



A course of six sessions that explore the spiritual habits of thinking and behaviour that enable us to become evangelists.

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Prayerful Evangelism

Sessions

Sessions

Session 1. BE ATTENTIVE: Praying to God the Father

- What is 'Evangelism?'
- Evangelism as DOUBLE LISTENING - Listening to God for people and Listening to people for God
- 'Loud Thoughts'... on keeping a journal

Session 2. BE INTENTIONAL and EXPECTANT - Praying with Jesus the Son

- Learning from Jesus
- Taking risks & asking questions as a way of evangelism
- Leading someone towards faith

Session 3. BE OVERFLOWING - Praying in the Holy Spirit

- Discernment and perseverance
- Other religions and cultures
- Using the Lord's Prayer in evangelism: Luke 11:1 - 13
- Using a contact map

Session 4. BE COLLABORATIVE - Praying Together – sharing our faith in a team.

- The local church in spiritual renewal
- The discipline of TEAMWORK
- Mission audits. Mission Action Planning. Evangelism Groups
- Identifying gifted evangelists in the local congregation

Session 5. BE STILL - Praying in Stillness – Evangelism as friendly inclusion

- Contemplative Prayer, Religious and Spiritual Experience
- Friendship and Evangelism

Session 6. BE CONFIDENT - Praying with confidence – evangelism as being and doing

- Christian Confidence in the Gospel
- The 4Ps of evangelism
- Prayerful Evangelism

Introduction to Prayerful Evangelism

'Evangelism is God's idea, God's vision and God's purpose.... and... He invites you and me to join Him in His Mission' - Mark Russell, CEO of Church Army.

It is clear from this statement that if we are to be 'effective' in evangelism, we must start with God - the leader of the evangelism mission. He is the One with the master strategy. He is the One who understands the total situation, its opportunities and dangers. He is the One with the resources to make things happen. He is the One who convicts, calls and transforms people. And He is the One who invites you and me to be members of His outreach team. He says – 'Come & Follow Me! Take My yoke and learn from Me. Stay with Me and we will see amazing things as we build the Kingdom together' - Matt.11v 29 John 15v 4,5.

C.S.Lewis taught that there are 4 periods of Time - The Past which we cannot change; The Future which is unknown; The Present where we are now; and Eternity. We and most other people, individually or in organisations, spend most of our planning time and often our thinking time on the Past and the Future. There is obvious benefit in this, because we can learn from the past and we need to know where we hope to go in the future and how we might get there. This has clear relevance to church programmes of evangelism. But the deep reality of life is focussed in the other two periods of time. The Present moment is where we actually are and is the place where we are able to act to make a difference, and evangelism is allowing Eternity, which is the greatest reality of all, to impact the Present moment. In the 'Screwtape Letters' one of the temptations recommended is to keep the Christians focussed on the Past and the Future so that the present moment, when the Cross and Resurrection might impact us, is avoided at all costs!

If then, we are to be available to God the Holy Spirit in his mission here on earth, then we must be in touch with the great Missioner, in the present moment. We need to have a spiritual disposition and habits of thinking and behaviour which facilitate us to become ever more valuable members of His team.

Habits of life and dispositions are high-lighted in this Course – 'Be Attentive!', 'Be Intentional!'... etc. For these to be built into our way of life, there will need to be constant practice so, in order to acquire good habits the 'homework' is a vital part of the Course.

Rev Canon Hugh Dibbens Barking Area Evangelism Adviser.

Session 1 - Being Attentive Praying to God the Father

"The most basic skill of the evangelist is not to speak, but to listen"

Welcome and Worship

The group leader could lead the group in prayer – and in subsequent weeks invite members some of the group to do so.

Aim:

The aim of this session is to develop habits of listening and to form prayer partnerships within the group.

Leader input

The Group leader provides input on 'What is evangelism?' using material in Appendix A.

The group is split into pairs. Spend 5 minutes introducing yourselves and then pray together. You could pray about what you want to gain from this course. Please keep your shared thoughts confidential to yourselves.

You may wish to change your prayer partner halfway through the course so that you get to know another person in this way.

Group activity

"Being an evangelist is sharing these stories with prayerful intent to lead the other person to a commitment to Jesus." (From Appendix A). On a flip chart or other paper draw a human figure and add words or small pictures that describe characteristics of an evangelist. Pay attention to the head: what an evangelist knows and says,
the heart: what an evangelist feels and the hands and feet: what an evangelist does.

Discussion

The Group leader leads a study of Jesus' own objectives in evangelism from Luke 3:21-22 & 4:1-21.

Break

Discussion

The Group leader leads some conversation about the place of prayer in the evangelism including discussion of the following two assertions:

- *Being prayerful is the way to be attentive to the direction of God the Father and join in God's own action in the world.*
- *The most basic ability of the evangelist is not to speak but to listen.*

Leader input

The Group Leader describes 'Double listening' using the guidelines:

- I. Listening to people for God
- II. Listening to God for people

Listening Guidelines

I: Listening to people for the God.

- Pray inwardly for God's blessing on the person and give them your total attention.
- Read their body language as well as what they say – Pray for understanding.
- Listen beneath the spoken words to what are the feelings and attitudes being expressed. As you perceive them offer them to God.
- Be aware of your own personal feelings and reactions and put them deliberately 'on hold'.
- Consider inwardly whether God wants you to make any comment and if so take courage.

II: Listening to God for people.

- In quiet personal prayer recall what you remember of the conversation with the person God has led you to engage with.
- Re-live some of the conversation before God.
- Offer to God any needs or concerns of your own asking for His healing
- Sit quietly and focussed to see if God gives you any insight. Sometimes inspiration is given in this context sometimes later.
- Ask for wisdom and appropriate opportunity to engage further.

Listening Exercise

In groups of three, each person shares in turn, for maximum of 3 minutes, a personal experience. A second person listens, following the guidelines given for double listening. The third person acts as observer and timekeeper. After each person's story there might be a brief prayer or time of quiet. It maybe that the listener might feel they should say something ... please be brief!

Leader input

The homework is introduced: Try to do at least some of these activities, especially the first:

- Pray daily for your prayer partner.
- Read two articles, Appendix B and C: 'A Biblical Example of Double Listening' and 'The ABBA prayer of Jesus'
- Read next session's Bible passage: . Luke 10:1-12.
- Deliberately practice 'double listening'. Try to get this to become a part of your life-style.
- Pray regularly for opportunities to share some of the Good News with others.
- If you do not already do so, start a prayer journal (book or digital document) to record what you think God might be saying to you and your reflections.

Final prayers

The Pleshey Exhortation:

*Walk softly in the way of God
Listen gently to the Voice of God
it quietly in the Love of God
Pray humbly to the Heart of God
Act boldly in the Strength of God
Go forth in His name!*

Session 2 - Being Intentional and Expectant! Praying with Jesus Learning to take risks and to ask questions

Welcome and Worship

Led by members of the group.

Aim

The aim of this session is to know that Jesus prays with us and that we can learn from the way he shared the Good News

Prayer

Prayer Partners should spend some time together sharing any experiences of 'double listening'.

Discussion

Read . Luke 10:1-12. Jesus taught his disciples how to be evangelists by sending them out to do it: giving them instructions and then hearing from them afterwards. So this passage represents His master class in evangelism!

Questions

- v 1 How do we recognise and develop a sense of 'being sent' or 'appointed'?
- v 2 How do we identify others who might share in 'gathering the harvest'?
- v 3-4 Three spiritual attitudes of effective evangelists –
 1. Making oneself vulnerable (taking risks for God is at the heart of evangelism)
 2. Trusting God to provide
 3. Sustaining a sense of urgency ('Greetings on the road' in Jesus' day could take anything from half an hour to half a day!)
- v 5- 7 Be discerning of where people are in their faith journey.
- v 8- 9 A Threefold Process of sharing the Gospel –
 1. Build relationships and belong ('eat what is offered to you')
 2. Provoke interest and perhaps questions by good actions ('heal those who are sick')
 3. Share the Good News!

(And be ready to move on if no one is listening as yet v 10-12).

Leader input

The group leader provides input on Jesus' intentional evangelism, using some of the material in Appendix D.

Discussion

Either in subgroups (one question per subgroup) or as a whole group, respond to the following questions:

- How do you discern whether a person you know is a 'seeker' for God's Truth?
- What does it mean to be 'intentional' about evangelism?
- Do you think it is possible for regular worshippers at church to have missed the basic teaching of the Gospels that each of us needs to trust Jesus for ourselves? How would you know? What might be done about it?

Break

Leader Input

The group leader provides input on the ABBA prayer of Jesus' (See Appendix C). Jesus is our model for prayerful evangelism, and He encourages us to pray as He did, saying *Our* Father. He emphasized the continuity between His work and ours.

Group Exercise

Looking at John 20:21, 15:5, 12, 16 and Matthew 11:29-30, in whole group or subgroups, record, on a flip chart or other paper,

- a) Changes that group members suggest to the way they pray in order to be more like Jesus' pattern of prayer,
- b) Similarities and differences between Jesus' time and situation and ours that might affect the way we carry out evangelism.
- c) What sorts of actions would provoke questions in your locality – tidying litter, a night shelter..?

Asking questions

'Jesus frequently progressed one to one conversations with people by asking questions.' In threes, practise asking and responding to questions about faith and Christian habits. As before, alternate between one person who is the first questioner, one the respondent and one observer.

Some questions can be quite broad – 'did you have a good weekend?' Some more focussed 'What good does prayer do?'

Homework

- Read through the notes of this Session and reflect on how they might apply to you.
- Practice and develop your question-asking skills.
- Write some brief notes on your own personal faith story, particularly noting anything that might be helpful to share with a non-church person who may be seeking.
- Continue to practice 'Double Listening'
- Read through the Bible passage to be used in the next session: . Luke 11:1-13 and Appendix E: Following *the Prompting of the Holy Spirit*

Final Prayer Together

Session 3 - Being Overflowing

Praying in the Holy Spirit Learning to be discerning and persevere.

Welcome and Worship

led by a member of the group.

Aim

The aim of this session is to learn to join with the Holy Spirit in the work of evangelism.

Prayer

Prayer Partners share experiences since last time with each other, especially of double listening and asking questions of non-church friends.

Review of 'Homework'

In twos or threes share your personal stories and try to identify which parts of them might be helpful to non-church folk. Note if any of these make a link with the greater Gospel story about Jesus – a story He told or one of His encounters with the people He met.

Discussion

The group leader leads consideration of Luke 11:1-13 and Matthew 6:9-13. Note that teaching given to the disciples according to Luke's Gospel is in the middle of Jesus affirmation of Mary's listening to him – 10:38-42, which is often used as a model of contemplative prayer; and an exorcism and spiritual opposition 11:14-20. There are many contrasting forms of spirit-filled prayer!

The Lord's Prayer: Luke 11:1-4. The disciples are inspired by Jesus example and in answer to their question gives them words to say. Each half of the prayer as we use it today is Trinitarian in shape. Each half has three stanzas corresponding to the work of the Father, Son and Holy Spirit in turn: Praying to the Father who provides – 'Our Father in Heaven, Hallowed be your name ... Give us today our daily bread'

Praying to Jesus who forgives - 'Your Kingdom come...Forgive us our sins as we forgive those who sin against us.'

Praying to the Holy Spirit who enables - 'Your will be done on earth as it is in Heaven' ... 'Lead us not into temptation but deliver us from evil'.

Question for discussion: How can these three sections help us as evangelists?

The Parable of the 'Friend at Midnight: Luke 11:5-10. Notice that the friend was not taking the risk of falling out with his friend for his own needs, but in order to feed an unexpected visitor. Note too that the message of persistence in prayer is underlined by the use of the 'present continuous tense' in Luke 11:9-10 carrying the meaning – 'go on asking, go on seeking, go on knocking'.

Question for discussion: How does this teaching apply to us in evangelism?

The Father's Eagerness to give us the Holy Spirit – Luke 11:11-13.

Questions for discussion: ‘How often should we ask for our lives to be filled with the Holy Spirit?’ Are there obstacles in our lives to being filled with the Spirit? What should we do about this?

Break

Leader input

The Group Leader provides input on being guided by the Holy Spirit, using the material in Appendix E and inviting stories from group members.

All group members are invited to share situations and relationships in which they feel the need for the wisdom and guidance of the Holy Spirit. These are recorded along one side of flip chart paper or in some other way so that all can see them. All are then invited to write suggestions along the other side. e.g.

Situation/relationship	Suggestion
People at work are discouraging	Meet up with another church member during the week for prayer and support
Demanding family responsibilities make me feel guilty	Talk over with a friend what you can do and communicate that.

The group then decides on two or three situations/relationships to pray about in more detail.

Homework

Pray for your Prayer Partner, that they may know the wisdom and guidance of the Holy Spirit

Fill in the ‘Contact Map’ in Appendix F of people you know who may be seekers after faith. Pray for them each day.

Pray the Lord’s Prayer in a different place every day.

Final Prayer Together.

Session 4 - Being Collaborative Praying Together sharing our faith in a team



Welcome and Worship

Led by a member of the group.

Aim

The aim of this session is to learn to pray and act with others in the work of evangelism.

Leader input

The Group Leader provides input on the nature of the Church as a community of believers.

We live in an extremely individualistic culture, sometimes thinking that to be 'grown up' we should be self-sufficient. The Bible teaches us a perfect balance between the infinite worth, in God's eyes, of each unique human being and the fact that God calls us to be formed into a Christian community, His people, the Body of Christ.

Our English translations do not help here, as the English word 'you' is the same whether singular or plural. We may miss the fact that the letters to young churches, for example, are addressed to a group of people, not individuals.

Group activity

- Read Ephesians 2:12-14 How is God's saving work described?
- Read Ephesians 6:13-17 what difference does it make to your understanding of this passage that that 'you' and 'your' is referring to several people, not to individuals?

The discipline of teamwork

In twos and threes look at the following checklist for doing evangelism as a team.

Do you agree with each one?

Is anyone of these missing in your local church at the moment?

- Personal prayerful preparation by each member of the team
- Sharing of the joys and challenges that each team members experiences
- Prayer for one another
- Clarity and agreed understanding about the plan for any event or initiative
- Shared hopes and fears about possible outcomes
- Prayer for intended participants
- Reflection on the Bible, as inspiration, command or encouragement
- Prayer for the strength and gifts of the Holy Spirit
- Sharing in a meal or other time of team-building.

Break

Prayer

Meet with prayer partners to share experiences of being guided by the Holy Spirit, and the challenges and opportunities of sharing faith.

Group activity

Developing teamwork

In twos and threes, composed of people who live closest to each other, help each other to choose a group with whom they could work in evangelism.

Ideas:

- An existing group in the church, who could incorporate a faith sharing event in their regular timetable. It could be an occasion for members to share their faith with each other – a favourite hymn or memorise of what they learned at school are often good places to start. Or it could be a group who can help others find faith: the Mother's Union, for example, who are encouraged to help young families or the flower arrangers who could construct a faith sharing display.
- Create a new group. This might be based on something your church does well – food, music or youth work, for example. In the light of this consider what and who might be involved, and who you might talk to about this. If it all comes alive in your mind and heart, then do share your thinking with the leadership of your church.
- Identifying gifted evangelists in the congregation – someone who is deeply concerned for those who do not know Jesus, who is a good communicator and who depends on the Holy Spirit to direct their life and activity.
- There may be local groups in the community offering humble, relevant service. Social need has led to food banks, credit unions, street pastors, walking football, night shelters etc. Compassion and social justice is Gospel language that the world readily understands and when Christians join in they often find people who are seeking a renewed way of life.

Homework

- Pray for your prayer partner,
- Pray for your local church – leaders, PCC, members, vision and plans,
- Pray that the gifted evangelists in your church will be identified.
- Look at Appendix E, 'The prayer of stillness,' which will be introduced next session.

Final Prayers Together

Session 5 - Being Inclusive Praying in Stillness Evangelism as friendly inclusion

Welcome and Worship

led by a member of the group.

Aim

The aim of this session is to practise contemplative prayer and to explore friendship evangelism.

Leader input

The Group Leader provides some input on contemplative prayer. The well-discussed path of spiritual growth by 'mystical' writers identifies a threefold pattern – The 'Dark Night of the soul' followed by an 'Awakening', and then there is the 'Coming Home'. It is of interest that this threefold path is often trodden by non-church folk as they find their way to Christ. There is awareness of need. Then enlightenment as they meet with the Lord. Then they become a deeper part of the Fellowship and venture out in mission. But this pattern repeats as we grow in Christ. (See supporting paper: 'The Prayer of Stillness, Appendix E).

Group Activities

As a whole group, follow the spiritual practice described in Appendix E, 'The prayer of stillness.' *This should last at least 20 minutes.*

With prayer partners, share any thoughts, emotions, inspiration that has arisen from this exercise.

How can praying in this way help us to discern where God is leading us and be more attuned to other people's needs?

Break

Leader Input

The leader introduces the concepts of friendship evangelism and of enfolding evangelism:

Most people who make the journey from non-faith to faith are accompanied by a committed Christian friend. The journey may well take four to five years, so requires deliberate commitment. At heart there needs to be persevering prayer, always seeking to discern what might be the next step towards faith. It is important to note that there isn't a prescribed route. Each individual is unique and is being drawn forward by the Holy Spirit on their own journey.

The Celtic Church used the term enfolding evangelism for welcoming and including non-Christians into their fellowship, in the hope that they would feel they belonged and then would want to become disciples of Jesus. Many did! A warm welcome and inclusion came first. Then at a later date there followed by the rational explanation of the Gospel.

The *Pilgrim* course follows this pattern – participants are invited to experience what it is like to be part of a praying fellowship. A sense of *belonging* may well develop before *believing*.

Discussion

Read Luke 24:13-35.

- Reflect on how Jesus the Evangelist, communicates the Gospel by speaking both to his companion minds and to their hearts. Is this a pattern for us? Are there practical implications?
- In twos and threes: Share any experiences of ‘including non-Christians in Christian events’. Then consider the idea of inviting non-church people to help plan and staging an intentionally evangelistic event! What would be the advantages and the drawbacks?

Homework

Think over your Contact Map. Is God leading you to share your faith with someone?

Pray for your prayer partner as they listen for God’s guidance

Final Prayers Together.

Session 6 - Being Confident

Praying and acting with Confidence

6: *Being
Confident*

Welcome and Worship

led by a member of the group.

Aim:

The aim of this session is to encourage prayer with confidence and identify action that can be taken.

Leader input

The Group Leader will lead a study of Romans 5:1-11, noting:

- In the past v1 we were justified
- In the present v1,2 we have peace with God and access to God
- In the future v2 we will share the glory of God.

The objective reality is that Christ died for us (v6-8) whether we believe it or not.

The subjective reality is that we may know the love of God, poured into our hearts v5.

Group activity

Evangelism as 'being with' and 'doing for.'

The two names 'Jesus' and 'Emmanuel,' given as an infant have different meanings. Jesus means 'Saviour' and Emmanuelle means 'God with us.' Through His son, God saves us and is with us. So both salvation and presence are summed up in these two names.

Both doing for and being with are important in evangelism. We can share our faith by offering practical help, random acts of kindness, organised care such as foodbank or by speaking about our faith. We can be with people in prayer and stillness, being God's representative. The first is an example of 'doing,' the second of 'being.'

In small groups identify examples of activities and situations which fall into these two categories.

- Where do you feel most comfortable?
- Is there an imbalance in your situation?

With prayer partners

Find out if you have had an opportunity to share your faith with the people you have been praying for and continue to pray for each other.

Break

Leader input

The Group Leader will lead consideration of the 4Ps of Evangelism (see Appendix F)

Group Activities

Presence evangelism

In whole group discuss:

- What habits and attitudes might non-believers observe about the different way that Christians live their lives?
- Should we be concerned if no-one ever notices anything?

Proclamation evangelism

In ones and twos

- Practise what you would say about Jesus' birth, life, death, resurrection, ascension and return in a few sentences.
- What occasions can you identify for proclaiming your faith?

Personal evangelism

In whole group

- Are a few people prepared to share their story now with the whole group?
- What other opportunities might there be to do this?

Final Prayers Together.

Spend the remainder of the session in prayer for each member of the group and the people who are on their heart.

WHAT IS EVANGELISM?

It is important to distinguish between 'Mission', 'Evangelism' and 'Proselytization'.

Please note that God's Mission and the Evangelistic work of the Holy Spirit is not limited to the activity of the Church. God is present and active in all kinds of contexts. Our business is to find out what God is doing and be out there joining in.

Mission

is God's creative and redemptive work to restore His Kingdom to the whole creation.

The Anglican Communion has identified five areas in which God is at work, called the Five Marks of Mission:

- | | | |
|---|--|-----------|
| 1 | To proclaim the Good News of the Kingdom | Tell |
| 2 | To teach, baptise, and nurture new believers | Teach |
| 3 | To respond to human need by loving service | Tend |
| 4 | To seek to transform the unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation | Transform |
| 5 | To strive to safeguard the integrity of creation and sustain and renew the life of the earth. | Treasure |

Evangelism

is that part of mission whereby God seeks to restore a right relationship with people through the Good News of Jesus. People can choose to reject God's loving invitation.

NB. Although we can talk about each of the five marks of mission in isolation, God the Evangelist is drawing people to Himself in all five contexts. In the past some have thought that social action or sacrificial service was a sufficient Christian witness in itself as a proclamation of the Gospel. Now we realise that we must find ways of speaking as well as demonstrating God's Love in all mission activity. Without a specifically evangelistic ministry, there is always a danger that our mission ceases to be specifically Christian.

Proselytization

is unworthy evangelism whereby religious people pressurize and try to manipulate others to adopt a particular religious beliefs system. The aim is to persuade people to become like the 'evangelist'. It is this that has got 'evangelism' a bad name.

We have two stories to tell:

The Story of Jesus

God's remarkable love and commitment to us in that he came as a human-being, showed us how to live this life, died for our sins and rose again to bring us home to himself and give us eternal life.

Our personal story

We have woken up to this love ourselves. Each of ours is unique but there will be resonances with other people's stories. We need to be ready to share aspects of our experience that might be relevant to them.

Being a witness

is being ready and alert to share parts of these stories.

Being an evangelist

is sharing these stories with prayerful intent to lead the other person to a commitment to Jesus.

A Biblical Example of Double Listening

Read John 4:1-42

The story of Jesus' encounter with a Samaritan woman is told at great length in John's Gospel – it clearly made an impression on those present for all sorts of reasons. It begins with the picture of Jesus sitting down by a well, exhausted. His disciples have gone into town to buy food.

Then follows a long conversation between Jesus and a woman who has come to the well at noon. Many have assumed that there was something disreputable about her as she came alone at noon, not with the crowd of women and children who would make regular trips. Perhaps Jesus thought this, being alive to non-verbal signs about people. He started the conversation: 'Give me a drink.'

The woman is startled; she had not been expecting to be spoken to. But Jesus, listening to the guidance of his Father, knew her need and in a series of comments demonstrates that he is the answer to her life's difficulties. He has discerned what her deepest needs are, as well as her immediate ones.

Jesus is also aware of the alienation of the Samaritan people and his conversation with this woman brings a message of welcome and inclusivity to them as well.

In vs 36-38 of this chapter Jesus speaks of his intimate relationship with God the Father. It is this closeness, in love and prayer that enables him to listen for direction and speak with authority. We are called to an identical closeness: 'If you keep my commandments you will abide in my love, just as I have kept my Father's commandments and abide in his love' (John 15: 10)

Of course, we can be mistaken about our intuitions. But, as with all spiritual disciplines it is as we persist in practising them and building them into our way of life that we learn to recognise God's voice more accurately. Learning to work with other trusted and prayerful colleagues can be really helpful in testing our hunches. In the end, though, we have to act in faith, take a risk and see what God does.

Appendix C

The Abba prayer of Jesus

At the heart of Jesus' ministry was his relationship with the Father. All his recorded prayers begin with 'Abba', except the cry of dereliction from the Cross (Mark 15:34) His choice of the word Abba – an informal form of address shows the intimacy and personal nature of Jesus prayer life. Jesus' constant awareness of the presence of his Father is an inspiration and guide for our prayers. He tells us to pray 'Our Father' because we can share that intimate relationship. Jesus prayed: 'As you, Father, are in me and I am in you, may they also be in us.' (John 17:21).

For Jesus, prayer and ministry are interwoven:

But Jesus answered them, "My Father has been working until now, and I have been working." Then Jesus answered and said to them, "Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner. For the Father loves the Son, and shows Him all things that He Himself does; and He will show Him greater works than these, that you may marvel.

(John 5:17, 19-20.)

In Romans 8: Vs.15-16 Paul explicitly teaches us that the Spirit of Jesus within us inspires us to pray in the same way that Jesus himself prayed.

For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba,¹ Father." The Spirit Himself bears witness with our spirit that we are children of God, and if children, then heirs—heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together.

Our part in this is to develop a sense of awareness and responsiveness, believing that God wants to relate to us and communicate with us more than we to Him. Paul urges his readers: 'Do not conform to the pattern of this world but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is.. (Romans 12:2). Our ways of thinking need to be moulded by meditation on Bible passages and we need to listen carefully to Christian teaching that is given to us through the church and other people. An ungodly way of thinking and an ungodly lifestyle can block our spiritual ears.

In the Bible guidance is given to people in many ways, including visions, dreams and prophetic utterances. For myself, I often find that God gives me 'loud thoughts' that grow in conviction and seem to demand attention. I find that when I do take notice of them and take the risk of following them through, things happen for good that usually surprise me, and I have even more to thank God for. Sometimes a verse from the Bible seems to address me personally, carrying a ring of urgency. When these things happen I try to respond immediately – though I am ashamed by how often I have ignored them. I do try to write down what I hear so I can come back to them at a later date and also to tell a Christian friend.

Canon Hugh Dibbens

Appendix D

Jesus the intentional evangelist

Jesus is the model evangelist. But he also emphasised that we were to copy him and had the same calling and responsibility as he had:

- As the Father sent me, so I send you (John 20:21)
- I chose you to bear fruit that will last (John 15:5,12,16)

1. Jesus worked with large crowds and with individuals

He had an unerring eye for the 'seekers'. Often these were individuals such as Zacchaeus – Luke 19:1 -11; or the Samaritan woman at Jacob's well – John 4:1-30.

2. He had a three dimensional approach: Proclamation, Healing, Deliverance.

He announced that the Kingdom of God had arrived and supported that statement with acts of healing and deliverance.

3. Jesus looked for 'Positive Repentance' & 'Personal Believing' as key outcomes to His Evangelism.

- (i) Positive Repentance (Greek – metanoia = 'change of mind'/'turning around'). There is a contrast between John Baptist's preaching of repentance and Jesus' preaching. Both proclaimed the imminence of the Kingdom of God, but John saw repentance as facing up to sin and confessing one's sins prior to baptism. (Matthew 3:5, 6) One might say John emphasised 'turning away from sin'. Jesus also urged people to repent, but his emphasis was about 'turning to God'. (Mark 1:14) Certainly Jesus was not soft on sin, and both these aspects are important. People at the time noticed the different emphasis (Matthew 11:18, 19). The parables in Luke chapter 15 bring out the contrast. The lost sheep, the lost coin and the lost son all mention 'repentance', but the joy of heaven is because of 'being found' and coming home. 'Repentance' in the New testament is more akin to 'conversion' (turning around) than to shame and guilt. (Acts 20:21 'repentance that leads to God', Luke 24:47 – 'repentance that leads to forgiveness').
- (ii) Personal Believing. Jesus taught and led his disciples to recognise who he was Mark 8:27 -29 and then they were encouraged to put their trust in him Mark 9:7. John's Gospel develops this theme from the beginning – John 1:9-14. Famous verses like John 3:16 highlight the personal trust that all would-be followers of Jesus must have.

4. Jesus frequently progressed one to one conversations with people, by asking questions.

In the Gospels there are 94 such questions in Matthew, 59 in Mark, 82 in Luke, and 49 in John. In all 159 different questions are recorded.

Often we too can open up significant conversations by similarly 'asking good questions'. Through non-threatening questions we try to understand who the person we are talking

with really is; to discover where they have got to on their faith journey; and to invite them to join us at something which might be helpful to them.

Questions need to be asked genuinely and without intrusion. Asking questions is a skill that any of us can acquire, but always with sensitivity so that 'doors are always left open' for another time. In the back of our minds there might be three guiding questions – 'Who are you? Where are you? Why don't you join us?'

As we gently ask others questions about themselves, they might well return the compliment and ask us questions. It is always easier to testify to our faith when asked by someone to share ('give a reason for the faith that is within us' 1 Peter 3:15.) after all they did ask!

5. Jesus' Awareness of Spiritual Evil.

Jesus saw himself as struggling with and combatting spiritual evil, which is often personalised in the Gospels as 'Satan' or the 'Devil'. Directly after the uplifting experience of His Baptism he confronts Satan/the Devil in a context of prayer and fasting in the wilderness – (Matthew 4:1-11; Mark 1:12, 13, Luke 4:1-13). The disciples could only have known about this through Jesus Himself telling them.

When accused of being in league with Beelzebub, Jesus speaks of 'binding the strong man'. – Mark 3:22-27. In the parable of the weeds, there is clear teaching about the 'enemy' of the good farmer v 25, 28, which turns out to be 'the devil' v 39. But it is important to note that Jesus does not major on teaching about the devil, even though He includes a reference in the special prayer He taught; 'Deliver us from the Evil One'.

St Paul too saw people blinded by the god of this world (2 Corinthians 4:4), held captive by the evil one and he proclaimed a Gospel of freedom. In his famous 'armour of God' passage (Ephesians 6:10-20) the context is evangelism v 19-20. Paul knows that evangelistic mission is like a battle, and if we are to succeed we shall need appropriate armour for protection.. to pray effectively and to 'be strong in the Lord'.

The Prayer of stillness

In John 14:16-18, 21, 23, 26 Jesus says that He will come to us as the Spirit of truth and will reveal Himself to us, and teach us all things.

We all want to hear Jesus, the question is: 'How can we listen?'

How can we give Him our full attention? How can we develop an awareness of His Presence? We all hope for that personal revelation of God to us. How can we be vigilant in the face of spiritual enemies and personal waywardness? The 'prayer of awareness in stillness' can help us.

I find it very heartening that **the priority of the spiritual life is learning to love** – to love God and people. For so much of my spiritual journey I thought it was about understanding and learning or achieving things for God. If this had been the right way then so many people would be left out. Emphasis on knowledge and understanding creates an elite group who know things. Emphasis on achievement marginalises the non-achievers. But if love is the place where Heaven and Earth meet then it is a place open to everyone. So, one important form of prayer is to give the Lord our loving attention, in silence. The prayer of stillness can help us become aware of His amazing love.

Waiting Expectantly

Spiritual growth, like natural growth, takes time. We might develop skills as gardeners but we cannot make plants grow. Spiritual growth is God's gift and growth happens, as with plants, in the waiting time, before the final outcome. We are tempted to focus on the goal, which means that the 'in between' time is only the means to arrive. But if our focus and trust day by day is in God, then the 'in between' times can become the creative times.

Preparation:

1. It is often difficult to go straight into the Prayer of Stillness.
So a way forward is to spend some time with a passage of Scripture first - 'Pray the Scripture and Behold the Lord!' The Holy Spirit has inspired the Bible and the Holy Spirit also indwells those who believe in Jesus. This means that the Bible can be a place for us to meet with Jesus by the Holy Spirit's Presence in us and in the Word. This can be excellent preparation for the prayer of awareness in stillness
2. Decide how many minutes you have to stay waiting on God in silent adoration and listening and try to keep that length of time. With practice you may be able to take 20 minutes or more at a time.

One suggestion for practice -

1. Ask for the Holy Spirit. Read your chosen passage from the Bible. Enter the passage and see yourself as part of it. Read it several times and see if there is any particular word addressing you. Then express your response to God in a prayer. Pray the Scripture!
2. Choose a prayer word or phrase. This must be something that you believe deeply, which you can speak in the Presence of God with confidence. Here are some that I have used: 'Jesus is our peace', 'Jesus is Lord- Listen to Him', 'Lord, have mercy', 'Follow

Jesus'.

It needs to be a phrase which you can repeat when your mind wanders

3. Sit quietly in the Presence of the Lord. Sitting comfortably in an upright chair, with both feet on the floor. Deliberately relax your body from toes to the top of your head. Take some deep slow breaths, breathing in God's Spirit and love and breathing out that love towards others. Open your heart and mind to the Lord, believe that He has come to meet you, trust in His Promises and give Him your full and loving attention
4. Be alert to the Presence of God! He is in you and around you. This is a matter of fact because He has promised, not a matter of how you feel. If God chooses to give you reassuring feelings of His Presence then thank Him for them but He may wish you simply to believe and trust Him
5. Respond appropriately. What happens next will depend on your personal relationship with the Lord. But the Holy Spirit is in you and wishes to reveal Jesus to you. As He does, respond as you think is appropriate ...with thanks and adoration and just being with Him. He may, of course reveal something particular to youif so respond as is appropriate. When your attention wanders then bring your prayer word to mind. If there are persistent thoughts and images which are obviously a distraction, then don't dismiss them but look at them in the silence and try to see them for what they are. Why are they there? What are their drivers? As you simply gaze at them in the Presence of Jesus they will melt away. Look 'over their shoulders' to the Lord.
6. Bring into the quiet Presence of God those people, situations, decisions etc. that are on your mind. Offer them to God, hold them before Him. Listen to any 'loud thoughts' that come to you. Perhaps write them down. Submit to the Lord and ask for His Will to be done.
7. Conclude with thanksgiving and perhaps saying the Lord's Prayer.

Regular daily praying in this way, over a few months, will mean that your 'awareness' of God, and the world around you, will grow. You will be giving Him the opportunity to transform you and share His Heart with you.

Appendix F

4Ps of Evangelism

These four different approaches to evangelism complement each other. The ideas will be familiar to those who have participated in the course, possibly put in slightly different language.

Presence Evangelism

Each Christian is called and equipped by God to be a Transforming Presence in the context in which we serve. This equipping includes the fact that we are placed in communities of fellow believers – our churches.

There should be something distinctive and attractive about the way we live our lives because we have Jesus at the centre. Presence evangelism is about the effect that members of the Body of Christ have in their daily lives. This could be in what they do as individuals or what church members do together. It doesn't necessarily involve words, but our lives might provoke others to ask us why we behave in the way we do. Indeed, in an increasingly faith-less world perhaps we ought to expect others to notice a difference.

Proclamation Evangelism

This is the most common understanding of evangelism, expressing the Good News of Jesus' birth, life, death, resurrection, ascension and return. It proclaims the Kingdom of God, as Jesus did and invites a response from those who are listening.

This message stays the same but may need to be expressed differently in different times and places. Both Jesus and Paul matched the way they spoke to their hearers – whether the Samaritan women, Zacchaeus, the rich young ruler, the Jews in the synagogue or the intellectuals in Athens. We may need to listen to the questions that people are asking. Are they, for example, worried about forgiveness for what they have done, or fearful of loneliness and abandonment? The way the Gospel is presented will vary accordingly.

Proclamation evangelism can take place in ordinary conversation and also in settings such as baptism and wedding preparation, Alpha and Pilgrim courses and other events.

Personal evangelism

This is a humble telling of one's own story. It's not, then, a message from someone who has all the answers, but a testimony: 'This is what happened to me.' We share as much about God as we have come to understand and we invite others to join us in this pilgrimage.

Each person is unique and one person's story will not be the same as another. But hearing a personal story is powerful: it is seen as genuine and no-one can say it is wrong! The person talking about what happened to them and how they met God is the expert in the sense that they know their story best.

Prayer evangelism

This has been the theme of this course and here we see how it fits into evangelism as a whole. Without prayer all strategies are worthless: coming to faith is the work of the Holy Spirit. We should pray for those without faith and pray for the desire to see them come to faith.