

APPENDIXES



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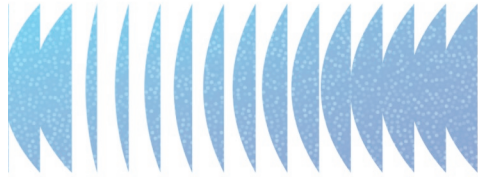
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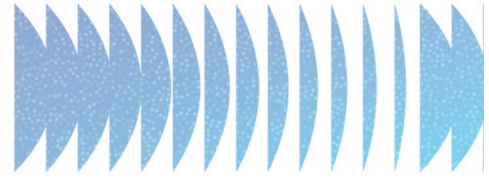
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APPENDIXES



EXERCISES

The appendixes include several exercises, some psychological and some spiritual, to help us become more self-aware related to evangelism and link the practice of evangelism to our Christian formation. Many of these can be used either individually or together within a Christian community.

[APPENDIX A: Rating Your Comfort Level with Specific Evangelism Practices](#)

[APPENDIX B: Identifying Past Negative Experiences and Perceptions Related to Evangelism](#)

[APPENDIX C: Welcoming Breath](#)

[APPENDIX D: Downward Arrow](#)

[APPENDIX E: Downward Arrow and Theological Reflection](#)

[APPENDIX F: Intercessory Prayer](#)

[APPENDIX G: The Lord's Prayer as Intercessory Prayer](#)

[APPENDIX H: Discerning the Holy Spirit by Asking](#)

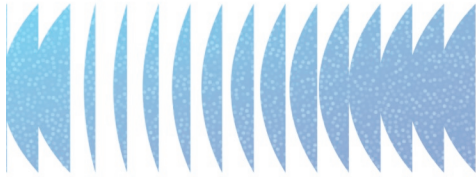
[APPENDIX I: Reflecting Prayer](#)

[APPENDIX J: Developing and Sharing Your Testimony](#)

[APPENDIX K: Small Group Faith Exploration](#)

[APPENDIX L: Roundtable](#)

[APPENDIX M: Evangelism with Dignity Assessment](#)



APPENDIX A



RATING YOUR COMFORT LEVEL WITH SPECIFIC EVANGELISM PRACTICES

What makes us uncomfortable about evangelism is not the message itself, which we believe is good news that is meaningful and life-giving, but practices we fear will cause us to be stigmatically shamed or lead to us harming others. If we are to build the bridge toward the practice of evangelism, it is helpful for us to separate the good news from these harmful practices of evangelism. To help separate these, rate how anxious each activity makes you on the following brief questionnaire, with 1 being completely comfortable and 10 being completely afraid:

Talking one-on-one with someone you know.

1	2	3	4	5	6	7	8	9	10
COMFORTABLE					AFRAID				

Talking specifically about your faith one-on-one with someone you know.

1	2	3	4	5	6	7	8	9	10
COMFORTABLE					AFRAID				

Talking one-on-one with a stranger.

1	2	3	4	5	6	7	8	9	10
COMFORTABLE					AFRAID				

Talking specifically about your faith one-on-one with a stranger.

1	2	3	4	5	6	7	8	9	10
COMFORTABLE					AFRAID				

Talking in a small group of people you know well.

1	2	3	4	5	6	7	8	9	10
COMFORTABLE					AFRAID				

Talking about your faith in a small group of people you know well.

1	2	3	4	5	6	7	8	9	10
COMFORTABLE					AFRAID				

Talking in a small group of people you do not know well.

1	2	3	4	5	6	7	8	9	10
COMFORTABLE					AFRAID				

Talking specifically about your faith to a small group of people you do not know well.

1	2	3	4	5	6	7	8	9	10
COMFORTABLE					AFRAID				

Giving a presentation to a large group of people.

1	2	3	4	5	6	7	8	9	10
COMFORTABLE					AFRAID				

Giving a presentation about your faith to a large group of people.

1	2	3	4	5	6	7	8	9	10
COMFORTABLE					AFRAID				

Praying silently in a group of other Christians.

1	2	3	4	5	6	7	8	9	10
COMFORTABLE					AFRAID				

Praying out loud in a group of Christians.

1	2	3	4	5	6	7	8	9	10
COMFORTABLE					AFRAID				

Praying for another person when you are by yourself.

1	2	3	4	5	6	7	8	9	10
COMFORTABLE					AFRAID				

Praying out loud for another person when you are with them.

1	2	3	4	5	6	7	8	9	10
COMFORTABLE					AFRAID				

Inviting a friend to do something (this could be anything: going to a movie, hanging out, eating, etc.).

1	2	3	4	5	6	7	8	9	10
COMFORTABLE					AFRAID				

Inviting a friend to go to a Christian-related activity (such as going to church, to a Christian concert, to a small group).

1	2	3	4	5	6	7	8	9	10
COMFORTABLE					AFRAID				

Posting about yourself on social media (this could be any social media site).

1	2	3	4	5	6	7	8	9	10
COMFORTABLE					AFRAID				

Posting specifically about your Christian faith on social media.

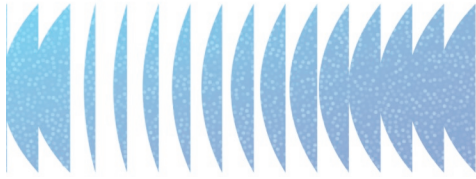
1	2	3	4	5	6	7	8	9	10
COMFORTABLE					AFRAID				

Reposting something (this could be anything) on social media (any social media site you use).

1	2	3	4	5	6	7	8	9	10
COMFORTABLE					AFRAID				

Reposting something that is specifically Christian on social media.

1	2	3	4	5	6	7	8	9	10
COMFORTABLE					AFRAID				



APPENDIX B



IDENTIFYING PAST NEGATIVE EXPERIENCES AND PERCEPTIONS RELATED TO EVANGELISM

Often, the reason we are uncomfortable with practicing evangelism is because it is associated with negative, harmful, and painful behaviors and beliefs. Over time, we have come to identify the practice of evangelism with these negative behaviors and beliefs. To help us separate the good news we would want to share with anything that is negative, we can tell the stories of how we have experienced evangelism being practiced in the past and look for how that has shaped our overall perception of evangelism.

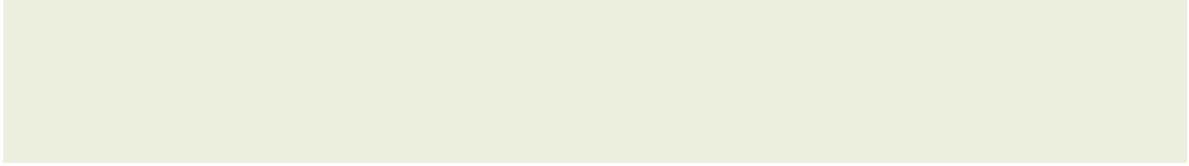
Stories are helpful because they allow us to consider the full experience more fully, remembering everything that happened, good and bad. This is more helpful than just making statements like, “Evangelism is harmful to me” or “Evangelism is harmful to others.” Look through the list below and select the ones that relate to you, then take time to reflect on the story in as much detail as you can.

Some questions to think about as you respond to these prompts: Who was there, and specifically who claimed to be the evangelist (whether you or someone else)? When and where did it take place? What exactly happened, including before and after the evangelistic practice? How did it happen? What was the specific message being shared by the evangelist?

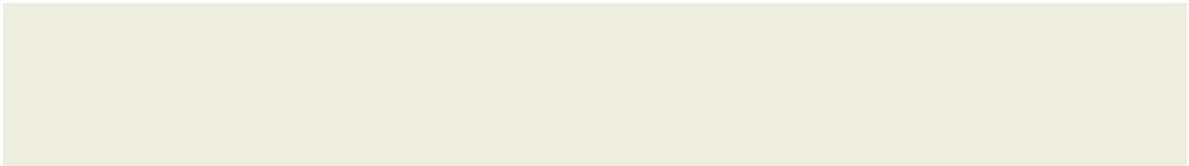
Include as much detail as you can, especially around the moment that you notice your anxious feelings begin to bubble up inside you. What is happening? Who are you interacting with? How are you interacting with them? Maybe it is the anticipation of sharing rather than the actual moment of sharing itself. Maybe it is because somebody asks you a question or objects to something you said after you have shared. Maybe it is imagining what people think about you after you have interacted with them. Maybe it is because of how you feel your friends and/or family are being treated.

Write it down so you can come back to it later, especially if the emotions it evokes are strong when you first think through it.

1. Tell the story of any experiences that you have had being evangelized by someone else that may have contributed to your negative perception of evangelism.

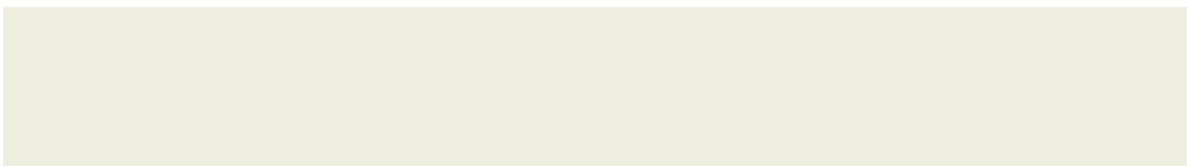


2. Tell the story of any experiences that you have had trying to share your faith with someone else that may have contributed to your negative perception of evangelism.

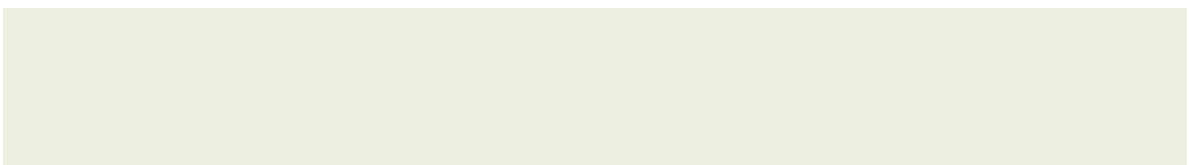


Most of us have picked up on negative views of evangelism from the social and cultural cues around us. These can lead us to have a sense of stigmatic shame for practicing evangelism because it violates a social norm that people are supposed to know and respect. Take some time to identify these:

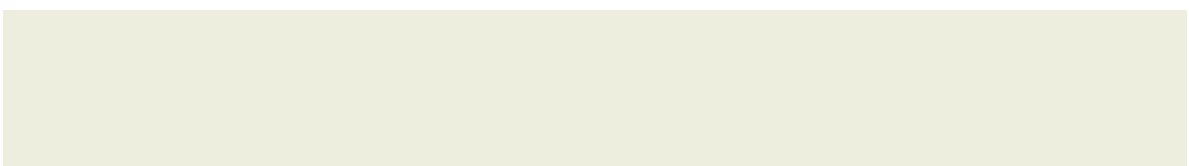
1. List anything you learned in church that contributed to your current negative perception of evangelism. You may have believed some of these things were good when you first learned them, but now consider them problematic, and they make you uncomfortable with practicing evangelism.

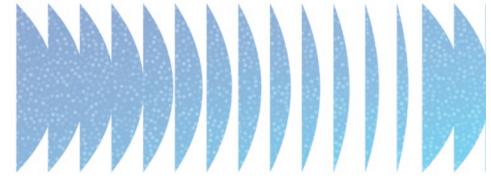
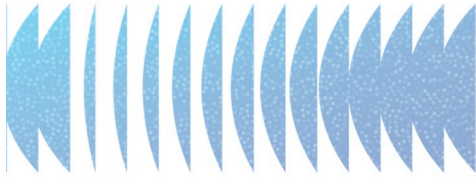


2. List any perceptions about evangelists (such as from books, movies, TV, media, or the news) that may have contributed to your negative perception of evangelism.



3. List anything else you have encountered that may have contributed to your negative perception of evangelism, especially anything that has convinced you that it is something other people may shame you for practicing.





WELCOMING BREATH

The welcoming breath exercise extends and focuses mindfulness, identifying the specific points where we struggle with evangelism. Although uncovering this information can be uncomfortable because it means sitting with our anxious feelings rather than pushing them away or succumbing to them, it is worthwhile. Recall that anxious feelings alert us that we are dealing with something that is important to us. This means that taking the time to explore the specific items that make us feel anxious will provide us with something like an “X” that marks the spot of what we can focus on as we seek to defuse ourselves from harmful beliefs and feelings.

The welcoming breath exercise works like this: As we mentally explore our experiences with evangelism, we pay specific attention to when we begin to feel anxious. Identifying anxious feelings will look different for each of us. Some of us experience these feelings physically, such as through a sudden tightening of our chest, shortness of breath, or increased perspiration. Some of us will experience them more as a mental shift, either a razor-sharp focus on the situation with an inability to look away from it or a fog that keeps us from thinking straight.

There is no single way to feel anxious. You probably already know how you feel when you are anxious thanks to your body, mind, heart, and soul scans. Be on the lookout for that.

As we experience these feelings, rather than allow them to control us or try to avoid-and-escape them, we take a deep breath and welcome them as a means of personal insight. By “breathing through” the pain of our anxiety, we defuse ourselves from the feelings. Instead, we acknowledge the feelings are real without judging them. We then take note of the specific point at which the feelings developed to help us understand what we found most distressing about the experience.

Welcoming anxious feelings does more than just give us a greater sense of self-awareness along with our mindfulness. It also begins the process of unhinging the B (beliefs and feelings) and C (consequential behaviors) from the A (activating event). It does this not only psychologically, but neurobiologically. Recent imaging studies of the brain show that when people engage in even very brief mindfulness activities, it begins to change the structure of the brain itself. New gray matter forms between the parts of the brain that we use

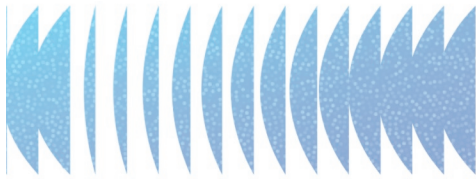
for rational thought and the parts that control action and reaction, such as the amygdala.¹ We can literally change the physical structure and neural pathways in our brains by practicing mindfulness and self-awareness through exercises like the welcoming breath!

This matters because it shows that we are not just a machine—the sum of our biological parts and no more. These new neural pathways give us a greater ability to determine our responses to a situation rather than just react “automatically.” One practical result of this is the ability to better

regulate our emotions. In one study, brain imaging showed that when people were exposed to images meant to elicit an emotional reaction, those who had a more developed capacity for emotional regulation could “downregulate” (i.e., minimize) their emotional response to fit with their values.² This matches well with how Knabb describes the goal of ACT, which is the psychological flexibility to follow Jesus, living according to the biblical virtues even to the point of enduring stigmatic shame for choosing to engage in evangelism.

¹Eleonora De Filippi, Anira Escrichs, Estela Càmara, César Garrido, Theo Marins, Marti Sánchez-Fibla, Matthieu Gilson, Gustavo Deco, “Meditation-Induced Effects on Whole-Brain Structural and Effective Connectivity,” *Brain Structure and Function* (2022): 227:2096. <https://doi.org/10.1007/s00429-022-02496-9>.

²Bruce P. Doré, Steven H. Tompson, Matthew B. O’Donnell, Lawrence C. An, Victor Strecher, and Emily B. Falk, “Neural Mechanisms of Emotion Regulation Moderate the Predictive Value of Affective and Value-Related Brain Responses to Persuasive Messages,” *The Journal of Neuroscience* 39.7 (February 13, 2019): 1298.



DOWNWARD ARROW

The downward arrow exercise helps us clarify what thoughts and feelings are linked to our “A” (activating event) that generate anxious thoughts in us. To perform this exercise, begin by writing the activating event at the top of a page. Then, make a downward arrow underneath it. Under that arrow, write the initial thought or feeling that comes to your mind when encountering that event. Make another downward arrow under that thought or feeling and write why that thought or feeling seems justified. Make another downward arrow under that justification and explain why the justification itself seems justified. Continue this process until you have traced back your thinking as far as you can.

For those who are familiar with the “Five Whys” technique, this is a similar process. In both cases, the goal is to get at the root belief that grounds the previous beliefs and actions related to the activating event.

Here’s an example of how this might work:

Activating Event: A Christian friend of mine asks me to repost a Christian meme on social media.



Immediate thought or feeling: I am very uncomfortable and can’t make up my mind whether to post it or not.



Justification: If I don’t post it, I will look like I don’t care about my Christian friend and my faith. If I do post it, other people who see my account might think I am some sort of hateful fundamentalist weirdo.



Justification for the above justification: All my friends judge me whether they are Christian or not.



Justification for the above justification: I deserve to be judged by all my friends because I am not as good as them. I am not as good a Christian as my Christian friend because I am not as public about my faith. I am also not a good enough Christian to convince my friends who are not Christian that they should not have such a negative view of Christians.



Justification for the above justification: I am not very impressive in any way and have nothing of worth to offer.

In this example, we see that the equivocation we feel when faced with the activating event is grounded ultimately in a lack of self-worth. We

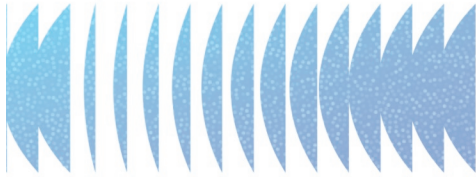
do not believe that we have much to offer, so we expect to be judged and are therefore fearful of doing anything that will attract attention and stigmatic shame to ourselves. The behavioral result of this is likely that we will try to avoid-and-escape the situation of being publicly visible.

By breaking down this chain of thoughts and justifications, we can also begin to assess the individual thoughts and feelings to determine how rational they are. In this case, it assumes our friends are all much better than us. It also assumes that our friends only tolerate us, but really they are mean-spirited judges who simply wait for us to make mistakes so that they can condemn us when we fail to live up to their standards. Is that accurate? Do we really have such a negative view of our friends?

Likewise, it assumes that we are essentially failures with no capacity to improve because failure is part of our being, not something that happens occasionally related to specific activities.

Rather than being able to learn from failures in those specific moments, we absorb those failures and define ourselves by them. Would you agree with any of this if another person told you they felt this way about themselves? Would you accept their self-assessment that they are permanent failures in their very being and so should avoid engaging with people as much as possible? Or, would you tell them that they do have value and that specific mistakes or failures are no reason to identify as a failure?

As you consider each level of justification, we can begin to see how the logic breaks down. It is irrational, ungenerous toward ourselves, and not something we would accept in any other situation or something we would say about other people. This assessment can help us by revealing the thoughts and feelings that reinforce tendencies we may have to avoid-and-escape when facing our activating events.



APPENDIX E



DOWNWARD ARROW AND THEOLOGICAL REFLECTION

You can link the downward arrow exercise to your faith by considering how your final justification—which is the core belief that supports all the other beliefs—is tied to what you believe about God. What does it say about what you believe God’s nature is and how God acts in the world? Picking up from the previous exercise in appendix D:

Justification: I am not very impressive in any way and have nothing of worth to offer.



Belief about God: God wants me to be loving in how I treat people, and I fail at that.

Note: This is a theological assertion that most Christian traditions would accept as true. This is an example of how accurate theology can intersperse with poor applications of it, as seen by the beliefs above and below it.

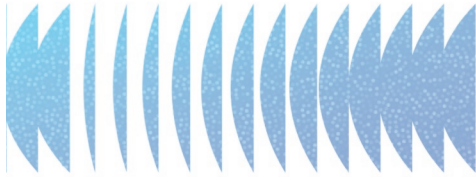


Belief about God: God dislikes me because I fail.



Belief about God: God is a judge who only accepts perfection and is more concerned with punishing those who fail than in offering grace. Therefore, I deserve to be punished.

Again, this exercise allows us to reflect on how our beliefs about God can become twisted to fit with our unhelpful beliefs about ourselves. To address these, we not only can look at whether the beliefs are rational, but whether they are biblically accurate. Do these core beliefs about God fit with God’s nature and activity as described in the Bible? Do they fit with how God has personally acted in your life? Are they theologically sound by being faithful to Christian traditions? Or, are they personal theologies we have developed over time that can be damaging and hurtful for us? In answering these questions, we often realize that we are holding onto faulty views of God. This allows us to address our anxious feelings not only through introspection, but through spiritual formation both individually and within the community of faith.



APPENDIX F



INTERCESSORY PRAYER

We can use Jesus' teachings in Matthew 18 as a basis for praying evangelistically. These teachings help us think through who we know that needs to hear the good news and the ways we can offer that good news to them most meaningfully. The below guided meditation for offering these prayers can be done individually or shared during a church gathering.

See that you do not despise one of these little ones. For I tell you that their angels in heaven always see the face of my Father in heaven.

What do you think? If a man owns a hundred sheep, and one of them wanders away, will he not leave the ninety-nine on the hills and go to look for the one that wandered off? And if he finds it, truly I tell you, he is happier about that one sheep than about the ninety-nine that did not wander off. In the same way your Father in heaven is not willing that any of these little ones should perish.

If your brother or sister sins, go and point out their fault, just between the two of you. If they listen to you, you have won them over. But if they will not listen, take one or two others along, so that every matter may be established by the testimony of two or

three witnesses." If they still refuse to listen, tell it to the church; and if they refuse to listen even to the church, treat them as you would a pagan or a tax collector.

Truly I tell you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.

Again, truly I tell you that if two of you on earth agree about anything they ask for, it will be done for them by my Father in heaven. For where two or three gather in my name, there am I with them. (Matthew 18:10-20)

THE LITTLE ONES

Who are the "little ones" in your life? These are the ones who you desire to know how much God loves them. Jesus mentions that some of these little ones may even have wandered off so that they are lost and far from God, but this does not negate God's love for them.

These may be your own children or grandchildren who are resistant to the faith. They may be people you have not met but who you are aching for because they are going through a dark time, such as the people reeling from recent disasters or violence. Who are the people who you see as loved and yet lost right now either because

they are in such a broken place that they cannot feel God's love or because they are actively walking away from it?

Take sixty seconds now to lift up these little ones in prayer to God, asking the Good Shepherd to seek them.

THE NINETY-NINE

While the Good Shepherd looks for the little ones who are lost, he also continues to care for the ninety-nine, keeping them safe together where they can watch over one another and continue to share in his blessings.

Evangelism involves sharing the gospel with others who need to hear it for the first time. But evangelists also must continue to encourage and strengthen the faith of those who have already accepted the truth of the gospel.

Who are your ninety-nine? Who are Christians you know who you can continue to encourage to grow and mature in the faith? Who can you continue to invite to be active in the community of faith, perhaps even becoming a leader in it?

Take sixty seconds now to lift up the ninety-nine in prayer to God, asking for them to continue growing in their faith as participants in the Christian community.

THOSE WHO HAVE SINNED

Whether it is in person or on the news, we know the feelings of sadness and anger when we encounter those who harm others, especially those who harm the witness of the church at the same

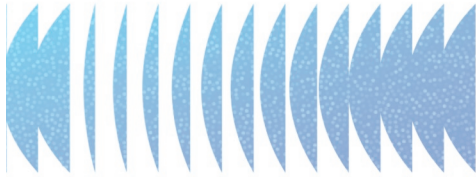
time they hurt other people. As those who are publicly identified as Christians, we feel keenly how this harm hardens people's hearts to the gospel and makes the work of faithful evangelists harder. We also know how the harm inflicted on us threatens to harden our own hearts and make us less willing to share our faith publicly.

Who are the sinners who have hurt you, the church, and others? Perhaps there is someone who has specifically harmed you, and you are carrying the pain of this. Perhaps there are people you do not know personally, but you are aware of how their words and actions are causing people to reject the teachings of Jesus. Perhaps it is even the leaders of institutions or denominations that have failed their job and allowed their branch of the church to become a place of rancor, bitterness, and brokenness.

Take sixty seconds now to lift up the sinners who have caused this harm in prayer to God, asking for their restoration and for the restoration of the witness of the gospel.

AGREEMENT

Take sixty seconds to turn to at least one other person and agree with each other in the Lord for all the intercessions you have made. You do not need to share names; just request their agreement and offer yours that God would work in the lives of all those each of you have prayed for. If you are not with someone else; take a moment to reach out to someone you trust and ask them to confirm your prayers when they next are praying.



APPENDIX G



THE LORD'S PRAYER AS INTERCESSORY PRAYER

The Lord's Prayer calls us to pray on behalf of ourselves and others, seeking God's goodness for all. This is shown in how the prayer only uses plural pronouns. In doing this, it awakens our imaginations as to how God would like to bless all people. This is good news that can guide us in praying evangelistically.

Below is a guided meditation that helps us pray through the Lord's Prayer in a way that affirms God's love for us and seeks to evangelize others through praying on their behalf.

OUR FATHER. . .

The prayer starts by declaring that God is closely related to everyone. There are no limits on who is included in the "Our." As you pray this prayer, pause at these opening words and imagine all the people who you would like to hear and receive the abundant life of Christ standing with you before God. You are praying for yourself and everyone else.

WHICH ART IN HEAVEN, HALLOWED BE THY NAME.

As we approach God, we are invited into an existence with God that is heavenly and holy. This

means that it is both entirely welcoming (Jesus made it clear that everyone is invited to join God in the kingdom of heaven) and yet entirely undisturbed by the pains, struggles, fears, and anxieties of this world. It is a place where all the thoughts and feelings that generate anxiety and shame have no power. This means that you do not have to reject or ignore or try to push aside the anxious thoughts and feelings you have. Rather, allow them to be visible as you stand in the heavenly and holy presence of God. As you do this, meditate on how the serenity and power of being in God's presence strips away all the power from these feelings. They cannot control you when you are God's welcomed child.

THY KINGDOM COME, THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN.

This first request is for God to order the entire world so that it shares in the heavenly and holy serenity that renders our anxious thoughts and feelings powerless. Consider all the people that you have imagined standing with you as you pray. What would it look like for each of them to have God's gracious order established in their

lives? What would it look like for them to recognize that God was granting them this grace? Perhaps you know specific areas of struggle or pain they are dealing with that God could touch. Let those be part of this prayer. Perhaps there are larger issues that are crushing people under anxiety, even enormous issues like climate change and violence. Bring these with you, too. No issue is too big. Jesus taught us to pray for all the earth to be made like heaven, for all people to share in the goodness of God's kingdom. Offer an evangelistic prayer that God would bring the fullness of God's goodness to this world and awaken the world to recognize and receive it.

GIVE US THIS DAY OUR DAILY BREAD.

All of us, both we who are praying and those we imagine standing with us, need the basics of life to survive. Pray for people to receive these. By using the idea of bread, Jesus encouraged us to think beyond just sustenance. Bread only exists if there are multiple ingredients along with the people who work to cultivate, prepare, and serve those ingredients as bread. Pray for yourself and all the people with you that God would provide all they need, including the community of people and resources to live well. Pray especially that the church might be such a community for people that you know, helping them more fully enter abundant life.

AND FORGIVE US OUR TRESPASSES AS WE FORGIVE THOSE WHO TRESPASS AGAINST US.

Jesus has no illusions about us getting things right all the time. This is why, when he announced the kingdom, he also exhorted that we

should "repent and believe the good news" (Mark 1:15). Both we and everyone we are praying for need forgiveness because we have trespassed the boundaries that God set for us.

That Jesus included this in the prayer shows that he is not surprised by our sins. He understands that we have them and so we must deal with them forthrightly. They do not make us better or worse than anyone else. They simply are there, and God is ready and willing to remove them from us and from everyone else.

Consider the sins that you have committed, whatever they are. Consider all the ways you feel that you have let God down and bring them consciously before God. Then, rest in the assurance that Jesus already knew about them and welcomed you to forgiveness before you confessed them. Even if you have committed the same sins many times, God willingly forgives you.

Consider the forgiveness needed by those who you imagine are standing with you. Even if you do not know their specific sins, recognize that the prayer is just as much for them as for you. Lift them up before God, asking not only that God forgive them but that they would become aware of and grateful for God's forgiveness.

As you pray for God to forgive others, you also should forgive. Be honest: Are there any that you are praying for that have hurt you or trespassed your boundaries? Are there any people who you do not want to include among the group you are praying for precisely because they have hurt you? Acknowledge that. Don't minimize or ignore it. Then, as one who has been forgiven, let the forgiveness of God flow from you to them. (If you have experienced a serious betrayal, such as abuse or adultery, give

yourself lots of time and also seek support with this last step. Simply being able to include the person who hurt you in your prayers is enough. It can take years for God's grace to heal you sufficiently to be able to forgive in a way that is healthy and wise. This is okay. The Spirit will lead your spirit over time.)

**LEAD US NOT INTO TEMPTATION
BUT DELIVER US FROM EVIL.**

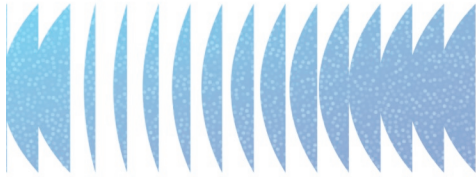
The Greek for "evil" in this verse can also be translated "the evil one." After we have asked for and received all the good things that God already wanted to give to us and those standing with us, it is easy for us to fall into the hands of the evil one as we exit the heavenly and holy presence of God and enter back into our daily lives. Distracted and overwhelmed by the responsibilities of life, we are lured away by the promises that temptation offers us—promises that we will find the peace, joy, serenity, and hope of heaven in something other than Christ. Often these promises prompt us to live into our passions that turn us away from the holiness of God.

Jesus knew that this would be a perpetual struggle for us. We need not be ashamed of that. Again, remember that Jesus included this portion

of the prayer because he knew we would need it. Be at peace knowing that God already knew our struggles with temptation and, rather than condemning us, invited us to be honest and to seek the power to exit evil's grasp. Feel yourself be freed from the shame and guilt related to your struggles with temptation because of this. It is nothing God has not seen or foreseen, and it is something Jesus welcomes us to find God's help in overcoming.

Likewise, the people you are praying for need this help. This is especially true for those who are unaware of the teachings of Jesus since their thinking is often defined by cultural values when there is nothing else to guide them. Pray for God's awakening for them to know when they are being tempted so that they can avoid it. Pray also that they will desire a firm foundation in God's righteousness to protect them from the inevitable harm that living in the grasp of the evil one will bring them both now and eternally.

Prayed in this way, the Lord's Prayer becomes evangelistic, a means of blessing both us and others. We partner with God's will to seek everyone's good together, recognizing that Jesus already knew what we would need and welcomed us to claim these things in our prayer.



APPENDIX H



DISCERNING THE HOLY SPIRIT BY ASKING

In Matthew 10:7-8, when Jesus sends out the twelve disciples to share about the kingdom of God, he tells them: “As you go, proclaim this message: ‘The kingdom of heaven has come near.’ Heal the sick, raise the dead, cleanse those who have leprosy, drive out demons. Freely you have received; freely give.”

In these instructions, Jesus expects miracles will attend the disciples in their work. This was just part of what would happen when the disciples shared the good news.

People often wonder why we do not see miracles today the same way that we read about them in the Bible. This verse offers us a clue: miracles happen when we are participants in God’s mission. We have freely received access to God’s power to support that mission, and we are to use it freely in accomplishing that mission.

When we share our faith, God is not expecting us to figure out how to reach people based on our own persuasiveness, insights, or resources. Rather, God has already sent the Holy Spirit to work in the lives of others. We come afterward to help people recognize the work the Spirit is already doing in their lives. The Spirit will confirm our message with acts of power. This is not a matter of us summoning the Spirit to help

us but joining in God’s work to offer abundant life to others through Jesus Christ in the power of the Spirit. Knowing this should calm our anxiety by taking much of the pressure off of us for feeling like we need to be successful in our evangelism.

One way to participate in how the Spirit is working in the life of another person is to pray for a specific need that person has, especially one that the person believes could only be met through a miracle. Let the person know that you are praying for that specific need to be met. This prayer then moves from being just a matter of interceding for someone else to being an evangelistic practice that lets the other person recognize how God is working in their life.

I can witness to how God works through this practice. One of the most powerful times I did this was when a homeless man came to the congregation that I was pastoring. We spoke for quite some time. During the conversation, he explained how skeptical he was about God given all the difficulties he had experienced in his lifetime. In addition to helping him with some immediate physical needs, I asked him if there was anything that he would like to pray for that he believed only God could provide. He thought

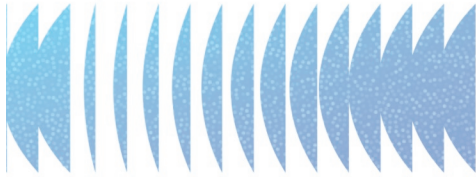
for a bit and said that he wished he could reconcile with his daughter, but that she refused to acknowledge him anymore. I asked if he would like to pray with me about that, and he somewhat grudgingly bowed his head as I asked God for the reconciliation. He then went on his way.

A week later, he returned to the church to say that his daughter had found out the name of the shelter where he was staying and had reached out to him, inviting him to meet. He was amazed, and we thanked God together.

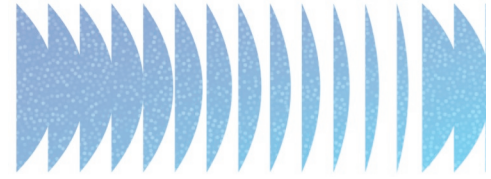
The Spirit did not show up in this man's life or in his daughter's life because I prayed. Rather, my prayer was an act of evangelism that connected with the work God was already doing in their

lives through the Spirit. The Spirit used the prayer to awaken them to that work. The Spirit also deepened my faith and boldness to pray for God's work to occur in power while I am in mission.

To try this exercise, you could simply ask someone if there is something in their lives that they believe could only happen by some sort of miracle. You can then ask if they would be comfortable with you praying for that on their behalf. If it seems appropriate, you could pray with them in person. If not, just let them know you are praying for them. Then, trust the work of the Holy Spirit to confirm God's grace and love through Jesus Christ to the other person and follow up with the person to see how God is working.



APPENDIX I



REFLECTIVE PRAYER

The practice of reflective prayer moves us from just being aware of our specific faulty beliefs related to evangelism to helping us be free of the internal shame that we have accrued for choosing not to evangelize. It does this by recognizing and confessing our shame before God and seeking God's forgiveness, much as Isaiah did.

Dwight Judy, a central figure in the rise of spiritual direction as an area of study among Protestants in the twentieth century, calls this style of prayer "centering prayer" and considers it a critical act of sustaining our self-awareness before God's presence. Drawing from *The Cloud of Unknowing*, a fourteenth century work written by an unknown Christian mystic, Judy explains that reflective prayer brings together the call to "meditate on [one's] own sinfulness, the Passion of Christ, and the kindness, goodness, and dignity of God."³

To practice reflective prayer, we begin by reflecting on God's love for us. Then, held fast by that love, we reflect on our hearts. Initially, this may make us aware of "unfinished guilts and unresolved longings [as well as of] psychological complexes of sadness, of rage, of fear, of hurt

that we have accumulated since infancy."⁴ These things should not be pushed away but acknowledged and named.

As we probe further, we will also encounter desires that are sinful. Becoming aware of how we exist in God's love, even though we have sinful desires gives us even greater clarity about how fully God accepts us because these struggles do not disqualify us from God's love.⁵

We can take this broader awareness and focus it specifically on the negative beliefs we uncovered related to evangelism during our welcoming breath exercise (see appendix C). The same realizations attend this: that God has continued to love us even though we have been guided by faulty thinking and chosen to avoid the call to share our faith with others.

According to Judy, there is an additional outcome from engaging in reflective prayer that touches on evangelism. He writes that "after we have received a certain degree of peace within ourselves, we will be given an invitation by God to offer our hearts for the work of contemplative love on behalf of the suffering of others . . . guiding our minds and hearts into those arenas in need of blessing and healing. As intermediate

³Dwight H. Judy, *Christian Meditation and Inner Healing* (OSL Publications, 2010), 86.

⁴Judy, *Christian Meditation*, 90.

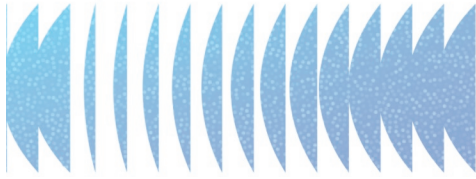
⁵Judy, *Christian Meditation*, 92-93.

beings, we offer our hearts as the crucible for the healing of the world.”⁶ The end result of accepting ourselves as those loved by God is not just peace for ourselves, but the desire to offer peace to others through the love of God.

Reflective prayer, then, gives us assurance of God’s love for us even while our faulty beliefs

and desires are in full view. This includes our anxious thoughts and shame related to not evangelizing. Out of our acceptance of this love, God invites us to reach out and share that love with others. Our final exercise helps us toward this by helping us see other people in a new way.

⁶Judy, *Christian Meditation*, 94.



APPENDIX J



DEVELOPING AND SHARING YOUR TESTIMONY

The most important thing to remember about sharing your testimony is that it is *your* story. You cannot get it wrong. There is no format you must follow, nor are there specific words that you have to use. You simply share honestly about your experience of God's goodness in your life.

While the focus is on God's goodness, it is okay for you to share about your struggles, doubts, and uncertainties. Having all the answers is not what attracts people to the Christian faith; knowing someone who they respect and who does their best to live according to their faith is much more meaningful. This is what makes you a credible "source" (described in chapter 8).

It also means that you don't need to have a grand conversion story. Growing up, I used to feel like I couldn't share my testimony because the people who shared in church always had much more elaborate stories with lurid sins that they repented of when they came to Christ. I was just a kid who grew up in church with no such baggage. That's just fine! The point is that God still met me where I was, loved me, and gave me a sense of purpose and hope I could not find anywhere else. My story counts even if it is not spectacular. So does yours.

To get started with writing a testimony, go back to the "starting point" of the Evangelism

Equation in chapter 5. This is your starting point for sharing your faith because it is your personal experience of God's goodness. What was that experience? Why did it make a difference to you personally? Why does it still make a difference to you such that you still want to identify with Jesus?

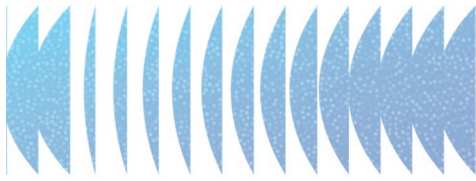
Take a step beyond just the one-time experience of God's goodness and put together a story. Share about how God's goodness in your life makes sense of the world for you. You can do this by sharing about how it helps you think through major tragedies, such as when a severe storm destroys a neighborhood. You can also do this by explaining how it orders your life, making sense of your past, giving you a direction for the present, and giving you hope for the future. You can even tell how it helps you move through your average day, make decisions, use your time and money, and relate to people. Again, there is no script to follow. Rather, identify the ways that God's goodness through Jesus has most affected you and then speak to that.

If it helps you, start by writing all this down. Give yourself a chance to enter your own story and find your own voice in telling it. The goal is not to memorize what you write so you can give a pat presentation, but to clarify your thinking about how God has blessed you in Jesus so that

you are ready to share this naturally with others whenever it is appropriate.

The best way to get used to sharing your testimony is to present it within a community of Christians (as discussed in chapter 6). Maybe you can offer it during worship. Better, offer it in a small group where you can engage others in a mutual conversation, including the responses

and questions of the other people in the group. In doing this, you not only become more comfortable with sharing your story, you inspire and bless others in the congregation by giving them a glimpse of how God is working in your life, no matter how mundane that work may seem to you. It may help them recognize God in their lives and encourage them to share as well.



APPENDIX K



SMALL GROUP FAITH EXPLORATION

Begin the session with a leader who opens in prayer and then briefly introduces the person who will be sharing. Each session, a different person should be invited to talk about their daily life outside of church. For those in the workforce, this could be their job description with an explanation of primary responsibilities or programs they oversee. For those who are in school, it could be the classes they take along with any clubs, sports, or other extracurricular activities.

After sharing this basic description, the presenter should share how they feel about these activities: What do they find most interesting? Most difficult? Most time-consuming? What are the routines for how they spend their time? Who are the people they interact with during the day? Others from the group are welcome to ask the presenter any questions they have, too. Notice that none of this requires talking about God. That is intentional. The goal is to let people start with something that they are an expert at describing: their own lives.

After the presenter is done sharing, the leader should introduce questions about how the presenter makes decisions related to their daily lives. How do they determine what is right or wrong? These do not have to be big, life-defining decisions. They can just be decisions that are

part of the presenter's routine. No matter how simple the decisions are, though, the presenter must have some basis for determining what a better or worse decision is. Explore that.

As the conversation moves forward, the leader should steer the conversation toward considering how the Christian faith might offer guidance for making the decisions being discussed. The goal at this point is not to leave behind daily life to focus on spiritual things, but rather to consider how the Christian faith can inform our daily lives. Done well, this is not something that makes the presenter feel uneasy, but gives them the opportunity to awaken to the intersection of God's work in their lives and their daily routines—something few have ever explored.

I once led a group like this at a congregation with several highly accomplished professionals, and I was amazed at the results. Over six weeks, the adult Sunday school class took turns while I invited each member to share. We had a hedge fund trader who split his time between the New York Stock Exchange and the Chicago Mercantile Exchange and who saw over \$10 million cross his desk most weeks. We had a business professor who had faced possible termination for exposing a high-profile Ponzi scheme that

had defrauded thousands of people. We had a World War II bombardier who was still carrying enormous guilt over having obeyed the orders he received to bomb a village on Christmas morning during the Allied assault on Germany.

What I found was that my role as the leader became less necessary as each week passed. While I opened our sessions in prayer, the group became so comfortable with each other that they would jump into the question-and-answer time without my needing to pivot them into it. Likewise, I rarely needed to help them shift toward reflecting on how their faith informed their lives. After the first couple of weeks, they were anticipating this, and the presenters often had begun making that connection in their own thinking ahead of time. The result was even richer discussions about what we believed about God and how God was active in our lives.

Below is a simple script for running this kind of group:

Leader: Thank you for joining us today. This group is dedicated to helping us get to know one another better by giving us a chance to share about what we do in our daily lives. Each week, a different person in the group shares about their daily lives. Afterward, we can ask questions to learn more about what they do. Along the way, we also consider how their Christian faith shapes the way they live.

I'll open us in a brief word of prayer: Gracious One, thank you for calling us together today so we can learn more about each other and support each other in our daily lives. Much of how we live is ordinary, but we learn from your Word that whether we eat or drink or whatever we do, we

should do it to your glory. Help us support each other better as we discern your witness in how we live. In Christ's name, Amen.

I would now like to introduce _____, who will share.

Designated person shares about their daily life for about fifteen minutes.

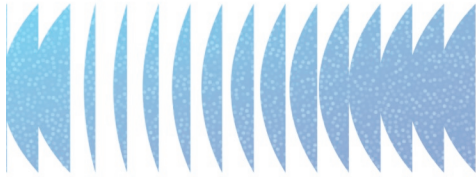
Leader: Thanks so much for sharing about yourself. Let's open it up to any questions people have for you.

People in the group ask questions about the presenter's life, expressing interest and appreciation.

Leader: I was wondering [frame a question based on what the presenter shared that asks about how the person makes decisions, focusing on what the person bases those decisions on and how that is informed by the presenter's faith. Follow up with other questions or reflections as seems appropriate. Then open it up for the group to consider.]

Group conversation ensues about how the Christian faith intersects with the presenter's daily life. Remember that the goal is not to turn this into an esoteric theological discussion, but to connect theology to our daily lives. The goal is to help the people in the class better articulate how the Christian faith guides them. **The conversation should never be judgmental, but always helpful and supportive!**

Leader: Thank you very much to _____ for sharing. Let's close with a word of prayer to bless _____ to be an effective witness for Jesus Christ through all they do.



APPENDIX L



ROUNDTABLE

The roundtable is a practice developed and utilized by Methodist missionary E. Stanley Jones during his evangelistic work in India.⁷ The purpose of a roundtable is to gather people who have different belief systems and allow them to share with each other. This is especially helpful in pluralistic settings or in settings where Christians are a minority voice and so would not otherwise have an opportunity to share openly with others.

Since the roundtable is not about convincing, but about sharing, Christians should be certain to dedicate their participation and all that happens during the roundtable to God in prayer. Our hope is to see the Spirit move as we participate.

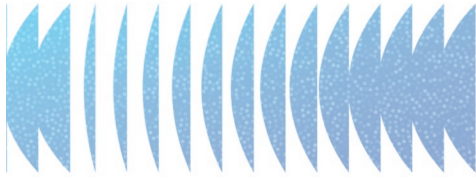
Ground rules:

1. There is a facilitator, but no “leader.” All who are at the table are equal, with equal opportunity to share, question, and listen. The facilitator makes certain each person has an equal opportunity to present their beliefs and tracks the ensuing conversation to be certain the other ground rules are followed.
2. Each person is given an equal amount of time to present.
3. No one may interrupt the person who is speaking. Questions and conversation are welcomed by the facilitator after each person presents.
4. All presentations and the conversations that follow them must focus on the presenter’s personal experience and ways of explaining that experience.
5. Discussions of doctrine and historicity are forbidden. This is not a place to discuss whether a person’s beliefs are doctrinally aligned with specific teachings of a faith, whether someone’s beliefs can be proven historically, or to bring scholarly apparatus to analyze and evaluate each other’s beliefs. This is an opportunity to learn about each person’s life experience and the beliefs they use to make sense of those experiences.
6. Each participant should enter the roundtable with a spirit of honesty, mutuality, and vulnerability. They should be comfortable sharing their firmly held beliefs as well as their doubts, uncertainties, and fears. Every belief system has strengths. Every belief system has sticking points. This is not a competition. Everyone is welcome to share what they believe as best they can.

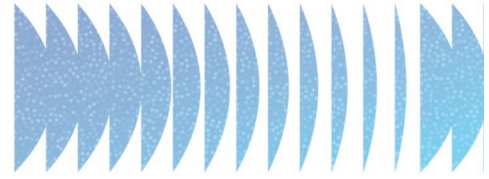
⁷For more information on E. Stanley Jones and how he developed and used roundtables in his ministry, see E. Stanley Jones, *Christ at the Roundtable*, rev. ed. (E. Stanley Jones Foundation, 2019).

7. The goal is not to try to convince each other to change beliefs, but to enrich each other through learning about how other

people order their lives according to their beliefs. Each person should leave the roundtable feeling honored and respected.



APPENDIX M



EVANGELISM WITH DIGNITY ASSESSMENT

Thinking about an interaction you had with a Christian evangelist, please rate your experience on a scale from 1 to 5 (1 being least accurate, 5 being most accurate, N/A if you do not know):

CONTEXTUAL AWARENESS

1. The Christian treated me respectfully.
2. The Christian listened to my questions and comments.
3. I felt honored by the Christian.
4. I felt valued by the Christian.
5. I felt supported by the Christian.

STARTING POINT

1. The Christian explained the gospel message in a way that emphasized God's goodness.
2. The Christian avoided being judgmental or condemning in the presentation.
3. The Christian articulated the gospel message in a way that was personal rather than sounding like it was from a script.
4. The Christian could explain how the gospel message had changed their own life.
5. The Christian genuinely seemed to believe the gospel message.

THEOLOGICAL REFLECTION

1. The Christian showed respect for the church.
2. The Christian could explain the source of the gospel message.
3. The Christian could explain why they believed what they believed.
4. The Christian was willing to acknowledge the moral failures of the church.
5. The Christian respected other Christians with whom the Christian disagreed.

CREATIVE PRACTICES

1. The Christian shared the Christian faith in a time and place that arose naturally.
2. The Christian shared the gospel message in a time and place that was comfortable for me.
3. Both the Christian's words and deeds reflected the goodness of the gospel message.
4. The Christian's lifestyle provided evidence that the Christian tries to live according to the gospel message.
5. The Christian invited a response to the gospel message.

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