



CHARISMATIC SPIRITUALITY has its roots in the upsurge of Pentecostalism in the early 20th century, a movement that spread across continents through the *East Africa Revival*. It affected *American Episcopalian* churches and was evident in the UK in the *Renewal Movement* of the 1960s.

In 1964, the *Fountain Trust* was founded by *Michael Harper* and the movement flourished into the 1970s. It continued through *John Wimber's Vineyard* movement, with his emphasis on signs and wonders confirming the word spoken, and on into *Pioneer and New Frontiers* churches of today.

Its doctrine was not new. It was a re-discovery, a new emphasis on the Holy Spirit, the 3rd person of the Trinity whose creative work within every believer (*John 3:6*) brings the assurance of a personal, intimate relationship with God – “*by the Spirit we cry 'Abba, Father.'*” (*Romans 8:15, 16*)

To be filled with or baptised by the Holy Spirit is not a once and for all experience. *Ephesians 5:18* enjoins us to ‘*go on being filled with the Spirit*’ and by that fire of the indwelling presence of Jesus Christ (*Luke 3:16*), a believer is:

- ❁ *enfolded in the warmth of His love,*
- ❁ *guided in daily life by the light of His purpose,*
- ❁ *equipped by His gifts to serve God in the world*
- ❁ *challenged by His refining to reflect His holiness,*
- ❁ *showing the fruit of the Spirit, (Galatians 5:22) in a Christ-like character.*



For further reading:

J. GOLDINGAY

*'Charismatic Spirituality
– some theological reflections'*



MICHAEL GREEN

'I believe in the Holy Spirit'



Praying in...

Charismatic Spirituality



Charismatic Spirituality

AT THE HEART OF CHARISMATIC SPIRITUALITY are worship and community. This reflects the early church in the Acts of the Apostles where they met together daily for prayer and teaching and held all things in common. The word 'charismatic' derives from the 'charismata' or spiritual gifts 'given to each one for the common good.' (Romans 12).

The Gifts of the Spirit are given to each member to build up the body of Christ, that the church may be a living, dynamic community with love at its heart. Love for God, love for one another and a compassion for our broken world issues in effective service, extending the Kingdom of God in the church and the world

When we express and grow in this love, our worship becomes alive, warm and expressive, engaging the mind, body and soul. It can be exuberantly joyful, proclaiming the mighty acts of God in and through Jesus Christ. It can be tender and gentle as it draws the worshipper into the love God has for us. It can bring the release of tears as believers recognise their need or be quiet, waiting in awe and reverence in the presence of a holy God.

There is an expectation that God may give gifts of knowledge and discernment, speaking in tongues with an interpretation or prophetic words which are all used in every-member ministry drawing people

into an experience of the presence and power of God. John Leach refers to the 3 T's of immediacy, intimacy and involvement.

Prayer ministry is offered as a means of receiving the healing grace of God. He is a transforming, supernatural God who, in a personal encounter, is able to make people whole and equip them to witness effectively in their daily lives. (Ephesians 4:13)

Charismatic worship is characterised by modern songs and music style and it explores new avenues through performing arts and the use of films and modern media.

Charismatic spirituality knows no denominational boundaries. Irrespective of theological and church context, the sacramental focus of the Catholics, or emphasis on the Word and preaching of Evangelicals, what counts is the conscious, felt experience of the presence of the living God within the life of the believer and the believing community.

It is nurtured and explored in daily private prayer and Bible reading, trusting the Holy Spirit to help us hear and receive the Word of God, to understand and apply it to the circumstances of our daily life. In prayer, believers open themselves to the Holy Spirit and trust. He will lead and use them, that their lives might bring glory to Jesus.

People listen to worship songs or recorded messag-

es from inspirational preachers and teachers on CD, go on training days or longer conferences like *New Wine and Spring Harvest*, read devotional books; in it all there is a hunger to learn more and go from the shallows into ever deeper communion with God .

The corporate dimension is important as well as the private. Personal disciplines are fed and sustained by the lively, corporate worship and belonging to a small group for fellowship, prayer, study and mutual support. In such groups there is an accountability that fosters growth. Many of today's cell groups have a focus for mission too. They take seriously each person's gifts, experience, skills and network and pray for opportunities in work, leisure and among family and friends, to be salt and light in the world.

From the core activity of worship and praise, flows a desire for mission – for others to come to know Jesus as Lord and to be involved in bringing hope and healing to a broken world through the work of the church community.

Based on

'Patterns in Charismatic Spirituality'

BY MARK BONNINGTON. 2007