principles of faith.
 - there doesn't have to be divisiveness if all the people have that living relationship with Jesus Christ.
 - the person who has received that newness of faith must proclaim it, and anytime the gospel is applied, certain elements of divisiveness will occur.
 - it steps on our "Pharisaic attitudes" of pride and arrogance.

- "a body cannot war against itself".
- the person must remember that his position in the body of Christ is not his personal achievement, but God's.
- fear on the part of the pastor can be an authority complex struggle.

4. How do you as pastor deal with the confrontations?

5. How do you as pastor avoid splitting the church?

- Pastor must remember that he has as much responsibility to one group as to the other.
- he must avoid taking sides.
- he must facilitate communication to draw the two sides together.
- requires patience and understanding on both parts.

Rev. Gene Koene

1. How authentic is the Charismatic Movement?

- a. personal stance?
- b. how did you arrive at that mindset?

- He became involved in the movement during his last year at the seminary.
- for today, the movement itself has less and less relevance to him, although his feelings toward the charismatic gifts are definitely positive.
- his own involvement expresses to him the reality of life and death in both body and soul.
- his skepticism of the movement itself stems from viewing the white middle-class cultural involvement in the movement; their seeming lack of social awareness.
- he definitely cannot accept the Pentecostal theology being "baptism of the Holy Spirit".

2. What are some potential dynamics of the movement?

- a. beneficial? Why?
- b. harmful? Why?

- "Lack of social awareness" in certain American sub-cultures.
- same cultures can foster a sense of escapism; failure to see totality of life, rather, can only see faith angle.
- in this vein, can tend to dichotomize soul and body, with nearly all the emphasis on the soul.
- he cannot accept the movement in these terms.
- there is the possibility of excessive dependency on leaders.
- for him it is beneficial, especially in bringing to awareness the Word.
- sees it as an excellent remedy for "religious uptightness".
- enables person to take Christianity seriously.
- brings out the element of praise in our lives; praise God simply for being God.
- his summary: "To draw closer in conscious awareness to God, so you can be open to His will".
- it is not a move of desperation--rather, it is a life-affirming action.

3. Is the movement divisive in nature?

- As he sees it, it becomes divisive when people allow themselves to be drawn toward main-line Pentecostalism.
- there is a need for level headed leaders to give guidance (charismatic and non-charismatic alike).
- there can be an aspect of jealousy or disgust (from non-charismatic toward the charismatic).
- fear, usually the result of skepticism (especially in relation to glossalalia; it is irrational, unintelligible).

- fear = being threatened by anything one does not understand.
- must be the realization that the manifestations are not an end in themselves.
- it is necessary to keep from being "pushy", or judgmental on the holiness of others.
- !-"slow growth is more significant than the mountaintop experience."
- the person must manifest the fruits of the Spirit, not be occupied with just the gifts.

4. How do you as pastor deal with the confrontations?
5. How do you as pastor avoid splitting the church?

- In an instance he worked with, the people left the church by their own choice.
- he related a general openness on the part of his congregation. Feels it is a factor of religious and cultural level.
- "nobody here argues about the possibility of the manifestations", whether they are a charismatic or not.
- sees a very basic difference between this congregation and the traditional German Mo. Synod church. Finds an openness and acceptance for every individual here.
- would require pastoral ministry to all individuals.
- biblical instruction for all to erase misunderstandings.
- pastor needs to play a mediating role of understanding and patience.
- "The Spirit moves as He wills."

Rev. V. Paul Heine

1. How authentic is the Charismatic Movement?
 - a. personal stance?
 - b. how did you arrive at that mindset?
 - His personal involvement in the movement itself is non-existent.
 - his involvement with charismatics is limited.
 - has done extensive readings on the subject.
 - he does not personally feel threatened by the movement.
 - can find no basis in Scripture for the movement as it is today.
 - main question for him is "Why does this movement exist?"
 - "If this is all so important to the church, then why hasn't the Lord stirred up the church before recent times?"
 - feels that there must be some misunderstanding of Lutheran theology on the part of the charismatics.

2. What are some potential dynamics of the movement?
 - a. beneficial? Why?
 - b. harmful? Why?
 - The movement does seem to emphasize the wondrous aspects of the theology of the Holy Spirit.
 - if this theology is limited to scripture, then this emphasis is commendable.
 - if the church begins to operate on emotionalism, it's all over.
 - there seems to be a certain judgmental aspect to the movement which can develop into an "I'm better than you" attitude.
 - there is a possible emphasis on the "cell approach" to life; that there is no need for fellowship within the church as an institution.

3. Is the movement divisive in nature?
 - it becomes divisive if it places an unbiblical emphasis on the Holy Spirit (over and above prescribed scriptural elements).
 - there seems to be a tendency to put faith on an ascending staircase level.
 - needs official church stance.
 - it is divisive if it leads the layman to feel that what he has believed so far is no good.
 - their understandings of "after-blessings" of the Spirit are over-ascribed.

4. How do you as pastor deal with the confrontations?
5. How do you as pastor avoid splitting the church?

- It is impossible to apply a blanket rule for every situation.
- in some cases, it may be wisest to ignore it.
- other cases may require individuals (whether layman or pastor) to leave for the sake of church unity.
- pastoral care is absolutely needed for both sides.
- 1)-the pulpit should be the last resort for communication; there is already too much divisive preaching from the pulpit.

Comment on the CTCR report:

- general statement of commendation for good work in exegesis and application.

PART IV: A Pastoral Response

The primary point behind this project has been to gain a deeper understanding of pastoral ministry in relation to the Charismatic Movement, especially within our own denomination. It has been my aim to approach this topic openly and with no prejudices; to critically examine the materials being dealt with in a fair manner. No efforts were made to take issue with any statements made during the interviews, although the reader may rest assured that such opportunities arose in each and every interview. The point I am driving at is that in order for each of us to grown in our appreciation for all our brothers in Christ, it is first of all necessary that we be open enough to care about understanding them, and to care enough about them to listen to what they are saying-- even if we don't totally agree with what is being said.

In some instances, there may be a valid reason for a doctrinal discussion between traditional Lutherans and Lutheran charismatics for the purpose of correcting theological errors by one party or the other. Yet I would suggest that in far more instances, it would be even more appropriate for these same two groups to meet, not to oppose and harangue one another, but to share their mutual insights and their simple elements of faith in Jesus Christ by way of fellowship. Obviously, each individual must maintain his own integrity of faith, but of even greater value is that concept which the apostle Paul sets forth in First Corinthians-- namely, the unity of the body of Christ, and the role of "gifts" (of all kinds) in the edifying of the community of believers.

Of special interest to me in this project have been the responses of those interviewed when asked questions four and five, regarding the pastor's role. *✓* If we are to be pastors, ministers, "shepherds", then our response must enclose all those within our flocks, and not center only on one group of people. *✓* For the pastor is called by God to serve the whole parish, not to bind the Word of God by using his authority to create divisiveness to satisfy the fears or over-zealousness of one party or another.

In the event that separation does occur, I pray that it will have come about only through total efforts of Christian love and respect. One of the ministers interviewed stated, "If you wish to contend for freedom, you must pay the price; freedom requires responsibility." There is much truth in that sentence, and I believe the key word is responsibility. I also feel that Paul deals directly with this same aspect in that beautiful chapter of First Corinthians on love: chapter 13. The point that Paul makes is very simple: If we will for a moment forget about "greater" and "smaller" gifts, we will realize that all the gifts listed (including tongues, prophecy, understanding all mysteries, knowledge, and faith) only love will endure; every other gift (including faith!) is worthless without love. Then maybe we can get back to the work of our Lord.

"Grant, we beseech Thee, Almighty God, unto Thy Church Thy Holy Spirit and the wisdom which cometh down from above, that Thy Word, as becometh it, may not be bound, but have free course and be preached to the joy and edifying of Christ's holy people, that in steadfast faith we may serve Thee and in the confession of Thy name abide unto the end; through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. AMEN."

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N.B. Extensive bibliography is due to a combination reading course and formal paper. Many sources listed provide background reading as preparatory work for competent interviewing as well as general understanding of the topic.