

Valerio Ciarocchi*

ORCID: 0000-0002-5588-6115

Messina, Italy

Bible and Youth Catechism/2 *Come and See*: The Depth of Scriptural Wisdom Offered to Youth

Biblia i Katechizm dla młodzieży/2 *Przyjdź i zobacz*:
Głębia biblijnej mądrości oferowana młodzieży

Abstract: This contribution explores the biblical dimension of Youth Catechism/2 *Come and See*, highlighting its spiritual, historical, and cultural richness, being elements that permeate every page of the Bible. The Bible has always shaped the life and mission of the Church, a truth that cannot be emphasized enough, given its depth and beauty. Following an introduction that lays the groundwork for the discussion, we will examine the Magisterium's contribution through two key documents, both addressing biblical and catechetical themes. We will analyze their insights and consider what original contributions can be made regarding the biblical dimension of catechesis, particularly for young people today. The study will conclude with a reflection on the work undertaken.

Keywords: Bible and catechesis; Catechesis and Sacred Scripture; Youth Catechism/2 *Come and See*.

Abstrakt: Niniejsza publikacja bada biblijny wymiar Katechizmu dla młodzieży/2 *Przyjdź i zobacz*, podkreślając jego duchowe, historyczne i kulturowe bogactwo, które

* Valerio Ciarocchi PhD, St. Thomas Aquinas Theological Institute and Giovanni Cravotta Religious Education Center, Messina (aggregated to Pontifical Salesian University in Rome), Italy; e-mail: valeriociarocchi@yahoo.it

Biblia przekazuje na każdej stronie. Biblia zawsze kształtowała życie i misję Kościoła, co jest prawdą, której nie można przecenić, podkreślając jej głębię i piękno. Po wprowadzeniu, które kładzie podwaliny pod dyskusję, zbadamy wkład Magisterium w to zagadnienie, a zwłaszcza dwóch dokumentów na temat Biblii i katechezy. Przeanalizujemy, co sugerują i jakie wnoszą oryginalne przesłanie na temat biblijnego wymiaru katechezy, zwłaszcza tej skierowanej do młodych ludzi. Na zakończenie zestawimy przesłanie tych dokumentów z treścią Katechizmu dla młodzieży.

Słowa kluczowe: Biblia i katecheza; katecheza i Pismo Święte; Katechizm dla młodzieży/2 *Przyjdź i zobacz*; Catechismo per la vita cristiana: *Venite e Vedrete*.

1. Introduction

The Youth Catechism/2, *Come and See* (in Italian: *Catechismo della Conferenza Episcopale Italiana per la vita cristiana* – 3.2. *Venite e Vedrete*; hereafter CdG/2), was published in 1997 after an extensive preparatory process as the second stage in the catechetical journey for young people. It complements the Youth Catechism Youth/1, *I Have Chosen You*, which has served as a foundational guide for human and spiritual development up to the age of eighteen. The CdG/2 is directed toward young adults between eighteen and twenty-five, designed not only to address the specific needs and aspirations of this life stage but also to build upon the framework provided by the previous Catechism. The young people to whom this catechism is addressed are Italians or, if foreign, those who attend the formative courses of the Italian Church, following this catechism, which is the official one of the Italian Episcopal Conference. This approach fosters a cohesive and progressive understanding of faith throughout the formative years of young believers.

The title itself embodies a specific aim: it invites young people to experience a journey akin to that of the first disciples, who responded to Jesus's invitation to 'Come and see' (John 1:39). Through this text, the CdG/2 offers an itinerary mindful of young people's profound questions of meaning, their search – sometimes unclear – for life's true values, and their desire for genuine connection and shared experiences of both joy and adversity, hopes and disappointments (CdG/2, 1997, pp. 19–20).

Our analysis will focus particularly on the biblical dimension of CdG/2, considering how the Word of God directly addresses these questions of meaning for young people. Jesus Christ, the Word of the Father, emerges as the ultimate source of purpose, empowering individuals to grow and fostering a sense of community among believers. We will first examine the Magisterium's guidance on the relationship between Scripture and catechesis to determine if CdG/2 aligns with these theological and methodological standards. Specifically, we will explore how CdG/2 understands and integrates the Bible, analyzing the tools it employs, the biblical themes and genres presented, and finally, how it situates Scripture within the contexts of theology, liturgy, and the lived experience of faith (CdG/2, 1997, pp. 28–32).

Regarding the integration of Scripture in catechesis, the Italian bishops emphasize that:

catechesis is undoubtedly one of the most prominent means of engaging with the Bible ... Given that catechesis is the primary means through which many Christians – children, young people, and adults – encounter the Bible, it is essential to properly value this biblical dimension without undermining theological insights or distorting the meaning of scriptural texts. Catechisms, indeed, articulate Scripture within the broader context of the Church's faith (Episcopal Commission for the doctrine of faith and catechesis, 1995, n. 28).

This perspective directly references the Second Vatican Council, as the Council Fathers affirm that 'the ministry of the Word namely, pastoral preaching, catechesis, and all Christian education flourishes in a holy and fruitful manner through the word of Scripture' (Second Vatican Ecumenical Council, 1965, n. 24).

2. Analysis of Two Magisterial Documents: Between Scripture and Catechetics

This analysis draws guidance from two key Magisterial documents, one centered on Scripture and the other on catechetics. Initially, we provide an overview of each document, laying the foundation for a deeper exploration

of their content. We then examine the specific aspects of each, identifying core assumptions and insights that serve as a basis for advancing our study.

**2.1. 'Let the Word of the Lord spread and be glorified' (2Th 3:1).
The Bible in the life of the Church. Pastoral note from the Episcopal
Commission for the doctrine of the faith and catechesis [BVC]**

The Note was published on November 18, 1995, marking the 30th anniversary of the promulgation of *Dei Verbum*. This timing was not incidental, as the Dogmatic Constitution of the Second Vatican Council stands as a landmark for the study (and more) of Sacred Scripture, and the Note aligns itself with the path outlined by *Dei Verbum*. The intention is to emphasize how the Scriptures are living words that challenge us. Just as the disciples at Emmaus were comforted by the interpretation of the Scriptures offered by the Risen Christ, so too does the Church today find in them reasons for hope and strength to endure. The episode at Emmaus emblemizes the Note's opening: in the disappointed disciples, one may recognize humanity in its disoriented and sorrowful state, and Jesus' work of interpretation continues today through the Church. In doing so, the Church not only explains but venerates the Word of God, encouraging believers to become bearers of the Word themselves.

Alberto Ablondi expresses this well in his statement: 'I understand that in the Church, I cannot be merely a listener of the Word; the Word, that is, the Risen One who speaks to me, demands the "veneration" of His Word' (Ablondi, 1996, p. 48; cfr. CdG/2, 1997, p. 27). Listening attentively and with interest alone is insufficient for the Word; it requires understanding and contemplation so that it may fully inhabit the life of each believer.

The Note offers principles and criteria for the proper use of the Bible, primarily outlining four norms:

1. Seek the 'literal or objective meaning of the sacred text' (Episcopal Commission for the doctrine of faith and catechesis, 1995, n. 17), indicating that a text should be primarily regarded as such and understood within its literary, historical context, alongside any elements critical for its comprehension.

2. Recognize the profound 'unity of content and mystery' (Episcopal Commission for the doctrine of faith and catechesis, 1995, n. 17) within the Bible. Since its principal author is God, there is one overarching design: our union with the Son in the Spirit, through the Church.
3. Acknowledge the connection between the Bible and the 'living tradition of the entire Church' (Episcopal Commission for the doctrine of faith and catechesis, 1995, n. 17), maintaining Tradition and not dismissing perspectives that may initially seem distant from our own sensibilities.
4. Undertake the task of 'inculturation and updating' (Episcopal Commission for the doctrine of faith and catechesis, 1995, n. 17), ensuring that the Word of God may have a meaningful impact in the times and places in which it is proclaimed.

The Note emphasizes in point 8 that 'the new catechisms for Christian life are exemplarily inspired by Scripture' (Episcopal Commission for the doctrine of faith and catechesis, 1995, n. 8), which serves as both a content and a methodological criterion: it affirms that the Bible forms the structural foundation of these texts (content), and that the use of the Bible should underlie all catechetical instruction (methodology).

In addition, in point 28, the Note directly addresses the relationship between catechesis and Scripture: the Bishops affirm that 'catechesis is certainly one of the most prominent ways of engaging with the Bible' (Episcopal Commission for the doctrine of faith and catechesis, 1995, n. 28). A brief review of the CdG/2 reveals numerous biblical references, quotations, and constant scriptural allusions (CdG/2, 1997, pp. 109–110).

The CdG/2 clearly aligns with the Note's emphasis on 'Bible and culture' (see point 35e), reflecting the Bible's significant importance in the lives of young people:

It would be a grave misfortune if an antagonistic polarization were to arise between religious reading and so-called secular reading, perhaps reserving the cultural approach for the latter. In reality, faith and culture are meant to be integrated, as seen in the reality of Jesus of Nazareth, the incarnate Word (Bissoli, 1996, p. 96).

Finally, the Note calls upon formators, encouraging a commitment and heightened attention to biblical themes and the communication of faith; the Episcopal Commission, referring to *Dei Verbum*, reiterates that ‘the indispensable apostolic commitment of scholars must not be lacking’ (Second Vatican Ecumenical Council, 1965, n. 23; Catechism of the Catholic Church, 1992, n. 103, 113).

2.1.1. Content criteria

In paragraph 8, the Note presents an insightful content criterion: ‘The new catechisms for Christian life are exemplary inspired by Scripture’ (Episcopal Commission for the doctrine of faith and catechesis, 1995, n. 8). This indicates that catechisms aim to introduce catechumens to a gradual and systematic engagement with the Bible, guiding them to grasp the essential message of God’s Word for each individual. It states that ‘the presence of the Bible in catechesis cannot be reduced to merely citing passages or serving a purely didactic purpose; rather, the Bible should act as the guiding principle of all catechetical instruction’ (Giorgio & Paganelli, 1994, p. 211).

2.1.2. Methodological criteria

A methodological criterion set out in paragraph 11 of the Note advises ‘creating a synthesis between Scripture and catechism’ (Episcopal Commission for the doctrine of faith and catechesis, 1995, n. 11), underscoring that this synthesis is crucial when structuring a catechetical program. Synthesizing does not mean excluding inconvenient aspects or tailoring biblical insights to fit individual needs; rather, it involves fostering a harmonious relationship between Scripture and catechism to ensure that the message reaches recipients in an optimal way. Giuseppe Ghiberti aptly notes in this regard that ‘the Bible truly speaks to humanity only when it compels individuals to transcend themselves: to kneel before God and to serve others’ (Ghiberti, 1996, p. 67).

Lastly, paragraph 28 presents a criterion that encompasses both content and method: ‘Catechesis is certainly one of the most eminent ways of contact with the Bible’ (Episcopal Commission for the doctrine of faith and cateche-

sis, 1995, n. 28). Having touched upon this point earlier, we now emphasize that the Note clearly endorses catechesis as an ideal vehicle for conveying the Word of God, a principle that must inform the structure of catechisms. In the following, we examine whether CdG/2 adheres to these guidelines.

2.2. Basic Document *The renewal of catechesis* [RdC]

The document under consideration is part of the extensive catechetical output of the Magisterium and represents a significant milestone in catechetical reflection. With respect to our topic, the Basic Document frequently emphasizes Scripture, illustrating how deeply it is interwoven throughout and highlighting the Church's clear intention to align its ministry firmly with the Word of God.

Drafted in 1970, the document closely followed the directives of the Second Vatican Council, seeking to embody principles that were both practically innovative and anchored in Tradition. Its text was notably forward-thinking and well-composed, prompting the Italian bishops in 1988 to reaffirm its relevance by recommending it as a guide for catechetical endeavors. Upon reissuance, the bishops stated unequivocally that:

the DB remains aligned with the perspective that has characterized it from the outset: to serve as an instrument of pastoral unity within the Church in Italy and as a catalyst for the Church's mission of renewed evangelization throughout the country (Italian Episcopal Conference, 1970, n. 1).

2.2.1. Content criteria: 'The Holy Scripture, soul and "Book" of catechesis'

The document *RdC* articulates a clear content criterion: Scripture is the essence of catechesis, being the inspired Word that encapsulates the Revelation of the Mystery of God, from which the Church derives its doctrine. The Bishops succinctly assert that 'to ignore Scripture would be to ignore Christ' (Italian Episcopal Conference, 1970, n. 105). In biblical narratives, the events, characters, and symbols must be presented through an exegesis that honors their fundamental attributes. To achieve this, it is imperative to

engage with Scripture deeply, moving beyond a superficial understanding to truly assimilate its spirit. This requires an approach that enables the reader to view the narrated events through the lens of a mature and discerning believer. The document emphatically states, ‘no catechesis without Scripture! It is essential to communicate to all Christians involved in efforts of human promotion that the message they bear – the Word of God – contains the key to salvation’ (Salesian Catechetical Center, 1970, p. 32).

2.2.2. Methodological criteria: ‘Scripture is the “Book”; not a subsidy, even if it were the first’

This represents a clear and incisive methodological criterion: we are confronted with the ‘Book’ par excellence, one that necessitates reverence for both the message it conveys and its divine sender, God. Scripture cannot merely serve as a supplementary tool; rather, all catechetical efforts must align with the Holy Book (CdG/2, 1997, p. 153). The paramount method is one of fidelity, which encompasses:

1. Loyalty to God (Italian Episcopal Conference, 1970, n. 160): This involves a deep commitment to knowing His Word, faithfully transmitting it without alteration, and adeptly presenting it to the people of our time.
2. Loyalty to humanity (Italian Episcopal Conference, 1970, n. 160): This entails guiding individuals toward the Word, fostering an understanding of it, and facilitating personal communication with God. It is essential that individuals perceive Scripture as speaking directly to them, recognizing it as the true Word that offers salvation.

Consequently, anyone engaged in catechesis functions as an educator rather than merely a communicator of the Word. Catechesis is designed to educate the faithful in Christian living, but it also serves as a vital conduit for conveying the Word of God. Thus, Scripture occupies the foremost position; it must never be relegated to the status of a mere supplementary resource or treated as ‘just one of the books’ (Medica, 1972, p. 217).

In Scripture, it is God who speaks (CdG/2, 1997, p. 195). Similarly, catechesis, as part of the Church’s mission, should be grounded in a posture of religious listening that culminates in the proclamation of the Word that

has been received (CdG/2, 1997, p. 143). The Italian Episcopal Conference emphasizes:

the necessity of developing comprehensive pathways for engaging with the biblical component present throughout the various volumes of the CEI Catechism for Christian Life. This includes the establishment of biblical initiation courses aimed at children, young people, and adults alike (Episcopal Commission for the doctrine of faith and catechesis, 1995, n. 27).

3. The correct understanding of Scripture in the CdG/2

It's essential to examine the methodological dimension of the relationship between the Bible and CdG/2, recognizing that this aspect is not ancillary. The Italian Episcopal Conference asserts that 'the Christian must be equipped to read and comprehend the word of sacred Scripture' (Episcopal Commission for the doctrine of faith and catechesis, 1995, n. 27). Consequently, one of the key objectives of the catechetical journey is to facilitate a proper understanding of the Bible and promote its fruitful reading (CdG/2, 1997, pp. 78–79).

3.1. Methodological equipment

To fulfill its objectives, CdG/2 comprises various components that provide a rich and well-structured methodological framework. It includes resources known as cards and extra-texts, each addressing a specific theme related to the topics explored in each chapter.

Among these resources, four biblical cards stand out:

1. The Magnificat (Chapter 2) (CdG/2, 1997, pp. 92–93);
2. The Pater Noster (Chapter 3) (CdG/2, 1997, pp. 138–139);
3. The Ten Commandments (Chapter 7) (CdG/2, 1997, pp. 314–315);
4. The Beatitudes (Chapter 7) (CdG/2, 1997, pp. 316–317).

These cards 'collectively offer a concise and precise presentation of particularly significant documents for the life of faith' (Laiti, 1997/1998, p. 30). For instance, when examining the card on the Magnificat, a careful reading

reveals its exegetical orientation, as it situates the passage within its context, highlights its structure, and discusses the relationship between the Old Testament and the New Testament. This analytical approach is consistent across all the biblical cards.

Additionally, the CdG/2 includes eight extra-texts, three of which have a biblical focus:

1. How the Gospels Were Formed (Chapter 2) (CdG/2, 1997, pp. 58–59);
2. The Historical Reliability of the Gospels (Chapter 3) (CdG/2, 1997, pp. 106–107);
3. How the Stories of the Passion Were Formed (Chapter 4) (CdG/2, 1997, pp. 162).

These resources collectively enhance the methodological rigor of CdG/2, ensuring that the biblical content is presented in a comprehensive and accessible manner.

Giuseppe Laiti highlights that ‘these tools serve to promote an intelligently critical and dialogical engagement with the contents of the Christian faith and its canonical sources’ (Laiti, 1997/1998, p. 30). The titles of the extra-texts clearly reflect this aim by addressing fundamental theological themes. For instance, the extra-text focused on the historical reliability of the Gospels examines the drafting of these texts and connects to the preceding extra-text titled “How the Gospels Were Formed”.

Additionally, it is important to acknowledge the rich iconographic heritage present within the CdG/2. The inclusion of photographs and artworks underscores the notion that catechesis can and should leverage a variety of resources. The integration of art within the CdG/2 serves:

as an invitation for catechesis to draw on the evocative languages of art – abundant in the churches and museums of our cities – as well as the creative expressions of various groups (CdG/2, 1997, pp. 58–59). This multifaceted approach enriches the educational experience, facilitating deeper engagement with the faith (Laiti, 1997/1998, p. 30).

3.2. Biblical contents

The CdG/2, with its abundant direct and indirect biblical quotations and continuous references to Scripture, certainly integrates biblical content throughout its development. In our analysis, the following areas of biblical content emerge within the Catechism:

1. Christology (Chapter 3, pp. 134–135; cf. John 7:40–43);
2. Soteriology (Chapter 10, p. 406; cf. Revelation 21:1–5);
3. Mariology (Chapter 2, pp. 87–93; cf. Luke 1:26–38; Luke 2:19; John 2:1–12; John 19:25–27; see “The Magnificat” on pp. 92–93);
4. History of the Church (Chapter 5, pp. 215–223; see out-of-text discussion on ‘the unity of the Church and the divisions of Christians’; cf. Acts 11:26; 1 Corinthians 12:12);
5. Patristics¹ (see ‘The voice of the Church’ in the appendix of each chapter);
6. Eschatology (Chapter 10, pp. 406–411; cf. Wisdom 3:1–9; 1 Corinthians 15:12, 20; 1 Corinthians 16:22; Revelation 21:1–5);
7. Ecclesiology (Chapter 4, p. 182; cf. Acts 2:41).

Firstly, we must emphasize the Christocentric nature of the CdG/2, which consistently proclaims Christ, with the entire text revolving around His person. Biblical themes such as the Kingdom of God, discipleship, the History of Salvation, the Covenant, and vocation are all centered on the figure of Jesus.² For example, the discussion of Ecclesiology in Chapter 5 is connected to the History of the Church by recalling the life and practices of the first Christians, such as their listening to the Word, the *fractio panis*, and the diversity of vocations (CdG/2, 1997, p. 253).

Moreover, the continual reference to the Church Fathers illustrates a desire to connect to the origins from which today’s Church draws, thereby presenting the Gospel to young people with renewed freshness and com-

¹ Patristics can, in this context, be considered biblical content due to the constant reference of the Fathers to Scripture, which they not only used in their catecheses, but who considered it a cornerstone of the life of the Church.

² Cfr. CdG/2 ‘Venite e vedrete’; Regno di Dio: c. 2 par. 2.6 ‘il Regno è in mezzo a voi’; p. 71–77 and c. 9 par. 9.3 ‘venga il tuo Regno’; p. 374–376; discepolato: c. 1 par. 1.2 ‘quel giorno si fermarono presso di Lui’; p. 23–26; Storia della Salvezza: c. 3 par. 3.1 ‘sei Tu colui che deve venire?’; p. 104–108; Alleanza: c. 10 par. 10.2 ‘eredi di Dio, coeredi di Cristo’; p. 408–411; vocazione: c. 2 par. 2.7 ‘seguitemi’; p. 78–83; all the themes are addressed by the cited paragraphs and highlighted by images, titles and references to other texts, both catechistic and Holy Scripture.

municative power. All this work material is aimed at an educational project: 'Here is this Catechism with its title: *Come and See*; with its demanding Christological proposal; with its essentiality and radicality of a following that qualifies being Christian today' (Ciravegna, 1997, p. 33).

3.3. Linguistic genres

In addressing biblical themes, the CdG/2 employs specific linguistic genres, each corresponding to the subject matter at hand, thereby minimizing the risk of confusion and misinterpretation. When we refer to linguistic genre, we understand it as:

The form with which a thought is expressed. This form is influenced by the object being expressed, the surrounding context, the individual expressing the thought, and the audience to whom it is directed. Thus, it reflects the manner in which a particular human environment conveys a specific type of thought (Monloubou & Du Buit, 1987, p. 412).

For instance, in Chapter 2, the CdG/2 utilizes the genre of parables to explore the theme of salvation. The narrative genre is employed to address the theme of the Kingdom of God and the life of Jesus. Notably, Chapters 1 through 4 present a narrative of Christ's life: 'The narrative recounts events that actually occurred. The facts of the Gospel underpin faith; therefore, the recounting of these events serves as a crucial medium for understanding' (Bissoli, 1998, p. 26; CdG/2, 1997, pp. 33–35).

This careful selection of linguistic genres not only enhances comprehension but also enriches the pedagogical effectiveness of the Catechism, ensuring that the conveyed messages are both meaningful and accessible to the intended audience.

3.4. Evaluation elements

The entire CdG/2 is fundamentally structured around the New Testament, with the Gospels serving as the primary reference point, while other New

Testament writings, particularly the Acts of the Apostles, play a significant guiding role, complemented by numerous references to Pauline epistles. Francesco Lambiasi aptly characterizes this approach as a genuine 'biblical intonation of the CdG/2' (Lambiasi, 1997, p. 28), noting its essential nature: 'A great advantage of the CdG/2 is its essentiality. The language used in the first four chapters is captivating due to its evangelical freshness and serves as an exemplary model of narrative catechesis' (Lambiasi, 1997, p. 28; CdG/2, 1997, p. 214).

Sergio Pintor further reinforces this view, asserting that the CdG/2 communicates predominantly through Scripture: 'No word can better articulate the relationship between God and humanity than the very Word of God made flesh. The Catechism recounts the story of Jesus' (Pintor, 1997, p. 22). In light of this analysis, it becomes evident that the connection with the CdG/1 is both natural and indispensable. However, it is crucial to acknowledge that while the two texts are linked, they are also sequentially related—interdependent yet autonomous and complete in their own right. The link with the CdG/1 is, therefore, necessary because the two catechisms are the natural continuation of each other in the single path of formation of the young people, in different and consecutive phases of their life. If it is true that the two catechisms are in themselves complete, it is equally true that they represent two different and consecutive moments of the single religious educational path of the young people.

Regarding the prevalence of New Testament quotations, it is noteworthy that the decision was made to avoid excessive repetition. While the CdG/1 features abundant references to the Old Testament, the more pressing concern is the clarity with which the figure of Christ is delineated through these evangelical quotations. This effectively positions the CdG/2 as a valuable conduit for Scripture, leading Maggioni to assert that 'It is truly a Catechism that speaks as much as possible to the Bible, particularly the New Testament. It is biblical not only in its structural alignment but also in its comprehensive engagement with biblical content' (Maggioni, 1997, p. 13).

Ultimately, the CdG/2 aims to reaffirm that only the truth of the Gospel can facilitate an encounter with Christ and foster a personal relationship with Him: 'It invites the youth to engage fully... the young person must come into contact with God's vision for their life' (Sigalini, 1997, p. 19; CdG/2, 1997, pp. 304–305). The harmony of the Catechism with the Bishop's teach-

ings is evident; the CdG/2 is, indeed, exemplary in its inspiration from Scripture (see BVC, n. 8), and Scripture is deemed the very soul of catechesis (see RdC, n. 105).

Moreover, it is apparent that a synthesis has been achieved between Scripture and catechesis (see BVC, n. 11), with fidelity to both God and humanity (see RdC, n. 160), in accordance with the criteria elucidated in the first chapter of this analysis. In conclusion, we emphasize the principles of fidelity to God and humanity (see RdC, n. 160) and maintain that Scripture, in its content and linguistic genres, should not be perceived merely as an aid but rather as the 'Book' that underpins and inspires catechesis (RdC, n. 107).

4. Bible and CdG/2: contextuality

In concluding our examination, it is imperative to underscore the vital aspect of the contextuality of the Bible, which is intrinsically linked to three fundamental realities: theology, liturgy, and the lived experience of faith. The bishops emphasize this interconnection by stating:

In truth, the catechisms articulate the Bible within the broader framework of the Church's faith. They establish a connection with three essential experiences of the Word of God: doctrine, sacraments, and charity. To engage with the Bible in catechisms, one must respect this contextuality (Episcopal Commission for the doctrine of faith and catechesis, 1995, n. 28).

Our task, therefore, is to assess how effectively the CdG/2 adheres to this criterion by evaluating its biblical quotations and their explicit relationships to the domains of doctrine, liturgy, and charity, all while bearing in mind the criteria articulated in the documents we analyzed in the first chapter.

1. Doctrine: The CdG/2 engages with scriptural texts to underpin the fundamental beliefs of the Church. For example, the sections on Christology and soteriology are richly informed by biblical quotations that elucidate key doctrinal teachings about Christ's nature and the salvation he offers. This integration ensures that catechesis is not merely informative but transformative, grounding the faithful's understanding in the sacred text (CdG/2, 1997, p. 343).

2. Liturgy: The relationship between Scripture and liturgy is another pivotal aspect highlighted in the CdG/2. The document frequently references biblical texts that form the basis of liturgical practices and sacraments, such as the Eucharist and Baptism. By connecting scriptural passages to liturgical celebrations, the catechism reinforces the idea that the Bible is not just a historical document but a living word that shapes the worship life of the Church (CdG/2, 1997, p. 311).
3. Charity: Finally, the CdG/2 articulates the connection between Scripture and acts of charity, urging the faithful to embody the teachings of the Bible through love and service to others. This is particularly evident in the sections that discuss the call to love one another and to act justly, reflecting the biblical mandate to live out one's faith through tangible acts of kindness and compassion (CdG/2, 1997, pp. 262–263).

In conclusion, our analysis will verify the extent to which the CdG/2 respects and integrates the contextuality of the Bible in relation to these three key areas. By doing so, we will affirm the document's adherence to the principles outlined by the bishops and its efficacy as a catechetical resource that faithfully conveys the richness of Scripture in the life of the Church.

4.1. How the Word of God is deepened in theology

The reference within this paragraph pertains to the beliefs, teachings, and proclamations of the Church. For instance, Chapter 2, titled 'The Announcement of the Kingdom', explicitly addresses this aspect by aiming to guide young people toward the heart of the Gospel, which is the joyful proclamation of the Kingdom of God. It does so by reconstructing the historical and cultural context of Jesus, as outlined in Luke 3:1, and enriching the catechetical text with numerous quotations that reflect the Church's faith in Christ Jesus (see John 1:41–51; Mark 1:11; 1 Timothy 1:1).

It is essential to recognize that theology encompasses the study, in-depth analysis, and exploration of God. Through this exploration, we receive 'the invitation to know Jesus's proposal more deeply and to come to know Him more intimately as a person' (CdG/2, 1997, p. 45). The CdG/2 effectively captures the core of the message from which everything else derives, develops, and conveys meaning for its audience. We can describe the CdG/2 as keryg-

matic; it embodies a kerygmatic announcement, which, when authentic, must always be lived out within the lives and experiences of individuals. This approach emphasizes the transformative power of the Gospel, encouraging personal engagement with the message and its implications for daily life.

4.2. How the Word of God is celebrated in the liturgy

The CdG/2 also addresses the Church's celebration of the Word in the Liturgy, emphasizing that this Word must be proclaimed through liturgical signs, which find their most vivid and meaningful expression in the Sacraments. Chapter 6, titled 'Celebrating in Newness of Life', is particularly dedicated to highlighting this dimension. It guides young individuals to understand how the liturgical experience of time, perceived as 'salvation', culminates in a life of 'thanksgiving', reflecting on their days spent as disciples of Christ (Ruspi, 1997).

In this context, the Catechism provides valuable resources for grasping this aspect. For instance, in Chapter 5, 'New Creatures in Christ', there is a card dedicated to the Sacrament of Orders (CdG/2, 1997, pp. 232–233) that incorporates quotations from both the Magisterium and Scripture (Hebrews 8–10). Chapter 6, 'Celebrating in Newness of Life', includes references to the Anointing of the Sick, supported by numerous biblical citations (Matthew 10:7–8; Mark 6:12–13; Acts 10:38; Colossians 1:24) (CdG/2, 1997, pp. 272–273). Additionally, in Chapter 8, 'Called to Love', the card on Marriage underscores how this Sacrament is also rooted in the Word of God (CdG/2, 1997, pp. 348–349). In fact, when selecting biblical texts for the celebration, the Church invites the spouses to contemplate the significance of their vocational choice in light of Scripture.

This interconnectedness between the Sacraments, the Liturgy, and the biblical foundation enriches the understanding of how the Word of God informs and shapes the sacramental life of the Church, thereby fostering a deeper engagement with both faith and community.

4.3. How the Word of God is implemented in life

If the Church is to announce Christ and celebrate the Mystery of God along with His plan of salvation for humanity through the Liturgy and the Sacraments, it must, for this reason, also actualize the principles of charity, which form the foundation of Christian life. Thus, the Church that announces and celebrates is inherently called to act (Ruta, 2001).

In this regard, the CdG/2 incorporates significant biblical references, particularly in Chapter 9, 'To Transform the World'. Verses such as Genesis 2:4–6 and Matthew 20:25–28 illustrate how Scripture is employed to deepen the understanding of a charitable life. These passages emphasize the responsibility bestowed by God upon humanity to serve Creation. Consequently, the ecclesial community is called to bear witness to its faith across all social contexts.

Furthermore, the CdG/2 addresses the social doctrine of the Church in relevant sections (CdG/2, 1997, pp. 388–389), affirming that 'the social dimension is specific to the Christian message' (CdG/2, 1997, p. 388). It highlights that teachings on social issues originated with the Gospel and have always been integral to the Church's evangelizing mission. The challenges faced by youth are particularly emphasized, as they are encouraged to reflect on life's meanings and contribute to the harmonious development of society.

The new life of a disciple of Jesus is manifested in concrete situations of existence, and the CdG/2 proposes two key arenas for engagement: work and politics. These themes are prefaced by an insightful exploration of love and its related topics, culminating in an inspiring call to the future characterized by "living hope" (Tonelli, 1998, p. 40).

This approach not only grounds young people in their faith but also empowers them to actively participate in the transformation of the world around them, embodying the essence of their discipleship in practical and impactful ways.

5. Conclusion

In conclusion, this study on the CdG/2 underscores the profound connection between the Bible and catechesis, emphasizing the critical importance of fostering this relationship. By promoting a deeper understanding of Scripture and its application in catechetical practices, we can create a framework that enriches the formation of catechists (Pope Francis, 2013; 2015). This theological and catechetical reflection is vital for developing a robust catechetical path rooted in biblical teachings.

Such an approach enables catechists to effectively guide young people through educational journeys that not only inform but also engage them in the life of the Church (Congregation for Catholic Education, 2020). As they become more connected to the Scriptures, these young individuals can truly embrace their identity as members of the People of God (Italian Episcopal Conference, 2014). Furthermore, this formation cultivates a sense of active participation and co-responsibility within the Church, empowering them to contribute meaningfully to the community of faith. Ultimately, this work aspires to inspire a vibrant, scripture-based catechesis that nurtures the spiritual growth of the next generation of believers (Pontifical Council for Promotion of New Evangelization, 2020).

There are some examples, also known directly to the author, that also originate from this training path. *Sentinelle nella notte* is the initiative of the youth ministry of Messina (Sicily) that combines community prayer and missionary action of young people among young people during the evenings of the weekend, where young people gather for recreation and free time.³ Another valid example is offered by the creation of the musical *Ricomincio da te* (by Father Calogero Di Fiore cm) which, in Palermo (Sicily), brought together a hundred young people, with a choir, professional orchestra, dancers and actors, to do youth animation starting from the city parish of the Vincentian Fathers. This resulted in a series of shows at the Teatro Massimo in Palermo, with a fundraiser for a youth mission in Chad. This was an expression of Christian youth in the Catholic tradition that combined solidarity for Africa, social redemption in some neighborhoods of Palermo and also

³ <https://www.diocesimessina.it/adorazione-eucaristica-e-missione-territoriale-aggiornamento-3/> (accessed on 28 December 2024).

ecumenism because it was created in collaboration with the city's evangelical community.⁴

The author thanks Prof. Maria Teresa Sturniolo PhD, for her revision of this text in English.

References

- Ablondi, A. (1996). Commentary on the Introduction. In National Catechetical Office, *The Bible in the life of the Church. Text of the pastoral Note and its commentary* (pp. 10–45). Leumann (TO): ElleDiCi.
- Bissoli, C. (1998). Tool of the faith journey of young people (CdG/2). *Note di Pastorale Giovanile*, 22(2), 19–29.
- *Catechism of the Catholic Church*. (1992). Vatican City: Vatican Publishing Bookshop.
- *Catechismo della Conferenza Episcopale Italiana per la vita cristiana – 3.2. Venite e Vedrete* [CdG]. (1997). Retrieved December 28, 2024 from: https://www.educat.it/catechismo_dei_giovani/venite_e_vedrete/&iduib=0_0.
- Ciravegna, G. (1997). An investment of hope. Come and see: the new catechism of young people. *Vita Pastorale*, 85(7), 30–33.
- Congregation for Catholic Education. (2020). *Global Compact on Education*. Vatican City: Vatican Publishing Bookshop.
- Episcopal Commission for the doctrine of faith and catechesis [BVC]. (1995). 'Let the Word of the Lord spread and be glorified' (2 Thess 3:1). *The Bible in the life of the Church. Pastoral note from the Episcopal Commission for doctrine of faith and catechesis*. Vatican City: Vatican Publishing Bookshop.
- Ghiberti, G. (1996). The Bible in our communities. In National Catechetical Office, *The Bible in the life of the Church. Text of the pastoral Note and its commentary* (pp. 65–75). Leumann (TO): ElleDiCi.
- Giorgio, V. & Paganelli, R. (1994). *The catechist meets the Bible*. Bologna: Dehoniane.

⁴ <https://www.vincenziani.it/iniziative/ricomincio-da-te-un-concerto-per-la-vita-e-la-speranza.html> (accessed on 28 December 2024).

- Italian Episcopal Conference [RdC]. (1970). *The renewal of catechesis. Basic Document*. Rome: Italian Episcopal Conference.
- Italian Episcopal Conference. (2014). Let's meet Jesus. Guidelines for proclamation and catechesis in Italy. *Enchiridion CEI*, 9, 1304–1584.
- Laiti, G. (1997/1998). Contents and keys to understanding the CdG/2 “Come and see”. *Orientamenti Pastoralis*, 45(5), 26–34.
- Lambiasi, F. (1997). The Bible in the CdG/2 Come and See. *Via, Verità e Vita*, 46(164), 26–31.
- Maggioni, B. (1997). The figure of Christ (in CdG/2). Notes. *Orientamenti Pastoralis*, 45(9), 47–49.
- Medica, G. M. (1972). *Commentary on the The renewal of catechesis. Basic Document*. Leumann (TO): ElleDiCi.
- Monloubou, L. & Du Buit, F. M. (1987). *Historical/critical biblical Dictionary*. Rome: Borla.
- Pintor, S. (1997). The CdG/2 Come and See. *Via, Verità e Vita*, 46(164), 22.
- Pontifical Council for Promotion of New Evangelization. (2020). *Directory for Catechesis*. Vatican City: Vatican Publishing Bookshop.
- Pope Francis. (2013). *Evangelii Gaudium*. Adhortatio Apostolica. *Acta Apostolicae Sedis*, 105(12), 1019–1137.
- Pope Francis. (2015). *Laudato si'*. Littera Enciclica. *Acta Apostolicae Sedis*, 107(9), 847–945.
- Ruspi, W. (1997). Celebrate in newness of life. The liturgical dimension of the CdG/2 Come and see. *Via, Verità e Vita*, 46(164), 37–42.
- Ruta, G. (2001). Young people in Christ new creatures. Guidelines and work materials on the 5th chapter “new creatures in Christ” of the CdG/2. *Catechesi*, 70(2), 61–71.
- Salesian Catechetical Center. (1970). *Reflections on “The renewal of the catechesis”*. Leumann (TO): ElleDiCi.
- Second Vatican Ecumenical Council. (1965). *Dei Verbum*. Constitutio Dogmatica de Divina Revelatione. *Acta Apostolicae Sedis*, 58, 817–835.
- Sigalini, D. (1997). A pastoral context for the CdG/2. *Note di Pastorale Giovanile*, 22(2), 43–48.
- Tonelli, R. (1998). The CdG/2 for the youth ministry project. *Note di Pastorale Giovanile*, 22(2), 32–42.