



come + see
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GO DEEPER

Being Christian
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but the **encounter**
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POPE BENEDICT XVI



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ABOUT THIS DOCUMENT



Come & See, Go & Make: Go Deeper is a compendium of quotes and deeper explanations of key concepts within the core *Come & See, Go & Make: A Vision for Parishes* document. These provide a deeper theological understanding that builds upon what is provided in the core vision.

1. ENCOUNTER

“Being Christian is not the result of an ethical choice or a lofty idea, but the encounter with an event, a person, which gives life a new horizon and a decisive direction.”¹ —Pope Benedict XVI

Seeing Jesus

“We wish to see Jesus” (*John 12:21*)

“These words, like so many others in the Gospels, go beyond this particular episode and express something universal; they reveal a desire that passes through the ages and cultures, a desire present in the heart of so many people who have heard of Christ, but have not yet encountered him. “I wish to see Jesus”, thus He feels the heart of these people...For this reason, to those who, today too, “wish to see Jesus”, to those who are searching for the face of God; to those who received catechesis when they were little and then developed it no further and perhaps have lost their faith; to so many who have not yet encountered Jesus personally...; to all these people we can offer three things: the Gospel, the Crucifix and the witness of our faith, poor but sincere. The Gospel: there we can encounter Jesus, listen to Him, know Him. The Crucifix: the sign of the love of Jesus who gave Himself for us. And then a faith that is expressed in simple gestures of fraternal charity. But mainly in the coherence of life, between what we say and what we do. Coherence between our faith and our life, between our words and our actions: Gospel, Crucifix, Witness.”²
—Pope Francis

Where do I encounter Jesus?

“Christ Jesus, who died, yes, who was raised from the dead, who is at the right hand of God, who indeed intercedes for us,” is present in many ways to his Church: in his word, in his Church's prayer, “where two or three are gathered in my name,” in the poor, the sick, and the imprisoned, in the sacraments of which he is the author, in the sacrifice of the Mass, and in the person of the minister. But “he is present . . . most especially in the Eucharistic species.”³

2. HOLINESS AND MISSION

“The universal call to holiness is closely linked to the universal call to mission. Every member of the faithful is called to holiness and to mission. This was the earnest desire of the Council, which hoped to be able “to enlighten all people with the brightness of Christ, which gleams over the face of the Church, by preaching the Gospel to every creature.” The Church's missionary spirituality is a journey toward holiness.”⁴ —St John Paul II

3. THE JOY OF EVANGELISATION

“Let us recover and deepen our enthusiasm, that delightful and comforting joy of evangelising, even when it is in tears that we must sow... And may the world of our time, which is searching, sometimes with anguish, sometimes with hope, be enabled to receive the good news not from evangelisers who are dejected, discouraged, impatient or anxious, but from ministers of the Gospel whose lives glow with fervour, who have first received the joy of Christ.”⁵ —Pope Francis

1 *Deus Caritas Est* 1

2 *Angelus* 22 March 2015

3 *Catechism of the Catholic Church* 1373

4 *Redemptoris Missio* 90

4. WHAT IS THE GOSPEL?

Not to be confused with the gospel books of the Bible, “the Gospel” refers to the “Good News” of Jesus Christ. Indeed, it is the person of Jesus Christ. It encompasses the teachings, life, death, and resurrection of Jesus, as well as the invitation to enter into a personal relationship with him and receive the gift of eternal life.

The Catechism of the Catholic Church explains the Gospel in several paragraphs. Here are a few key points:

1. The Gospel is the central message of Christianity: “The Good News proclaimed by Jesus is the Kingdom of God.”⁶ It is the fulfillment of God’s plan of salvation, which was promised throughout the Old Testament.
2. Jesus is the definitive revelation of God’s love and mercy: “The Gospel is the revelation in Jesus Christ of God’s mercy to sinners.”⁷ Through his life, teachings, and ultimately his sacrifice on the cross, Jesus reveals the depth of God’s love for humanity and his desire to reconcile us to himself.
3. The Gospel calls for repentance and faith: “The Gospel is the invitation to conversion, to faith in God, and to discipleship.”⁸ It calls us to turn away from sin, believe in Jesus as the Son of God, and follow him as his disciples.
4. The Gospel offers salvation and eternal life: “The Gospel is the power of God for the salvation of everyone who believes.”⁹ Through his death and resurrection, Jesus conquered sin and death, offering forgiveness and the hope of eternal life to all who accept him.
5. The Gospel is to be proclaimed and shared: “The Church’s mission is to proclaim the Gospel to all people.”¹⁰ As followers of Christ, Catholics are called to share the Good News with others, inviting them to encounter Jesus and enter into a relationship with him.

5. PROCLAIMING THE GOSPEL

“The Good News proclaimed by the witness of life sooner or later has to be proclaimed by the word of life. There is no true evangelization if the name, the teaching, the life, the promises, the kingdom and the mystery of Jesus of Nazareth, the Son of God are not proclaimed.”¹¹ —St Paul VI

“In the complex reality of mission, initial proclamation has a central and irreplaceable role, since it introduces man “into the mystery of the love of God, who invites him to enter into a personal relationship with himself in Christ” (*Ad Gentes* 13) and opens the way to conversion. Faith is born of preaching, and every ecclesial community draws its origin and life from the personal response of each believer to that preaching (St Paul VI). Just as the whole economy of salvation has its centre in Christ, so too all missionary activity is directed to the proclamation of his mystery.”¹² —St John Paul II

5 *Catechism of the Catholic Church* 543

6 *Ibid* 1846

7 *Ibid* 543

8 *Ibid* 1846

9 *Ibid* 849

10 *Evangelii Gaudium* 10

11 *Evangelii Nuntiandi* 22

12 *Redemptoris Missio* 44



6. RENEWAL OF PARISHES

“We must admit, though, that the call to review and renew our parishes has not yet sufficed to bring them nearer to people, to make them environments of living communion and participation, and to make them completely mission-oriented.”¹³ —Pope Francis

7. THE MISSION OF THE CHURCH

“This is the mission of the Church: the Church heals, it cures. Sometimes, I speak of the Church as if it were a field hospital. It’s true: there are many, many wounded! So many people need their wounds healed! This is the mission of the Church: to heal the wounds of the heart, to open doors, to free people, to say that God is good, God forgives all, God is the Father, God is affectionate, God always waits for us...”¹⁴ —Pope Francis

8. SYNODALITY

18. The Lord’s authority is expressed in the Church through the variety of spiritual gifts or charisms the Spirit shares out among the People of God for the upbuilding of the one Body of Christ. In exercising them we need to respect an objective order, so that they can develop in harmony and bear the fruit they are meant to bear for the good of all. The Apostles have the first place among them - with a special and pre-eminent role being attributed by Jesus to Simon Peter: they, in fact, are entrusted with the ministry of guiding the Church in fidelity to the depositum fidei (deposit of the faith).

72. The entire People of God is challenged by its fundamentally synodal calling. The circularity [*see note below*] of the sensus fidei (sense of the faith) with which all the faithful are endowed, the discernment carried out at the various levels on which synodality works and the authority of those who exercise the pastoral ministry of unity and governance shows the dynamic of synodality. This circularity promotes the baptismal dignity and co-responsibility of all, makes the most of the presence in the People of God of charisms dispensed by the Holy Spirit, recognises the specific ministry of Pastors in collegial and hierarchical communion with the Bishop of Rome, and guarantees that synodal processes and events unfold in conformity with the depositum fidei and involve listening to the Holy Spirit, for the renewal of the Church’s mission.

73. In this perspective, the participation of the lay faithful becomes essential. They are the immense majority of the People of God and there is much to be learnt from their participation in the various forms of the life and mission of ecclesial communities, from popular piety and generic pastoral care, as well as their specific competency in various sectors of cultural and social life.¹⁵

***Understanding circularity:** “[The] circular relationship between the ministry of Pastors, the participation and co-responsibility of lay people, the stimulus coming from the charismatic gifts according to the dynamic circular link between ‘one’, ‘some’ and ‘all’”¹⁶—discernment is an ongoing process or circle rather than a destination or straight line.

13 *Evangelii Gaudium* 28

14 Francis. (2015). *Morning Meditation in the Chapel of the Domus Sanctae Marthae: I will cure you*. Retrieved from <https://dow.sh/40t7C1Z>

15 International Theological Commission. (2018). *Synodality in the Life and Mission of the Church*. Retrieved from <https://dow.sh/3Smz8MA>

16 Ibid. 106a

9. THE KERYGMA

What is the Kerygma?

“The initial ardent proclamation by which a person is one day overwhelmed and brought to the decision to entrust himself to Jesus Christ by faith.”¹⁷ —St John Paul II

The Kerygma in simple terms

“God’s plan for humanity is that we would always be in relationship with him. In fact, we are made to be with God forever, because he made us in his “image and likeness”. But, humans have sinned and this sin has caused a break in our relationship with God. Still, God had a plan to save us. He sent his Son, Jesus, to come and win us back to God. He lived, died, and rose from the dead in order to gain power over our sin and death. He laid down his own life, so that we can have eternal life. Now that we have this opportunity, it is up to us to respond to his gift of grace and mercy. Jesus waits for each of us to say “yes” to repenting of our sins, believing in him, being baptised, and living a life that glorifies God, so we can live forever in Heaven with him and as many others as possible. The choice is your own. Would you like to choose this grace today?”¹⁸

10. PROPOSE OR IMPOSE?

“On her part, the Church addresses people with full respect for their freedom. Her mission does not restrict freedom but rather promotes it. The Church proposes; she imposes nothing. She respects individuals and cultures, and she honours the sanctuary of conscience. To those who for various reasons oppose missionary activity, the Church repeats: Open the doors to Christ!”¹⁹—St John Paul II

“Yet, O LORD, you are our Father; we are the clay, and you are our potter; we are all the work of your hand.”²⁰

11. HOLINESS AND EFFECTIVENESS

“We must never forget that the evangeliser’s fidelity to his Lord is the basis of his missionary activity. The holier his life is, the more effective is his mission. The call to mission is a constant call to holiness. How could we fail to recall what I wrote in this regard in the Encyclical? “The universal call to holiness”, I noted then and repeat today, “is closely linked to the universal call to mission. Every member of the faithful is called to holiness and to mission” (Ibid 90). Only in this way will Christ’s light, reflected on the Church’s face, be able to illumine the people of our era.”²¹—St John Paul II

17 *Catechesi Tradendae* 25

18 Catholic Missionary Disciples. *The Content of the Kerygma - Good News for the World!* Retrieved from <https://dow.sh/3QUml2U>

19 *Redemptoris Missio* 39

20 Isaiah 64:8

21 John Paul II. (2001). *Address to the participants in a symposium commemorating the 10th anniversary of the encyclical “Redemptoris Missio”*. Retrieved from <https://dow.sh/49w7AKA>

