



How to Talk About Your Faith

An Introduction to the Spiritual Conversation Curve

by Don Everts

A few weeks ago, I was driving to my favorite breakfast joint and freaking out. I wasn't freaking out because of the breakfast (the food at this place is always great), but because of the conversation. You see, I was going to meet with someone I had never met before—Lucy.

As a pastor I get all sorts of emails, but the email I received from Lucy stood out. Lucy had attended my church a few times with her boyfriend and had a lot of questions. And feelings. She wrote in her email that she had been an atheist her whole life, had tried going to church in high school for a whole year but had been treated terribly, and now her new Christian boyfriend was bringing her to church.

In her email Lucy told me that being in our church brought up lots of emotions and questions and confusions, and she was wondering if we could get together to talk.

I agreed without hesitation, but now that I was driving to meet Lucy for breakfast, I was starting to freak out. What should we talk about? What questions would she ask? Would she want to process her church hurt from her high school days? Should I have brought a Bible with me? Do we chat first, or should I just dive right into the spiritual? I was facing a real spiritual conversation dilemma: when a Christian is talking with a non-Christian, what should they talk about?

You might think pastors have all of this figured out, that spiritual conversations with non-Christians come naturally and intuitively to us, but that's not necessarily the case. It isn't with me. And that's why I said a prayer while driving (asking God to guide me, to be present at our breakfast), and then I mentally consulted a simple conversation model that I have memorized.

Spiritual Conversation Dilemma



NON-CHRISTIAN

CHRISTIAN

The prayer gave me a sense of peace. The conversation model gave me wisdom for what to talk about. And I was so thankful for these gifts of peace and wisdom as I sat down across the table from Lucy.

I know I'm not the only person that needs some guiding wisdom for how best to talk about my faith with non-Christians. I'm guessing since you picked up a booklet titled *How to Talk About Your Faith* that you are a little like me in this way: you want to talk with non-Christians about the Christian faith; you just don't always know how. So, let me introduce you to this simple, biblical model that helped me know how to approach my breakfast with Lucy: the *Spiritual Conversation Curve*.

The Spiritual Conversation Curve

This conversation model is simple, but not simplistic. It is based on careful research and biblical theology. But this model is simple enough to be able to travel around with you in your head, able to be consulted mentally no matter where you are in life. We'll get into the details, but let's start by considering the basics of the model. *See illustration below.*

The curve illustrates the relationship between three important questions:

1. What is the spiritual posture of the person I want to talk with?
2. How can I be in prayer for them given their spiritual posture?
3. What type of conversation would be most fruitful to pursue?

Three basic spiritual postures (unreceptive, receptive, and seeking) can be found at the base of the curve. Of course, there's a *multitude* of religions and spiritualities and philosophies on today's spiritual landscape. That's one of the striking features of the age we live in. But relative to the Christian faith, there are actually *three* basic spiritual camps in our culture today: those who are *unreceptive* to Christianity, those who are *receptive* to Christianity, and those who are *seeking clarity* about Christianity. You can see these three basic camps along the bottom of the *Spiritual Conversation Curve*.



The corresponding prayerful responses to each posture (gain a hearing, give good news, and guide toward faith) can be found in the arrows along the top of the curve. As you can see, if someone is unreceptive, the wise approach is to pray God would help us "gain a hearing." If someone is receptive, we pray God would help us "give good news." And if someone is actively seeking clarity about the faith, we pray for help to "guide toward faith."

But what do you actually talk about? Notice the six different conversation types found at each point along the curve. Each distinct conversation type is helpful, but it's the spiritual posture of the non-Christian that determines when each type of conversation is most helpful. Knowing where someone is in their spiritual journey helps you discern whether it is most helpful to chat, relate, share, connect, explore, or clarify.

We'll be unpacking what all of this means, but before we do, I want to point out a couple features of the curve. While the colors of the curve illustrate the different stages of someone's spiritual journey, the shape of the curve illustrates the different dynamics of that journey. For example, notice that if you are relating with someone who is unreceptive to the Christian faith, this can feel like *walking up a hill*. It takes time. It's not fast. It can be fatiguing. That's why the curve illustrates that part of the journey as heading up a hill.

Notice the top of the curve. This is the tipping point. This is exactly what it is like to bring Jesus up in conversation with someone who is receptive. There is just something about the Name and Person of Jesus—once He is brought up in conversation with someone who is spiritually open, the nature of their journey shifts. This is why the curve has a tipping point at the top.

So, what about the downhill part of the curve? Does that mean that being in conversation with someone who is actively seeking clarity about the Gospel is “easy” or “fast”? Not really. But there is an appropriate sense of urgency at this part of someone’s spiritual journey. Why? Well, it turns out that being a seeker is exhausting. Considering the faith in a serious way, contemplating changing your entire worldview is rather intense. A non-Christian simply can’t sustain a seeking posture forever. They may come to faith, or they may revert back to a receptive or unreceptive posture, but they can’t seek forever. Therefore, a kind urgency is appropriate for this part of the journey—thus the “downhill” illustration.

It is actually quite rare for a single Christian to journey with a non-Christian through all three stages of their journey. Usually there are several Christians who are conversation partners with someone at various points along their journey to faith. This is what makes it so important that we Christians be able to discern where someone is in their journey.

If all of this sounds sort of complex, stick with me. It may seem easier to just memorize and regurgitate a Christian message or just avoid spiritual conversations with non-Christians altogether! But it turns out, learning a simple model like the *Spiritual Conversation Curve* helps tremendously.

And it also turns out that this empathetic, responsive approach to witnessing is not an option. We are called as Christians to wisely adapt to the actual non-Christians we are talking to. You see, the good news is God didn’t just call us to “be His witnesses” (see Acts 1:8), He also gave us wisdom on how exactly to do that.

The Biblical Call to Graciously Adapt

One such piece of wisdom is in Paul’s letter to the Christians living in the city of Colossae:

“Walk in wisdom toward outsiders, making the best use of the time. Let your speech always be gracious, seasoned with salt, so that you may know how you ought to answer each person.” (Colossians 4:5-6)

Paul’s words give us important insight into how to talk about our faith with folks who aren’t Christian.

First, we learn we are supposed to be thoughtful and informed and wise in how we interact with the non-Christians in our lives. Paul invites us to “*walk in wisdom toward outsiders,*” not just wing it by saying whatever comes to mind.

Second, Paul reminds us that it is important, and even *urgent*, that we do this. After all, we are only given so much time on earth, so it is important that we are “*making the best use of the time*” that God has given us. (A literal translation of the Greek here would be something like “cash in on the appointed moments.”)

Third, Paul is clear that spiritual conversations aren’t supposed to be angry or aggressive or argumentative. Paul urges us to “*Let your speech always be gracious, seasoned with salt.*” This is similar to how Peter urges us to always answer questions about the faith “with gentleness and respect” (1 Peter 3:15b).

Fourth, Paul encourages us to gear our spiritual conversation to the actual person sitting in front of us. You can’t just memorize one Gospel speech that you go to no matter whom you are talking to or where they are in their journey. As we’ll see, there is a time for succinct Gospel summaries, but Paul calls us to “*know how you ought to answer each person.*” This means part of being wise is knowing how to talk with the particular person (like Lucy) that God has put across the table from you. We are supposed to *graciously adapt* to the people we are having a spiritual conversation with.

This is exactly what Paul did. Paul talked with lots of different non-Christians about Jesus. But from one spiritual conversation to the next, Paul didn’t always talk about Jesus using the exact same words. In spiritual conversations, Paul *graciously adapted* his words to the spiritual posture of the people he was talking to.

For example, consider Acts 13. In this chapter we find Paul talking with *Jewish* non-Christians about Jesus and the Christian faith.

If you read an excerpt from Paul’s words that day (Acts 13:16-41), you’ll notice that he speaks in language and metaphors that would have made a lot of sense to Jews. Paul even quotes multiple times from their Hebrew Scriptures. It’s clear he has graciously adapted to their spiritual posture as Jews. Paul is “answering” the people he is talking to.



JEW

PAUL

Paul graciously adapted his words to the spiritual posture of the people he was talking to.



LYSTRIAN

PAUL

But then look at Acts 14. Just a chapter later Paul is talking with *pagan* (non-Jewish) non-Christians about Jesus and the Christian faith. If you read an excerpt of Paul's words from that day (Acts 14:14-17), you'll see that his words are very different than the previous chapter. Gone are the Jewish metaphors and references. In their place we find Paul talking about nature, the earth, the sea, fruitful seasons; he has adapted his message to the language and cares of his pagan audience so that he is really "answering" them.

Paul had a single Gospel message, but graciously adapted how he presented that message to the particular people he was talking to. Paul summed up this way of relating with non-Christians as "being a Jew to the Jews" and "being a servant to all." Paul was convinced that graciously adapting to the people he was talking to was how to "walk in wisdom towards them." As he summarized at one point, "I have become all things to all people, that by all means I might save some" (1 Corinthians 9:22b).

Jesus did the same thing. Not only was Jesus gracious adaptation personified (God becoming human to save humans), but have you ever noticed how Jesus adapted His conversation to different people? Jesus spoke with tenderness to a widow (Luke 7), but spoke with sharpness to stubborn Pharisees (Matthew 23). Jesus softly invited the timid to "come and see" (John 1), but boldly invited the ready to "come and follow" (Mark 1).

If Jesus Himself was in the habit of gracious adaptation in spiritual conversations, no wonder Paul practiced this same habit in his conversations—and encouraged other Christians to do the same. This gives us great insight into how to handle our own spiritual conversations today, and it explains why people find a model like the *Spiritual Conversation Curve* to be so practically helpful. Whether the non-Christian in your life is unreceptive, receptive, or seeking, it is possible to walk in wisdom toward them.

WALKING UPHILL: How to Talk with Someone Who Is Unreceptive

It can be uncomfortable as a Christian to be in a relationship or conversation with someone who is unreceptive to the Christian faith. I remember a young man, Matthew, coming up to me after I spoke about the Gospel on a college campus.

With a fairly stern look on his face, he shook my hand and said (in a tone that told me he was paying me a compliment), "I'm surprised. I didn't hate everything you said."

My immediate, gut response was to tense up and be on my defensive. I felt offended: *Matthew doesn't even know me. Why would he assume the worst about me?* There's something in us that recoils at not being trusted. It doesn't feel good to have someone not trust you. And yet this is the exact situation you are in when you are in a conversation with someone who is unreceptive.

Rather than get defensive, we should get empathetic. There are actually lots of reasons why people wind up unreceptive to Christianity and distrusting Christians.

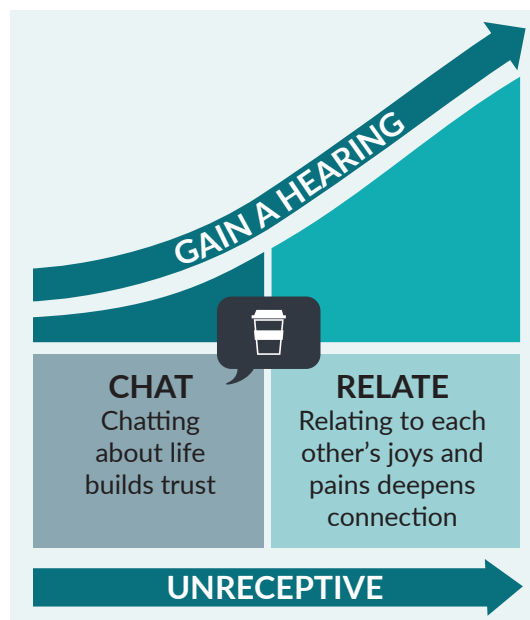


UNRECEPTIVE NON-CHRISTIAN

Maybe they carry around “church hurt” because they were hurt by a church or a Christian (like Lucy was in high school). Maybe they have an influential person in their life (like a parent or teacher) who is unreceptive to Christianity. Maybe they’ve experienced a tragedy that has made them turn their back on God. Maybe they’ve picked up on the fairly cynical ways Christianity can be portrayed in our culture. Or maybe they are a committed member of another religion.

There are lots of understandable reasons why people wind up unreceptive to Christianity.

How about you? Who in your own social circles would you describe as unreceptive? Why do you think they are unreceptive?



Rather than get defensive around unreceptive non-Christians (or simply avoid them), we can prayerfully respond by praying that God would help us “gain a hearing” with them, as you see along the top of the uphill section of the curve. If their distrust keeps them from wanting to hear anything about Jesus or the church or the Christian faith, then we can pray God would heal that hurt and repair that trust. And we can pray God would use us to do that.

How can we help build trust? There are two conversation types that are wise to engage in at this part of someone’s journey: chatting and relating. These are both everyday sorts of conversations. Notice the everyday coffee cup icon to represent these two conversation types.

There’s nothing fancy about chatting: we’re just talking about everyday stuff like the weather or our kids or the big game. But there is something powerful about chatting: when we chat we are slowly building trust.

Trust can never be forced. But it can be nurtured. And there’s nothing quite like chatting to help nurture trust.

Back on that college campus, I didn’t verbally punch back at Matthew (though I was tempted to) but, rather, I started to get to know Matthew. I simply chatted with him. I met his distrust with empathy, gentleness, and respect.

Over the following weeks, Matthew and I started to get to know each other and naturally began to do something a little deeper than chatting: we began to relate.

CHAT
Chatting about life builds trust

RELATE
Relating to each other's joys and pains deepens connection

Relating is a step deeper than chatting. Relating to each other’s joys and pains in life has a way of deepening the connection between people. We don’t just talk about the weather or our kids; we talk about how the weather affects our arthritis or about our struggles as a parent. Chatting develops the beginnings of trust; relating with each other’s joys and pains strengthens that trust.

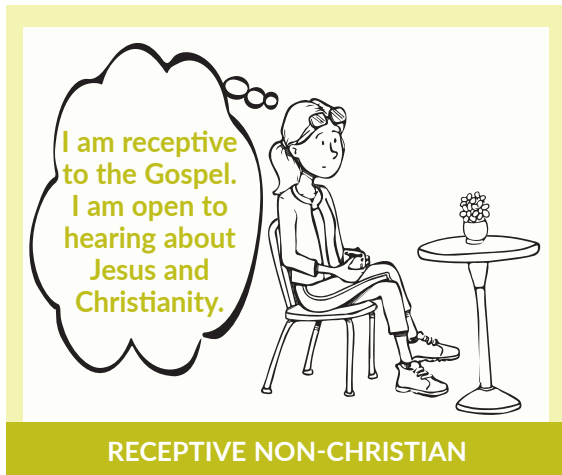
Chatting and relating are beautiful types of conversations. These are conversations that help people get to know others and be known. They are both pleasant and rewarding human interactions that are beautiful in themselves. And there’s something else about

slowly building trust through chatting and relating: God can use those kinds of conversations to answer our prayers and help us actually “gain a hearing” with someone.

Once distrustful and closed to hearing any mention of the Christian faith, in the warm light of trust people can become, over time, receptive to the Christian faith. This is what happened to Matthew: he became open to hearing about the Christian faith and, most importantly, about Jesus Himself. It’s great to see someone move from unreceptive to receptive, but it does raise another important question: How exactly do you talk with a non-Christian who is receptive?

THE TIPPING POINT: How to Talk with Someone Who Is Receptive

It is quite pleasant as a Christian to be in a relationship or conversation with someone who is receptive to the Christian faith. But if we're used to non-Christians being unreceptive to the faith, this does take some adjustment on our part. When I finally sat down next to Lucy, my default was to assume she was unreceptive. There is wisdom in assuming someone is far left on the curve. It turns out it's always easier to "catch up" with someone who is further on in their spiritual journey than to "back up," having assumed they were further along than they really were.



So, with Lucy I went in ready to gain a hearing through chatting and relating. But early on in the conversation (before our food even arrived), I started to get the sense Lucy wasn't unreceptive at all; rather, she seemed quite receptive: she wasn't cold or distrustful but seemed warm and open to hearing about Jesus and the Christian faith.

This was pleasant, but I did have to adjust internally: I wasn't facing a stop sign; it was a yield sign. I didn't have to avoid Christian topics; I could proceed with caution. That's what it's like when you are in a conversation with someone who is receptive.

There are actually lots of reasons why people wind up receptive to the Christian faith. Maybe they've had a positive experience with a church or been loved well by a Christian in the past. Maybe they are naturally curious about all things in life. Maybe they are dissatisfied with their current religion or lack of faith.

Maybe they trust you and so naturally take an interest in things that are important in your life. This is a wonderful form of receptivity actually—receptivity rooted in genuine friendship. The closer we get to our friends, the more we naturally take an interest in what matters to them.

In spite of what it can feel like at times in our "post-Christian" culture, there are lots of understandable reasons why people wind up receptive to Christianity.

How about you? Who in your own social circles would you describe as receptive? Why do you think they are receptive?



Rather than fearfully avoiding Christian topics or any mention of our own faith, we can prayerfully respond by praying that God would help us "give good news," as you see along the top of the middle section of the curve. If someone is genuinely receptive, then we can pray that God would have them hear about some of the good news that is embedded in *the* Good News of the Christian faith. And we can pray that God would use us to do that.

How can we give good news? There are two types of conversations we can engage in at this part of someone's journey: sharing and connecting. These are both Jesus-related conversations. Notice the fish symbol that represents these conversation types.

Sharing is about your own journey of faith. It is a natural thing for friends to do, but it is also a way of bearing testimony. When we share about Jesus doing something in our lives, we are affirming His relevance.

SHARE
Sharing Jesus at work in your life affirms His relevance

This is an important first step in giving good news to someone, and it is worth celebrating even if there's no obvious spiritual fruit from the conversation. When you share about Jesus at work in your life, you are giving good news.

At that first breakfast with Lucy, she related that broken relationships were a big part of her pains in life. Somewhere in the conversation it seemed appropriate for me to empathize with her hurt by sharing some of the relational tensions in my past.

And then I entered into sharing: I related how Jesus helped me heal from bitterness and begin to slowly reconcile with a specific person who had hurt me. I was honest about my own stubbornness; I was equally honest about how Jesus works in my life to help me heal and grow and reconcile.

Sharing about this work Jesus did in my life affirmed His relevance for life today.

The next time we got together (at the same breakfast place) I took the topic a step further through a connecting conversation. I tenderly suggested that Jesus highly values forgiveness and reconciliation, and that a key part of His kingdom is helping people everywhere experience both. I wasn't just sharing about Jesus' work in my own relationships, I was *connecting* Jesus to daily life in general: Jesus can help other people with their relationships, too. Maybe even Lucy.

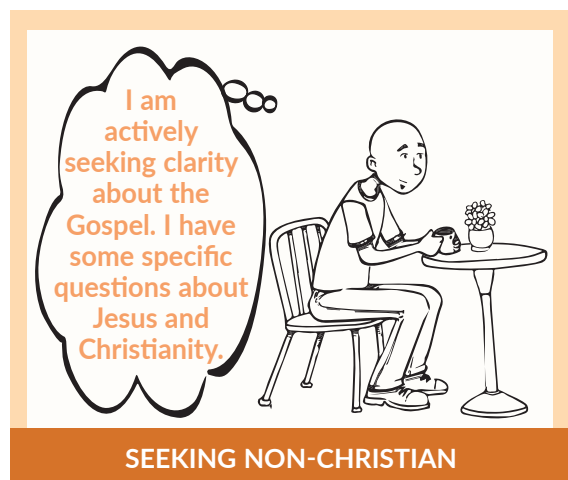
While these sharing and connecting conversations involved me referencing biblical texts and relating some of Jesus' teachings, I wasn't presenting a "Gospel summary." I was simply relating a Jesus story from my own life, and suggesting ways that Jesus is relevant in real-world lives. This was vulnerable for me because I had to relate how bitter and stubborn I had been. But ultimately this helped Lucy contemplate how real and powerful and kind our God is. That, in itself, was beautiful.

And in the presence of these real-life testimonies of Jesus' relevance, people can, over time and through the influence of the Holy Spirit, begin actively seeking. But that beautiful shift raises another important question: How exactly do you talk with a non-Christian who is seeking?

CALM URGENCY: How to Talk with Someone Who Is Seeking

It can be simultaneously exciting and terrifying to be in a relationship or conversation with someone who is seeking clarity about the Christian faith.

The third time Lucy and I got together, she came with a list of questions (literally, a list of questions written down). As she pulled out the sheet of paper, a pen ready in her hand, I realized Lucy's posture had changed somewhat since we first met. From her sense of purpose, her list of questions, I realized—as she starting reading her questions to me—that God had answered my prayers: Lucy had received good news. She was now actively seeking clarity about the Christian faith.



I was thrilled. (Clearly, God was at work in her life!) And I was scared. (Some of her questions were pretty tricky!) This response is not unique to me, I've found. It is not uncommon for Christians to be thrilled to interact with someone who is seeking, but it is also not uncommon for them to feel scared or nervous or unqualified—wondering if they are the right person to walk alongside this particular non-Christian in this particular season. (Is there a pastor in the house?!)

Rather than get nervous when someone in our social circles begins seeking, we should get curious and involved. What's their story? What has brought on this sense of urgency and deep curiosity?

Maybe they have had a profound experience that they are trying to understand. Maybe they've always had these questions, but only now do they have someone safe to ask these questions to. Maybe

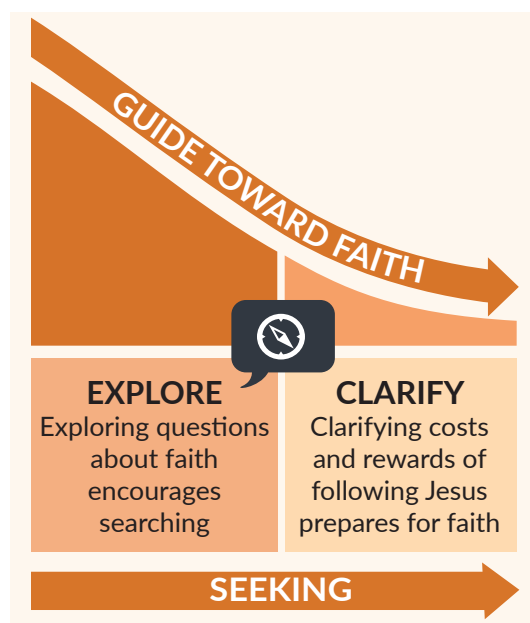


CONNECT

Connecting Jesus to daily life reveals Good News

they've had a negative experience with another religion or have been confronted with their mortality because of health issues or a death of someone close to them. There are lots of understandable reasons why people wind up seeking answers.

How about you? Who in your own social circles would you describe as seeking? Why do you think they are seeking?



Rather than getting nervous and tongue-tied around a friend who is seeking, we can pray God would help us “guide toward faith” as you see along the top of the downhill section of the curve.

If they are actively seeking, then we can pray God would be present and active in their life, answering their questions and helping them come to conclusions. And we can pray God would use us in that process.

How can we help people find answers and come to a conclusion? There are two types of conversations that are wise to engage in at this part of someone's journey: exploring and clarifying. These are both orienting types of conversations. Notice the compass icon used to characterize these two conversation types.

A true exploring conversation probably isn't as stressful as some of us assume. When someone is seeking, they don't need someone to spit out doctrinally correct answers. They need someone to come alongside them and explore the questions (and the relevant biblical texts) with them.

We may admire people who can point out the right answer without hesitation. But in reality, seekers don't need an expert who can accurately point to the lofty peak of the answer as much as they need a Sherpa to walk with and guide them along the path toward the answers.

Seekers need a friend who's willing to empathetically hold their questions in one hand and humbly hold the biblical texts in the other, making their way towards answers together.

It was only a couple weeks ago when Lucy started reading her list of questions to me. One of her first ones was a biggie: *How can a loving God send anyone to hell?*

My first instinct was to look around for a more-qualified Christian who could answer this question! But instead, I mentally consulted the curve. *Lucy is actively seeking. My goal here is to explore her questions with her. That's going to encourage her new seeking posture.* And with that helpful reminder, I affirmed her question: *“That's a great question; I've wrestled with that a lot myself. What makes that particular question pressing for you?”*

And then I asked her if I could share how I myself have wrestled with that question, offering her some experiences and biblical texts that have informed my answer. She said yes, and so that's what I did, handling her sobering question with a couple helpful texts that came to mind.

EXPLORE
Exploring questions about faith encourages searching

CLARIFY
Clarifying costs and rewards of following Jesus prepares for faith

And the whole time I felt relaxed, knowing that by exploring with her I was encouraging her searching. But I know as I write this that exploring her many important questions may never get us to the core of the Gospel. I'm currently praying that at some point God will allow me to have a clarifying conversation with Lucy.

While every question a seeker asks is important, there is one question that they may need posed for them: *What is the core of the Gospel?* This is what a clarifying conversation is all about: helping a seeker clarify the costs and benefits of following Jesus.

There are lots of ways to do this, of course. There are ample biblical texts and metaphors that help us clarify the core of the Gospel.

- You could explore the Parable of the Prodigal Son (see Luke 15) together and ask the question: *What does it mean to repent and come home to the Father?* You could explore the Parable of the Found Treasure or Found Pearl (Matthew 13) and ask the question: *What does it mean to “sell everything” to get the pearl of great price?*
- You could consider our need for forgiveness and Jesus’ death on the cross (John 3) and ask the question: *What does it mean to get washed of your sins so that you have eternal life?*
- You could walk them through a Gospel summary you know (like the “Bridge Diagram” or the “Romans Road”) and ask the question: *Where do you see yourself here?*

This is the part of the journey where memorized, succinct summaries of the Gospel are so helpful.

Once you’re staring at the core of the Gospel it is natural enough for people to consider the question for themselves: *Is the Father calling me to repent and come home? Have I found something worth selling everything for? Do I need to be cleansed of my sins?* This is the next type of conversation I’m praying God allows me to have with Lucy.

Exploring and clarifying conversations are fascinating, wonderful, unique things. No two are ever the same. But all of them are exciting and important and unforgettable.

And for someone who is seeking, there is a kind of urgency about these conversations. It’s not a panicky sort of urgency (as if we are in control of what’s happening), but a calm sort of urgency (knowing that God is in control of what’s happening). We pray that God uses us to help “guide toward faith,” but God Himself is the ultimate Author of faith.

How Can I Make the Best Use of the Time?

The fact is, this whole process of journeying to faith is a holy thing. Jesus was clear that “No one can come to Me unless the Father who sent Me draws him ...” (John 6:44a). This means that every step along the path to faith—from unreceptive to receptive to seeking to faith itself—is holy and mysterious. Jesus is saying that God is the Author of salvation.

This doesn’t mean that we don’t have a role to play, or that we shouldn’t be purposeful and careful about that role. As we’ve seen, regardless of where your non-Christian friend is, it is possible to be informed and wise about how to pray for them and talk with them. It is possible to make the best use of the time.

It turns out spiritual conversations are an important part of this God-authored process. God places us in people’s lives for a reason. Whether we’re chatting or relating, sharing or connecting, exploring or clarifying, God is a part of all these conversations.

These days I’m praying God will call Lucy into His kingdom. I’m asking God to move in her life. And in the meantime, I’m trying to be as helpful a conversation partner as I can be on this downhill part of her spiritual journey. I want to make the most of the time God has given me.

**How about you?
What non-Christian do you feel
God has placed in your life?**

A wisdom tool like the *Spiritual Conversation Curve* can help us meet people wherever they are in their spiritual journey by asking three simple questions. Detach the sample Curve Card from the back cover of this booklet and use it to work through these questions for one of your non-Christian friends:

1. What is their spiritual posture? (Write out some details about their spiritual posture.)
2. What is my prayerful response? (Write out your prayers for them and their journey, and your prayers for you as a potential conversation partner.)
3. What type of conversation would be most fruitful to pursue? (Write out a “conversation plan,” thinking through how you can most wisely walk with them in the season they are in.)

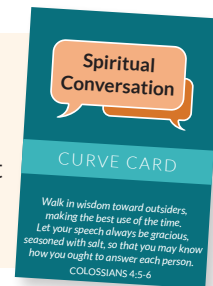
Now you can fold up your Curve Card and keep it handy as a prayer prompt. The reality is God could save people any way He wants. But He has chosen to use simple people like you and me to help guide people to faith. This is a true honor. And it is truly worthy of our best thoughts and actions and prayers. Would you join me in praying that God would help us all talk about our faith?

Father, I confess there are people in my life that need to hear about You, but sometimes I have no idea what to say. Help me discern their spiritual posture. Help me focus in prayer on their spiritual journey. Help me wisely pursue fruitful conversations that are graciously adapted to where they are in their journey. And, Father, would You open doors for these conversations? Help me talk with my friends about my faith. Amen.

How Can I Learn More?

For a more in-depth exploration of the *Spiritual Conversation Curve*, take the online course *Prepared to Respond: The Spiritual Conversation Curve*. This course goes into greater detail about the curve and includes teaching videos, real-life testimonies, journal activities, reflection questions, and more. Go to lhm.org/learn to take this free course.

For a practical tool to help you remember and apply the *Spiritual Conversation Curve* in your own relationships, order a packet of Curve Cards. Each card displays the curve and is designed to help you think through the people in your own life that you want to pray for and have conversations with. These cards fit neatly in a pocket (wallet-sized); you can find out more at lhm.org/curve.



For a refreshing and inspirational look at our reluctance to talk about our faith and the delight of spiritual conversations, pick up a copy of *The Reluctant Witness: Discovering the Joy of Spiritual Conversations*. This book is based on timeless insights from the Bible and brand-new research from the Barna Group and Lutheran Hour Ministries. If you doubt that God can use someone like you to tell others about the Christian faith, this book might be for you. Order a copy wherever Christian books are sold.

Don Everts is an award-winning author of more than a dozen books about Jesus of Nazareth and the adventure of being one of His disciples. As a college minister, ordained pastor, and friendly neighbor, Don has been getting into conversations about Jesus for more than 25 years.



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