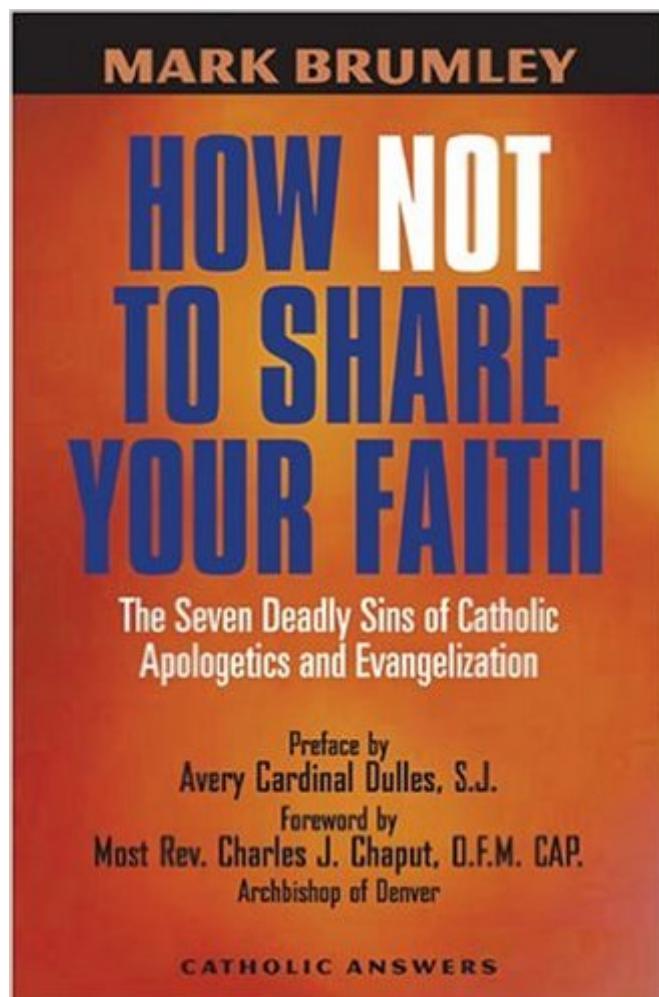


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# How Not To Share Your Faith: The Seven Deadly Sins Of Apologetics



## **Synopsis**

Catholic apologetics is back. It's everywhere. As a professional apologist, Mark Brumley sees this renaissance as an immensely good thing--an essential part of the Church's evangelical mission. Even so, grave dangers attend the apologetics renaissance. Some of them are so serious that, left unaddressed, they threaten to undermine the good apologetics can accomplish. Brumley calls these dangers the Seven Deadly Sins of Catholic Apologetics and Evangelization. Like the seven deadly sins of the moral life, they are "deadly" not merely as isolated, individual acts but as vices or evil habits--habitual tendencies to act in a certain way. In this volume, Brumley exposes them for you.

## **Book Information**

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## **Customer Reviews**

In Pope John Paul II's apostolic letter "At the Beginning of the Third Millennium", he called for a 'new evangelization'. This evangelization was to breathe fresh life and a renewed spirit into the world, particularly to those peoples who were once Christian but who had drifted from faith. One facet of the Pope's call was a revival of apologetics, the defense and explanation of Church teaching. In the third millennium, the advent of the Internet opened the door for this apologetical revolution. Writings from church fathers and Saints were introduced online. Quality explanations of Church teaching could be found by anyone accessing a search engine. And professional apologists, authors, and teachers began springing up across the world. In light of this surging interest in apologetics, Mark Brumley, now the President of Ignatius Press, wrote a book titled "How Not to Share Your Faith". The book wasn't written to provide specific apologetical arguments but instead

focuses on the dangers apologists face. Brumley calls these dangers the Seven Deadly Sins of Apologetics: 1. Apologetical Gluttony - A failure to respect the limits of what apologetics can accomplish. 2. Reducing the Faith to Apologetics - Looking at all or most spiritual matters "apologetically". 3. Confusing the Faith with Our Arguments for It - Reducing the Faith to our own particular arguments for it. 4. Contentiousness - Going out of your way to look for areas of disagreement. 5. Friendly Fire - Battling Protestants and other absolutists instead of non-Christians and relativists. 6. Trying to "Win" - Aiming to 'win' an argument, even at the expense of bringing people to truth. 7. Pride - Thinking more highly of one's apologetical abilities than one should.

How Not to Share Your Faith: The Seven Deadly Sins of Catholic Apologetics and Evangelization by Mark Brumley  
San Diego, California: Catholic Answers, 2002  
Preface by Avery Cardinal Dulles, SJ  
Foreword by the Most Reverend Charles J. Chaput, OFM Cap, Archbishop of Denver [2011 of Philadelphia]  
Review by Reverend Brian Van Hove, SJ  
Alma, Michigan  
Published in The Fellowship of Catholic Scholars Quarterly, vol. 27, no. 2 (Summer 2004): 46  
This extended essay of 121 pages deserves to be read by every young person who wishes to defend the Catholic faith. Even high school students would benefit. It is written with clarity and simplicity, with grace and a positive tone. The title indicates what "not" to do, but the direction the author takes really tells us "what to do" and also "how to do it". Mark Brumley presumes a new generation of apologists has gone to work. Perhaps some of us are less aware of them. If this is the case, his real target readership is this cadre of apologists, but anyone can still profit. One of the strengths of this very readable work is its reliance on tradition. The wisdom of the past is presented and activated as something bright and usable today. Catholic wisdom has a flexibility and an applicability that spans time and place. There is real continuity between the pioneering work in Catholic apologetics of Frank Sheed and what Brumley recommends. Thomas Aquinas, Louis Bouyer, C. S. Lewis, and Joseph Ratzinger also figure in. Apologetics is a branch of theology, which requires intelligence. But it likewise requires faith. Brumley is plain when he insists that, in the end, any attempt to defend the faith--better, to lead others to it--must be deeply rooted in charity.

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