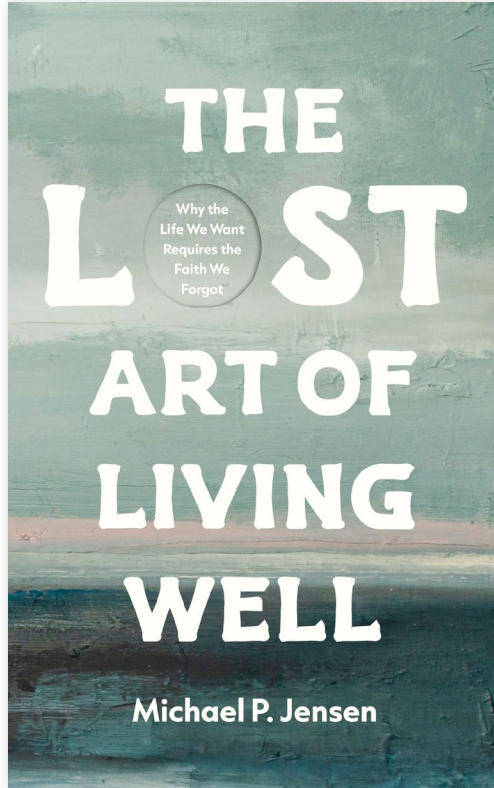




The Lost Art of Living Well

Why the Life We Want Requires the Faith We Forgot

Michael P. Jensen

Whether you're a Christian, a skeptic or somewhere in between, you have a nagging sense that Western culture has lost something amid all its progress and change.

We find it hard to know how to talk, be present, apologize, be gentle or hope anymore. These are lost arts, and you'd love to recover them in your life and see more of them in the world at large.

This book explores 10 virtues that are much desired but prove elusive today, showing you how...

- The Bible's message underpins the life you'd like to lead and the world you'd like to live in
- Qualities needed for living well are both shaped and fueled by the gospel
- Recovering the lost arts is possible through small acts of faithfulness

Thought-provoking, grounded and hopeful, this book will grow your cultural and spiritual awareness, giving you a vision for a life that matters. You will be changed, and so will your outlook and influence on the world around you.

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About the Author

Michael Jensen has worked as a school chaplain and church planter, and taught Christian doctrine at Moore College in Sydney. He now leads an Anglican church in Sydney, Australia. He loves the internet and bad TV. He is married to Catherine and has four children.

Endorsements

“The internet gurus would have us believe the good life is a few buy-now clicks or courses away. But, as Jensen writes in these pages, the life we’re looking for is not found by distilling and endlessly improving its disparate parts. Rather, it’s that longing for transcendence—for something more than what can be bought or taught—that leads us to the life we actually want, one that consists of genuine conversations, in-person connections, and maybe the sort of community that’s found in not-so-new places, like the church. Writing to a post-Christian Western culture, Jensen gives fresh insights to those of us looking to describe what we’ve found in Christ. And he has fresh hope for those feeling lost yet looking to find the old ways again. A compelling read.”

Whitney Pipkin

Senior Editor, *Common Good Magazine*;
Author, *The Life I Live in the Body*

“Michael Jensen’s *The Lost Art of Living Well* carries a settled confidence in the power of the gospel and the beauty of the Christian faith. It’s an invitation to the good life—the life found only in the God who made us and, in Christ, redeemed us. Again and again, Jensen starts with the maladies of our culture and the ache of life in a fallen world, then lifts our eyes to something better, so we can finally see what we were made for.”

Trevin K. Wax

VP for Resources and Marketing,
NAMB; Visiting Professor, Cedarville
University, Ohio, USA; Author, *Rethink
Your Self*

Suggested Interview Questions

1. You open the book with your experience traveling through the ancestral lands of the Aranda people. How does their loss of ancient storytelling reflect the way modern society struggles to pay attention?
2. You warn against missing “the good old days.” How can we learn from past wisdom without getting stuck in nostalgia?
3. We often demand public apologies from others, but avoid apologizing ourselves. Why is saying a genuine “sorry” so hard, yet so essential?
4. Why do you think having more wealth and material comfort often leaves us feeling emptier than ever?
5. If modern individual freedom is at an all-time high, why do we feel so paralyzed by a lack of orientation or rules on how to actually use that freedom?
6. In a world full of virtual interactions, why are real, physical connections still so vital?
7. How does believing that God knows all our flaws free us from needing to put on a mask for other people?
8. What does true gentleness actually look like today? Is it just holding back anger, or something deeper?
9. Why is a gentle answer often the most powerful way to de-escalate someone else’s anger?
10. Why does chasing happiness directly usually prevent us from actually finding it?
11. Why are we so eager for others to apologize publicly while trying to ignore the idea of personal sin in our own lives?
12. If psychology suggests all kindness is self-serving, is true generosity really possible?
13. You explicitly state that your book is not a manual of quick behavioral techniques. At its core, what does it mean to treat the local church not as a clean museum of finished people, but as a messy studio for recovering the lost arts of living?