



*A profound, current, and accessible guide to rediscover the heart of Christianity*

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## 1. What is the Kerygma?

The term **Kerygma** comes from the Greek *kērygma*, meaning *proclamation* or *announcement*. Its root is the verb *kēryssein*, which means “to proclaim like a herald.” In the Christian context, the kerygma is **the essential proclamation of the Gospel**, the vital core of the message Christ entrusted to the apostles: the announcement of His death and resurrection, and the invitation to conversion for salvation.

It is so simple that even a child can understand it, and yet so profound that it can sustain an entire lifetime of faith—indeed, even an entire civilization. The Kerygma is not merely doctrine or morality; **it is a proclamation of life**, a message that changes hearts and transforms destinies.

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## 2. The Kerygma in Scripture: An Apostolic Proclamation

From the very moment after Pentecost, the apostles proclaimed the Kerygma with force and simplicity. They did not begin by explaining philosophical treatises or complex theology. Their first impulse was to **proclaim Christ crucified and risen**.

St. Peter, in his Pentecost speech (Acts 2), expressed it clearly:

*“This Jesus God raised up, and of that we all are witnesses. Being therefore exalted at the right hand of God [...] Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified.”*  
(Acts 2:32–36)

This is the heart of the Kerygma:

1. God loves you and created you for a relationship with Him.



2. Sin separates us from God.
3. Jesus died for our sins.
4. God raised Him, and He is alive.
5. He calls us to conversion, to repentance, and to receive the gift of the Holy Spirit.
6. We enter a new life in Christ and in His Church.

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### 3. Why Is the Kerygma So Important Today?

In an age marked by relativism, moral confusion, and spiritual exhaustion, it is easy to fall into the temptation of reducing Christianity to social ethics, “soft” spirituality, or lifeless ritual structures.

But **Christianity does not begin with a rule—it begins with a Person:** Jesus Christ.

Pope Francis expressed this powerfully in *Evangelii Gaudium*:

*“At the center of the Gospel is the beauty of the saving love of God made manifest in Jesus Christ who died and rose from the dead.”  
(EG, 36)*

And more profoundly still, he said:

*“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.” (EG, 165)*

**Today more than ever, the Church must return to the Kerygma.** Because it is the only thing capable of igniting new fire in cold hearts, of restoring hope to wounded souls, of rescuing the lost. No pastoral effort will succeed without the Kerygma. No catechesis will bear fruit unless it begins with the encounter with the living Christ.



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#### 4. Theological Depth of the Kerygma: More Than a Summary

Although it may seem like a simple formula, the Kerygma **condenses the entire Christian theology in seed form**. Just as the DNA of a body contains its entire structure, the Kerygma holds the essential truths of the faith:

- **Christology**: It proclaims that Jesus is the Son of God, true God and true man, crucified and risen.
- **Soteriology**: It announces that His death has redemptive power; that we are saved not by our merits, but by grace.
- **Pneumatology**: It opens the door to the Holy Spirit, who acts today just as at Pentecost.
- **Ecclesiology**: It invites us into the Church, the Body of Christ, where we live this salvation.
- **Eschatology**: It reminds us that all is directed toward the fullness of eternal life with God.

The Kerygma, therefore, **is not optional**. It is the “gateway” to the entire edifice of faith. As Blessed Paul VI said in *Evangelii Nuntiandi* (n. 27):

*“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.”*

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#### 5. The Kerygma Is for Everyone: Pastoral and Missional Dimensions

One of the great pastoral mistakes of our time has been to assume that the Kerygma is only for “beginners,” for the distant, for those who do not know Christ. Nothing could be further from the truth.

**We all need to be evangelized continually.**



The Christian must never stop hearing this essential proclamation. For in life there are falls, dryness, routine... and the Kerygma **renews the soul** like rain refreshes dry ground.

Pastorally, this has very concrete consequences:

- **In catechesis:** it cannot begin with commandments or sacraments without first proclaiming Jesus as alive.
  - **In preaching:** every homily must have a kerygmatic tone, not merely moral or doctrinal.
  - **In the family:** parents must proclaim God's love to their children with simple words and sincere testimony.
  - **In the sacraments:** confession, the Eucharist, even baptism must be surrounded by this vital proclamation.
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## 6. How to Live the Kerygma Daily

The Kerygma is not just a message to be heard. It is **a truth to be lived**. Bringing it into our daily lives allows it to become the driving force of our Christian identity.

### a) **Give thanks each day for your salvation**

Wake up every morning saying: "Thank you, Jesus, for loving me and dying for me!" It changes the tone of your day.

### b) **Repent often**

There is no proclamation of salvation without an awareness of sin. Examine your life humbly. Ask forgiveness. Approach the sacrament of Reconciliation.

### c) **Speak about Jesus**

Yes, speak to others—your children, your friends, your coworkers. Do not impose, but **proclaim with joy** that Jesus is alive and you know Him.

### d) **Live in community**

Be part of an active Christian community that lives the Gospel from the heart—where proclamation, fraternity, charity, and prayer abound.



### e) **Trust in the power of the Holy Spirit**

You are not alone. The same Spirit who raised Jesus lives in you. Trust, ask for His strength, let Him guide you.

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## 7. The Kerygma in a Child's Words

A catechist once shared that he asked a seven-year-old child why he was a Christian. The child replied:

| *"Because Jesus loves me, died for me, and now lives with me."*

That is the **very essence of the Kerygma**. Without complications. Without embellishments. Just the truth that saves.

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## 8. Conclusion: Returning to the Beginning

Returning to the Kerygma is not going backward. It is **going to the center**, to the fire that gives warmth to everything else. It is allowing the first proclamation to also be the last: **Christ lives and He loves you**. He has conquered sin and death. And He calls you by name.

| *"Woe to me if I do not preach the Gospel!"*  
*(1 Corinthians 9:16)*

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Pray, Proclaim, Live the Kerygma.

Because in it is Life. And that Life... is called Jesus Christ.