

BECOMING MORE LIKE JESUS  
THROUGH THE PRAYER OF ST. FRANCIS



# Make Me an Instrument of Your Peace

MARK DEYMAZ

In this world of chaos, conflict, and confusion, now is the hour for us all to beat our swords into plowshares and do the demanding work of Christian peacemaking. Mark DeYmaz shows us how to use St. Francis's Peace Prayer to sow seeds of love, hope, and joy and thereby to align ourselves with Christ's amazing mission of peace. This is a challenging book but also a necessary book for these calamitous times.

**MICHAEL FROST**, Morling College, author of *Surprise the World*

This book is Isaiah 61 with skin on—turning ashes into beauty, despair into hope, and readers into reconcilers. Mark DeYmaz doesn't just write about peace—he hands you the tools to make it.

**LEONARD SWEET**, author, professor, preacher, publisher, and proprietor

The beloved Prayer of St. Francis is as important today as it has been for decades. More than ever, we need to pray that God will help us manifest the love of Jesus in our troubled world. Mark DeYmaz draws from his own life, as well as his years of ministry, to help us do that.

**ALICE FRYLING**, spiritual director and author of *Aging Faithfully*

Post-Christian, anti-Christian, deconstructed Christian, red states/blue states, nationalism, anger, division, war. In a deeply segmented world with seemingly growing anger toward Christianity, we need a way forward. *Make Me an Instrument of Your Peace* is that way forward, a wonderful call for us to focus on the Prince of Peace and demonstrate that peace to a hungry world. This is the Christian witness. Organizing how to practice peace through the Prayer of St. Francis, Mark DeYmaz expertly and clearly guides us to reorient ourselves to draw people to Christ, seek reconciliation, pursue unity, and heal our land.

**DR. MICHAEL O. EMERSON**, Rice University, author of *Divided by Faith* and *Kingdom Racial Change*

For those who feel life is heavy or whose faith feels shaky, Mark's book offers gentle steps back toward hope and light. As Christ followers unite around the truths of the Peace Prayer, we'll see the movement of Jesus bring a glimpse of heaven to earth.

**KRISTIN MOCKLER YOUNG**, teaching pastor at Mosaic Church and host of *The Becoming Church Podcast*

Mark weaves together his own ministerial and fatherly journey with the pastoral heart of St. Francis's prayer. Like one working with the shards of a stained glass window, Mark situates the joys and struggles and everything in between from years of ministerial insight into a book that will shine brightly for anyone who reads it, but especially for Christians seeking to know the Lord's will in their lives. As a Catholic priest, I gained insight from it and will recommend it wholeheartedly to others.

**FR. JOSEPH DE ORBEGOZO**, priest of the Diocese of Little Rock

Dr. DeYmaz is widely recognized for his work in spaces of multiracial ministry and church economics. In his latest book, he utilizes the Peace Prayer to encourage effective Christian witness and ministry in an increasingly secular society. *Make Me an Instrument of Your Peace* is both inspirational and practical, showing us how to become more like Jesus and less like the world in ways that draw others to Christ. It shows us a path to true peacemaking.

**DR. GEORGE YANCEY**, professor of sociology at Baylor University

Mark DeYmaz has written a timely book for anyone longing to follow Jesus more faithfully in a world of conflict. Rooted in the wisdom of the Prayer of St. Francis, a prayer I pray every day, this book masterfully guides us toward becoming people of peace. Mark invites us to love, offer hope, and bring joy to our neighborhoods, which are filled with hidden hate, despair, and quiet sadness. *Make Me an Instrument of Your Peace* will encourage your heart and challenge your priorities, pointing you toward the Spirit's work of inner transformation that prompts reconciliation and justice in God's good world.

**DEREK VREELAND**, pastor and author of the *God in the Neighborhood Bible Studies*

Mark DeYmaz has written a book that brings theology down to the street level—where division, exhaustion, and cynicism too often reign. *Make Me an Instrument of Your Peace* isn't sentimental spirituality; it's a manual for people who want to practice the way of Jesus in a world that's forgotten how he lived.

**DR. TERRY CRIST**, colead pastor at City of Grace and author of *Loving Samaritans*

*Make Me an Instrument of Your Peace* challenges the church to move beyond rhetoric and embody the reconciling love of Christ in a world yearning for care. DeYmaz calls us to follow Jesus into the hard work of reconciliation, reminding us that lasting peace is born not of avoidance but of love expressed through daily grace.

**REV. DR. CHRISTOPHER J. BENEK**, pastor at First Miami Presbyterian Church and CEO of CoCreators

As a first-generation immigrant and minister, I've walked the tightrope between cultures and faith, and I know how desperately our world needs peacemakers who don't just talk about peace but also live it. With depth, humility, and clarity, Dr. Mark DeYmaz invites us to become living conduits of God's love for all, seeing and valuing others through his lens.

**DR. SAEHEE DURAN**, ordained minister of the Assemblies of God USA

If you're a Christian ready to live boldly for Christ in a world that often rejects him, *Make Me an Instrument of Your Peace* is a must-read. This book is a powerful call to be Christlike in the face of hostility, to embody the hope the world desperately needs that is too often misrepresented by Christians. It challenges believers to become credible witnesses to the gospel, reflecting the beauty of the greatest love story ever told. Let the world see Jesus through our good works.

**COREEN ESPLIN**, Tonawanda Seneca, dean of women at Indigenous Bible College

In *Make Me an Instrument of Your Peace*, Mark draws our hearts to remember the power of peace—peace as a sign and wonder and as evidence of a mature faith—so that our witness of love might stand as a prophetic contrast amid the prevailing narratives of hostility. When alienation and contempt seem the easier paths, the vocation of the peacemaker summons us to the transcendent way of Christ—a way not conformed to this world. In such faithful embodiment, the hope of the gospel finds its most compelling expression.

**NOEMI CHAVEZ**, lead pastor at Revive Church

Christians are uniquely called to follow the way of Jesus, the Prince of Peace. Yet in our contentious world, peacemaking often seems more like an elusive goal than an attainable reality. In *Make Me an Instrument of Your Peace*, Mark DeYmaz guides us to a path he also walks, moving beyond words to do the hard and sacrificial work of making peace. I pray heaven is pleased with the glorious sound that flows from hands and hearts yielded as instruments of peace.

**DORENA WILLIAMSON**, bestselling author and associate pastor of belonging at Strong Tower Bible Church

Even with its challenge about sin, the gospel is ultimately about an invitation to connect with God and the hope that relationship brings to life. That means our engagement must be inviting, not just challenging. *Make Me an Instrument of Your Peace* is a powerful reminder that how we engage is as important—if not more so—than seeking to be right. This book aims at the heart through a prayer for being peaceful yet true. Biblical engagement must be true and yet reflect the heart of God to reach those who need him. In an era when this balance is often missing, this book is a godsend. In short, tone matters because posture is as important as position.

**DR. DARRELL L. BOCK**, executive director for cultural engagement at the Hendricks Center and senior research professor of New Testament studies at Dallas Theological Seminary

This book is different from Mark's previous works. This is not Mark the leader speaking to other church leaders. It is Mark the pastor speaking to laity and clergy alike about what it means to be people who make peace and are an effective witness in our day. Mark does not merely rely on his own wisdom. He uses the famous Prayer of St. Francis to guide us into and out of many of the anxieties, fears, and doubts of the present moment, showing how Jesus is still the solution to what ails our broken world.

**ESAU McCAULLEY, PHD**, Jonathan Blanchard Associate Professor of New Testament and Public Theology at Wheaton College and author of *How Far to the Promised Land*

BECOMING MORE LIKE JESUS  
THROUGH THE PRAYER OF ST. FRANCIS



# Make Me an Instrument of Your Peace

MARK DEYMAZ

NavPress   
Published in alliance with Tyndale House Publishers



NavPress.com

*Make Me an Instrument of Your Peace: Becoming More like Jesus Through the Prayer of St. Francis*

Copyright © 2026 by John Mark DeYmaz. All rights reserved.

A NavPress resource published in alliance with Tyndale House Publishers

NavPress and the NavPress logo are registered and/or common law trademarks of NavPress, The Navigators, Colorado Springs, CO, in the USA and various other jurisdictions around the world. All rights reserved.

Tyndale is a trademark of Tyndale House Ministries, registered in the USA, and a common law trademark in various other jurisdictions around the world. All rights reserved. See tyndale.com for a full list of trademarks owned by Tyndale House Ministries.

The Team:

David Zimmerman, Publisher; Deborah Sáenz, Acquisitions Editor; Andrew Pottenger, Copyeditor; Lacie Phillips, Production Assistant; Sarah Susan Richardson, Cover Designer, Brandi Davis, Interior Designer

Cover and interior illustration of Jesus washing feet copyright © by bernardojbp/Adobe Stock. All rights reserved.

Cover and interior illustration of watercolor abstract copyright © by Irina/Adobe Stock. All rights reserved.

Author photo copyright © 2023 by Zach Benson Creative. All rights reserved.

All Scripture quotations, unless otherwise indicated, are taken from the Holy Bible, *New International Version*,<sup>®</sup> *NIV*.<sup>®</sup> Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc.<sup>®</sup> Used by permission. All rights reserved worldwide. Scripture quotations marked CSB are taken from the Christian Standard Bible,<sup>®</sup> copyright © 2017 by Holman Bible Publishers. Used by permission. Christian Standard Bible<sup>®</sup> and CSB<sup>®</sup> are federally registered trademarks of Holman Bible Publishers. Scripture quotations marked ESV are from The ESV<sup>®</sup> Bible (The Holy Bible, English Standard Version<sup>®</sup>), copyright © 2001 by Crossway, a publishing ministry of Good News Publishers. Used by permission. All rights reserved. Scripture quotation marked KJV is taken from the *Holy Bible*, King James Version. Scripture quotations marked NASB are taken from the (NASB<sup>®</sup>) New American Standard Bible,<sup>®</sup> copyright © 1960, 1971, 1977, 1995, 2020 by The Lockman Foundation. Used by permission. All rights reserved. www.lockman.org. Scripture quotations marked NKJV are taken from the New King James Version,<sup>®</sup> copyright © 1982 by Thomas Nelson. Used by permission. All rights reserved. Scripture quotations marked NLT are taken from the *Holy Bible*, New Living Translation, copyright © 1996, 2004, 2015 by Tyndale House Foundation. Used by permission of Tyndale House Publishers, Carol Stream, Illinois 60188. All rights reserved.

URLs referenced in this book were verified as live and accurate source material prior to publication. Some links may have expired or redirected since publication.

Some of the anecdotal illustrations in this book are true to life and are included with the permission of the persons involved. All other illustrations are composites of real situations, and any resemblance to people living or dead is purely coincidental.

For information about special discounts for bulk purchases, please contact Tyndale House Publishers at [csresponse@tyndale.com](mailto:csresponse@tyndale.com), or call 1-855-277-9400.

ISBN 979-8-89802-017-0

Printed in the United States of America

32	31	30	29	28	27	26
7	6	5	4	3	2	1

*To Linda, who was the first to dream with me of planting a church for all people, on earth as it is in heaven; to our adult children, Zack, Emily, Will, and Kate, who supported the endeavor sacrificially; and to our grandchildren, Grace, Catherine, Pierce, Sicilia, Ford, and Sterling.*

*Matthew 5:9*



# Contents

Peace Prayer *xi*

PART 1 ANOINTED WITH CHRIST

- 1 Represent Jesus Well *3*
- 2 Reflect His Anointing *13*

PART 2 EMPOWERED BY CHRIST

- 3 Spread Love *27*
- 4 Extend Forgiveness *37*
- 5 Inspire Faith *47*
- 6 Cultivate Hope *59*
- 7 Shine Light *69*
- 8 Bring Joy *81*

PART 3 ENGAGED FOR CHRIST

- 9 Seek to Comfort *95*
- 10 Try to Understand *105*
- 11 Purpose to Love *117*

PART 4 BLESSED IN CHRIST

- 12 Give *131*
- 13 Pardon *143*
- 14 Flourish *153*

Acknowledgments *163*

Notes *165*

About the Author *177*



# Peace Prayer



## COMMON ENGLISH

*Lord, make me an instrument of your peace:  
where there is hatred, let me sow love;  
where there is injury, pardon;  
where there is doubt, faith;  
where there is despair, hope;  
where there is darkness, light;  
where there is sadness, joy.*

*O divine Master, grant that I may not so much seek  
to be consoled as to console,  
to be understood as to understand,  
to be loved as to love.  
For it is in giving that we receive,  
it is in pardoning that we are pardoned,  
and it is in dying that we are born to eternal life.*

## ORIGINAL FRENCH

*Seigneur, faites de moi un instrument de votre paix.  
Là où il y a de la haine, que je mette l'amour.  
Là où il y a l'offense, que je mette le pardon.  
Là où il y a la discorde, que je mette l'union.  
Là où il y a l'erreur, que je mette la vérité.  
Là où il y a le doute, que je mette la foi.  
Là où il y a le désespoir, que je mette l'espérance.  
Là où il y a les ténèbres, que je mette votre lumière.  
Là où il y a la tristesse, que je mette la joie.*

*Ô Maître, que je ne cherché pas tant  
À être console qu'à consoler,  
À être compris qu'à comprendre  
À être aimé qu'à aimer.  
Car c'est en donnant qu'on reçoit,  
C'est en s'oubliant qu'on trouve,  
C'est en pardonnant qu'on est pardonné,  
C'est en mourant qu'on ressuscite à l'éternelle vie.*

## LITERAL ENGLISH

*Lord, make me an instrument of your peace.  
Where there is hatred, that I may put love.  
Where there is offense, that I may put pardon.  
Where there is discord, that I may put union.  
Where there is error, that I may put the truth.  
Where there is doubt, that I may put faith.  
Where there is despair, that I may put hope.  
Where there is darkness, that I may put your light.  
Where there is sadness, that I may put joy.*

*O Master, that I may not so much seek  
to be consoled as to console,  
to be understood as to understand,  
to be loved as to love.  
For it is in giving that one receives,  
it is in forgetting oneself that one finds,  
it is in forgiving that one is forgiven,  
it is in dying that one is reborn to eternal life.*



PART 1

# Anointed with Christ





## CHAPTER 1

# Represent Jesus Well



*From Issachar, [people] who understood  
the times and knew what Israel should do.*

1 CHRONICLES 12:32

In December 2022, the first Jesus Now Summit was held in Dallas, Texas. Hosted by the Barna Group in partnership with several other influential organizations, about one hundred ministry leaders gathered to consider the why, how, and what behind the recently launched *He Gets Us* campaign.<sup>1</sup>

As we learned, the campaign was created to address a single sobering question: How did the world’s greatest love story become associated with hate?<sup>2</sup> Or, to ask it differently, why do some people view Christians as part of a hate group?

At the gathering, David Kinnaman (Barna’s CEO) and Jason Vanderground (president of BrandHaven) shared findings from a study conducted between April and July 2021 that helped shape the campaign.<sup>3</sup> The data revealed that 80 percent of US adults are “somewhat certain” or “completely certain” that Jesus existed about two thousand years ago.<sup>4</sup> Even among “spiritually open” skeptics, 42 percent have a favorable view of him.<sup>5</sup> Many believe that Jesus is

- *inclusive*: He’s for everyone.
- *positive*: His teachings are good for society as a whole.
- *exemplary*: He provides a worthy example by which to live . . . he loves us all.<sup>6</sup>

The research also revealed that most adults in the United States are familiar with Christianity, the Bible, and Jesus. Additionally, 50 percent of adults—especially those raising children—are open to learning more about Jesus and can be reached by meeting their felt or holistic needs.<sup>7</sup> This was not only surprising but encouraging.

But when Kinnaman shared additional findings from October 2022, the tone in the room shifted. As he reported, nearly half of US adults—47 percent—say they’ve had experiences that led them to “deconstruct or take apart the faith of [their] youth.”<sup>8</sup> Similarly, 48 percent of Gen Z report disillusionment with their experiences in Christian churches.<sup>9</sup>

## **AVOID MISREPRESENTATION**

Broadly speaking, the studies show that while many Americans have confidence in Jesus, they do not trust Christians or the church, which they perceive as failing to reflect the spirit of the biblical Christ.

This disconnect is especially evident among spiritually open skeptics, who reject the hypocrisy, judgmentalism, and discrimination they associate with scandals and controversies plaguing churches.<sup>10</sup> As a result, many are unwilling to hear from Christians and tend to resist Christian messaging.<sup>11</sup>

Many also struggle to recognize—or even outright reject—Jesus’ divinity and the concept of having a personal relationship

with him. Therefore, statements that attempt to defend or promote Christianity often prove ineffective. That's why *He Gets Us* was launched: to raise the respect for and relevance of Jesus—and to call Christians to best reflect his love in their interactions with others.<sup>12</sup>

Whether through perception or lived experience, many today believe Christians do not speak, act, or live like Jesus. Likewise, they tend to view Christians as self-serving—at odds with the apostle Paul's instruction: "In humility value others above yourselves, not looking to your own interests but each of you to the interests of the others" (Philippians 2:3-4).

These insights aren't just interesting—they invite our full attention. Understanding the times in which we live helps us confront reality with honesty and respond with intentionality. If Christians are perceived by many as a hate group, our credibility and our witness are at risk. And if people don't like or trust those who claim to follow Christ, why would they be open to the gospel at all?

### **EXAMINE ASSUMPTIONS**

In the twentieth century, Christians were taught to explain biblical truth logically to non-Christians and defend our faith through the practice of modern apologetics. Evangelization took place at what Kinnaman referred to as "the bridge of Christ's divinity."<sup>13</sup> For example:

- We brought preachers like Billy Graham and Luis Palau to our cities. With heartfelt words and a compelling argument, these and others like them spoke divine truth about Jesus, and people responded by coming forward in the moment to repent of sin and put their faith in him.

## MAKE ME AN INSTRUMENT OF YOUR PEACE

- We initiated conversations with others door to door, on a plane, or at the beach, asking, “Do you know for sure that if you died tonight, you would go to heaven?” In those days, people were typically receptive, rarely impolite, and often responsive to the Holy Spirit as we explained the Four Spiritual Laws, the “Romans Road,” or other presentations of the gospel.<sup>14</sup>
- We passed out copies of Josh McDowell’s *Evidence That Demands a Verdict*, G. K. Chesterton’s *The Everlasting Man*, and later, *The Case for Christ* by Lee Strobel. These books and others like them presented biblical truth, historical facts, and a clear rationale for the Christian faith which resonated positively with readers.

Yet times have changed. Non-Christian adults are no longer inclined or receptive to Christianity. Furthermore, they see Christians as hypocritical, judgmental, and discriminatory. Their perceptions about us turn them off and make them mad.

### **SHIFT PERCEPTIONS**

In the twenty-first century, then, what we say about Jesus means very little to others apart from tangible action that represents him well. For this reason, I believe we’re living in a Matthew 5:16 century.<sup>15</sup>

In this passage, Jesus does not say, “Let them hear your good words.” Instead, he says, “Let them see your good works. That’s what will compel them toward your Father in heaven” (paraphrase mine).

## REPRESENT JESUS WELL

So it is today. People are drawn more to what they see Christians doing with joy, faithfulness, and authenticity than to what they hear us saying. Practical engagement through acts of kindness and generosity—rooted in empathy—are better starting points for eventual conversations with others about life, meaning, and their eternal future. Yes, there are many ways to speak about Jesus. Explanation is good; but these days, demonstration is better.

In order to reverse the decline of trust in Christians and the church, it's wise to first engage spiritually open skeptics or wounded cynics “at the bridge of Christ's humanity”—meeting them where they are with kindness and good works—before attempting to speak of his divine nature. By quietly advancing the common good, we offer a credible witness to the gospel without saying a word. In doing so, we help shift negative perceptions, dismantle skepticism, and patiently lead others toward “the bridge of Christ's divinity,” where they can encounter Jesus, explore biblical truth, and ultimately, as we hope, choose to follow him.

To be clear, God's mission to restore and reconcile people to himself by means of Christ's redemptive work remains the same throughout time. So does his expectation that followers will actively share their faith in Jesus with others. Nevertheless, our approach needs to change if we are to help those in our day “believe that he exists and that he rewards those who earnestly seek him” (Hebrews 11:6).

### **PROVIDE A COMPELLING WITNESS**

In a world marked by conflict, violence, and hatred, it's long past time for Christians to identify with Christ as peacemakers

(Matthew 5:9). Indeed, we are uniquely called, equipped, and expected by God to advance peace on earth rather than to hinder it.

Peace can be understood as a state of reconciliation, harmony, and wholeness—both within oneself and in relationships with others. It's marked by the presence of love and justice, and the absence of conflict or division. Peace actively pursues unity and healing in the face of brokenness.

If it's true—as research suggests—that the world's greatest love story has become associated with hate, then we should ask ourselves:

- *How can I become a more compelling witness of God's grace, mercy, and compassion?*
- *What attitudes should I adopt or abandon to better reflect Jesus before others?*
- *How might I recognize others' pain to help them experience healing and peace?*

One day, while reflecting on such questions, I recalled a prayer that was introduced to me at an early age. The Prayer of St. Francis, also called the Peace Prayer, has been recited by people throughout the world for more than one hundred years. Published in the early twentieth century, the prayer provides petitioners with noble guidance, serving as both a moral and spiritual compass for interaction with others.

The Peace Prayer is a recipe for how to be identified with Jesus and become more like him. By applying its precepts, we can sow seeds of love, pardon, faith, hope, light, joy, and understanding in the lives of others we encounter on a daily basis. In so doing, we can align with Christ on a mission of peace.<sup>16</sup>

## REPRESENT JESUS WELL

To be clear, I didn't write this book as someone who has fully mastered peacemaking, but as someone still on a journey—hoping to help you become part of the solution to the hurt, polarization, and animosity that continue to plague our world. By practicing the Peace Prayer, we can become more like Jesus in these divisive times. If, as is often said, “we are his hands and feet” or “the only Jesus some will ever see,” then for each of us the question becomes: *How can I best represent him in a world of chaos, conflict, and confusion?*

### KEEP GOING

Beyond our own shifts in attitudes and approaches to evangelization, entire congregations should address these questions for the same reason. For instance, it's admirable that churches send people and money across oceans to address the physical, material, and spiritual needs of others without Christ. Yet entire communities in our own country wonder why the same energy and effort is not put forth to address the similar needs of people living across the street. Where this is true, the credibility of our collective witness is undermined, and it keeps our neighbors from trusting the church.

I once coached a group of North Carolina pastors and loaded them into a fifteen-passenger van to tour the local area. Specifically, I wanted them to look with fresh eyes upon the community and to see people beyond church walls. Leaving the church parking lot, I drove the van to an apartment complex across the street. While we were getting a feel for the place and its residents, a young woman, seemingly in her twenties, came out of an apartment to walk a dog. Pulling alongside her, I rolled down the window and explained that we were pastors touring the community to learn more about it.

I asked, “What can you tell us about the church across the street?”

“What church?” she replied without hesitation, leaving the pastors speechless.

Now imagine this young woman getting into a car every morning and leaving for work or school; and there, right in front of her, is a church. There’s even a sign with the church’s name on it along with other identifying information. Yet she’s never noticed the church. She doesn’t even know it’s there.

By contrast, a prominent advocate for inadequately sheltered and homeless people in our city recently came to our church to get a wheelchair—one specifically designed for individuals missing limbs. Having long ago “deconstructed” his faith, this man in his early forties shared that he had not been actively involved with Christianity or a church for years. One of our members then showed him around the building. It’s a one-hundred-thousand-square-foot former Kmart that now houses shower and laundry facilities for the urban poor; a fully staffed medical clinic providing primary care, mental health, and social services to people without insurance; a community counseling clinic; a fitness gym; and more. When the tour ended, the man asked, “Where’s the church?”—affirming both our approach and its outcomes. I thanked him for what, in that moment, was one of the greatest compliments our church had ever received. Later, he shared about his experience on Facebook, saying, “I left church a lot of years ago because I just couldn’t find one ‘doing it’ anywhere or willing to equip me to do it. Friday, I saw a church **DOING IT** no matter what anyone says or thinks. So impressed and grateful, Mosaic. Please, keep going!!”<sup>17</sup> Both his comment and subsequent post affirmed

that we were representing Jesus well in our community—through good works and by pointing others to the cross, as we continue to do today.

Becoming instruments of peace opens the door to engage both the wounded and the wondering—those hurt by the church and those unsure about Christ. In so doing, we can represent Jesus in ways that are credible, meaningful, and relatable. Even more, our lives will inspire others and point them to “the bridge of Christ’s divinity” where Jesus offers forgiveness, reconciliation with God, and everlasting life.

Ultimately, that’s what this book is all about.

---

---

### QUESTIONS FOR REFLECTION

1. Does the *He Gets Us* research match your own experience or perceptions about how others view Christians or the church? If so, how?
2. What can we do to address the problem, promote promising solutions, and change the narrative where Christians and the church are concerned?
3. Do you know anyone currently struggling with challenging concerns or circumstances? What can you do to meet them at the bridge of Christ’s humanity, leading with works rather than words?