

Quotes from the “Directory for Catechesis” (2020)

*“This demand to which the Church must respond at the present time brings into focus **the need for a catechesis that in a consistent way can be called kerygmatic**, meaning a catechesis that is an “entering more deeply into the kerygma.” #57*

*“**The proclamation {of the gospel}** can therefore no longer be considered simply the first stage of faith, preliminary to catechesis, but rather **the essential dimension of every moment of catechesis.**” #57*

*“In the kerygma, the active figure is the Lord Jesus, who manifests himself in the testimony of the one who proclaims him; **the life of the witness** who has experienced salvation therefore becomes that which **touches and moves the hearer.**” #58*

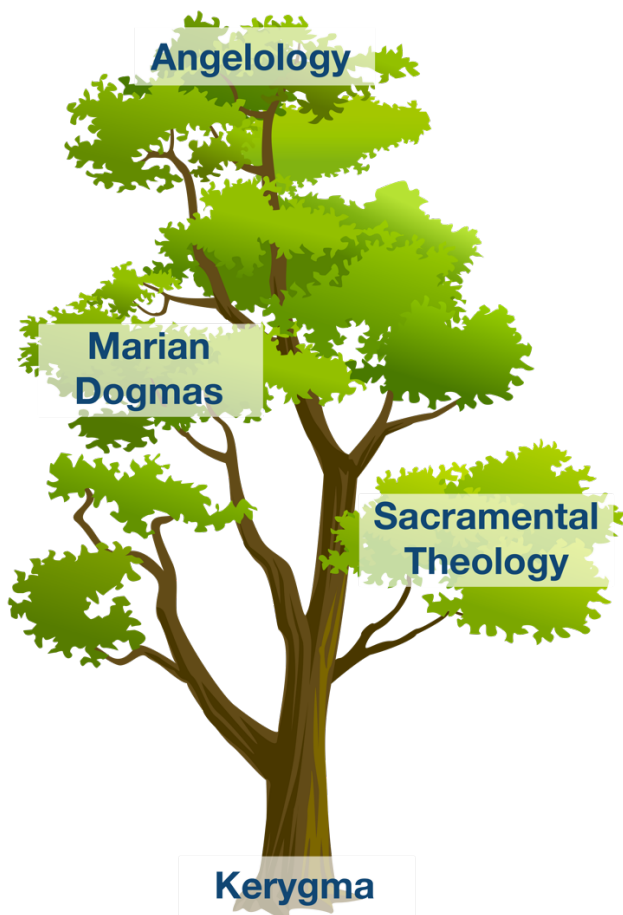
Joy of the Gospel

We must not think that in catechesis the kerygma gives way to a supposedly more “solid” formation. Nothing is more solid, profound, secure, meaningful and wisdom-filled than that initial proclamation.

All Christian formation consists of entering more deeply into the kerygma, which is reflected in and constantly illumines, the work of catechesis, thereby enabling us to understand more fully the significance of every subject which the latter treats.

It is the message capable of responding to the desire for the infinite which abides in every human heart. The centrality of the kerygma calls for stressing those elements which are most needed today: it has to express God’s saving love which precedes any moral and religious obligation on our part; it should not impose the truth but appeal to freedom; it should be marked by joy, encouragement, liveliness and a harmonious balance which will not reduce preaching to a few doctrines which are at times more philosophical than evangelical.

Evangelii Gaudium #165



The Kerygma

1. God created every person out of love to have a personal relationship with him.
2. Our relationship with God has been broken through our sins.
3. Jesus restores our relationship with God through his death and resurrection.
4. God invites us to this restored relationship: each person responds to this invitation by “repenting and believing” (Mk 1:15), putting Jesus at the center of their life.

Practical Application

Steps to a kerygmatic catechetical lesson...

1. Starting point (topic at hand)
2. Highlighting the relational connection and explaining the link (where it fits in the kerygma)
3. Proclaim the kerygma and invite some kind of response

Examples

“Easy” topics

- A lesson on the creation story
- A lesson about Easter
- A lesson about the sacrament of reconciliation/confession

“Harder” topics

- A lesson on the Eucharist
- A lesson on Mary
- A lesson on the 10 commandments