



VENITE AD ME

Study Notes | Considerations on the Transmission of the Faith in an Epochal Change

Dicastery for the Doctrine of the Faith | Published 22 October 2026

Purpose and central message

- The document invites the whole Church to renew its commitment to transmitting the faith amid major cultural and social changes. It is a set of pastoral considerations intended to stimulate reflection and action, not an exhaustive doctrinal statement.
- The heart of transmission is helping people encounter Jesus Christ, the living Risen Lord, and experience the Father's unconditional love—not simply passing on religious information.
- Faith is shared through proclamation, personal witness, prayer, liturgy, charity and the lived experience of Christian community. The Church must proclaim the Gospel in ways that speak to people's real lives.

Chapter I — The Proclamation of the Father's Love

- Jesus Christ is the true light of the world and reveals that God is love: Father, Son and Holy Spirit.
- God's love and mercy are offered to everyone. No person should be treated as beyond hope, excluded from God's love or considered unworthy of human dignity.
- Jesus meets people where they are, speaks through the realities of everyday life, and gives forgiveness, freedom, hope and renewed purpose.
- Jesus shows particular closeness to people who suffer or are pushed to the margins. Christian authority is meant to serve and unite, never to dominate or discriminate.
- The Church continues Christ's mission through the power of the Holy Spirit; believers must witness to this love in both words and actions.

Chapter II — The Light of Faith

- Christian faith begins with an encounter with Jesus that gives life a new horizon and direction. This encounter brings joy and radiates outward to others.

- Faith is passed on “from person to person,” like one candle lighting another, and from one generation to the next through the life of the Church.
- The Church transmits faith through teaching, worship, preaching, works of charity and the concrete experience of communion—not merely through information or doctrine alone.
- The family is the first and essential place of transmission. Parents and grandparents teach faith through love, prayer, Scripture, everyday example, Sunday Mass, blessings, popular devotions and care for others.
- Families and the ecclesial community share responsibility. Baptism, catechesis, the sacraments, participation in parish life and service to the disadvantaged help faith mature.
- Because faith can no longer be assumed to pass automatically from parents to children, the Church must give particular attention to evangelising adults as well as children and young people.

Chapter III — The Epochal Change

- Society is experiencing deep changes in how people live, relate, communicate, think and understand faith. These changes affect every culture, though not in the same way everywhere.
- Challenges include secularisation, individualism, consumerism, migration, cultural diversity, social and economic inequality, polarisation, ecological concerns and rapid technological development.
- Digital technologies shape relationships and attention, while online connection does not fully replace the human need for belonging and face-to-face community.
- In many places, the intergenerational transmission of faith has weakened: some parents no longer pray with children, bring them to the sacraments or connect faith with everyday life.
- The Church must understand the particular realities of each local culture rather than assume that methods that worked in the past will remain effective. New frontiers also create opportunities for evangelisation.

Chapter IV — The Centrality of the Kerygma

- The kerygma is the central proclamation of the Christian faith: Jesus Christ loves us, gave his life to save us, rose from the dead and remains with us.
- This first proclamation is not only an introduction to faith; it must remain at the heart of evangelisation and catechesis at every stage.

- The goal is a real encounter with Christ that touches the heart, shapes choices and begins a journey of knowing and loving him. Faith involves both personal trust in Christ and the truths the Church believes.
- Proclamation should be Christ-centred, joyful, clear and connected to people's hopes, questions, struggles and experiences. It should avoid cold, repetitive or overly scholastic language that does not reach the heart.
- Catechesis should not assume everyone already knows the Gospel. It should create opportunities for people—including children, adults, catechumens and those returning to the Church—to encounter Christ personally.
- Evangelisation spreads through attraction, witness, commitment and dialogue—not coercion, proselytism or a merely institutional desire to preserve or expand the Church.

Chapter V — The Transmission of the Faith in Communities

- A community's life should reflect sincere love, mutual care, hospitality, joy, celebration and special concern for people who are disadvantaged or isolated.
- Parishes should create regular opportunities to listen to, meditate on, share and pray with Scripture, complementing Sunday Eucharist. Bible-sharing groups can use lectio divina or other accessible methods.
- Person-to-person relationships and friendship remain essential channels of evangelisation. Welcoming people and accompanying them over time helps faith take root.
- The liturgy is a central communal setting where faith is celebrated, received and formed. Liturgical celebrations should help people enter more deeply into the mystery of Christ.
- Believers transmit faith through credible witness, holiness, service and the way they respond to others. Personal stories can help people recognise how God works in ordinary life.
- Art and beauty—including music, architecture and other cultural expressions—can open people to the good and point towards God.
- Pastoral outreach should consider every stage of life: childhood, adolescence, youth, adulthood and old age. Baptisms, weddings and funerals can also become opportunities for meaningful proclamation and welcome.

Chapter VI — Faith and Culture

- Faith must engage culture and become part of how people understand life, relationships, society and the world. A faith that does not shape culture has not been fully embraced.

- The Gospel should be expressed in language and forms people can understand within their particular cultural setting, while remaining faithful to the Christian message.
- Evangelisation is directed to people, not simply to a place or group. The Church should listen to local communities, recognise their gifts and encourage the charisms present among them.
- Dialogue with cultural, intellectual and social life helps faith contribute to public questions and the common good.

Chapter VII — Some Specific Areas of Attention

- Popular piety and traditional devotions can be valuable paths of evangelisation when they lead people towards Christ and a deeper life of faith.
- The homily should communicate the Gospel in a way that is clear, engaging and connected to people's lives.
- The Church should create more opportunities for people to encounter Christ and participate in community, rather than relying only on those already active in parish life.
- Catholic schools have an important role in supporting the transmission of faith, but education must be connected with lived witness and the wider Christian community.
- The Church should reflect honestly on declining participation, learn from pastoral experience and strengthen ecumenical commitment, learning where appropriate from the positive experiences of other Christian communities.

Chapter VIII — Personal Testimonies

- The testimonies show that encounters with Christ can begin in many circumstances, including addiction, personal struggle, family prayer, charity, culture and beauty.
- Conversion is not always dramatic. Small events and ordinary relationships can become moments of grace that renew hope, freedom and a sense of belonging.
- Sharing authentic stories of faith can help others recognise their own experiences and see that Christ continues to accompany people in contemporary life.

Conclusion — A renewed missionary commitment

- The transmission of faith calls the Church back to its heart: a personal and communal encounter with the living Christ.

- The kerygma illuminates the whole body of Catholic teaching and gives energy and direction to catechesis, worship, service and mission.
- The work remains open to further reflection and development; every member of the Church and every local community has a part to play.

Practical ways dioceses can implement the document

The following are suggested applications drawn from the document's priorities. Dioceses can adapt them to their local realities, resources and pastoral needs.

1. In homes and families

- Encourage a simple family prayer routine: a short Gospel reading, a prayer intention or a blessing at mealtimes and bedtime.
- Promote “faith conversations” at the family table: ask what gave hope, what was difficult and where family members noticed God's presence during the day.
- Equip parents and grandparents to be the first catechists through short workshops, take-home prayer guides and practical support—not by expecting them to do everything alone.
- Invite families to practise faith through service: visit someone who is lonely, support a family in need or take part in parish outreach together.

2. In parishes and sacramental preparation

- Place the kerygma at the centre of baptism, First Communion, Confirmation, marriage preparation and adult initiation; explain how the Gospel speaks to the real lives of participants.
- Offer regular Scripture-sharing groups using lectio divina, small-group discussion and prayer, at times accessible to working adults and young people.
- Create welcoming pathways for people returning after years away, including personal invitations, listening conversations and follow-up after major sacramental celebrations.
- Review homilies, catechetical materials and parish communications to ensure the language is clear, joyful, compassionate and connected to everyday experience.
- Make hospitality intentional: train greeters and ministry leaders to notice newcomers, include people who come alone and accompany those experiencing grief, poverty or isolation.

3. In diocesan ministries and formation

- Provide ongoing formation for clergy, catechists, youth leaders, family-life teams and ministry volunteers on proclaiming the kerygma and accompanying people with sensitivity.
- Strengthen adult evangelisation alongside children's catechesis; offer accessible opportunities for adults to revisit the foundations of faith and ask honest questions.

- Bring ministries together around a shared diocesan priority: helping people encounter Christ through proclamation, witness, liturgy, friendship and service.
- Support youth and digital evangelisation that uses appropriate platforms and language while leading people towards genuine relationships and participation in community.
- Use music, local art, cultural traditions and popular devotions as bridges to the Gospel, ensuring they lead to deeper faith and charity.

4. In communities and public life

- Build partnerships with community organisations to serve people experiencing poverty, loneliness, addiction, family stress or other forms of exclusion.
- Make diocesan and parish activities visibly welcoming across generations and cultures; listen to local communities before choosing programmes.
- Encourage parishioners to share brief, authentic testimonies of how faith has shaped their lives, with respect for privacy and dignity.
- Create opportunities for dialogue with schools, cultural groups and other Christian communities, while remaining grounded in Catholic identity.
- Evaluate initiatives by asking: Are people encountering Christ? Are relationships and belonging growing? Are families better supported? Is faith leading to prayer, service and changed lives?

Suggested first steps for a diocese

- 1. Listen: consult parishes, families, young people, catechists and adults who have drifted away.
- 2. Choose two or three realistic priorities for the coming year, with a named coordinator and practical resources.
- 3. Pilot initiatives in a small number of parishes, gather feedback and share what works.
- 4. Review progress regularly—not only by attendance numbers, but by signs of welcome, participation, faith-sharing and service.

Source: Dicastery for the Doctrine of the Faith, *Venite ad me: Considerations on the Transmission of the Faith in an Epochal Change* (22 October 2026).

Note: The chapter notes summarise the document. The diocesan implementation section consists of practical recommendations based on its themes.