Editorial

The Third Force

THIS ISSUE OF *The Churchman* carries a number of articles about the present manifestation of Pentecostalism. This has become an increasingly important subject in the last few years and Pentecostalism has been called 'the third force', along with Catholicism and Protestantism, in the Christian world. The most significant thing about this new movement, at least in this country, is the way in which it has tended to run within the channels of the historic churches, even if it does break their banks every now and then. While there are older established Pentecostal churches, with their own denominational structures, this movement has been called Neo-Pentecostalism and has a number of new features which are described in the following pages. One of the main articles is written from within the movement and two from outside it, as is Canon Webster's review of Professor Hollenweger's massive book *The Pentecostals*. They are submitted as thoughtful contributions to a continuing debate which seems at the moment to be conducted with a good deal more mutual understanding than has sometimes been the case in the past. When those with a 'pentecostal' experience can recognise that the particular form of this experience is not necessary for everyone who aspires to be a fully committed Christian, and when those without it can allow for the genuineness of some, if not all, of the 'charismatic' manifestations, the way is open for constructive theological debate. The articles were all written independently of each other and are not in any sense intended to be comprehensive. The needs of these two groups to come to terms with each other is one of the most important problems facing the church throughout the world at the moment.

The Jesus People

ANOTHER movement which has many features akin to Pentecostalism is that of the 'Jesus People'. This too is centred on experience which shows itself impatient both of the traditional doctrinal and intellectual approach of Protestantism and the traditional ecclesiastical and ritual approach of Catholicism. The movement had its origin in America and in the youth culture there, but increasingly signs of its influence are being found in this country. There have been a number of books written uncompromisingly for or against it, but few are likely to be so useful to anyone who wishes to understand the movement as *The Story of the Jesus People*, Eerdmans and Paternoster Press, 250 pages, £1.20. It is sub-titled 'A Factual Survey' and is written by three young men who have been associated with the Jesus movement in Southern California. Ronald M. Enroth is a professor of sociology, Edward E. Ericson a professor of English and C. Breckinridge Peters a research fellow in sociology. It is clear that they have made every effort to be as objective as possible in their description and assessment of the many ramifications of this movement. It is hard for anyone outside the scene to tell how well they have succeeded, but there is about their account a ring of truth which is lacking from some of the more partisan approaches to this phenomenon.

One of the most useful things that these three authors have done is to describe in some detail the different types of group which shelter under the same umbrella of 'the Jesus People'. Do you know the difference between 'The Christian Foundation' and 'The Children of God'? Could you distinguish the main features of the ministry of Arthur Blessitt from that of Linda Meissner? The question may seem unimportant but it ceases to be so when contact takes place with Jesus People and it is important to find out from which group they gain their inspiration and to which leader or leaders they owe their allegiance. A great deal of the way in which these groups have arisen can be accounted for in sociological terms, but the authors do not treat that as a complete explanation and they show that at least in one way the movement is an enormous challenge sent by God to the church.

In the concluding chapter the authors have some wise things to say. 'All social movements that emphasise spontaneity tend either toward institutionalisation or dissipation. Institutionalisation may be seen in such diverse groups as Calvary Chapel, the Children of God, and the Alamos' Christian Foundation. Dissipation may be seen in Arthur Blessitt's ministry, probably in Duane Pederson's ministry, and in the many unattached, anti-established-church individual Jesus People. As time goes by, we will see more and more polarisation between various elements of the movement, as they move toward institutionalising or dissipating. This in no way discounts the working of the Holy Spirit. It is simply a fact of human social movements.' They then

give three paradigms: David Hoyt who has moved into greater discipline, Ted Wise who operates through an established church and the burnt out cases for whom 'the Jesus trip has proven futile and unsatisfying as the drug trip and other trips they tried in the past'.

The authors point out finally that 'too much of the anti-established-church bias of the Jesus People is really an anti-adult bias'. They call upon them to 'relinquish their generation-gap pride in themselves as youth'. They also call upon older people to accept the young by getting to know them at a level 'beyond the indulgent insipidity of a some-of-my-best-friends-are-kids mentality'. They express the wish and prayer that the Jesus People will come to terms with the church with all its faults. The presence of the Holy Spirit within the Jesus movement does not mean that only good can come out of it and the dangers seen in earlier revivals are clear enough here. Both types of Christian need each other and it is to be hoped that both will do their utmost to come to terms with each other.

New Factors in Ecumenism

THE growth of these spontaneous 'charismatic' groups is paralleled by an increasingly 'radical' approach to church life which is apparent among those to whom the intellect comes before the emotions in religious matters. The effect of this is to show how little point our traditional denominational divisions have today. The abortive Anglican-Methodist scheme had the disadvantage of beginning its long journey before a great deal of this new approach had been felt within the churches. The joining of denominations through the ministry, by what seemed to many like remote control, has ceased to fire the enthusiasm of the younger men and women in the church. Church order is extremely important and it would be folly to say that it did not matter. But new life in the church has made us ask what church order is for, and we can then get its more and its less significant aspects in proper proportion.

Perhaps the greatest danger at the present time is that basic agreement on doctrine should be neglected. In the long term this would be catastrophic and would be certain to lead to more damaging splits in the future. Anglican Evangelicals have rightly given this pre-eminence and this, combined with their readier instinctive understanding of some of the features of the 'charismatic movement' (in its widest sense), gives them an important role in the ecumenism of the future. Their commitment to the welfare of the church as a whole and to theological dialogue with representatives of the Catholic tradition is something which must be maintained.

New Translations Revised

IT is good to see an old friend returning to us in a slightly newer suit. J. B. Phillips has produced a revised version of his *The New Testament in Modern English*, Collins, 558 pages, £1.25. This is based on the Greek text of the New Testament published by the United Bible Societies in 1966. It is perhaps to overstate his case when the author calls it a new translation, though one does not doubt the thoroughness of the revision. There are a considerable number of minor changes but we still have the characteristic phrases which demonstrate Phillips' flair for popularisation: 'Don't let the world around you squeeze you into its own mould'; 'Give each other a hearty handshake all round'; 'But the glorious fact is that Christ was raised from the dead.' Over six million copies of 'Phillips' have already been sold in one form or another and it is to be hoped that this, which ranks amongst the liveliest of the modern translations, will continue to make the New Testament, and the epistles in particular, come alive to the ordinary person.

The same publishers have also just issued *The Common Bible*, hardback £1.50 and Fontana paperback £0.95. This is a new ecumenical edition of the Revised Standard Version of the Bible. Certain concessions have had to be made by both Protestant and Catholic in order to reach the highly desirable position in which they may be able to study together the most generally used of modern translations of the Bible. In particular the inclusion of the Apocrypha/Deuterocanonical books in one group follows the recent policy of the United Bible Societies. It is a concession by Roman Catholics, who have them in the Old Testament canon, but as the Apocrypha is normally being printed in new editions of the Bible, with only a small section in the preface referring to historical divisions about it, Anglican clergy will need to remind their congregations that it does not have the authority belonging to the Old and New Testaments.

Series 3

WE welcome the Series 3 Holy Communion service which has been authorised for a period of four years from February 1st 1973. By and large it shows a considerable number of improvements upon the Series 2 order. It will be interesting to see whether this does settle down in substantially this form to be an alternative for some years to come to the 1662 rite or whether we shall have a more drastic Series 4, due perhaps to ecumenical progress, in a few years time. Grove Books have produced *A Guide to Series* 3, 24 pages, £0.20. In this Peter Dale gives a straightforward commentary on the service with questions and Gordon Ogilvie supplies a review of music for the rite.

R.E.N.

IF any reader has a copy of Vol. 85 No. 2 of *The Churchman* which he does not require, The Rev. D. R. Chatreau, 111 Willow Street, Truro, Nova Scotia, Canada is willing to pay a reasonable price for it.

IN the Summer 1972 issue of *The Churchman* it was wrongly stated that *Black's Law Dictionary* is published by A. and C. Black. It is in fact compiled by H. C. Black and published by West Publishing Co., Minnesota, U.S.A.