been enriched by the ministry of the others and the renewal that is taking over our countries. Happening there and going through all Latin America, and other parts of the world, is because a group of ministers are gathering together, loving one another, and sharing the things the Lord is revealing.

Jesus once asked that we be one. To be one. As the Trinity is One — Father, Son and the Holy Spirit are one, so he wants us to be one. To be one. And that means that we should be one not only in the evangelistic efforts, not only in the fellowship meeting, but we should love one another of the family in every city. We are like potatoes. Potatoes when they are planted are grouped by two, three or four in each plant. Then comes the harvest; they take the potatoes and put all of them in one box. But that is not unity yet; that's only regrouping, that's only confraternity, that's only fellowship but not unity. Those potatoes have yet to be peeled. When they are peeled and put together, they say, "Ah, now we are one." Not yet. They must be cut. Because cut ones are mashed potatoes. Hallelujah. Many potatoes but *one* mashed potato. When the potatoes are mashed not one of the potatoes can say, "This is me, ah?" And this is what the Holy Spirit, hallelujah, is starting to do today. The whole world is renewing this love that the same Spirit gives. Let's love one another, let's love with all our hearts. This is the key for evangelization because Jesus said, "That they may be one."

THE HOLY SPIRIT IN EVANGELISM

A testimony by Larry Christenson

Dr. Christenson, San Pedro, California, USA, is Pastor of Trinity Lutheran Church.

For more than forty years I have been a Christian. And yet, as recently as twelve months ago, I have been evangelized. I go back to my earliest childhood memories, and there I discover, firmly implanted, a belief in Jesus as my personal Lord and Savior. And yet, in recent years, I have been evangelized.

The Apostle Paul wrote to believers in Ephesus who had faith in the Lord Jesus, and demonstrated that faith in love toward all the saints (Eph. 1:15). Yet he goes on to pray for them in essentially the same terms that he would use to pray for unbelievers: That the "eyes of their hearts may be enlightened" to see the truth that is in Jesus (Eph. 1:18, 5:8-14).

In Samaria, under the preaching of Philip the evangelist, many believed and were baptized. Yet their eyes were opened to a major new dimension of their life in Christ when Peter and John came down and prayed for them that they might receive the Holy Spirit (Acts 8:9-17).

The need to be evangelized, the need to be brought from darkness to light, is not a one-time need, but an ongoing need. If time permitted, we could trace this theme, with its clear evangelistic imagery, through Old Testament types, New Testament Scriptures, and myriad examples in the history of the church.

The Evangel, or Gospel, is the Good News about Jesus. When someone shows me something about Jesus which I have not known or experienced before, and the Holy Spirit awakens in me the expectation that this is going to become real in my own life, then I have been evangelized. I am not evangelized one time only, when I have an initial, saving encounter with Jesus. Nor am I evangelized every moment of every day, so that evangelism, as a term, becomes simply equivalent with the totality of Christian experience, and thereby, for all practical purposes, takes on another meaning. But I am evangelized at those moments when God determines to make known to me some major dimension of the person and work of his Son, which hitherto I have not known or experienced.

The writer to the Hebrews recounts how those to whom he is writing had laid hold on the foundational doctrines of the faith, and demonstrated great "work and love in serving the saints." But then he goes on to say that he "desires each one to show the same earnestness in realizing the full assurance of hope until the end" (Heb. 6:10-11).

If I live to be twice my forty-six years, I hope to go on being evangelized right up to the end.

Now I have discovered, as I am sure you also have discovered, that you can most readily lead others into those dimensions of the Christian life which the Holy Spirit has made particularly real to you. Hans Nielsen Hauge, the great Norwegian evangelist, had a vivid sense of the urgency of the Gospel message. It is told how he could fall into conversation with

a stranger on the road, and within ten minutes have him on his knees, praying for forgiveness and assurance of salvation. Samuel Morris, the young man who came from Africa to the United States in the last century, knew the power of prayer. Barely educated, living in a strange culture, of another race, and dying before he had reached his twenty-second birthday, he nevertheless evangelized a university and became the fountainhead of a whole missionary movement because he knew God to be a prayer-answering God. When he simply closed his eyes and began to speak to his heavenly Father, whole congregations went to their knees, weeping.

One of the miracles of divine providence is the way in which God matches our need to be evangelized in some particular area, with a person or a group that has a lively faith for exactly that dimension of the Christian life. That is surely one of the fringe benefits of a great Congress like this: We are exposed to many possibilities for being evangelized!

The ministry which God has given me, as a parish pastor, has been mostly among Christians. At my ordination, my bishop laid upon me, as my chief charge, the work of "equipping the saints" (Eph. 4:12). While some of my experience has been in evangelizing those with no previous relationship to Jesus, more of it has been in evangelizing those who, like myself, already had at least an initial encounter with Christ. In the fourteen years that I have been pastor at Trinity Lutheran Church in San Pedro, California, I and my congregation have been evangelized. We have had opened to us dimensions of the Christian life which before we had not known or experienced.

As I look back over these years, one thing in particular stands out, and that is the way in which the Holy Spirit works in the process of evangelism. It is commonplace to say that evangelism depends upon the working of the Holy Spirit. But I believe that when I am evangelized, the working of the Holy Spirit has a precise focus, and that to know this is of critical importance when I make the transition from being the evangelized to being the evangelist. If I want to share with others what God has made real to me, I must not only know, but I must expect and depend upon this precise working of the Holy Spirit. This is what I would like to share with you, today, by way of testimony.

About two months after I came as pastor to San Pedro, we had a family retreat, the theme of which was *prayer* — the purpose of prayer, the promises connected with prayer, the centrality of prayer in the Christian life. The result of this retreat was that a fair number of people in the congregation were evangelized. This dimension of the Christian life opened up to them.

Now certainly prayer was not a new word to them. They were not utterly without previous experience in prayer. But you could talk to any of them today, and they would tell you that from that time prayer became a reality in their life which it was not before.

What made the difference? The difference was that there was quickened within them the expectation that God was going to act in response to their prayers. This was the working of the Holy Spirit. The words and ideas they heard were not new, as such. They may have heard much the same teaching years earlier, but it was only words and ideas, or at best an

historical record of how some people had experienced the reality of prayer. But they themselves remained unevangelized until the Holy Spirit gave them the expectation that this was something that was about to happen in their own experience. He had ignited this expectation in my wife and myself some time earlier, and now it spread into the congregation.

Later on, when we undertook a considered study of Christian family life, this dimension of prayer formed a major part of it. People have come to us and remarked how some people have read this study of family life, and as a result have come to faith in Jesus. They think this somewhat strange, for it is not an "evangelistic" book. But really, it is not strange, because that study is the fruit of an expectation which the Holy Spirit quickened in us, that God's grace would be experienced in the everyday action and interaction of families which took seriously his plan for family life, and undergirded it with a life of prayer.

About thirteen years ago, we found ourselves involved in the charismatic renewal — before it even had a name, or had become a movement. It began with an interest in healing, then with speaking in tongues, prophecy, and other gifts of the Spirit. I suppose I had studied some of these things in the seminary, but it cannot have made much of an impression on me. I certainly never expected any such things to happen in my own life. But then, partly through reading, partly through personal contacts, but mostly through a study of Scripture, I was evangelized. The Holy Spirit quickened in me the expectation that these gifts of the Holy Spirit were available for us today.

It is certainly none of my purpose to rehearse controversies that have sometimes surrounded this subject. I simply share my testimony. After having lived in this dimension of Christian experience for nearly a third of my life, together with the people of my congregation, I have come to see in it this same precise working of the Holy Spirit: he has quickened an expectation that God is going to do something, and God has done it. A new dimension of Christian experience has opened up, a dimension promised by Jesus and practiced by the Apostles.

We have been told that modern man cannot believe in miracles and the supernatural. He is scientific, logical, realistic. If we are to gain the ear of modern man, we must de-mythologize the Gospel. But we have found almost the opposite to be the case. Precisely because modern man is realistic, he will not buy a de-mythologized Gospel. You cannot put a Bible in a man's hand, which tells about a Jesus who did mighty works and wonders and overcame the power of the devil, and commissioned his followers to do the same, and then offer him a church which has only words and a flurry of human activity.

San Pedro lies close to the center of the aero-space industry in California, so in our congregation we have a number of scientists and engineers. They are virtual stereotypes of the "modern man" that theologians write about; men who hurl satellites into space, and land the Apollo on the moon. Are men like this resistant to the miraculous and the supernatural? Not at all. In many ways they remind me of the centurion who came to Jesus, asking Jesus to heal his servant (Matt. 8:5-13). The centurion exercised power and authority in his own sphere as a soldier. He recognized in Jesus a similar capacity to exercise power

and authority in the spiritual realm. It is not uncommon on a Sunday evening to see one of these men at the altar of our church, praying for the sick, or exercising a gift of clear prophetic insight, this same man who, on Monday morning, may fly to Texas to confer with other scientists about a new landing system for a space vehicle.

The Holy Spirit is quickening an expectation for spiritual gifts in our day, to remind the church that Jesus' ministry of power is both her heritage and her calling.

"The miracle-workers in the church," said a forerunner of the charismatic movement in England more than a century ago, "are Christ's hands, to show the strength that is in him. The healers of diseases are his touch, to show what pity and compassion are in him. The faith-administrators are his lion-heart, to show how mighty and fearless he is. The utterances of wisdom and knowledge are his mind, to show how rich and capacious it is."

In this cold and skeptical age, in this age which has been taught to disbelieve in the miraculous and the supernatural, we have found that this dimension of the Christian faith speaks to a deep need in the heart of man, a need which I would call the need to be *touched*. Not only to hear and think about the love and power and reality of God, but to experience it in concrete ways.

Our theme, then, is this: That in evangelism the Holy Spirit quickens an expectation that God is going to do something. His focus is not upon what God has done, but upon what he is going to do. The evangelist may tell me what Jesus has done for me. He may explain to me the whole process of salvation. But it remains history and theory until the Holy Spirit awakens in me the expectation that this reality is about to lay hold on my own life, now.

What, then, is our part? It is to "prepare the way of the Lord," to go before him, like John the Baptist, or like the seventy, and announce his coming.

"This Jesus, who forgives sin; this Jesus who answers prayer; this Jesus who gives the Holy Spirit; this Jesus who draws us into community with other believers — this Jesus is coming. He is coming to us. He is coming now. Prepare to receive him."

THE WORK OF THE HOLY SPIRIT IN EVANGELIZATION, INDIVIDUALLY AND THROUGH THE CHURCH

A testimony by Bishop Festo Kivengere

I hope as you clap after these testimonies you mean the clap is to Jesus, not to the testifier.

I want to invite a number of people from Tanzania, Uganda and Kenya, to come forward and stand around here. Men, women, bishops, archbishops, laymen, nobility, come right around here. They are going to sing to this crowd of brethren as a testimony when I am through.

I want to praise the Lord for the testimony. All I want to share with you in this short time is the glorious work of the Holy Spirit in bringing new life to a dead church which you traditionally call "revival." You can call it renewal, coming to life or whatever you choose. I want therefore to take a few moments to praise the Lord Jesus for Miss Kim's song. As she sang that wonderful song from the bottom of her heart, she was actually singing the theme of the East African revival because that is how it all began. The Lord Jesus in his risen power through the power of the Holy Spirit began to visit a church which was scattered like bones. Each member of the church was in his own little corner, and utterly lonely. Men and women were separated from each other because of tribes, because of race, because of doctrine. And there was no life, no testimony, no movement, no doors. It was a miserable existence in a church with a name of being a Christian church. Particularly, my church was very evangelical and very dry.

It may surprise some of you evangelicals that you can be evangelical and dry, but you can. And then Jesus Christ came. How? And why? It all began through the love as Miss Kim sang it. The attraction, the growing power came through a simple presentation of the New Testament and the Holy Spirit took men and women, including myself, from our isolation and drew us to the center, the Cross. The theme of East African revival was the Cross and we needed it. There was no medicine to heal our tribal separations and resentment. There was no possibility of uniting the black and the pink. There was no possibility of bringing men and women together — Africans are *chiefs* by nature and the husband is a chief at home (many of them were polygamists, of course). Therefore, there was no fellowship; there was a name but there was no fellowship. The Holy Spirit drew men and women from their isolation, and changed us — sins were sins in the glare of God's love and hearts were melted.

My brother talked about mashed potatoes. It takes the wounded hand to mash human life. There is no other way of softening, melting, and drawing together except through the love of Jesus on Calvary. And when that happens, do you know, may I use a simple expression? Each man was like a balloon — a pastor, a balloon in his ministry; laymen, all over there. And, of course, laymen in the congregation became little balloons, and you cannot have fellowship. You simply bounce from each other