

# Sharing Our Evangelization Training Assumptions

Leaders in Catholic evangelization want to provide effective evangelization training opportunities for our people. Have we ever talked about our evangelization training assumptions? What key principles of theology, catechesis, human sciences, or adult learning theory should evangelization training use? Below are some assumptions. Use this exercise to discuss with others what your personal, parish, or diocesan assumptions are.

## Individual Activity (5 minutes)

- **Circle** the assumptions below that are close to your own Catholic evangelization training assumptions.
- Place a “?” mark in front of the assumptions that you don’t understand.
- Use an “X” to cross out the assumptions that you disagree with or that challenge you the most.

1. **Jesus Christ’s mission of evangelization “HAS” the Church, not the other way around.** Everything we do on personal, parish and diocesan levels needs to have an “evangelizing edge.”
2. **Many Catholics with an active faith do not evangelize others.** Some common reasons given are:
  - Fear of rejection by others.
  - Failure at trying to share faith with someone in the past.
  - Lack of a vibrant parish community to connect someone to who is being evangelized.
  - Ignorance of how (methods) to evangelize others.
3. **Most Catholics need "hands-on" training before reaching out with the Good News of Jesus to others.** We need to learn sensitive approaches for reaching out to active, marginal, and inactive Catholics, as well as to the unchurched. This is especially true in reaching out to our own relatives.
4. **Adults use their entire lives as springboard for both the process of learning and for evangelization.** We need to help each other reflect on our previous learning and experience about trying to share our faith, and to use these reflections in adult learning training on how to evangelize.
5. **A week after a learning session, we remember as little as 20% of what we heard, and 30% of what we saw; but as much as 90% of what we did.** Therefore, individual and group activities help us to deepen and retain evangelization training. They are not optional extras.
6. **We want our training to be based on sound theology and psychology of the human person and of evangelization** (i.e. we are very good but fallen; Jesus’ birth, life, ministry, death, and resurrection save us; the Holy Spirit is working in everyone, etc.).

7. **We want to explicitly model the evangelizing attitudes and skills that we teach to others** (i.e. ongoing conversion, intercessory prayer for others, sharing faith stories, drawing others into conversations about faith in Christ, inviting people to commit their lives to Jesus and the Church, etc.).
8. **Catholic life in some places is half-hearted—especially in fostering Christian community on the local level.** Reasons for this vary. In light of this, we challenge each other to build evangelizing Christian communities wherever we can within the parish and diocese.
9. **The power of the Holy Spirit is essential to the evangelization process.**
  - Conversion, the response of a person in faith, is the work of the Spirit.
  - “Awakening” to life in the Spirit through Christian Initiation—Baptism, Confirmation and Eucharist—is normal for believers. Scripture describes this experience using many different words and images.
  - The Spirit empowers us with spiritual gifts or charisms (See 1 Cor. 12; Rms. 12; Eph. 4) as tools to evangelize others to Jesus Christ and the Church.
10. **Evangelization, from the Catholic perspective, is a communal effort.** It is always the Church, as incarnated in us, reaching out with the Good News of salvation. We want to unite our evangelizing efforts others on the parish, diocesan, national, and international levels.
11. **Other Catholic evangelization training assumptions that I have (be specific):**  


---

---

---

---

---

---

---

---

**For Small Group Sharing—25-30 minutes :**

1. What two or three Catholic evangelization training assumptions above are closest to your own?
2. What two or three assumptions challenge you the most? Why?
3. What other assumptions do you have upon which Catholic evangelization training should be based? Why?
4. Which of these assumptions would you like to understand more fully? Why?