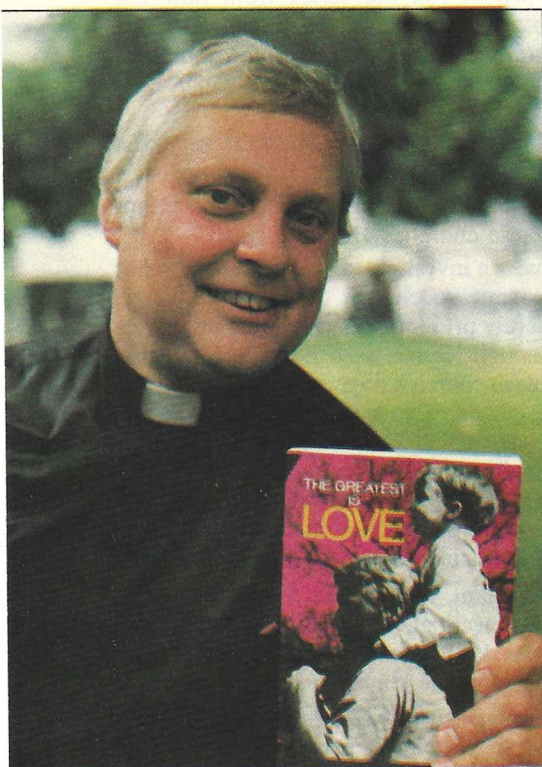


The Holy Spirit and Liturgical Churches

This first in our series on "Outstanding Churches of America" looks at four mainline denominational churches where a strong leader has had a vision of what the church could become as it grows and changes under the power of the Holy Spirit.

By Jamie Buckingham



Pastor Ward Potts and his North Olmsted church members distribute Bibles to Cleveland's "street people."

PHOTO BY WADE H. MOORE, JR.

If there is a common theme which threads its way through all churches involved in Charismatic renewal, it is the presence of a strong, visionary leader. Not only is this true in the various "Christian centers" which have sprung up by the thousands around the nation—some of which have developed into national and international ministry stations—but in the denominational churches as well.

The Charismatic movement, of course, is far more than its leaders. In Protestant circles, Luther's doctrine of the "priesthood of all believers" has re-emerged, riding on the shoulders of the Charismatic movement. Millions of ordinary people—who formerly limited their service to God to membership in the choir or the building and grounds committee—have recently stepped out into "ministry."

These Spirit-baptized believers realized they not only had the power to minister, but a God-given mandate to do so. They ventured out, laying hands on the sick for healing, speaking prophetically to the church and the world, expecting miracles, preaching, teaching, evangelizing and performing—as Jesus said they would perform—signs and wonders.

In the beginning days of the Charismatic movement many wondered if the Holy Spirit could function inside a mainline denominational church. Dennis Bennett, rector of St. Mark's Episcopal Church in Van Nuys, California, whose experience with the baptism in the Holy Spirit gave the movement national exposure, was removed from his church and re-assigned to a much smaller congregation in an effort to put a stop to what his bishop called "foolishness." Dr. Charles Farah, Jr., professor of biblical theology at Oral Roberts University, was deprived of his ordination papers as a Presbyterian minister for daring to minister outside the "acceptable" guidelines. Gerald Derstine was "defrocked" as a Mennonite pastor. Even the venerable David du Plessis, renowned with the Assemblies of God (later reinstated) for consorting with Roman Catholics and leading out in the Charismatic movement.

It seemed the old-line denominations had too many restrictions. Traditions, ministerial hierarchy, the printed order of service, the insistence on the liturgy, even the shape of the church sanctuary posed impossible barriers. This caused

many people to leave their denominational churches, forming thousands of home groups and Bible studies, "Christian Centers," and various parachurch organizations such as Full Gospel Business Men's Fellowship and Women's Aglow chapters.

Gradually, however, it became evident that the Holy Spirit was not moving just outside the denominational walls—in what the theologians called the "restoration" movement—but was also moving in "church renewal" inside many old-line denominational circles.

However, in every case where this took place, there was a strong pastor/leader who had a vision for his church. Men like Lutheran pastor Larry Christenson in California, Reformed minister Harald Bredesen in New York, Presbyterian pastor Horace Hilton in Charlotte, Methodist pastor Bob Shelley in Florida, and Episcopal priest Graham Pulkingham in Texas all proved it was possible to lead their churches into the life in the Spirit—and remain in the structure. But all were strong, visionary leaders.

In Roman Catholic circles the movement of the Holy Spirit did not seem to depend as much on the presence of a strong leader. Here small groups inside the traditional structure met separately—often without dynamic leadership. However, except in rare instances, there have not emerged in Catholic circles entire churches which have been renewed. By and large, the Catholic churches have remained as they have been for centuries. And while a large number of priests and laymen have been baptized in the Holy Spirit, this has not, for the most part, affected the structure or form of the local church.

But in the old-line denominational churches, where a strong leader has had a vision of what the church could become as it grows and changes under the power of the Holy Spirit, remarkable transformations have taken place.

St. Paul's Episcopal Church, Darien, Connecticut

A prime example is St. Paul's Episcopal Church in Darien, Connecticut, under the dynamic leadership of Everett L. "Terry" Fullam.

Darien is a wealthy coastal town on Long Island Sound about 45 minutes north of New York City. The little Episcopal church was 12 years old when Terry Fullam arrived in October 1972. The former rector, Art Lane, had resigned to accept a post on Cape Cod with the Community of Jesus. The church called Fullam, then 36, a professor at Barrington College in Rhode Island.



PHOTO BY MRS. DAVID WELDAY, JR.

When St. Paul's Episcopal Church wanted to enlarge this 350-seat auditorium and was turned down by the Darien Planning and Zoning Commission, the vestry realized God wanted the church to commit itself to building the "Living Church," not a building to house St. Paul's Church.

Terry Fullam is a big man. He is almost 6'4" tall and although his weight remains a secret, it must hover around 250 pounds on his light days. His size, especially when he is draped in his vestments, makes him an imposing figure when he stands before his congregation.

A graduate of Eastman School of Music and Gordon College, he only lacks his dissertation to complete his doctoral work at Harvard. Scholar, academician and musician, he accepted the call of the Darien Church to fulfill the dream of being a "teaching priest"—a phrase he had found in 2 Chronicles 15:3.

He has amply fulfilled that task.

From his opening sermon until today Fullam has believed it is possible for the Holy Spirit to bring renewal to a local parish without the priest, or the church, having to leave the denomination. What has happened at St. Paul's proves it can be done.

In a time when the Episcopal Church, over all, is declining (some even go so far as to say it is dying) St. Paul's stands in stark contrast. When Fullam arrived in 1972, he spoke to 175 people. Today the church meets twice on Sunday with more than 1,000 at each service and again on Tuesday morning. Financial receipts increased from \$100,000 to more than \$1 million last year. One half the church income goes to "outreach." This includes \$42,000 to sponsor renewal weekends at the church, \$90,000 to

overseas outreach and \$87,000 to the diocese which also supports overseas missions.

Yet the real growth of the church cannot be counted in heads or dollars. To look at the physical facilities one does not get the impression of the real power which flows through the body. The small, rather quaint building at 471 Mansfield Avenue seats only 350. Because of this, except for an early morning communion service, Sunday services are held in a local high school.

There was a time, about seven years ago, when the church thought of building a large edifice. However, when the Darien Planning and Zoning Commission turned down their request, the leaders returned to the Lord for direction. The unanimous opinion of the vestry was:

1. St. Paul's should commit itself to building the "Living Church," not a building to house St. Paul's Church.

2. The church should commit itself to using public facilities.

When that happened, the church was no longer tied to 471 Mansfield Avenue, but became, instead of a building, a living body. When they want to have a church dinner, they rent out the facilities of a Holiday Inn. When the need for an office arises, they rent space in an office building.

"Each Sunday a group of men sets up the high school auditorium to look like

Continued

a sanctuary. They take everything including two pianos and the complete sound system into the school and bring it back each week," said Doris Maxwell, a staff member and head of the tape ministry. "Terry plays one of the pianos and Joyce Newton plays the other. After the processional Terry goes to one of the pianos, and they begin praise and worship."

The decision of the vestry to "wait before the Lord" and make all decisions unanimous was an early directive of Fullam. It was Fullam's flat statement that he was not the head of the church, that Jesus was, which started the church moving toward renewal. In some of his first meetings with the church leadership he led the vestry to agree they would

make no decision unless unanimous in thought.

Carl Rodemann, former senior warden, was quoted by Bob Slosser in his book *Miracle in Darien* on this subject: "It was totally contrary to our business techniques," Rodemann said. "It was contrary to our democratic processes. It was dreadfully unwieldy and near impossible."

However, as Rodemann looked back some years later he remarked, "What was astonishing is that it worked, and, further, perhaps it's the most important thing I learned in the three years that I was senior warden."

Fullam, although clearly the leader of the flock in Darien, believes the New Testament teaches a concept of the

plurality of leadership. Although he does not deny his call as the apostolic leader of the church, he does not believe it is healthy for the church to be built around one man. Over recent years he has spent up to 70 percent of his time away from Darien—much of it overseas. This has forced the vestry to take over and make decisions in his absence. It is at this point the wisdom of unanimous decision-making is evident.

The presence of a strong leader often keeps politicking at a minimum. But if the leader is absent a great deal of the time, it is natural for men to begin to form sides. Only if they know they cannot act unless all hear God the same way will men refrain from politics and persuasion.

HERE ARE THE CHURCHES NOMINATED BY OUR READERS FOR THIS SERIES

Calhoun County Christian Center Anniston, Alabama	Kerm River Valley Christian Church Weldon, California	Mt. Paran Church of God Atlanta, Georgia	The Extended Hands Ministry Louisville, Kentucky	Grace World Outreach Center Maryland Heights, Missouri	Northwood Temple Pentecostal Holiness Church Fayetteville, North Carolina
Garywood Assembly of God Hueytown, Alabama	Calvary Temple Denver, Colorado	Chapel Hill Harvester Church Decatur, Georgia	Bethany Baptist Church Baker, Louisiana	Assemblies of God Springfield, Missouri	First Assembly of God Morgantown, North Carolina
Christian Ministries Hot Springs, Arkansas	Christ Episcopal Church Denver, Colorado	Stone Mountain Church of God Lilburn, Georgia	Word of Faith New Orleans, Louisiana	Life Christian Center St. Louis, Missouri	First Assembly of God Fargo, North Dakota
First Assembly of God Van Buren, Arkansas	Happy Church Denver, Colorado	Faith Assembly Warner Robbins, Georgia	Glad Tidings Church Bangor, Maine	Calvary Community Church Great Falls, Montana	Faith Fellowship Church Bedford Heights, Ohio
Shiloh Christian Center Sierra Vista, Arizona	Trinity New Life Center Flagler, Colorado	South Pacific Assembly of God Honolulu, Hawaii	National Church of God Fort Washington, Maryland	Faith Christian Center Manchester, New Hampshire	Bethel United Methodist Bethel, Ohio
Alturas Christian Center Alturas, California	Church of the Good Shepherd Loveland, Colorado	Bloomington Assembly of God Bloomington, Illinois	Trinity Assembly of God Lutherville, Maryland	East Brunswick Assembly of God East Brunswick, New Jersey	Cathedral of Life Ministries, Inc. Canton, Ohio
Trinity Christian Center Artesia, California	St. Paul's Episcopal Church Darien, Connecticut	Southside Tabernacle Chicago, Illinois	Asian Christian Community Silver Spring, Maryland	First Christian Assembly Plainfield, New Jersey	Trinity Gospel Temple Canton, Ohio
Southwest Christian Fellowship Bakersfield, California	Evangel Temple District of Columbia	New Wine Church Anderson, Indiana	Bloomfield Hills Christian Church Bloomfield Hills, Michigan	Full Gospel Church Wall, New Jersey	The King's Mountain Cincinnati, Ohio
Christ the King Community Church Fair Oaks, California	New Life Assembly District of Columbia	First Assembly of God Logansport, Indiana	St. Rita Catholic Church Detroit, Michigan	Founders Community Church Brockport, New York	Hope Temple Findlay, Ohio
South Bay Christian Center Long Beach, California	Faith Chapel Boca Raton, Florida	First Assembly of God Madison, Indiana	Knox Evangelical Presbyterian Church Harrison Township, Michigan	Joy Fellowship Church Bronx, New York	First Assembly of God Lyndhurst, Ohio
Hispanic Mission of Assemblies of God Los Angeles, California	First Assembly of God Lakeland, Florida	Concordia Lutheran Church Burlington, Iowa	Trinity Christian Church Loretta, Minnesota	Calvary Assembly Pentecostal Chester, New York	Faith Christian Center Niles, Ohio
Center of Hope Community Church Oakland, California	Gospel Tabernacle Leesburg, Florida	First Assembly of God Burlington, Iowa	Crystal Hills Assembly of God Paynesville, Minnesota	Christ the King Lutheran Church North Olmsted, Ohio	Union Grove Church Oklahoma City, Oklahoma
Restoration Temple San Diego, California	Miami Hispanic Fellowship Miami, Florida	Kingsway Cathedral Des Moines, Iowa	Christian Center Red Wing, Minnesota	Community Church at Eddyville Little Valley, New York	Tulsa Christian Fellowship Tulsa, Oklahoma
Cathedral of Faith San Jose, California	Pine Castle United Methodist Orlando, Florida	Independent Full Gospel Church Feldonia, Iowa	First Pentecostal Church Jackson, Mississippi	First Christian Church Mt. Vernon, New York	Ranch Chapel Crooked River Ranch, Oregon
Calvary Chapel of Costa Mesa Santa Ana, California	Calvary Assembly of God Ormond Beach, Florida	Deliverance Center Kansas City, Kansas	Broadway Baptist Church Kansas City, Missouri	Grace Baptist Church High Point, North Carolina	Bible Temple Portland, Oregon
First Foursquare Church (The Church on the Way) Van Nuys, California	Suncoast Cathedral St. Petersburg, Florida	Hill 'n Dale Christian Church Lexington, Kentucky	Mansfield Full Gospel Church Mansfield, Missouri	Manna Church Fayetteville, North Carolina	Church in the Round Aliquippa, Pennsylvania

"If we take a vote and it is divided," one of the church leaders pointed out, "we conclude we have not sufficiently waited on the Lord to discern His will."

Mike McManus, former Washington correspondent for *Time* magazine, now an economic and political consultant, told Slosser, "The most exciting idea put into practice at St. Paul's is the concept that every person is a minister. It transforms the churchgoers' vision of his or her role from being a passive attendee at services into being an active minister of God. Over the years, most Christians have come to feel that it is the clergy's job to visit the sick, to counsel the troubled, to teach and preach. That's not the way it is here."

There are a lot of things different at St.



PHOTO BY WADE H. MOORE, JR.

Street witnessing provides an outlet for ministry in many churches, as it does for Christ the King Lutheran Church. Every Friday night large groups from the church set up microphones and minister in the center of Cleveland. Here church members pray with an onlooker.

Paul's. Fullam is the rector, but not the pastor. He believes the Bible makes a distinction between the various offices of the church. His calling is that of teacher—and when he goes out, that of an apostle. But at home associate rectors Joseph Gatto and Robert Weeks oversee the pastoral ministry.

There are a number of "ministries" in the church—all handled by the "ministers"—or people of the congregation. These range from those who visit the sick, to a cooking ministry which provides hot food for those unable to care for themselves, to an intercessory prayer movement which involves a large number of people who pray daily for needs of people in the church.

There is also a world-wide tape ministry which last year sent out 35,000 teaching tapes.

It is through these tapes that Fullam reaches his greatest audience. Episcopal churches all over the nation receive tapes of Fullam's teaching. Many of these churches are led by priests who have attended one of the parish renewal weekends or a clergy workshop at St. Paul's. From then on they are hooked. They have heard teaching like they never heard before. They have experienced a congregation alive and active in ministry. And they have participated in worship. Real worship.

It is natural for St. Paul's to be a worshipping church. Fullam, who is a concert musician and former teacher of music, believes that worship and music are inseparable. It is not unusual for him to sweep his huge robe over the seat of the organ and play either a gospel chorus or a stately hymn, teaching it to his people. Over the years music, then, has become the vital key to the growth at St. Paul's.

Lee Buck, former senior vice president at New York Life, chuckled when he commented on the way Fullam has forced the congregation to learn to sing. "We sing under duress," he said.

And to see it is to believe it. Fullam, full-robed and spread-armed, sometimes stands in front of the people like a great bird saying, "Come, rise with me to God." And who can resist it?

Fullam, who was a young musician in 1961, received the baptism in the Holy Spirit when Dennis Bennett came east to share his then unheard of experience. This experience now permeates the entire life of St. Paul's in Darien. But it goes far beyond the ordinary gifts of speaking in tongues, singing in the Spirit, laying on of hands for healing or prophetic utterances in the services. All these are present, but it is the Christ-life which is foremost in the heart of the church.

It is there because of a visionary leader

Continued

Victory Chapel Atglen, Pennsylvania	Wesley United Methodist Hereford, Texas
Jesus Focus Ministry Doylestown, Pennsylvania	Lakewood International Outreach Center Houston, Texas
Hopewell Mennonite Church Elverson, Pennsylvania	Word of Life Church Lufkin, Texas
Jeannette Christian Church Jeannette, Pennsylvania	Maranatha Temple Mont Belvieu, Texas
Harvest Assembly of God Philadelphia, Pennsylvania	Life Unlimited Christian Center Odessa, Texas
West Anderson Church of God Anderson, South Carolina	Church on the Rock Rockwall, Texas
Faith Covenant Church Florence, South Carolina	Victory Temple San Antonio, Texas
Abundant Living Christian Fellowship Johnson City, Tennessee	Truro Episcopal Church Fairfax, Virginia
Belmont Church Nashville, Tennessee	Oceanview Assembly of God Norfolk, Virginia
Central Assembly of God Austin, Texas	First Assembly of God Virginia Beach, Virginia
Christ Memorial Baptist Church Austin, Texas	Ranier Temple Seattle, Washington
Church of Glad Tidings Austin, Texas	Christian Outreach Ministry Spokane, Washington
Faith Christian Center Beaumont, Texas	Wenatchee Foursquare— River of Life Wenatchee, Washington
Beacon Light Christian Center Corsicana, Texas	Bethlehem Community Church Gillette, Wyoming
Episcopal Church of the Resurrection Dallas, Texas	Bethel Gospel Tabernacle Hamilton, Ontario, Canada
Word of Faith Outreach Dallas, Texas	Rhema Bible Church Randburg, South Africa

who, when he took authority, determined that Christ would be the head of St. Paul's church.

Truro Episcopal Church, Fairfax County, Virginia

Unlike St. Paul's Church, which is a relatively young congregation, Truro Episcopal Church in Fairfax, Virginia, is 250 years old, making it one of the truly historical churches in the nation.

Much of what is happening at Truro is similar to the emphasis at St. Paul's. The major difference, perhaps, is that being an old, established church, Truro has across the years put a heavy emphasis on buildings.

The chapel was built in 1933. During the tenure of Raymond Davis as rector, the church added three more buildings between 1948 and 1974. All are being used to house new and expanding ministries. A bookstore, a biblical counseling center, a modern office building—all are part of the high profile Truro has in the community. A day school provides classes for pre-school children during the week. The church also has a clothing center to distribute clothes to the poor, a tape and audio-visual center to process the thousands of teaching tapes sent out by the church and a well-equipped youth center.

But, like the leadership at St. Paul's, Truro has shifted emphasis from buildings to the body of Christ. And it has come through the strong leadership of the rector, John W. Howe.

In the early 1970s Dr. Davis, Howe's predecessor, visited the Church of the Redeemer in Houston where he had an encounter with the Holy Spirit. Returning to Truro he introduced the Charismatic movement to the congregation. The reaction was typical. Many people in the old-line church were upset by the changes. They left. Others, more spiritually attuned, were excited and eager to get involved. It caused one of the members to remark he knew why they called it a "movement": so many people going and coming.

However, it was not until early 1976 when the vestry called John W. Howe as rector that the church finally began shaking some of the dirt from its traditional roots and branched out as a fully Charismatic body. Coming from New England, Howe was a graduate of the University of Connecticut and Yale Divinity School. He had a desire to work with youth and traveled with InterVarsity Christian Fellowship and served as chaplain at several schools for young people—strengthening his evangelical beliefs.



PHOTO COURTESY OF TRURO EPISCOPAL CHURCH

Worshipping together at Truro Episcopal Church recently are the Rev. Joe Kitts from England (now on Truro's staff), Bishop William Rukirande of Uganda, Truro's pastor John Howe and Bishop Sundar Clarke of India.

Since arriving at Truro, Howe has exerted strong leadership in building "the body." Unlike Fullam, who travels most of the time, Howe has made a conscious effort to give the majority of his time to his local flock. He does travel and speak under the auspices of Episcopal Renewal Ministries, and has conducted teaching missions in many Third World nations. In fact, last year the archbishop of Western Tanganyika named him canon of the Cathedral Church of St. Andrew, Kasulu.

A major emphasis at Truro is the extensive network of neighborhood Bible study prayer fellowship groups. These "shepherding groups" are similar to those in St. Paul's, with a shepherd couple leading each of them. At present about 50 such groups meet weekly in addition to such groups as Singles, Spanish-speaking Bible Study, and College and Career.

Howe feels the purpose of his ministry is to "equip the saints for the work of the ministry." To that end his own role involves a primary emphasis on teaching. He feels he inherited a church of new life without consistent teaching. During the first two years he was at Truro he laid a solid biblical foundation for the Charismatic movement. During that time he allowed no outside teachers in the church. Over recent years they have invited several outside speakers to share with the body—including a number from outside the Anglican tradition.

Howe believes strongly in submission to authority and even though he says the bishop was "blown out of his socks" when he discovered what was going on at Truro—i.e., speaking in tongues, prophecy, healing services, not to mention the emphasis on body life and small groups—he has continued to approve. His doubts were eased, in part, by the fact Truro has increased its giving to the diocese from \$20,000 in 1974 to nearly \$250,000 last year. Obviously, God was blessing. Things like that make it hard for bishops to complain.

Under Howe's leadership the church has gotten deeply involved in giving to missions. In the last ten years contributions to outreach went from \$26,000 to over \$800,000. Their giving includes amounts like \$6,100 to Tom Skinner Associates for inner city ministries, \$5,187 to Marilyn Laszlo with Wycliffe Bible Translators in Papua New Guinea, \$26,406 to various prison ministries, \$2,000 to help with the support of recently retired Archbishop Bill Burnett in South Africa, and \$23,266 to purchase radio time in the Washington, D.C., area.

Two years ago Howe began a 15-minute daily radio broadcast "The Inside Story" which blankets Washington, D.C. Scores of people have been added to the church through this program and hundreds more have received direct help after contacting the church.

The church is also heavily committed to praise. The sanctuary, which seats

about 850, is filled for the three Sunday morning services. While these services have a strong liturgical flavor, they are obviously Charismatic. But it is the Friday night service which attracts the people in droves. The building is constantly packed. (An observer remarked it looked as if they stuck a pew in every square foot of space.) The orchestra is made up of folks from the congregation. Howe, who plays the guitar and sings, often helps lead the music before stepping to the microphone to teach and lead in a time of ministry.

Ken Smith, an attorney now working full time in a Christian money management program, says, "The main thing that turns people to Truro is the balance Howe has struck between the liturgy and the freedom of the Holy Spirit."

Dr. Walter Wenk, a dentist, echoed this. "Being a former Catholic, I am attracted to Truro because of the teaching of the Word by Howe."

Truro is making a solid impact on the nation by bringing renewal to the people who make up the nation's leadership.

Christ the King Lutheran, North Olmsted, Ohio

There are those who think altar calls are limited to Pentecostal churches. However, the altar call remains the most

prominent feature of the four Sunday and one weeknight services at Christ the King Lutheran Church (ALC) in North Olmsted, just outside Cleveland, Ohio.

The circular altar in the middle of the church sanctuary is manned by a large number of men who make up the "ministry team." These men, who have been trained by Pastor Ward Potts, move quickly into position at various ministry times during the service. Rising from their seats as the time for the altar call approaches, they slip into a side room where they don Franciscan-style robes. They then emerge to minister behind the altar rail to the scores of people who respond to Pastor Potts' invitation.

The ministry team is but one of a number of places for the men of the church to find an outlet for ministry. For the last year Pastor Potts has led in a street ministry in the center of Cleveland called "Prayer on the Square." Actually, it is a return to street preaching, which is quite a switch for Lutherans. Every Friday night, however, large groups from Christ the King set up microphones and prepare to minister on the public square in the center of Cleveland. Bibles and thousands of tracts are distributed to the "street people" who wander by and stop to listen to the hour-long service.

On a recent Friday night the ministry teams prayed with 43 souls who received Jesus as Savior. Scores are fed, clothed and provided with shelter each weekend.

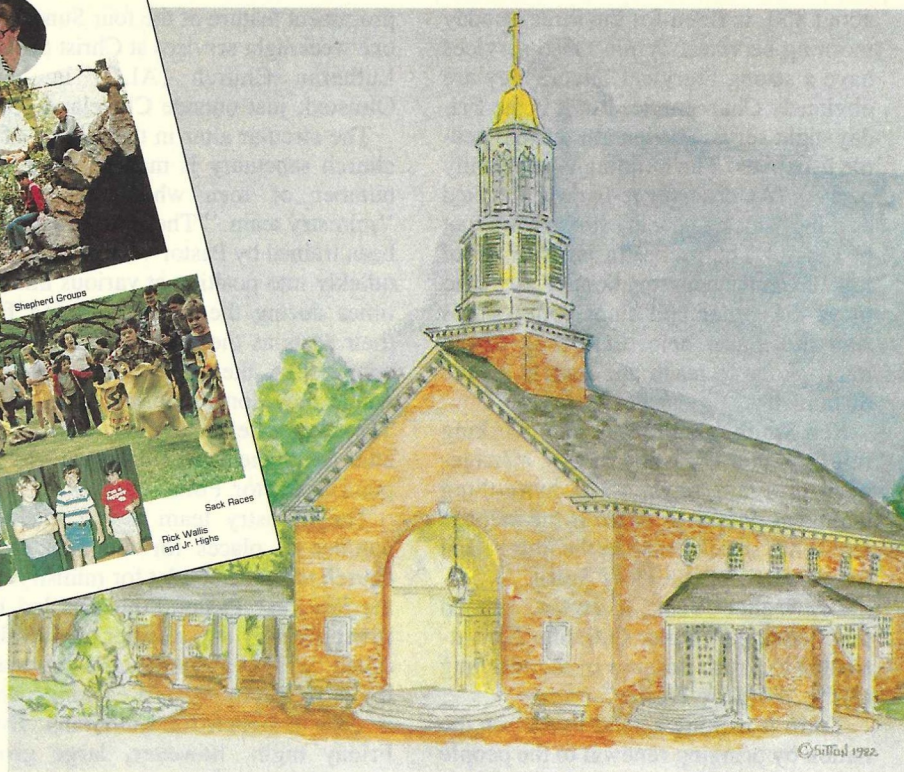
A church van which holds a complete sound system, including a mobile radio studio enabling the church to broadcast live from the square on WSUM radio, is a vital part of this ministry.

A group of men and women called "Phone Friends" minister to callers who respond to the radio broadcast, which is also held at noon on Monday.

Ellen Boiani, who heads this up, says they have sent hundreds of Bibles to people who have requested God's Word.

Although Christ the King Lutheran is definitely a people's church, it is evident that Pastor Potts is in charge. A strong, authoritarian leader, he has a protective sense for his flock and a strong determination to see the dream God has given him come to pass.

Since the church is constantly expanding and growing, many of the old Lutherans have dropped out. However, a new, younger generation has quickly taken their place. Most of these people do not have their roots in Lutheranism, coming off the streets or from Catholic



A spread out of the church directory of Truro Episcopal Church depicts the diversity of activity within the congregation. The painting of the historic sanctuary is by church-member Evelyn Sitton.

backgrounds. That keeps the pastor busy teaching and training, for he is determined the church shall not slip from its Lutheran heritage. One of the prime teaching times is on Saturday morning when up to 200 men gather at the church for teaching.

Luther's doctrine of the "priesthood of all believers" is much in evidence at Christ the King. Pastor Potts has emphasized small groups called "shepherd-ing groups" as the basis of church membership. In fact, one cannot become a member of the church unless he comes through a small group. These groups are overseen by "servant shepherds" who perform all pastoral duties except the consecration of the communion elements and the actual pronouncing of couples as man and wife (although they do officiate at weddings of those in their groups).

Henry Ditmar, who helps oversee the servant shepherd ministry remembers what it was like in the church before the groups were formed. "Several years ago problems most frequently surfaced in crisis stage in the pastor's office. Because of this early detection, i.e., ministry in the small groups, our people are more at rest, healthier, more able to concentrate on growing as Christians."

The church has 34 such groups spread throughout the area.

One of the outstanding features of the church is the King's Academy. This is a 12-grade school with about 400 students enrolled. Actually the school does not belong to the church, but to a separate organization called Christ the King Community which is heavily supported by the church.

Unlike St. Paul's and Truro Episcopal, Christ the King Lutheran has amassed a considerable debt to pay for its buildings. While both Episcopal churches are debt-free, Christ the King Lutheran owes more than \$1.1 million. This huge debt is being born by a basic middle-class congregation of about 1,500 members who last year contributed about \$600,000 through the church.

The financial pressures have stretched the faith of the body members who feel God has not only called them to heal the sick but to "bind up the wounded" and "set the captives free." This has given the church a strong social action ministry in such areas as the street preaching ministry and the distribution of food and clothing. Last year the church gave away more than 66,000 shoes, most of which were donated from mixed stock by the Thom McAn Company.

Besides the pastor there are seven elders and 34 servant shepherds. One of these shepherds, Wade Moore, meets with the men of his small group each Wednesday morning at 5:30 a.m. This is part of a teaching/discipling program designed to raise up new leaders who will one day oversee a group themselves.

One shepherd, commenting on the vast change the church has undergone since it moved into the Charismatic dimension of worship and ministry, said, "Several years ago all we did was meet and worship. We had laying on of hands and anointing of oil for the sick, occasional prophecies and utterances in tongues, and a lot of singing in the Spirit. We still have that, but now we've moved on to the ministry of evangelism and helping the poor. No longer is ministry confined to the building. Now we're out on the street—where I think Jesus would be if He were here."

Pine Castle United Methodist Church, Orlando, Florida

In September 1974, shortly after Clarence Yates was appointed by his bishop as pastor of Pine Castle United Methodist Church in Orlando, Dr. Herbert Bowdoin of the Methodist Hour Crusade, arrived to hold a conference. There was a deep move of the Holy Spirit

during those days. Commitments were made at the altar and many of the church members were baptized in the Holy Spirit.

Ironically, although Dr. Bowdoin can be classified as a Charismatic, he does not place much emphasis on the vocal gift of the Spirit—tongues, interpretations and prophecy. However, after he left Pine Castle the Holy Spirit did begin to manifest all these gifts—plus much more.

Two years prior there had been a problem in the church when some folks began speaking in tongues. At that time the church leaders, concerned that tongues might divide the church, called for a de-emphasis. All that changed with the arrival of Dr. Yates, however. Now the dynamic church (membership 2,700), which is known as one of the fastest growing Methodist churches in the nation, displays all the gifts in its services—including tongues.

Pine Castle United Methodist is located in what was once an exclusive country club community just outside Orlando. New industry and Walt Disney World have brought a population explosion to the area and Pine Castle UMC is moving with the surging tide.

Since Yates arrived, the church has received almost 1,500 new members and now needs three morning services to ac-



Rev. Charles Montgomery, minister of visitation, anoints Andrew Jorgensen with oil while Dick Byland joins in the prayer for healing in the chapel of Pine Castle United Methodist Church.

commodate the crowds. Receipts are well over \$1 million a year, with \$200,000 being designated to missions and about \$80,000 going to the Methodist headquarters.

Pastor Yates is quick to point out that Pine Castle UMC does not contribute to the National Council of Churches nor the

World Council of Churches—a fact the bishop understands.

Fortunately, Bishop Earl Hunt, although not claiming to be a Charismatic himself, displays many of the gifts of the Spirit and is sympathetic to the movement. This has made things easier for the 64-year old Yates since some of his fellow Methodist pastors are not in agreement with the procedures followed at Pine Castle UMC.

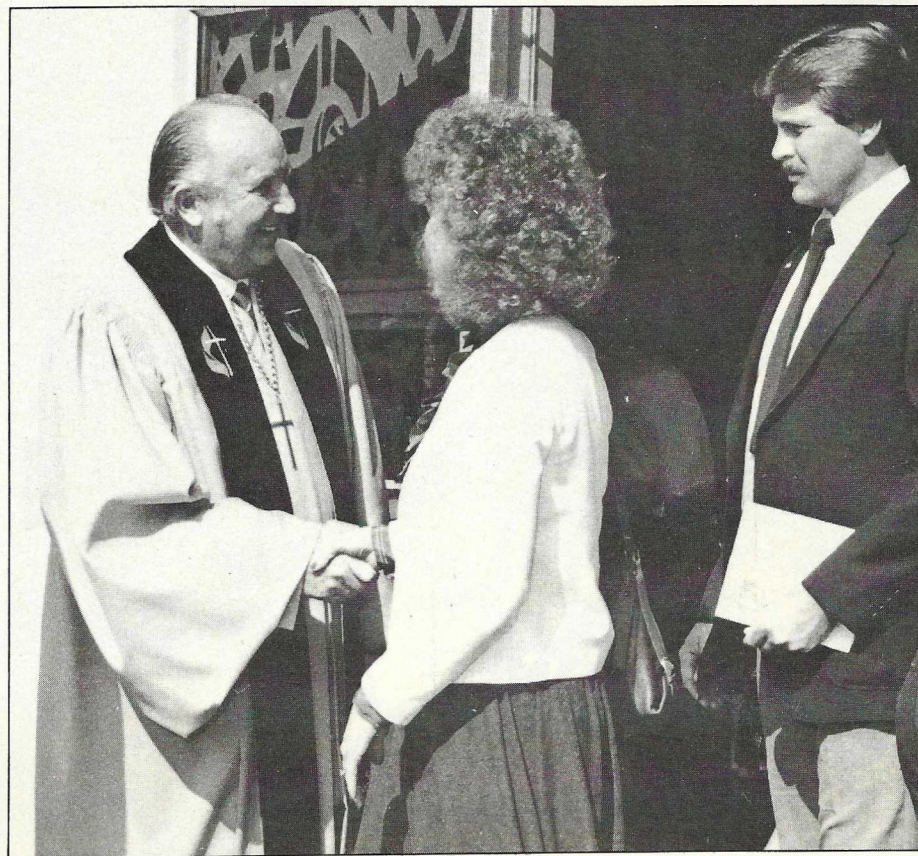
"Most Methodist churches in the area feel we have gone to the extreme, but ours has been the fastest growing church in Central Florida as a consequence of the Charismatic renewal. And you can't argue with success."

Yates does not emphasize speaking in tongues as a necessary evidence of the baptism in the Holy Spirit, but places much more importance on the fruit of the Spirit in both his sermons and his selection of leaders.

Success, for Pine Castle UMC, is spelled s-e-r-v-i-c-e. Yates has emphasized the need for his people to get out of the building and into ministry. Greatly concerned about the moral climate of the community the people frequently contact their elected representatives to encourage their support of moral issues. On numerous occasions they have mounted telephone campaigns to force television stations to clean up their programming. Members of Pine Castle UMC were instrumental in helping Orlando rid itself of massage parlors and street prostitutes recently.

Like the other churches mentioned in

Continued on page 109



Pastor Clarence Yates greets members and visitors at one of the fastest growing Methodist churches in the nation.

this article, Pine Castle UMC is majoring in small groups. Over 40 groups meet morning, afternoon and evening. This involves about 600 people. The groups report to a staff member who is a liaison. Most of the Bible study groups are taught by lay people in the church.

"If I had to attribute the success of this church to any one thing," remarked Yates, "it would be the Bible studies." Bible studies meet in every conceivable locale, including a pool hall.

Mrs. Robert Walker, an active member at Pine Castle UMC, points out the church has eight choirs, four bell choirs, a 29-piece orchestra and a 100-voice adult choir. All this is under the ministry of Tom Drick, the music director. Even so the music worship is often spontaneous and sometimes choruses are started from the congregation or by Pastor Yates.

The congregation is a mixture of elderly faces and droves of youth, reflecting Florida's dual role as a retirement center and booming sunbelt region.

In a recent article, Methodist evangelist Ed Robb put his finger on what he felt was the key to the moving of the Holy Spirit in Pine Castle UMC. "For years some members got up early each morning to say an hour of prayer for the church, back when the church was in bad spiritual condition. The church revived. Later, the women of the church prayed that more men would become involved in church activities. The men came."

While Yates is a strong leader of men, his greatest strength is in calling people to pray. "When problems happen, we don't sit around and talk about them, we pray about them," he points out.

As a result the only major problem facing Pine Castle UMC is where to park the thousands of cars which show up for the services. It's a good problem. And in an era when many old-line denominational churches are struggling to hold their own—or are actually declining in membership and influence—these churches moving in the Spirit are increasing. More important, lives are being changed and God is being glorified. This is tradition with power.

Editor's note: Next month we will look at two churches which have come "out of the furnace." Poor judgment and financial problems have brought these churches under fire from federal and local government agencies. But the two churches, unlike some, survived the heat and say they are stronger because of it. Jamie Buckingham's next report tells how.

By Jamie Buckingham with Bruce Buckingham in Washington, Linda Howard from Darien, and Deborah D. Cole in Orlando.