



<b>WORKSHOPS – B4.1 &amp; C4.2</b> <b>TITLE : Spreading the Grace of Baptism in the Holy Spirit</b>	<b>SPEAKER : SR. NANCY KELLAR</b>
<b>LANGUAGE : ENGLISH – Video (En / Pt / Deutch)</b>	<b>COUNTRY : USA</b>

## I. The Pastor, The Preacher, The Teacher

Story: The actor and the Farmer

*Some time ago there was a drama contest in England for which there was a significant money prize. The contestants were asked to read Psalm 23, the psalm of the Good Shepherd. A well-known Shakespearean actor entered the contest, as well as a poor farmer who needed the money to save his farm.*

*The actor read the psalm with great drama and feeling, and received generous applause for his effort.*

*As the farmer approached the stage, the actor scoffed, “ who does he think he is competing against me?” As the farmer read the psalm people began to cry. The actor mocked, “It is so bad they are crying!” When the farmer finished there was dead silence. The actor thought, “ wouldn’t you think at least one person would acknowledge the farmer for his effort.”*

*After the silence, the crowd stood and gave the farmer thunderous applause! The farmer won the contest.*

*Afterward, because of the protests of the actor, the judges said to him, “ You knew the psalm, but the poor farmer knew the Shepherd”*

**Key Point:** The teacher is a shepherd of people and the most important thing is for him or her is to know the Shepherd. **1Pet 5:4-5” Be examples flock can follow”**

“Whoever is called ‘ to teach Christ’ must first seek ‘ the surpassing worth of knowing Christ Jesus’. From this loving knowledge of Christ springs the desire to proclaim him.” (Catechism of the Catholic Church, # 428,429)

## II. Who should teach?

**A. Those who have the overall responsibility** for the group are often also given the gift of teaching.

- In the Church there is a close link between teaching and pastoring. The Pope and Bishops are both pastors and teachers for the church. In prayer groups and communities there is often a similar connection
- That is not to say that all leaders have teaching gifts or have them in the same degree. Nor is it to say that only leaders should teach, but there is often a link between the two

**B. Those who have the charism for teaching should teach.**

- **Be convinced** it is a call—Eph. 4-“Worthy of vocation to which called”
  - Where there is a call there is an anointing- Peter; Bp Sam. Continue to rely on anointing of H.S.
- **Call to the weak-** Earthen ware vessels- 2Cor 4:1 Tim. 3:9 “ holding fast with a clear conscience”



### C. Call to those willing to suffer for the Gospel

1Pet. 5 “elder and witness of suffering”

- A teacher needs to be willing to be purified. If God wants us to minister in any way He is going to see to it that we are purified, that we are pruned. “Not many of you should become teachers, those who do will be called to sturdier account”. (James 3:1) Teachers will be called to account by their own.
- Giving correction. good order and effective service are impossible without regular evaluations. In fact, evaluation can be liberating and up building when undertaken in love and commitment.
- Encouragement is one of the primary purposes for evaluation. The branches that are producing fruit are pruned to produce more. Often an entire evaluation might consist in exchanging ideas for improving what was basically done well.

### D. There are different gifts for different kinds of teaching.

- Some are gifted to give exhortative teaching that calls the community back over and over again to live the basic Gospel message.
- Others have the gift of informative teaching that helps the community develop new understanding of the Christian life.

The ideal is for a balance of both of these so that the variety of the different gifts may be used for the up building of the community

**III. The Presentation**-We risk losing the fire of the Holy spirit if we fail to keep teaching on BHS....not simply healing!

**A. The elements of a good teaching**-Learning to give a teaching is like learning to cook. You need the right **ingredients, the right seasoning, the right blend and the right timing.**

1. **The right ingredients**- the ingredients are the basic contents of a teaching.

- The truth needs to be presented in a clear fashion that people can take in and use. and should set a context for the practical down to earth advice we really want to communicate.

2. **The right seasoning**-These are the stories and personal experiences that explain or clarify, that is, add spice to the basic ingredients. The teachers need to be touched in their own spirit by the anointing of the Holy Spirit if their words are to motivate and draw others toward the truth they are communicating

- It should be presented in a way that people can identify with. So that people would say, “I know just what you mean; that is just the kind of thing that happens to me

3. **The right blend**-A good teaching blends inspiration with information. It needs to touch the heart as well as open the mind.

- Inspiration does not equal emotion. It may involve emotion, but it goes deeper than emotions that are on the surface of our lives. If inspiration only appeals to the emotions it does not go deep enough

4. **The right timing**- One of the most difficult things to achieve in a good teaching is the right timing.

- If it is too short the information will not have enough clarification. If it is too long it will not keep the attention of the people.



- It helps to start with a story to get people's attention and to end with questions that lead them to make concrete applications of the information, and with prayer that gives them time to respond to the inspiration.

## **B. Content on Being Baptized in the Holy Spirit**

### **1. Having a full expectancy of the Promises of the Holy Spirit What did God promise of the Holy Spirit?**

#### **a. Transformed Personal Lives**

- **Know the Father**- Love Jer. 31 - "All will know me" - experience personally - not by information but by revelation . The Holy Spirit is the love of Father for Son, the love of the Son for Father; a love so intense it is a person. Is. 44 "All will say I am the Lord's.

**Baptism in the Spirit release/fresh outpouring of the Holy Spirit such that we come to experience the Lord and know that WE ARE the Lord's.**

- **Experience Jesus as Savior** – Jesus' freedom as a Son of the Father.

Spirit received not of slavery but of freedom . Where the Spirit of the Lord is there is freedom" - need Spirit to claim freedom from bondage! Witness - Ps. 124 - bird!

**Baptism of the Spirit - release of the Holy Spirit such that we come to know that there is no darkness within is or around us over which He has not won the victory!**

#### **b. Transformed communal lives**

Ezekiel 36 –“They will be my people”. The Lord promises us through the Spirit the gift of unity. Greatest miracle of Pentecost? (Greatest weakness of CCR)

**Baptism in the Spirit –the gift of the Holy Spirit such that we desire to become a people, such that if we come together with even one other person the Spirit will give the increase.**

#### **c. Transformed ministries**

Jesus quoted Is.61 "the Spirit of the Lord is upon me to bring the good news to the poor, to give sight to the blind, to set the downtrodden free" in order to tell us that the source of His power was that He learned to surrender to the Power of the Spirit!

**Baptism in the Spirit release of the Spirit such that we receive new gifts for service, the gifts we see in Jesus - his gift of preaching, teaching, healing, comforting**

Ezekiel 37 –The dry bones given life personally, given new life communally then renewed a great army to go out in the name of the Lord.

## **2. The Early Church Experience**

### **a. What difference did Pentecost make to Peter? To the Apostles?**

- New Relationship with Jesus- praise at Pentecost- overflow of intense experience of God! Crowd stopped.- drunk? No! Language of praise beyond their own words to express!( Acts 2).
- New wisdom, new understanding, new courage-
- before Pentecost-Peter never understood,After Pentecost- explains scripture to crowd with boldness-“the Jesus you crucified was the son of the living God”
- New Gifts- Healing the lame man at the gate, gold and silver I have not, but in the name of Jesus arise and walk”(Acts 2
- New strength in difficult times-Apostles whipped, told never to speak again in that name, ‘Day after day they never stopped preaching in that name”( Acts 3)
- New Unity- Before Pentecost at Last supper- arguing with one another (Ik.22).after Pentecost?-“ They were of one mind and one heart”(Acts 4).



- New Desire to proclaim-“They were in the temple every day...’ to the ends of the earth”

Question I first heard. Question I ask the people in our Parish Missions? To people in our parish missions- Have you had a personal experience of Pentecost?

### **3. Clearly an Experience. 1. For early Christians, the Holy Spirit was an experience before he was a doctrine.**

Jesus promised them that the Holy Spirit would do things among them that they could experience. He 'told them that they would be," clothed with the power from on high" (Luke 1:24:49), He said that "the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything and remind you of all I have said to you" (John 14:26). When the Holy Spirit comes on you n you will be my witnesses to the ends of the earth" (Acts 1: 8)..

Paul roared at the Galatians (Gal 3:13) “Having begun in the Spirit, are you now finishing in the flesh”.

- For his argument to have any force to the Galatians they would have had to have experienced being given the Spirit and experienced miracles being worked among them.
- Paul simply takes it for granted that the Christians to whom he is writing have had these experiences. He does not feel that he has to explain what he is referring to or argue that it is possible to experience such things. He just expects that they know what he is talking about and he expects that these are distinct enough experiences and common enough experiences that he can simply refer to them.

### **4. The situation today**

In the early church being baptized in the spirit was easily understood. When a person became a Christian, he asked for the Holy Spirit and received it. He had no previous experience before being baptized in the Spirit. Now it is not so easy.

**Today** we have difficulties in understanding what is going on when people are baptized in the Holy Spirit because we are confronted with a large number of people who are Christians, but whose experience of the Christian life is not the same as the experience the early Christians had.

**Catholics.** Catholic teaching holds that those who have been properly prayed for to be joined to Christ and to receive the Spirit in (baptized and confirmed) are Christians in good standing And have been joined to Christ and received the Spirit even if they do not seem to have any direct experience of Christ or the Spirit.

When a Catholic teacher would take a look at the present situation among Christians and would notice that most of them do not seem to be experiencing what the early Christians experienced (or what the church prayed for in the Sacraments of Baptism and Confirmation), he would not say that therefore they were not Christians or were not joined to Christ at all or had not received the Spirit at all. He might say that they needed to have the sacraments take “full effect”. They needed some kind of revitalization or growth or release or renewal. But he would never say that they had not received the Spirit at all.



## The spiritually experienced

**1. Traditionally**, spiritual growth has been described in terms of the purgative way, the illuminative way, and the unitive way. In the first two ways, what happens is in large part due to our efforts.

In the purgative way, we turn from sin.

In the illuminative way, we seek to know Christ and to pattern our lives on the virtues he taught us about.

For the unitive way, however, is reserved the direct experience of the Spirit and his working in our lives. In other words, the Holy Spirit would be given only to people who had received a developed state of spiritual growth. **According to the approach summarized in the three ways, a person was not baptized in the Spirit until he had reached a certain degree of spiritual maturity"**

## 2. Now we know that the Spirit can be given freely even to beginners' in the spiritual life

In the charismatic renewal are being-baptized in the Spirit at the beginning of their spiritual growth. Before the Charismatic renewal it was not common for people to experience the gift of the Spirit and infused prayer until some years had passed in their spiritual growth. True, traditional spiritual writers have always known that it did not have to take many years. They knew it could happen at any time. But they did not normally expect it to happen until a person had spent many years in spiritual growth.

**3. Those who have been brought up in traditional spirituality have been used to waiting patiently with nothing discernable happening.** Sometimes this difficulty comes from their very maturity in the spiritual life. After many years of spiritual growth, they find it difficult to ask for the same thing that some college freshman who has just been converted to Christianity is asking for.

Sometimes this difficulty comes from the fact that they have experienced some of the life of the Spirit. When they hear a description of what happens when a person is baptized in the Spirit, they feel that in some ways they need it and in other ways they do not.

Sometimes it comes from their formation. If they have not been taught to claim the promises of the Lord in the scriptures, but have been given a semi-stoical attitude (wait in patient submission to see if perhaps the Lord might give some favor and have faith in his love even if you do not experience anything) and a fear of their own desires and emotions, they will find it very difficult to open up to the work of the Spirit.

## C. What Baptism in the Spirit is not

**1. Not conversion:** Being baptized in the Spirit is not the same as having a conversion to the Lord or a deeper conversion to the Lord. Sometimes it is true that people are converted to the Lord at the time of being baptized in the Spirit, or converted to him in a new way. Conversion is a turning towards Christ. It is something we do.

Baptism in the Spirit is something Christ does. He is the baptizer in the Holy Spirit. He gives us something new. More happens in our Christian life because God is doing more. Our part is 'receiving' or 'drinking' or 'letting ourselves be baptized in the Spirit'. It is a gift from the Father.

**2. Not a realization:** Being baptized in the Spirit is not a new realization of the doctrine of the Holy Spirit. Being baptized in the Holy Spirit is a change in people's relationship with God. The



result of it is that the Holy Spirit begins to work in a new way. He begins to speak to them, to guide them, to teach them, to work through them, to make them realize God's presence in them and his love for them.

When people are baptized in the Spirit, they do realize the doctrine of the Holy Spirit in a new way. All of a sudden, whole areas of Christian truth are opened up to them. They read the scriptures, and passages that were flat before become some of the most interesting passages in scripture. They go to mass and prayers that they had "just said" before become charged with meaning. Every mention of the Holy Spirit produces light and understanding.

Such a new realization of the doctrine of the Holy Spirit is a result of being baptized in the Spirit, but it is not the same thing. What happens when we are baptized in the Holy Spirit is that the Spirit begins to do things in us that he never did before. This is **more than a realization it is a change in what is happening**. Something new is happening.

The fact that being baptized in the Holy Spirit is different from having a deeper realization of the doctrine of the Holy Spirit is important when we come to the point of wanting to be baptized in the Holy Spirit. We cannot begin the life in the Spirit solely by realizing more who the Holy Spirit is. Realization on our part cannot by itself produce a change in our relationship with him. It may prepare for it, but it cannot do it.

We are only baptized in the Holy Spirit when the Holy Spirit begins to work in us in a new way. It is something he does in us, not something that we grow into through greater realization. We can only begin the life in the Spirit by receiving the Spirit from the Father.

**3. Not a devotion:** Being baptized in the Holy Spirit is not a greater devotion to the Holy Spirit. Usually we are given a greater devotion to the Holy Spirit as a result of being baptized in the Holy Spirit, but the two are not the same thing. Being baptized in the Spirit comes when the Holy Spirit begins to do new things in us. And it does not come about through trying to be more devoted to the Holy Spirit, but by receiving the Spirit.

**4. Not a sign of spiritual maturity or holiness.** Being baptized in the Spirit is not a sign of spiritual maturity or holiness. Rather, it gives a person a relationship with the Holy Spirit which will allow him to grow in holiness more quickly and easily than he could do by himself.

**5. Not the same as 'resting in the Spirit'** and resting in the Spirit is not an indication someone has been baptized in the Spirit

#### **IV. How to lead people to being baptized in the Spirit**

**A. Turn to Jesus** -When the Jews on the day of Pentecost saw the first Christians who had just been baptized in the Spirit, and when they heard Peter's explanation of what it was that had just happened, they asked, "What must we do?" That is the question. How do we begin the life of the Spirit?

The heart of Peter's talk was the Lord Jesus. He said to the Jews: it is because of Jesus that we can have the Holy Spirit. It is because Jesus is Lord and Christ, because he has died and risen, that we can have the Holy Spirit. Because of what he has done, the Father has given him the Holy Spirit to give to us. Peter said:



“Now raised to the heights by God's right hand, he has received from the Father the Holy Spirit, who was promised, and what you see and hear is the outpouring of that Spirit. (Acts 2:33)”

Peter just said the same thing John the Baptist had said when he first pointed Jesus out. Probably the words which Peter heard when he first saw Jesus are:

“Someone is following me, someone who is more powerful than I am, and I am not fit to kneel down and undo the strap of his sandals. I have baptized you with water, but He will baptize you with the Holy Spirit. \ (Mark 1:7-8)

In other words, Jesus is the baptizer in the Holy Spirit. He is the one we have to come to if we want to be baptized in the Holy Spirit. Jesus himself said the same thing. He told all the people on the feast of Tabernacles that if they wanted new life, living water, the Holy Spirit, they would have to come to him:

“If any man is thirsty, let him come to me! Let the man come and drink who believes in me. As the scripture says: From his breast shall flow fountains of living water.” He was speaking of the Spirit which those who believed in him were to receive; for the Spirit had not yet been given, because Jesus had not yet been glorified.”(John 7:37-39)

**B. Be Open-** God does not force- Holman Hunt picture- door handle is on the inside because it represents the human heart.

“ Blessed are those who know their need of God”Mt.5

Those who want the Holy Spirit and the new life the Spirit brings have to come to the Lord Jesus. Peter went on to assure his listeners on the day of Pentecost that the Holy Spirit was for everyone. The Lord wants everyone to be baptized in the Spirit.

“. The promise that was made is for you and your Children and for all those who are far away, for all those whom the Lord our God will call to himself. (Acts 2:39)”

The same message came to us in the early days of the charismatic renewal in the Catholic Church when we were wondering if what was happening to us was for everyone. One of the first prophecies we were given contained the words, "My Spirit is for all, for all, for all."

**C. “Repent And Accept Jesus as Lord”** But the person who comes to be baptized in the Spirit is not passive. His part is to come to the Lord to be baptized in the Spirit. Prayer with the laying on of hands is not a substitute for coming to the Lord. It is only meant to be a help, and if the person himself does not turn to the Lord and receive the Spirit from him, he will not be baptized in the Spirit. Therefore the condition that has to be met before a person can be baptized in the Spirit is simply to turn to Jesus as Lord and Savior and Baptizer. The instructions Peter gave the Jews on the day of Pentecost were;

“You must repent, and every one of you must be baptized in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. (Acts 2:38) “

The condition, then, is being "in the Lord," being a believer, a person who has turned to Christ. When we are in that condition, Jesus can baptize us in the Holy Spirit. Some people are baptized in the Holy Spirit years after having first accepted Christ as their Lord. Others commit their lives to him only at the time they are baptized in the Holy Spirit.



But however it happens; being "in the Lord" is the only condition which qualifies us for being baptized in the Holy Spirit.

Once a person belongs to the Lord, he can pray for the Holy Spirit. All he has to do is ask in faith, simply to ask, knowing that the Lord wants him to be baptized in the Spirit and is offering him the chance. Luke has a passage which I sometimes think was kept in his gospel in its present form because it was used to prepare people to be baptized in the Spirit:

"So I say to you: Ask, and it will be given to you; search and you will find; knock and the door will be opened to you. For the one who asks always receives; the one who searches always finds; the one who knocks will always have the door opened to him. What father among you would hand his son a stone when he asked for bread? Or hand him a snake instead of a fish? Or hand him a scorpion if he asked for an egg? If you then, who are evil, know how to give your children what is good, how much more will the heavenly Father give the Holy Spirit to those who ask him! (Luke 11:9-13)

In other words, what a believer has to do to be baptized in the Holy Spirit is simply to ask. God is anxious for him to have it. In fact, God wants us to have it more than we want it ourselves. He wants us to have it because he loves us and he wants to live in us by his Spirit. We simply need to come to him and receive the gift from him.

#### **D. Ask God to remove the obstacles.**

**1. Limitations** Sometimes people do not want it or do not want everything God is offering (usually tongues) because they are asking and yet are telling God they only want certain things; he is not free to give them the full life of the Spirit. Sometimes people do not believe that being baptized in the Spirit is anything all that definite. All they are really asking for is "a blessing," a little bit more devotion to God. And that is usually all they receive-not realizing that God wants to give them much more.

**2. Fear** Most often the problem is fear: either fear that it is wrong to ask God for things for ourselves, or fear that what happens will be "just me," that is, psychological and not spiritual at all, or fear that "God won't give it to me." The only answer to such fear is to trust God's love. He loves us and wants us to have the Spirit. If we ask him, he will give it to us.

Often people have difficulties in getting through these obstacles. At root, all these obstacles amount to a lack of faith, and often a person has a difficulty in overcoming his lack of faith by himself. That is perhaps the root reason why the life of the Spirit is lived in a community. A community can impart faith to someone who does not have it-effortlessly and painlessly in fact.

In my experience, if a person comes to a community of Christians who have been baptized in the Spirit, and who have faith in the working of the Spirit and who believe that a full experience of the Spirit is available to everyone, and is well prepared, he can be baptized in the Spirit with no difficulty.

**3. Pride, self-satisfaction**-I don't need any more - 80yr. old nun ' If this is more of God, I want it"

**4. Conditions**- I want this; but not that, especially not that gift of tongues!

Then who is still in control?

**5. Limitations**- If someone expects only a blessing, they are only open to receive only a blessing!



## E. Be Sensitive Different Experiences for Different People

In one way being baptized in the Spirit is the same for everyone—a change in their relationship with God such that they experience the full working of the Spirit (everything which the early Christians experienced or which was promised in the New Testament). But, because different people have very different relationships with the Holy Spirit when they are baptized in the Spirit, significantly different things happen to them.

To recognize that being baptized in the Spirit can mean different things to different people does not mean that being baptized in the Spirit is less important for some than for others. If we are determined to be Christians, we will want to have everything Christ wants us to have. Rather, recognizing the differences points to a need to sometimes help different people in different ways. There seem to be three main categories of things that happen to people when they are "baptized in the Spirit."

### 1. From nothing to full life in the Spirit

- **First for non-Christians**, it can be a complete coming into the full life of Christ (the full life of the Spirit from nothing to everything. It is this for non-Christians (people who did not believe in Christ before they were prayed with to be baptized in the Spirit)
- **For nominal Christians**—people who call themselves Christians for one reason or another, but whose "Christian lives" exist without understanding, without conviction, without prayer, without any experience of Christ's grace that he has affected their lives,

**Fallen away Christians**—people who once were Christians but had completely fallen away until they came to be prayed with. For people in this category, when they are baptized in the Spirit, they are joined to Christ and are born anew

### 2. From doctrine to new life in the Spirit

Being baptized in the Spirit can be: A transition from a Christian life lived "according to doctrine" to a Christian life lived "according to the Spirit." It is this for people who believe in Christ and are trying to live the Christian life (with some degree of devotion), but who have no direct experience of the working of the Spirit in them. Their Christianity is a matter of teachings which they believe, practices they do, and a morality they keep. For people in this category, when they are baptized in the Spirit, they are introduced to "the work of the Spirit in them in a way which they can experience. They begin the life of the Spirit.

### 3. From faithful to Free

For some, being baptized in the Spirit can mean something like "a charismatic release." It is this for people who are already "spiritual, who have had some formation in spirituality and have experienced the presence and working of the Spirit in some kind of way. But there are things missing in their life of the Spirit. Usually, they will not have the kind of direct faith that can ask for results to see them happen. Usually they will not be experiencing "inspired-praise" (the gift of tongues). Usually they will not be experiencing the other spiritual gifts (prophecy, discernment of spirits, healing, etc.). What being baptized in the Spirit means to people in this category is not a simple reception of the Spirit. Rather it is a freeing of the Spirit in them in such a way that they can experience.

## F. Seek the Body of Christ

The normal way in which people can make contact with Jesus is through His body, through the community of Christians in whom the Spirit lives. Just as people normally first hear about the Spirit through Christians and so come to faith, they are normally baptized in the Spirit in a Christian



community. And they should be. Since the life of the Spirit is lived in a body, the body of Christ, a person should be baptized in the Spirit in the body of Christ. In being baptized in the Spirit, a person should enter into the life of a Christian community.

People can be baptized in the Spirit without the help of any Christians. The Lord himself (the baptizer) and the Holy Spirit are all that is absolutely essential. . But it is rarer and more difficult for people to be baptized in the Spirit on their own, because the Lord wants us to be part of a community.

Normally, then, what a person who wants to be baptized in the Spirit should do is to go to a community of Christians who have been baptized in the Spirit and ask their help.

### G. Keep eyes on Jesus

1. Don't compare –some thunder, others gentle breeze.
2. Seek God not experience
3. Yield continually

**Conclusion:** Our difficulties in understanding what it is to be baptized in the Spirit illustrate an old truth which is at the basis of all learning:

**we can understand only what we have experienced.** Very learned theologians and exegetes who have never experienced a community in which everyone was baptized in the Spirit and in which the spiritual gifts are a normal part of life often struggle to grasp a passage in the New Testament that is perfectly clear to some new Christian who has just experienced what the passage is referring to. Moreover, people who come from different traditions will often interpret the same truth in different ways, because they are trying to relate it to different experiences.

**Being baptized in the Spirit is not everything we need.** Being baptized in the Spirit is only part of what is needed to be fully in Christ. If a person has been baptized in the Spirit but is only partly converted to Christ, he will not be much of a Christian. If a person has been baptized in the Spirit but does not understand the basic truths of Christianity or does not love the Lord, he will not be much of a Christian.

A person who has a full tank of gas in his car will not get very far if he has four flat tires. Or even with a full tank of gas and four good tires, he will not be able to keep moving if the car has a broken fan belt. In other words, we need everything that is part of being a Christian if we are going to live the Christian life the way it was meant to be lived. We need everything which the Lord has provided for us.