

## **Frequently Asked Questions (FAQ) for Clergy**

### **1. Who is this evangelization formation strategy specifically for from the parish staff?**

You may recall that we are trying to ‘form the formators’ in this phase of our evangelization initiative. It is not intended for every employee, but specifically for parish staff and key leaders who have a direct role in evangelization, discipleship, catechesis, and pastoral accompaniment. Those whose ministry directly shapes faith formation and missionary outreach.

### **2. How is this different from previous diocesan initiatives?**

This is not a program or one-time event, but a long-term, diocesan-wide formation strategy that establishes a common pastoral language, process, and rhythm for evangelization across all parishes. It is sequential and repeatable and integrates prayer, proclamation, catechesis, and mission. It creates a shared framework for all parishes.

### **3. What are we building?**

We are building a diocesan and parish culture of formation. Not simply running classes, but forming: Missionary disciples, evangelizing leaders and faith-filled communities.

### **4. What does a “culture of formation” look like?**

It follows a continual missionary cycle: Calling → Forming → Sending → Repeat. This means: People are intentionally invited. They receive progressive formation. They are sent into ministry and mission. They return for continued growth and discernment. This becomes the normal operating rhythm of parish life.

### **5. What is the foundation of this entire strategy?**

The foundation is: The Kerygma and Perfecting Catechesis. The Kerygma proclaims that Jesus Christ is alive, loves us, frees us from sin, and saves us. Catechesis then deepens and matures that encounter into lifelong discipleship. Evangelization is not information first—it is encounter first, then formation.

### **6. Why use a book and a book club format?**

Because Parish Catechetical Leaders (PCLs) explicitly asked for a structured, guided, and common formation tool. The book club creates shared language across parishes, encourages communal dialogue and builds unity among parish leadership teams.

### **7. Why this specific book?**

This book was chosen because it is solidly rooted in Catholic teaching and integrates evangelization, discipleship, and mission. It is accessible to both clergy and lay leaders, supports the diocesan evangelization vision and provides a practical bridge between theory and pastoral application. It is a formation tool, not an academic textbook.

## **8. Will there be a book club every year?**

Not necessarily the same format every year, but some form of annual common formation is essential to sustain a culture of formation. The goal is ongoing formation, not a single cycle.

## **9. How does prayer fit into this strategy?**

Prayer is not an accessory—it is the engine of evangelization. Prayer is where Jesus speaks to us. It forms our ability to speak about Him to others. The kerygma remains alive only through prayerful encounter. We evangelize not from theory but from relationship. This strategy integrates:

- Lectio Divina (monastic tradition): listening to God through Scripture
- The Examen (Ignatian tradition): discerning God's action in daily life
- Personal and communal prayer
- Eucharistic-centered spirituality

## **10. How should deacons be involved?**

Deacons are essential collaborators in this strategy, especially in preaching the kerygma, accompanying disciples and leading small faith groups. In cases where the deacon has a charism of evangelization, he could be the pastor's "right hand man" (invaluable point person) with respect to the evangelization task lists that are coming from the diocese.

## **11. If a parish has religious education classes or other events on School of Discipleship nights, should the parish cancel them?**

Not all parish events need to be cancelled on those nights, but if those events would keep your key leaders from attending the School of Discipleship, we recommend finding another evening for catechesis, etc. for those four weeks. Bishop Williams, for example, has adjusted his Confirmation schedule those four weeks so as not to take leader and Confirmand families away from this opportunity.

## **12. How will this be adapted for the Latino community and other ethnic apostolates?**

This evangelization formation strategy will be fully accessible in Spanish for the Latino community and will be culturally adaptable for other ethnic apostolates as needed.

Key adaptations include: Spanish-language materials for the book, discussion guides, and formation resources. Teachings in the School of Discipleship in Spanish. Bilingual facilitation where appropriate. Cultural sensitivity in examples, methodology, and pastoral application. Collaboration with ethnic apostolate leaders to ensure cultural relevance and pastoral realism. Flexibility in scheduling, community dynamics, and leadership structures according to each cultural context.