

Session 7: The Church & The Spirit

Introduction

“The life, death and resurrection of Jesus Christ reframes everything, bringing hope, life and meaning to every part of human culture. And yet many of us can't see how our faith shapes much of everyday life and experience.”¹

“Sunday to Sunday, the in-between days, where was Jesus?”²

“I didn't think about the whole of who I am, what was I passionate about, or how God uniquely made me.”³

“What are God's purposes for us? What does it mean to be made in the image of God? How do we live in the world but not of the world?”⁴

“God wants to make us more ourselves.”⁵

“He is holding all things together and that he is reconciling all things to himself.”⁶

“We're exploring: How does the biblical story reframe our story?”⁷

“We live out of our stories.”⁸

“So be located in the story, the biblical story in which God reveals himself, his character, and his life.”⁹

¹ Mark Mayhew, Marketplace Institute, Regent College. (Mark is one of the main presenters of this Series.)

² Hugo Ciro, CEO of Level Ground Trading, Victoria, BC.

³ Christine Lee Buccholz, Consultant and Board Member, Restavek Foundation, Falls Church, Virginia.

⁴ Mark Mayhew.

⁵ Hans Boersma, Professor of Theology, Regent College.

⁶ Amy Sherman, Author, *Kingdom Calling*, Senior Fellow, Sagamore Institute.

⁷ Mark Mayhew.

⁸ Rikk Watts, Professor of New Testament, Regent College.

⁹ Sarah Williams, Professor of History, Regent College.

“You know, if there's resurrection life, if there's the restoration of all things, if there's the restoration of human community and the community of all things with God and all that he loves, then at some point, the world needs somewhere to look in and go, ‘What would that be like?’ And I think the place that we begin is the people of God. To do that requires the power of the Spirit.”¹⁰

“Over the last few episodes, we've been exploring the big story of Scripture starting at the beginning, in Creation, its climax in Jesus, and looking forward to Revelation at the end.”¹¹

“It's a big story that makes sense of all of life, not just for Christians, but for everyone on the planet. We're in the middle of the story between the resurrection and the new creation at the end. But is it enough just to know the story? How do we live in it?”¹²

*Mary Lam's Story*¹³

I became less and less interested in my work as I got more and more involved in church. I'm an accountant. Like, What has that got to do with God?

“Mary Lamb lives and works in Vancouver, Canada. To address this disconnect between her work and her faith, she enrolled in a theological degree at Regent College.”¹⁴

My thinking, my perception, changed. I realise that God cares about our work but cares about my work. So a lot of accounting and engineer, all of this is about putting things in order, organising, how to take good care of the creation, which is what God has given us, what God has entrusted to us.

“However, despite all this education about work and faith, Mary felt stuck.”¹⁵

And discerning where God was leading me and helping me understand how faith comes into my work. I actually ended up getting really, really... It was a very low

¹⁰ Cherish Fee Nordling, Professor of Theology, Northern Seminary.

¹¹ Mark Mayhew.

¹² Erin Antosh, The Washington Institute for Faith, Vocation, and Culture.

¹³ Mary Lam, Accountant, Vancouver, BC.

¹⁴ Mark Mayhew.

¹⁵ Mark Mayhew.

time. I was very depressed. I was torn in many different ways. I think the biggest thing was just not knowing, not knowing the future. I have a tendency of pursuing everything like it's a goal to achieve, but it was not clear. What does it mean to be led by God? How to discern God's will. All those things, you know, you study it, but in real life, how to discern? Trying to learn about having this personal, intimate relationship with God and still wondering what that is. So it was an extremely lonely place. And yeah, I experienced sort of what depression was like. I thought, what's the point of getting up in the morning?

“Mary knew all the right theology, but she couldn't connect her story with God's story. She couldn't discover God's love, peace and purpose in her life.”¹⁶

“How do we enter into the story? How do we go from being spectators to participants?”¹⁷

“In this next episode, we're looking at the giving of the spirit and the birth of the Church, how God transformed a frightened group of disciples into a missional community that would change the world.”¹⁸

Acts 2:1 – 4

When the day of Pentecost came, they were all together in one place. Suddenly, a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. They saw what seemed to be tongues, a fire that separated and came to rest on each of them. All of them were filled with the Holy Spirit and began to speak in other tongues as the spirit enabled them.

A number of years ago, I was doing research for an article on the history of revival on the Canadian prairies in the 20th century. I was sitting on the sixth floor of the university library in Saskatoon, with a stack of academic journals, and I was working at full speed, when I came across one particular piece on the early life of pioneer life of people in Saskatchewan. It was based on interviews that had been done with some of the old timers who could still remember those early days. The article surveyed political, social, and economic life, and the last

¹⁶ Erin Antosh.

¹⁷ Mark Mayhew.

¹⁸ Erin Antosh.

section treated religion. I read a quotation on the last page from one Mr. E. E. Lindell reminiscing wistfully, 'It seems that the automobiles of today and the hard-top roads make neighbours farther away from each other. I'll never forget the aroma coming from the prairies and the wolf willows as we came walking to the schoolhouse church services. And when I say we, I mean whole families.'¹⁹

I had a catch in my throat when I read those lines, since Mr. E. E. Lindell was my late grandfather, and one of the little hands he held as he walked through the fields, was my own mother's. All of a sudden and unawares, I found myself in the story I was studying. The wave of history had crashed on my shore. I was not a spectator. I was a participant.

Participants

And so, we come now to the place in the biblical story where we are reminded that this has to do with us. The descent of the Holy Spirit at Pentecost means that we can never be mere spectators in God's story. We are all participants.

At the beginning of C.S. Lewis' story, *The Voyage of the Dawn Treader*, Edmund and Lucy and Eustace were looking at a picture of a ship on the open sea. It looked especially vivid, like things in the picture were moving. And soon they felt a wind blowing out of the picture toward them. They smelled a wild, briny smell and then a cold salt splash broke right out of the frame, and they were wet through, and breathless with the smack of it. In a moment of confusion, they felt themselves pulled through the frame, into the picture and down into the sea. This is what needs to happen to you and to me with the biblical story. And it is the wind of the Holy Spirit that we must feel blowing into this room, and the living water of the Spirit that must drench us here and now. It is not enough to have a reframed understanding of the biblical story. We must be pulled through the frame and into the story, left breathless from our encounter with the living God.

Tom Wright has suggested that we can look at the biblical drama like a play with five acts. The first three acts were Creation, Fall, and Israel. And then the

¹⁹ Bruce Hindmarsh, Professor of Spiritual Theology, Regent College. (Bruce is the main presenter in this session.)

climactic fourth Act came with Jesus coming out onto the stage of history. But next comes the fifth act: the story of Pentecost.



In this act of the play, we are no longer in the audience or waiting in the wings of the stage. We are cued to walk out into the story and play our part. It is the coming of the Holy Spirit that makes this possible. He did it at Pentecost in a rushing wind and tongues of fire, and he continues to do it today to draw us into the story.

Renewed

Jesus promised his disciples that they would not be left orphans, but that he would send the Holy Spirit to draw them more intimately to himself and to the Father.

John 14:20

On that day you will realise, he said, that I am in my Father, and you are in me, and I am in you.

As my friend, Daryl Johnson, says, 'you cannot get closer than in.' Jesus promises that the disciples of Jesus will be drawn deeper into love's mysteries by the Spirit. My Father will love him, and we will come to him and make our home with him. The coming of the Spirit brought this intimate, interior, subjective experience of the life of God himself. We become incorporate, made one body with Christ, united with Him.

In book two of the institutes, John Calvin wrote eloquently of all that Christ had done and suffered and accomplished for our salvation. But then he begins book

three by reminding us that all this remains useless and of no benefit to us if we remain somehow outside of it. 'We must be united to Christ,' he says. 'The Holy Spirit,' he says, 'is the bond by which Christ effectually binds us to himself.' Being united with Christ by the Spirit, we experience the blessing of being placed into the very centre of a filial relationship with God -- sonship. God sent the Spirit of his Son into our hearts, the Spirit who calls out, Abba, Father.

The Trinitarian work of salvation has drawn us in to the Trinitarian love of God himself. From the inside, now, we experience this. This personalising work of the Spirit is reflected in all the biblical language of the pouring of the divine Spirit of love into our hearts, of the Spirit sealing the innermost core of our spirits, of the Spirit filling believers inwardly, and of the Spirit testifying to our spirits interiorly.

So, Pentecost was not the result of an act of cognition on the part of the disciples in the upper room. They didn't just reframe their thinking about Jesus. As previously in the biblical account, God himself acted decisively, and he spoke decisively in history. God moves the story along. He continues to ask people to trust him, and he is able to keep the story moving along even when people fail him.

And so, the spirit descended at Pentecost and filled the disciples, and they became the Church. The confusion of Mount Babel in Genesis, that had divided the peoples of the Earth, was now reversed as the disciples began to speak in other languages. And the long-prophesied ingathering of the nations into the people of God was begun.

The Church did such theology, such, even, reframing, as they could, in what time they had left over from coming into existence. Life came first, reviving before reframing.

The Spirit as the very life of God is elemental. He is the water of God, the fire of God, the wind of God.

Water: by the Spirit we are baptised, immersed, plunged into the life of God.

Fire: by the Spirit we are scorched, purified, and burn with desire.

Wind: by the Spirit we are animated, in-spirited, and blown to wherever the Spirit in his freedom wishes.

Above all, the Spirit is the very life of God, and by the Spirit, we are made alive to God.

The Spirit reveals the Trinity

The coming of the Spirit at Pentecost is also the fullness of the revelation of the Trinity. God in three persons, Father, Son, and Holy Spirit. In the Church calendar, Pentecost Sunday is followed by the celebration of Trinity Sunday. In the unfolding of our salvation, God has now fully revealed himself as the Father who, in love, purposed our salvation, and the Son who accomplished our salvation, and the Spirit who makes our salvation personal.

Francis puts an end to hollow activism in a Christian life: 'I understand then that my whole Christian existence begins with the work of the Spirit to unite me to Christ, to reassure me that I am loved, and to make me God's own child. God breathes into me the breath of life again, as he did it to Adam, and I become a living being, standing upright in the presence of divine glory.' Before we go out into the world as ambassadors for Christ, we must be incorporate in Christ by the Spirit.

How do we respond to this? We pray, *Spirit of the living God fall afresh on me. Melt me. Mould me. Fill me. Use me. Spirit of the living God. Fall afresh on me.*

“Identity is a crucial issue for all of us. We spend our Christian lives, in many ways, recovering from poor identity. Romans 8 speaks about the fact that the Holy Spirit is the spirit of adoption. And by the Spirit, we cry out ‘Abba Father, Dad’. We rediscover God as our perfect Father and the one who can heal our wounds and who also imparts a sense of who we are in Christ. It's ironic that the more we get to know Christ, and the more we understand ourselves to be people in Christ, participating in the life of Christ, the more we come to know who we are.”²⁰

“I think our life in the Spirit is the non-negotiable. It's the definition of what does it mean to be a Christian. It is to be a Spirit person. And so, I think the faithfulness of Jesus' life by the Spirit, is the life that he's trying to give to us, individually and communally, that we participate with him by the Spirit to, at one

²⁰ Ross Hastings, Professor of Pastoral Theology, Regent College.

level, to primarily equip the life of the Church, so that we see the things that God is doing, and we see the empowering and the healing and the restoration of the life that God is promising in our own midst to empower us and strengthen us to be those who serve and give that away and welcome those into this communion and fellowship that has been waiting for them before the creation of the world.”²¹

“The first way in which you enter into the life of the Spirit is by coming to know Christ at the moment of conversion. Some of us can identify that moment really clearly and others, others of us, it's more like a process. But at the point in which we exercise faith in Jesus, and discover ourselves to be in Christ, and profess that Jesus is Lord, the Holy Spirit indwells us. I think we become aware, as we grow in the Christian life, of areas of our lives that need to be surrendered to Christ, areas of our life where we need healing, areas of our life where there's a need for overcoming particular sins and tendencies to sin, and the Holy Spirit comes to us in fresh ways in those moments. I also believe the Holy Spirit visits the Church in special ways in seasons of renewal and revival, and I've experienced some of that myself. We've spoken a lot about the personal indwelling of the Spirit, but we really should think, first of all, of the Church, because the Holy Spirit indwells the Church. We experience the Holy Spirit afresh in seasons when the Church rediscovers, I think, life in the Spirit.”²²

The Church is caught up in two movements:

Up/Down: Jesus' ascension and Spirit's descent

So, there are two divine movements recounted at the beginning of the Book of Acts: the ascension of Jesus Christ to Heaven from the Mount of Olives, and the descent of the promised Holy Spirit from Heaven in the upper room in Jerusalem. These two movements, Jesus' ascent and the Spirit's descent, describe what Charles Williams calls a kind of divine trigonometry, a triangle, the ascent of the Messiah and the descent of the Dove.

The Book of Acts begins with the ascension of Jesus to the Father as the beginning of the reign of Jesus. Now is the time of Jesus' reign. From Heaven,

²¹ Cherish Fee Nordling.

²² Ross Hastings.

Jesus pours out His spirit and sovereignly directs the mission and the ministry of the Church to the end of time. In his Pentecost sermon, Peter declares to the astonished onlookers,

Acts 2:32 – 33

God has raised this Jesus to life, and we are all witnesses of the fact. Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and poured out what you now see and hear.

The words and works of Jesus will now be continued on Earth through his Church as his body. This is the story of the book of the Acts of the Apostles.

This democratisation of the Spirit, filling all believers, unites them into a people, a body, a temple, a nation of prophets, priests, and kings, God's newly restored image bearers, the new Israel of God. There is a centripetal work of the Spirit binding Christians to each other. This is what the Spirit does, pulls us in and toward the centre.

In/Out: drawn into community and sent out in mission

The immediate result of Pentecost is a remarkably profound experience of community, including economic community in the sharing of goods, spiritual community in fellowship and prayer, Eucharistic community in the breaking of bread, gospel community in coming under the apostles' teaching, and devotional community in their common, joyful praise and adoration of God. But there is also, of course, a centrifugal work of the Spirit that sends believers outward to share joyfully in the continuing mission of Jesus. In his post-resurrection appears to his gathered disciples, Jesus had said, *As the Father has sent me, I am sending you. We get to share in the divine mission to the world. And then he breathed on them and said, Receive the Holy Spirit.*

This is the Spirit's work, a centrifugal work. And this centrifugal work of the Spirit is again, the story of the Book of Acts from Jerusalem and Judea to Samaria to the ends of the Earth. This divine life into which we are immersed by the Spirit, is a life with a definite form. To be spiritual, for Paul, was not to have your head in the clouds or to have some sort of remote indifference from the world, it was simply to be filled with the Holy Spirit, the Spirit of Christ, to keep in step with

the Holy Spirit, to live moment by moment in the Holy Spirit. This is the working of not just any Spirit. This is the working of the Holy Spirit.

Continuation: The Spirit moves us on

The Spirit makes us holy

Holiness is the life of God himself. In 1 Peter, the link between new life and new lifestyle becomes the theme of his whole letter – resurrection life, resurrection lifestyle. Peter traces, in particular, what it looks like to live holy lives as resident aliens, expatriates, or guests in a hostile culture. In civic life, in economic life, and in family life we are called to be a community of difference in our culture, as in all that we do, all that we suffer, all that we say, we seek to conform to the model of Jesus Christ.

“It's so important for every Christian to be part of a community. I think, actually, that the concept of an unchurched Christian, for me, is the ultimate oxymoron. I know we don't have a perfect Church. I know the Church has struggles. But we're called to be in community. So, if you belong to Christ, you belong to everyone else who's in Christ. And the whole idea that we could somehow live the Christian life in an individual way is foreign to the New Testament, it's foreign to the way of thinking of Jesus. It does take humility to go to church, and yet it's so crucial to our growth. We work with God in the church to build up the body of Christ. And we are the scattered Church, and we carry the gospel, we carry justice, we carry shalom into the world, participating with God in his work in the world.”²³

“So, I think in that wonderful intersection of being resurrection people is to sort of say, ‘Well, what are we doing? If you are reigning, if you are present, how do we listen? How do we follow you? How do we anticipate that the kingdom is among us? And how do we have eyes to see by the Spirit what you're doing?’”²⁴

“If you make a lot of decisions in your life, where you rely on the Spirit to guide you. I had the opportunity to work as a consultant in clinical ethics in Hong Kong for several years. And there I have to decide on a lot of ethical issues pertaining

²³ Ross Hastings.

²⁴ Cherish Fee Nordling.

to life and death. And there's nothing black and white about that. I recognise that the Holy Spirit speaks to us, speaking through the Scriptures, speaking through your conscience, and speaking through a group of brothers and sisters that you have close fellowship with. Personally and professionally, I don't think I have encountered a life situation I cannot resolve with these three approaches.”²⁵

The Big Story continues through the Church

After Pentecost, the Lord himself was daily adding to their number those who were being saved. The Abrahamic and Israelite calling to bless and to gather all nations, was being now fulfilled. Well, the continuing history of the Church bears this out.

The story continues as the apostolic preaching of the gospel went east to Persia and India, south towards Ethiopia, west toward Italy and Spain. By the sixth century, the gospel moved north of the Alps, and with the great European migrations beginning in the 16th century, the gospel moved across the Atlantic. The amazing story of the last two centuries has been of the gospel moving powerfully, deeply taking root in Asia, Africa, and Latin America. The missional centrifugal work of the Spirit in the Church has continued down the centuries across the continents as the miracle of Pentecost goes on and people hear the apostolic message, each in their own language.

He who has an ear, let him hear what the Spirit says to the churches. We would be wise, as we seek to live the story now, in our generation, as participants, we would be wise to be those who listen to what the Spirit says to the churches. We all need what C.S. Lewis wrote about when he said, we need ‘to keep the clean sea breeze of the centuries blowing through our minds.’

The Spirit did not stop his working when the ink dried on the pages of the New Testament. If we did not know the history of the Church, its successes and its failures, we will be captive to our own age, to its values and its assumptions, written in letters too large for us to read. There is a true wisdom and a grace to be found in what all Christians at all times and in all places have believed. There

²⁵ Edwin Hui, Professor of Bioethics, Regent College.

is a sense of the faithful through time, a consensus fidelium²⁶, and we would be wise, as we reframe our understanding of the biblical story, to be rooted in this broad and deep sense of the faithful through the history of the Church. Our brothers and sisters from long ago and far away are part of the One Church of Jesus Christ. As Christians, I remind you some of our best friends are dead.

When you travel to a foreign country, you begin to see your home country in a new light, to see clearly the attitudes that you had before taken for granted. The same thing happens with time travel.

- To see what prayer meant for Christians in the Egyptian desert in the fourth century, this exposes how anemic our prayers have become today, how little we settle for in prayer.
- To see the missionary zeal of Christians north and south of the Alps when the old Christian Roman civilisation was decaying, well, this challenges us not to be too nostalgic about the loss of Christian influence in our society today, but to look expectantly to the future, to what new things God might yet do.
- Seeing the astounding confidence of the reformers of the 16th century in the power of God's Word to give life, well, this renews our assurance that this same Word will continue to give life to people today, no matter how dark the times.
- Observing William Wilberforce and his friends bring the gospel to bear in political life to end the slave trade, well, this provokes us to gospel creativity in addressing the social problems of our own times, as we offer up all of our work, all of our vocations in the world, as a part of the work of God's own kingdom.

Don't get me wrong, the Church made many mistakes, too. And listening to how the Spirit has been speaking to the churches, means also to hear the Spirit's grieving. In time past and time present, it is all too possible to be captive to the spirit of the age rather than to take every thought captive to the obedience of Christ. But as we look to the Spirit to fill us, to make us ambassadors to our culture today, we will need the manifold wisdom of the Spirit, the many gifts of

²⁶ Consensus fidelium = a consensus of faith.

the Spirit given to the whole Church across time and space. Modernity cuts us off from the past. The Spirit reconnects us to the whole story.

“There are a lot of similarities between what we see in Church history and what we see in Scripture. Scripture is remarkably honest about the shortcomings of the people of God, and Church historians have to be honest about the shortcomings of the people of God. That doesn't mean God isn't working in Scripture or is not working through the Church. There are many parts of the Church's story that we are not proud of today. There are periods in the Church's history that need to be critiqued, but we have a story that is correctable by Scripture, and that, I think, is one of the great things within Christianity, is that we have a Church which always wants to be reforming itself. If we don't learn from history, we keep on making the same mistakes.”²⁷

“So, history is not just something for history buffs. History is very significant. Some things that we definitely do not want to have happen again, and others that we really could learn from, to incarnate today and move us forward.”²⁸

“There is a huge story that's largely untold about the positive impact of the Church in culture. I think, today, there's such a strong bias in our society against religion in general and Christianity in particular. So, there are many examples, I think, of positive social change brought about by Christian action, whether it's in politics or health care or science, that we can go back to as models for how we engage culturally today. Probably the greatest shift in the history of Christianity has occurred since 1900. In 1900, Christianity was largely a white, Western religion, now it is the leading religion of the non-Western world. I think for Westerners, it's difficult for us to appreciate that we are no longer in the driver's seat in global Christianity, that the average Christian is now a black woman in Nigeria. Leadership of the global Church is coming from the global South. We go to learn when we go to foreign cultures, not to impart our wisdom to them.”²⁹

“The beauty of the global Church is that our culture, our context, our histories allow us to see certain things, but we're blind to some others. Inevitably, we don't have the whole picture. And so, being able to hear and read Scripture and

²⁷ Don Lewis, Professor of Church History, Regent College.

²⁸ Ruth Padilla DeBorst, Networking Team, INFEMIT, Latin American Theological Fellowship.

²⁹ Don Lewis.

read God's work in the world through his Spirit, through the eyes of people that have very different experiences, can only enrich us.”³⁰

Conclusion

So, friends, what is our place in this fifth act of the story, as God continues to move the story on? Consider Hebrews 11 and 12.



The author wants his readers to understand faith, and so, he begins as we've begun, with creation, and tells of the patriarchs. Faith continues in an unbroken chain from Abel and Enoch to Noah, Abraham, Isaac, and Jacob, through Joseph and Moses, to the faith of Israel passing through the Red Sea as on dry land, from the Exodus to the conquest, and on through Israel's history into Maccabean history and the martyrs of Second Temple Judaism, women and men continued to trust God as he moved the story on, until it reached the present.

So, what is the point of knowing this story? It is this:

Hebrews 12:1

Since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles and let us run with perseverance the race marked out for us.

Knowing the story is good. Reframing the story is good. But there's something even better: living the story. You, too, are a part of the Christian story. The gift of the Holy Spirit has made every one of us participants.

³⁰ Ruth Padilla DeBorst.

Mary Lam's Story cont'd

“Mary Lamb had reframed understanding of the biblical story, but struggled to fully live it out.”³¹

It was at that low point in my life that I walked into Joy Fellowship. It's for people who majority are physically, mentally disabled. It was so transforming, the experience of seeing God through their eyes. Also seeing people, not as functional people, but, we all have handicaps, some are obvious, some are not obvious, but seeing every individual is gifted in his or her own way.

God taught me, through the Joy Fellowship experience, to value people differently. Now I always try to think, what are the gifts this person brings to this situation? It's almost like learning to be an accountant all over again. What does that mean? What does it look like?

“Crucial in helping Mary has been the ongoing friendship of a group of women she's been meeting with for over ten years.”³²

Whenever there are struggles, challenges at work, they're the one I call, I'm the one that they would call, because who else do you call to discuss these issues? I'm a middle manager, so I have to report up, and they are not as patient or compassionate about whatever you're trying to think or value; they just want results. So, to this day, we can still talk about that.

But the biggest part about learning to allow the role of the Holy Spirit to work in my life, was really through my contemplative prayer. One day, I was at this prayer retreat, and I was doing my own taking a walk in the woods. I was in this wide open field and all of a sudden, I felt God was telling me, ‘You're my child. I love you. You don't have to do anything. I delight in you. That's it.’ And finally, that moment, I got it. I got it! And I started running around the field literally like a three-year-old child, just basking in that love, not having to do anything, and joy, I got joy, like, this is joyful. And that relationship with God changed forever. Finally, really understanding that my identity is as a child of God, that God loves me as I am. That was a very important turning point in my life. I needed to experience that for myself. That not only freed me, it gave me a confidence that I

³¹ Mark Mayhew.

³² Mark Mayhew.

never really had, because no one can take that identity from me. When I'm working in the right way, allowing God in, actually, it's the better way to work. I don't know why I keep forgetting that, but it is true.

“In this episode, we've seen how the Holy Spirit connects believers with the love of Christ so that we can know we are God's children. We each experience God in different ways. Some of us have a breakthrough moment, while others experience a gradual change. But whatever your particular experience is, it's the Holy Spirit that connects our story to God's story.”³³

³³ Erin Antosh and Mark Mayhew.