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Evangelism for Non-Evangelists  
*Study Guide*

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## Making Disciples as Non-Evangelists

According to the research done by Rice Brooks, author of *Man, Myth, Messiah* and *God's Not Dead*, only about 1 percent of all Christians have the gift of being an evangelist as described in Ephesians 4:11. He bases this claim on evangelism trainings he has done around the world. If this observation is even close to true, it means that most of us fall into the category of being non-evangelists. And yet the Great Commission still calls on all those who are disciples of Jesus Christ to go out and make more disciples. What are we to do?

It is true that those who have the gift of being an evangelist make evangelism look easy. They effortlessly strike up conversations with people that seem to lead in a natural way to talking about faith and inviting people to accept Christ. Nothing could be simpler for them! And yet if we try to do it, somehow it quickly becomes awkward.

This is frustrating enough as individuals. It becomes even more problematic when entire congregations struggle to claim the practice of evangelism. Not only does it leave us languishing with a sense that we are not practicing our Christian faith as fully as we should, it has the practical implication of local church attendance shrinking over time. If we are not inviting people into discipleship, we are also not growing our local communities of faith.

I (Mark) wrote the book *Evangelism for Non-Evangelists* as an effort to help individuals demystify the process of practicing evangelism. As someone who teaches evangelism, but who does not consider himself to have the gift of being an evangelist, I have spent years working through this process with students until I arrived at the evangelism equation that I present.

At the heart of the equation is working out what we believe. The primary reason most of us don't feel equipped to evangelize is because we do not feel we have clarity about what to share with others. The equation works us through that internal process in conversation with ourselves, with God, and with the Christian Tradition. From there we are prepared to relate to those who God sends our way to evangelize.

I (Heather) work with congregations who want to reclaim the practice of evangelism, often because they are worried about a slide in attendance. I saw the possibility for the evangelism equation as a tool to help these congregations, often because the same problem Mark saw with individuals was true for them: they had not clarified what they believed as a group. They also had not listened well to the community around them, meaning that what outreach they did offer was defined more by their interests than by what the community would find meaningful.

When Mark approached me about the possibility of teaching a series of webinars based on the book, it seemed like a perfect opportunity to bring together our respective emphases using the equation to help both individuals and congregations who did not feel gifted as evangelists but who did feel the need to engage in evangelism. Pulling together our respective materials, the webinars and this study guide were born.

We want to give special thanks to Jason Klees, who has been our pedagogical consultant and webinar producer over the years. His outsider's perspective to our material has sharpened it significantly, making this study guide possible. His penchant for visualization has also brought to life the various diagrams located in the final section. To the extent that this study guide is user-friendly, Jason gets much of the credit!

This guide has been developed for leading a group study of *Evangelism for Non-Evangelists*. It helps you to think through how to apply the major ideas in the book to your own faith and the ministry practices of your congregation.

This guide is available for everyone, and it can be used by those who are studying *Evangelism for Non-Evangelists* whether or not you participate in the webinars. However, in the webinars we do get to spend time going deeper and working out more practical applications from the book (this is especially true for session five). So, we encourage you to take the webinars if you have a chance. They are open enrollment and you can register for free.

Likewise, you can either work through this study guide alone or with a group. There are several questions that ask you to reflect on your current congregation's ministry practices. Being able to discuss this in a group will be a rich experience, but it will also be useful for you to consider the answers to these questions as they apply to your own life.

The study guide corresponds to six sessions of the webinars. At the top of each section is a brief scripture verse and meditation to lead you into the material. There is also a paragraph letting you know what part of the book the guide is addressing.

While you do not need to take the webinars for the guide to be useful to you, the six sections are built around the five sessions of the webinar:

- The first session helps lay the foundation for what we will be studying.
- The second session helps us articulate our core experiences of God's goodness.
- The third session provides tools for reflecting on why we believe what we believe about God.
- The fourth session reminds us how to listen to the people we want to evangelize before we speak to them.
- The fifth session moves us to creative changes in our ministry practices so they are more evangelistic.
- The sixth session gathers everything we have covered in the book and applies it to how we can develop an evangelistic strategy for the activities we have planned for major Christian holidays (Christmas or Easter).

Several hundred individual Christians and congregations have run through the evangelism equation over the past several years, and many have found it to be useful. Our prayer is that it will be useful for you as well. May you find that you are more than capable of practicing evangelism even if you consider yourself a non-evangelist!

## Table of Contents

<u>Session One, Setting Our Expectations</u> .....	5
<u>Session Two, Let’s Talk about Something Good!</u> .....	8
Starting Point .....	8
<u>Session Three, Thinking Through Our Stories in Conversation with the Church</u> .....	12
+ Theological Reflection.....	12
<u>Session Four, Listening Before Speaking</u> .....	15
+ Contextual Awareness .....	15
<u>Session Five, Embodying the Good News</u> .....	18
= Creative Practice .....	18
Immunity X-Ray .....	20
<u>Session Six, Putting it All Into Practice</u> .....	23
SOAR MODEL.....	24
Staying Connected for the Long Haul.....	28

## Session One

# Setting Our Expectations

Some Jews who went around driving out evil spirits tried to invoke the name of the Lord Jesus over those who were demon-possessed. They would say, “In the name of the Jesus whom Paul preaches, I command you to come out.” Seven sons of Sceva, a Jewish chief priest, were doing this. One day the evil spirit answered them, “Jesus I know, and Paul I know about, but who are you?” Then the man who had the evil spirit jumped on them and overpowered them all. He gave them such a beating that they ran out of the house naked and bleeding. (Acts 19:13-16, NIV)

While this Scripture passage is about exorcism, it probably comes close to how many of us feel about evangelism. We fear being put in a situation in which we are way over our heads and our efforts end in disaster. It’s good to acknowledge this up front when we study evangelism.

This first session of the course is related to the introduction and chapter one of *Evangelism for Non-Evangelists*. After reading those parts of the book, take some time to answer the following questions to help identify the concerns, expectations, and learning goals you have for the course.

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### Questions for Individual Reflection

What is your worst experience with evangelism (either as an evangelist or being evangelized)? List all the reasons why it was problematic.

List all of the people you would describe as evangelists. What common traits do these people have? What stereotypes do you have of evangelists?

If you could remake the world so it was perfect, what would it look like? What would be different from the way it is now?

What are your current individual practices of evangelism?

Why are you studying evangelism? Is it to meet a requirement, to gain specific skills, for personal growth, to help your congregation, or another reason? What do you expect to get out of this class?

### **Group Reflection Questions**

Share your personal stories of evangelism gone bad with each other. What are the commonalities the stories have with each other?

The New Testament records five commissioning passages between Jesus and the disciples, not just one. These are Matthew 28:16-20, Mark 16:9-20, Luke 24:36-53, John 20:19-31, and Acts 1:1-11. Break into five groups, with each group looking at one of these passages. Answer three questions in reference to each passage: (1) What commands does Jesus give? (2) What promises does Jesus make? (3) What is the hoped for outcome of following Jesus' commands? Compare and contrast these answers with the negative examples of evangelism you experienced.

How would you define evangelism? How do you feel about evangelism being defined as a bias for the good news of what God has done through Jesus Christ?

We often think about evangelism in terms of our individual responsibility, but our individual evangelistic work is just part of the work carried out by the whole church. What are your current congregational practices of evangelism? Who is responsible for evangelism in your church? Does this connect with the individual practices you listed?

Even in ministries that are not specifically evangelistic, we still provide a witness of Christ through them. How does your congregation offer excellence in its ministry to reflect well on the gospel? How is it more or less impressive than governmental or corporate organizations?

Do the descriptions of modernism and postmodernism sound like they might apply to your congregation or denomination? How so? Put another way—which sounds more natural to how you tend to operate as a congregation?

Would you describe yourself or your congregation as evangelical? Can you identify evangelistic activities in your congregation or individual life that come from an evangelical heritage? Do they fit with how you view yourself and/or your congregation?

Do you understand the difference between fundamentalism and a fundamentalist mindset? Are there ways that you or your congregation could be described as having a fundamentalist mindset? If so, how might that cause problems with evangelism?

## *Session Two*

# **Let's Talk about Something Good!**

### **Starting Point**

+ Theological Reflection

+ Contextual Awareness

= Creative Practice

Hear, O Israel: The Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your strength. These commandments that I give you today are to be on your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the doorframes of your houses and on your gates. (Deuteronomy 6:4-9, NIV)

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked at and our hands have touched—this we proclaim concerning the Word of life. The life appeared; we have seen it and testify to it, and we proclaim to you the eternal life, which was with the Father and has appeared to us. We proclaim to you what we have seen and heard, so that you also may have fellowship with us.

And our fellowship is with the Father and with his Son, Jesus Christ. (1 John 1:1-3, NIV)

**G**od called both the people of Israel and the church to know the core message of their faith and pass that message along to others. We likewise need to know our starting point of faith and how to articulate it in order to share our faith.

This section is based on chapter two of *Evangelism for Non-Evangelists*. After reading the chapter and participating in the webinar, gather as a group to answer the following questions.

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Name all the negative things you can think of that Christians have done or are accused of now. Given all this, why do you remain a Christian?

In 1 Peter 3:15, it says we should always have an answer for the hope within us. What is the hope God gives you? What is the ultimate purpose you think God has for you? For all of creation?



How do you understand issues of life, death, and suffering? Does God control every situation? Is there any situation that God cannot control? How do you offer hope from God in these situations?

Take all of your answers and gather them together in these boxes to create a basic story of how God relates to the world.

What has God done?	What Is God doing?	What will God do?	Who does God say I am?

Based on what is in your boxes, share your metanarrative (your way of describing how the world works and why it works that way).

How does your metanarrative show that God is good and the initiator of good things?

If a person were to accept your metanarrative as the basis for their life, what would happen? How would their life change on the inside and outside? What sort of beliefs would they have? What sort of morals would they have? What sort of activities would they undertake? Who would they relate to, and how would they relate to those people?

Describe how your metanarrative influences how you live in the following settings.

Personal Life	Church	Community

How do you pay attention to God’s nudges in your life to bring you back to your metanarrative of God’s goodness? What are some ways you can be more attentive to God’s activity?

Knowing your metanarrative and learning to communicate it to others can be difficult. One way to communicate it well is to see how your metanarrative helps you explain your life story. The line exercise from page 36 in the book can help you with this.

1. Draw a line that represents your life. It should include peaks, valleys, and plateaus to represent the high, low, and mundane periods of your life.
2. Once you have finished your line, label the parts of the line that are most important to you.
3. After you have added these first labels, write what you believe God was doing during those same moments. This should be based on your current understanding of what God was doing in your life, not on what you thought God was doing at the time those periods of your life occurred.

Once you have finished, you have an integrated depiction of your personal narrative and your metanarrative. You have explained your life and have also shown how you used your metanarrative about God to make sense of what happened in your life. A secondary result of this activity is that you have shown that you are equipped to serve as an evangelist. All people have peaks, valleys, and plateaus. An evangelist’s job is not to refute this or try to explain away those instances, but to share how the metanarrative of Jesus Christ makes sense of those peaks, valleys, and plateaus. This is not something to

force on others, but an invitation for them to think about what it would look like to reconsider their lives through the lens of a Christian metanarrative. This understanding of evangelism helps to overcome the fear many people have of not being prepared or educated enough to evangelize. We do not need the answers. We just need to articulate how the good news of God through Jesus Christ has made sense of our personal stories.

In addition to being able to articulate your personal metanarrative, your congregation needs to be able to work out its larger metanarrative. In most congregations, there will be many different metanarratives people use because their experiences of God's goodness are different. There is nothing wrong with that, but it is important that the people in the congregation share their respective metanarratives with each other so they can understand each other and work together toward a common starting point for the congregation's evangelistic activities. Take time to discuss your different metanarratives with each other. Are there common points of agreement you can use for your congregation?

Does your church have a mission or vision statement? What does it express about who God is and what God wants to accomplish in the world? Could you use the common points of your metanarratives to shape these statements to be closer to what your congregation believes and the good it wants others to experience from God through Jesus Christ in the power of the Holy Spirit?

## Session Three

# Thinking Through Our Stories in Conversation with the Church

Starting Point

+ **Theological Reflection**

+ Contextual Awareness

= Creative Practice

Do your best to present yourself to God as one approved, a worker who does not need to be ashamed and who correctly handles the word of truth. (2 Timothy 2:15, NIV)

As important as it is for us to articulate our starting points, sharing the story of God's goodness to us and how that goodness orders the universe is not enough. Left alone, it can lead us to a personalized version of the Christian faith. In order to keep our starting points faithful to the Christian Tradition, we need to reflect on them theologically.

This session of the course is where we discuss chapter three of *Evangelism for Non-Evangelists*. After reading the chapter and participating in the webinar, gather as a group to answer the following questions.

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This chapter includes several technical terms for dealing with theology. Here is a brief glossary.

**Affections:** our deep-seated feelings about an idea we encounter.

**Apophatic theology:** theology that comes from being quiet and contemplating what the voice of God is telling us. It is often connected to mysticism.

**Christology:** the study of Jesus Christ.

**Divine revelation:** the way God reveals information to people about who God is, how God acts, and how we are to respond to God.

**Doctrine:** formal teaching of the church about Christian beliefs.

**Interpretive matrix:** our personal way of making sense of ideas we encounter, including our affections and our reason.

**Kataphatic theology:** theology that comes from using words to write about and speak about God, seeking to understand God better through our reason.

**Theology:** the study of God and God's actions.

When have you thought about *why* you believe what you believe?

What are the sources you believe are revelations from God?

Of these sources, do you believe there is a primary source that God will always remain consistent with even when speaking through other sources? (For example, if you believe both the Bible and talking with other people are ways God offers us revelation, do you believe that the Bible is God's full revelation and that anything you receive as a revelation from other people will have to align with what is in the Bible?)

How do you interpret those sources of revelation? (This is our hermeneutic that gives us a particular theological tradition through which we understand the overall Christian Tradition.)

Are there other sources that influence your beliefs about God (e.g., politics, social media, family, work)? These may not define the entire Christian Tradition, but you find them meaningful.

Based on the answers from all of the above, say more about your starting point. What sort of God do you believe in and what are the good things that God invites people to share? How does God invite people to share them? How does that God want people to share the good things with each other?

Now, expand on your above answers and describe your view of God more broadly:

Who is God?

What does God do?

Who are we in relation to and how do we respond to God?

What are some alternative perspectives Christians might have about how they understand the good news, God, and God's activities? Do you see ways you could work alongside people with these different views to share the good news?

Are there differences about sources of revelation and views of God in your own congregation? If so, how can you hear, respect, and work with each other toward sharing your common desire for people to experience God's goodness?

## Session Four

# Listening Before Speaking

Starting Point

+ Theological Reflection

+ **Contextual Awareness**

= Creative Practice

Paul then stood up in the meeting of the Areopagus and said: “People of Athens! I see that in every way you are very religious. For as I walked around and looked carefully at your objects of worship, I even found an altar with this inscription: TO AN UNKNOWN GOD. So you are ignorant of the very thing you worship—and this is what I am going to proclaim to you.” (Acts 17:22-23, NIV)

After receiving the commander’s permission, Paul stood on the steps and motioned to the crowd. When they were all silent, he said to them in Aramaic: “Brothers and fathers, listen now to my defense.”

When they heard him speak to them in Aramaic, they became very quiet. (Acts 21:40–22:2, NIV)

**S**t. Paul was aware of who he was and who he was speaking to when he evangelized. He could speak in Greek to the people of Athens about the relationship of God to their culture and could speak in Aramaic to the Jews in Jerusalem about the relationship between Jesus and Jewish beliefs. He listened first to how they spoke so he could respond in a meaningful way to them.

As meaningful as our ability to articulate our starting points in a way that is faithful to the Christian Tradition may be to us, it will fall flat when we share it if we don’t first listen to the people we want to share it with. Once we hear them well, we can share our message in a way that is authentic to ourselves and the Christian Tradition and in a way that is meaningful to them.

This session of the course is where we discuss chapter four of *Evangelism for Non-Evangelists*. After reading the chapter and participating in the webinar, gather as a group to answer the following questions.

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How well do you listen to yourself? What strengths and weaknesses do you have as an individual? What hopes and fears do you have relating to God and eternity?

Does your congregation have ways to listen intentionally to the context around it? If so, how?

What is the group of people that defines the culture in which you will evangelize? Think of some of the most common practices and items used by that group. What are the core values you can infer about the culture based on those practices and items? (It can help to look at where the group spends most of its time, energy, and money.)

What are the major social structures the people you want to evangelize must interact with? How frequently must they interact with them? How specialized are the structures? Are there hurdles or difficulties for the group you are evangelizing in working with these structures? Are there ways you or a congregation could help facilitate that interaction?

As we listen to our context (culture, society) around us, we also need to be certain we keep listening to our starting point and Christian Tradition so our beliefs don't become defined by the context.

Does your congregation foster an alternative set of values for relating to the culture and social structures around it? Has your congregation ever taken time to discern and articulate its beliefs, identity, and values? When would be a good time to do this? Annually? At new member orientation for committee/staff/volunteer positions? At a Leadership retreat? Outline a process here that ensures your ministry's unique identity and offerings are clearly stated, understood, and passed along to future disciples.

Andy Crouch suggests that at times all of us will condemn, critique, copy, or consume cultural practices or artifacts. Name something from the culture that you would react to in each of these four ways. Now repeat the process for your congregation.



If you could have any impact on your culture or society as a congregation, what would it be? What sort of culture would you need to create in order to have this change? How could you cultivate the space, time, people, and resources to create this alternative culture?

How does your congregation's process of formation encourage practicing evangelism in a way that:

a) listens well to the people you want to reach?

b) considers your congregation's internal gifts and passions?

## *Session Five*

# **Embodying the Good News**

Starting Point

+ Theological Reflection

+ Contextual Awareness

= **Creative Practice**

God saw all that he had made, and it was very good. And there was evening, and there was morning—the sixth day.

Thus the heavens and the earth were completed in all their vast array. (Genesis 1:31–2:1, NIV)

God was amazingly creative in bringing forth the universe, and “all their vast array” pleased God as “very good.” The practice of evangelism should be no different. We are given the ability to engage in a wide variety of activities through which to embody the good news of God and invite others to share in it. As such, we should not limit these practices, especially to just a few stereotypes of what evangelism is supposed to be or to a stock set of best practices.

This fifth session of the course we will discuss chapter five of *Evangelism for Non-Evangelists*. After reading the chapter and participating in the webinar, gather as a group to answer the following questions.

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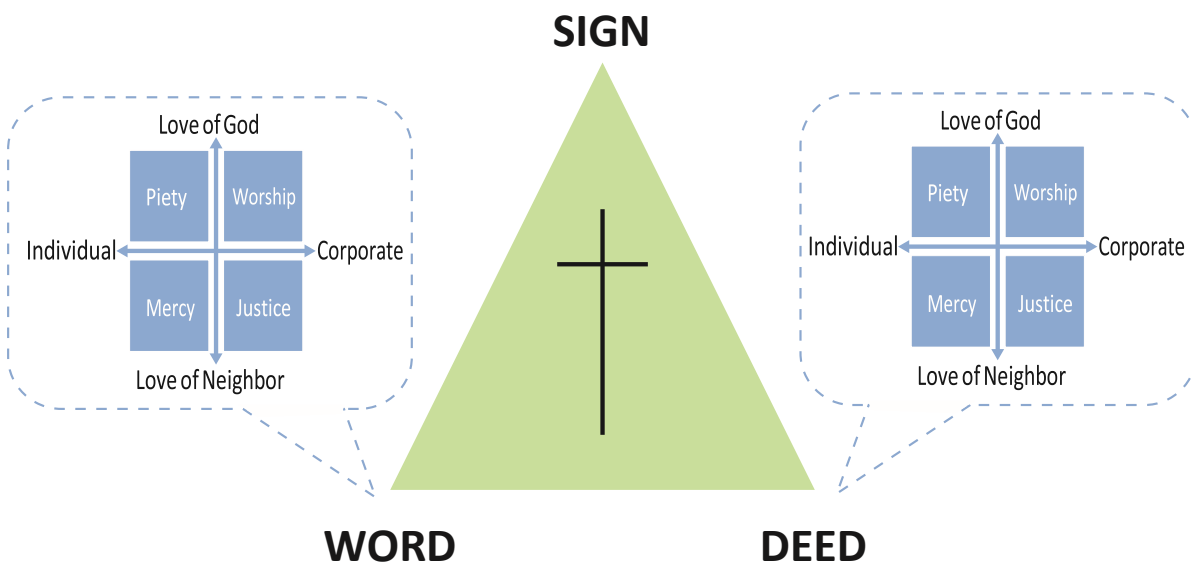
Evangelism literature and teachers often present “best practices” for doing evangelism well. What are some of those best practices that you have heard of? Which have you always assumed just had to be part of practicing evangelism?

Look back at your starting point and your theological reflection. Based on these, which of those best practices flow naturally from what you believe as an individual? As a congregation? What practices do not fit with your beliefs (even if you are trying to do them now)? What new practices might you add that flow naturally from those beliefs?

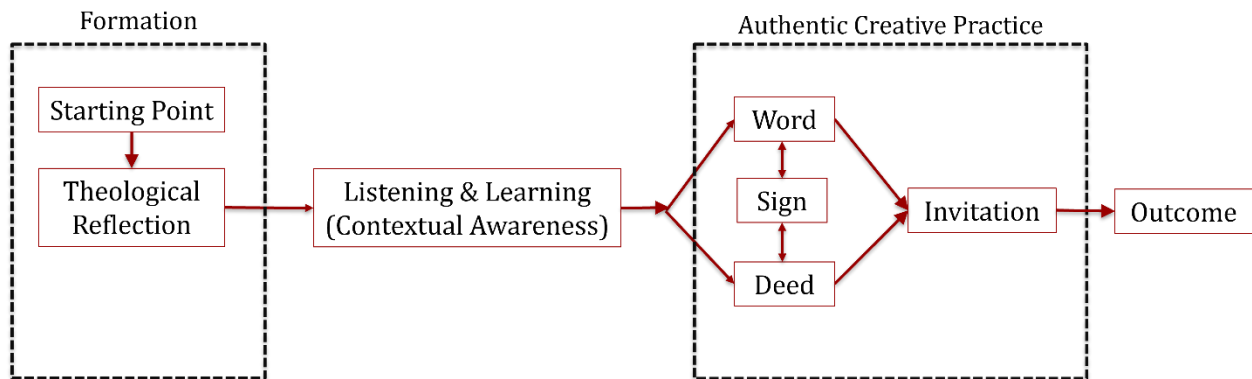
How does your congregation make room for word, deed, and sign? Think about Jesus when he fed the five thousand or when he healed people. He spoke words of truth to guide them to the kingdom of God, he acted with compassion to meet people's needs, and he made room for God to act in a supernatural way. Are there ways that your congregation does all three of these? If so, do these various activities have a way to connect with each other so that people outside the church could be touched in all three ways?

Likewise, do your congregation's practices inhabit all four of the quadrants of the Wesleyan approach to living our faith? This allows the people in your congregation to grow in faith in a more well-rounded way as well as to provide a more holistic initiation into the Christian faith for those who accept your invitation into the congregation.

Next, assess your existing activities. Chart your current holiday activities on the diagram below to see where your congregation is focusing its efforts. Are those efforts balanced between word and deed, as well as among the quadrants within word and deed? Are all of the practices, regardless of what they are explicitly, representative of signs of God's goodness pointing people to transformation through Christ?



# The Process of Effective Creative Practices



Look at this diagram and do a process flow Analysis.

Can you trace the path you have used to develop your creative practices? You should be able to explain the starting point, theology, and contextual input that informs your practices. If you cannot explain this, determine which parts of the equation are missing. Why are they missing? How would articulating the missing part change your practice?"

The key take away: are you formed enough to allow your listening, words & deeds to participate with God to operate in the world?

Once you have a sense for what new or modified practices you want to undertake in order to develop a more evangelistically holistic set of ministries in your congregation, you will likely need to change what you are already doing. Fill out the immunity x-ray to determine what commitments might keep you from changing. Do this for both yourself and your congregation.

**Immunity X-Ray**

What commitment do we have that requires change in how we practice our ministry in order to carry out evangelism?	What are we doing or not doing that resists making that change to our ministry?	What existing commitment do we have that we worry will not be fulfilled if we change how we do ministry?	What is our big assumption of what will happen if we change how we do ministry to make room for evangelism?

Based on your immunity x-ray, if you have current practices you need to stop or new practices you might want to try (either individually or as a congregation), what are some modest goals you could set for making those changes?

As you look at possible new practices, consider whether your practices

- make room for God to be involved directly in evangelism through acts of power.
- allow for the evangelist to be formed in the faith.

- allow for evangelists and those they evangelize to meet without a sense of coercion and with an openness to hearing each other.
- involve ways that both individuals and the congregation as a whole can participate.
- make use of creative and immersive ways to tell the story of the Christian faith.
- recognize the connections between evangelism and hospitality, reconciliation, and/or stewardship.

## *Session Six*

# **Putting it All Into Practice**

### Starting Point

+ Theological Reflection

+ Contextual Awareness

= **Creative Practice**

David said to the Philistine, “You come against me with sword and spear and javelin, but I come against you in the name of the Lord Almighty, the God of the armies of Israel.” (1 Samuel 17:45, NIV)

**W**hen considering evangelism, we often feel like David facing down a very difficult and powerful foe. We are not armed like the great saints or large churches, but we are still called to go evangelize. David reminds us that we have enough. We go in the name of the Lord, and if we have reflected on the good that the Lord has done, we will be well equipped to face whatever struggle confronts us.

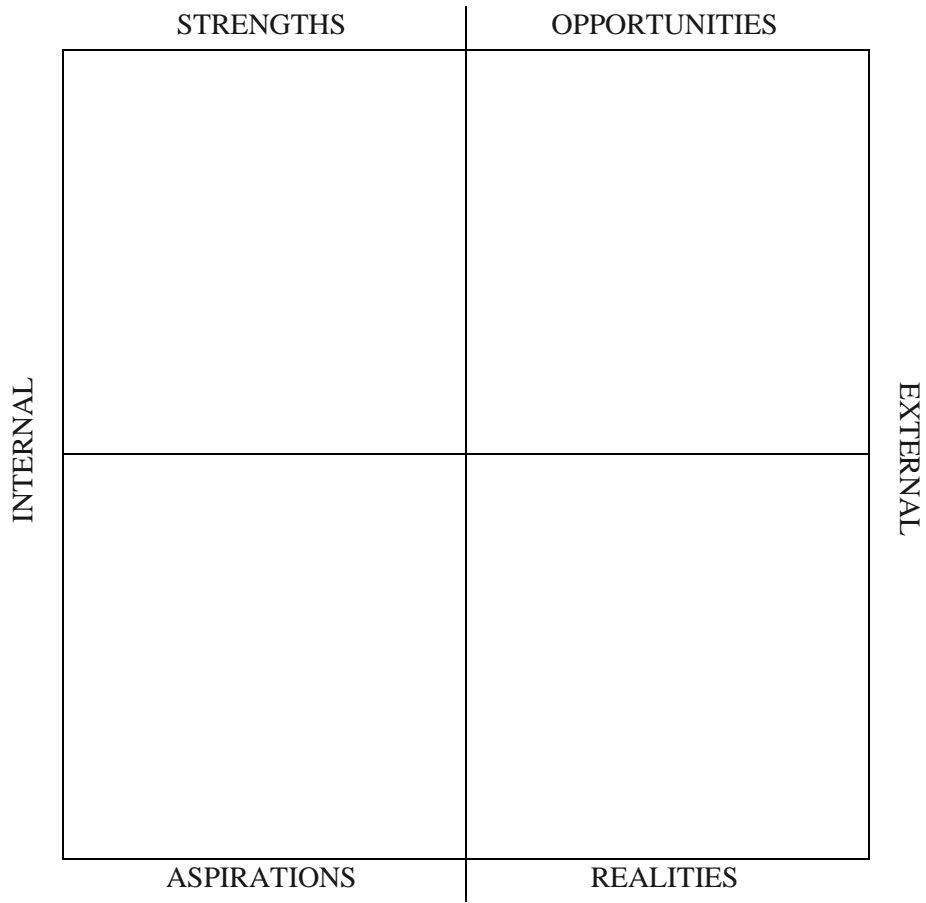
The traditional Christian holidays, especially Christmas and Easter, are times when we are even more prepared than we might think. These are times people outside the church are especially open to receiving an invitation to attend a church event and to hear the Christian story. This is why it is so important that we are ready with thoughtful strategies for reaching out to people, inviting them to hear the message and enter our communities, and following up with them during these seasons.

Before going any further in this section of the workbook, start by identifying a specific holiday ministry that needs an explicit evangelism strategy. (You do not need to use a holiday ministry; we simply suggest this because most congregations do have special outreaches and traditions during the holidays that lend themselves well to having a strong evangelistic strategy connected to them.) Once you have selected the ministry, read chapter six of *Evangelism for Non-Evangelists*. After reading the chapter and participating in the webinar, gather as a group to answer the following questions.

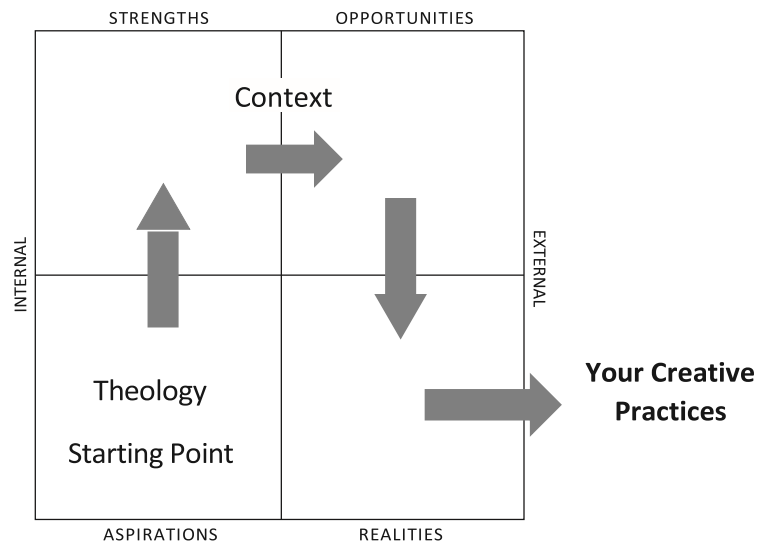
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To develop the evangelism strategy for the specific ministry you have chosen, fill out the SOAR model diagram. If you need help doing this, read the directions printed after the model.

# SOAR MODEL



Remember, the SOAR model flows like this with the equation:





First, start with aspirations (the bottom left). This is the vision of what you want to do and relates to your starting point as explained with your theological reflection.

Restate your starting point, with an explanation for why you believe what you believe theologically.

Look up the Bible passage that is related to the next major holiday at which it is likely you will see a large number of people who do not usually attend church (e.g., Luke 2 for Christmas or Matthew 28 for Easter). What new meanings do you find that passage has in light of your starting point and theology?

Based on this insight, what transformation would you like to see happen in the lives of those who participate in your holiday activities?

Second, move to the context inside your congregation (the upper left quadrant). What existing activities do you have set up already for the upcoming holiday? In addition to that, are there any particular gifts the congregation has (e.g., facilities, children's programs, choir, location)? List all of these. In your equation, this relates to the part of contextual awareness that involves the church as a community.

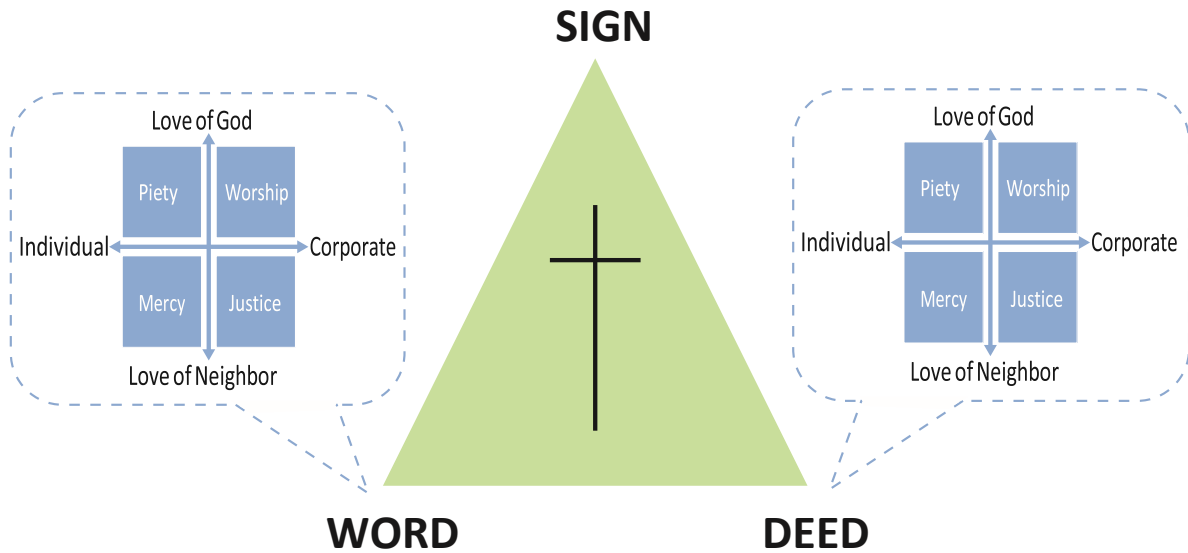
Third, having clearly laid out your aspirations for people to be transformed, move to the opportunities you have to participate with God in making these transformations happen (the upper right). This involves the part of contextual awareness that requires listening to the culture and society around you.

What do you know about the people that you want to reach with this transformation? What are ways that would be meaningful for you to make use of your current holiday activities and other strengths in order to share that transformation with them?

Remember, this move toward transformation does not have to be huge. It can be taken in steps, with the holiday activities being just one small step toward a larger transformation. Also, the holiday activities don't have to do everything for the transformation. Think in terms of follow up activities and invitations your congregation can have in place to continue helping people move toward transformation after the holidays. As you begin to get a picture of the ways your holiday activities can move people toward transformation in a way that is authentic to your starting point and meaningful to their context, assess your existing activities. This moves you to the final quadrant, realities (bottom right).

It is important to take stock of what you actually have now so you have a sense for how you may need to change it.

In the diagram below, chart those activities to see where your congregation is focusing its efforts. Are those efforts balanced between word and deed, as well as among the quadrants within word and deed? Are all of the practices, regardless of what they are explicitly, representative of signs of God’s goodness pointing people to transformation through Christ?



Having assessed your existing activities in light of what your gifts are, what you aspire to do, and what your context is, you are ready to determine what changes you need to make. What activities do you need to stop, continue as is, continue with modifications, or start in order to move people through each smaller transformation to the big transformation you want them to experience in the goodness of God?

As you work out this new practice of holiday activities that include a fully developed evangelistic strategy behind it, keep in mind the practical questions of implementation.

Who will be responsible for seeing that the message of the good news stays consistent through these different activities? Who will be certain that the activities remain meaningful to the people you are inviting?

How will you invite people in a contextually meaningful way to participate in your activities (e.g., come to your special worship services or volunteer at your service event)?

How will you specifically invite people who participate in your activities to receive the good news? How will you follow up with them if they do receive it?

How will you assess your activities to see if they worked toward the transformation that was their goal?

How will you modify them to do better next time?

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**Some parting questions to reflect on how far you have come in this course:**

What are the riches your congregation has to share with others already? How might you bring them out for people to see them and better know the gospel from them?

If you felt you were not “qualified” to be an evangelist, how have you changed your mind about that now?

How might you model and encourage others to be comfortable evangelizing (sharing their good news and inviting others to take a next step toward it)?

How can your personal practice of evangelism complement others’ practices so that you can develop a whole congregational approach to evangelism?

How might your congregation’s approach to evangelism complement the approach used by other congregations to offer a holistic vision of the abundant life of God to others rather than a competition between local churches looking for new members?

## *Afterword*

### **Staying Connected for the Long Haul**

**H**aving taught evangelism for years, both of us know that a single course can be inspiring and helpful, but the real proof comes weeks, months, and even years down the road as those who have taken the course implement what they have learned. Our hope in this course was not to provide you with the “magic wand” that would make evangelism easy, but with the vocabulary, concepts, and tools you need to claim evangelism as a practice that you and your congregation can own.

Following the equation will allow you to generate authentic testimonies to the goodness God has brought about in your lives, to articulate along with the whole church who this good God is and why God has reached out with such goodness, to learn how to share this goodness in ways that are meaningful to the people around you, and to break out of the stereotypes related to evangelism so you can practice a creative evangelistic strategy. This is all the ground work you need. Now, it is up to you and your gathering of Christians to do the hard work of looking to God, looking within yourselves, and looking outward to make all of this happen.

As you move through this, don't feel like you are now alone. We would love to stay connected for mutual support and to learn from one another. You can connect with us at our Twitter handle: @evangelismonlin (that's not a typo, there no “e” at the end of “online”), which we set up specifically for folks to connect while working through this guide. Likewise, you can reach us individually @HeatherHLear (Heather) and @drteasdale (Mark). We'd love to hear how you are doing, pray for you, and keep the conversation going. For now, we leave you with the benediction of Saint Paul to the Colossians:

Let the message of Christ dwell among you richly as you teach and admonish one another with all wisdom through psalms, hymns, and songs from the Spirit, singing to God with gratitude in your hearts. And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him. (Colossians 3:16-17, NIV)