

The Sunday Homily

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Theology of Preaching

From the beginning God has been speaking to men, revealing Himself to them and striving to win from them a freely-given response of love and dedication to His will. As a matter of fact, this might be considered a good description of personal religion—the dialogue that takes place between man and his Father in heaven. Religion is not merely avoiding sin; it is not slavish, loveless following the rules, as so many Catholics seem to think. It is a living relationship, it is friendship with a Person. It is listening to God, responding to Him, confiding in Him, loving Him and showing one's love by an apostolic life.

It is not necessary to go into the many ways in which God spoke to His people through the ages. He called Moses from the burning bush and communed with him in the mystery of the mountain top for forty days. Through Moses He spoke to the people of Israel and formed a covenant with them. He promised that He would be their God if they would be His obedient people, and in response to His initiative they answered: "All that the Lord has spoken we will do" (Ex 19:8). We know how unsuccessful they were in fulfilling their part in the covenant and that it was necessary for God to speak to them frequently through the powerful argument of punishment and disaster. God spoke most eloquently through action, through His mighty deeds; and it was always for the purpose of making the people more and more into a people, of uniting them more and more intimately to Himself.

However, adapting Himself to the nature of men and their needs, God raised up prophets whose chief function was to be God's men, his messengers to his people, bearers of His word and direction. And finally He sent His Son, the divine Word, to dwell among men and to complete the unveiling of truth and love which He wished them to possess in abundance. As the author of Hebrews has it:

Long ago God spoke in incomplete and varied ways to our fathers through the prophets; in these, the last days, he has spoken to us through His Son, whom he has made heir of all things, and through whom he

created the ages. He is the refulgence of the Father's glory, and the very representation of his being, and he sustains all things by his powerful word (Heb 1:1-3).

Jesus spent three years preaching the kingdom of God, informing minds, seeking to call forth the response of conversion and commitment that are essential to membership in the kingdom. His work was completed by the Holy Spirit who instructed the hearts of the disciples and gave them the true insight into all that Christ had said to them during their life with Him. Before leaving them the Lord said: "Go into the whole world and preach the gospel to every creature. He who believes and is baptized shall be saved, but he who does not believe shall be condemned" (Mk 16:16).

The existence of the Church today is evidence of the fact that she has ever been faithful to the last testaments of the Lord. The Church has spread through the sacraments and through preaching the good news which both makes new converts and perfects those who are already baptized.

The *Dogmatic Constitution on Divine Revelation* of Vatican II sums up all that I have said up to now:

In His goodness and wisdom, God chose to reveal Himself and to make known to us the hidden purpose of His will (Eph. 1:9) by which through Christ, the Word made flesh, man has access to the Father in the Holy Spirit and comes to share in the divine nature. Through this revelation, therefore, the invisible God out of the abundance of His love speaks to men as friends and lives among them, so that He may invite and take them into fellowship with Himself. This plan of revelation is realized by deeds and words having an inner unity: the deeds wrought by God in the history of salvation manifest and confirm the teaching and realities signified by the words, while the words proclaim the deeds and clarify the mystery contained in them. By this revelation then, the deepest truth about God and the salvation of man is made clear to us in Christ, who is the Mediator and at the same time the fullness of all revelation (Art. 2).

But what precisely is the theology of preaching? In this section I am going to draw on the definitive book on the theology of preaching by Domenico Grasso, S.J., called *Proclaiming God's Message*. (It is made up of lectures he gave at a Notre Dame summer school and also at Lumen Vitae in Brussels.)

No one who has read Grasso can ever take lightly the obligation and privilege of preaching, or will ever try to find some substitute for it (as did two priests who recently decided to replace the homily with

something more direct: they went down from the pulpit, started shaking hands with the people, introducing themselves and asking the people to do the same one with another). Preaching is absolutely necessary and irreplaceable: it is the essential way in which the gospel message is made known to men. It is part of the very structure of the Church. It goes back to Christ and was instituted by Him. It is a sacred fact, an element in the revealed reality of the Church. What comes from Christ historically and juridically may be taken as penetrated here and now with the active and present power of Christ.

The Church must necessarily be concerned with handing on to men of all times the reality of God's loving self-revelation (a self-revelation that has taken place over the ages by means of His deeds and His words, culminating in the life, passion, death and resurrection of Jesus) *and* with interpreting the meaning of this reality for us. This above all is the function of preaching.

The action of God is addressed to us as persons; it is intended to lead us to a personal encounter with Him. But if God approaches us as persons, he must not simply act for us or upon us. He must tell us what he is doing in intelligible discourse. Language is among the highest endowments of man. God's revelation would not be adapted to the dignity of man as a person and an intelligent being if it did not find expression in language.¹

Hebrew tradition is laden with the conviction of the power of God's word, which is more than mere handing out of information, precious though this information might be. God's word is dynamic; it can effect what it signifies. Moreover, it invariably demands a response from man, a decision springing from the will. If a man accepts the word, the word can save him; if he rejects it, by it he will be condemned. Jesus' own words back us up here: "He who hears you, hears me; and he who rejects you rejects me; and he who rejects me, rejects him who sent me" (Lk 10:16).

Christ is the principle subject of preaching: it is He who speaks through the mouth of His emissaries; when someone accepts the word preached by the Apostles, it is Christ in whom that person believes, because it is not the Apostles' word that is preached, but the Word of God.²

In preaching, then, the human agent makes himself the mouthpiece of Christ. He lends Christ his mind, his heart, his lips. Preaching is one of the most powerful means of divine intervention in the lives of men. Does it have the same efficacy as the sacraments? This is much disputed. For some theologians preaching is the occasion, not the cause

of grace. But one thing is certain: the sacraments are unthinkable without the accompanying word of the minister who explains what is being done and stirs up the dispositions necessary in the subject for their fruitful reception. "The sacraments are correlative to sanctification and directly cause grace *ex opere operato* in those who receive them worthily. Therefore, preaching prepares for the sacraments and is completed by them."³

The virtue *par excellence* which preaching strives to stir up in the hearers is faith. Without faith the sacraments can be sterile rites, and without preaching there is little likelihood of there being any faith. St. Paul is our guide in bringing out the relationship between preaching and faith:

How then are they to call upon him in whom they have not believed? But how are they to believe him whom they have not heard? And how are they to hear if no one preaches? And how are men to preach unless they be sent? . . . Faith then depends on hearing and hearing on the word of Christ (Rom 10:13-17).

Again Paul says:

Therefore we give thanks to God without ceasing, because when you heard and received from us the word of God, you welcomed it not as the word of men, but, as it truly is, the word of God, who works in you who have believed (I Thess 2:13).

The sacraments give grace *ex opere operato*, by their very own power, regardless of the worthiness, or piety, or faith of the minister. Such is not the case with preaching. Father Grasso asks how essential the holiness of the preacher is to the efficacy of the word he preaches. "Is sanctity a factor which makes preaching more efficacious but which in itself is not indispensable—or is it a factor which belongs to the very nature of preaching and thereby influences its being and efficacy?"⁴

There is some consolation for most of us in his citing St. Augustine's testimony to the effect that preaching could be effective without sanctity of life, though sanctity facilitates its action.

The ultimate reason behind this thinking is that the true Master, the one who speaks in preaching, is Jesus, and His word is always effective. It does not matter that the minister is good or bad; what matters is that Christ be preached.⁵

Some are less lenient with the priest afflicted with multiple human weaknesses. The preacher's personal unfitness can destroy the efficacy of

his preaching because it depends on him how far a sermon is the genuine word of God. "The efficacy of preaching depends on the faithfulness and insight with which the preacher conveys the word of God."⁶

I think that most who preach realize that there is no greater test for personal honesty and sincerity than preaching. The preacher stands in the place of Christ; he lends his mouth to His word; the people he preaches to are His very own, bought with His blood. There is hardly a stronger argument for personal conversion than the preacher's realization of his own sinfulness and weakness. If anyone should feel the need of the redemptive power of the Eucharist, it is he. Father Robert Nogosek, C.S.C., has some comforting words for us all:

If our preaching is sincere and influenced by the Holy Spirit, it will necessarily surpass our authentic spiritual life, since we do not fulfil adequately God's will in our personal life. The preaching we do will affect us, too; it will be a great stimulus to our sanctity, since we will be led to try to make our lives consistent with the Gospel.⁷

But holiness, essential though it be, is no substitute for sacred learning and for a genuine effort to understand Sacred Scripture. Both are required for preaching, and neither is an adequate substitute for the other.

The Word of God at Mass

No longer can any argument arise about the place of the homily as an essential part of the liturgy of the word. We cannot, since the *Constitution on the Liturgy*, ever again conceive of the homily as an accidental *entr'acte* between the liturgy of the word and the sacrifice. We cannot, as a matter of fact, even think of the Mass as having two parts, the Mass of the Catechumens and the Mass of the Faithful—that deadly distinction of casuistic days which permitted so many of the faithful to come late to Mass on the plea that the only part they really needed to attend under pain of mortal sin was the so-called Mass of the Faithful. The *Constitution* says: "The two parts which, in a certain sense, go to make up the Mass, namely the liturgy of the word and the eucharistic liturgy, are so closely connected with each other that they form but one single act of worship" (Art. 56).

So the Mass is one act. The liturgy of the word flows into and is fulfilled by the Eucharistic sacrifice, and the liturgy of the word prepares the faithful for the sacrifice by stirring up faith and love. And the

homily is essential to the liturgy of the word, as the Constitution again points out:

By means of the homily the mysteries of the faith and the guiding principles of the Christian life are expounded from the sacred text, during the course of the liturgical year; the homily, therefore, is to be highly esteemed as part of the liturgy itself (Art. 52).

How does this correspond to the kind of preaching we ourselves have done and which is universally prevalent, which might be a catechetical instruction, a moralizing exhortation, or a plea for money to reduce the church debt?

When you consider the present situation of the mother tongue in the liturgy, it is pathetic to read of the desire for what we have now in the papers delivered by a group of European scholars at the 1958 Congress of the Centre de Pastorale Liturgique held at Strasbourg, France.⁸

They never expected to see the day of the vernacular in the liturgy, yet this was what the Congress was all about. But their sense of hopelessness did not stop them from presenting the authentic principles of the word of God in the liturgy, principles that must inevitably have been drawn upon by the formulators of the *Constitution on the Sacred Liturgy* of Vatican II.

But these principles in turn were based on the research of scholars into the early Christian liturgy, indeed, back into the liturgy of the synagogue and the Jewish Passover meal. Our Lord's discourse at the Last Supper as recorded in John, chapter 13 to 17, was no accident.

As Reginald Fuller points out:

As the passover began with the *haggada*, which recalled the saving events of the Exodus and brought them to the minds of the participants, so the service of the Word in the Christian dispensation will recall the saving events of Jesus Christ before the congregation. But this recalling before man is preliminary to the recalling of the events before God by way of eucharistic recital, so that God in turn may make those events actually present to the participants.⁹

One of the scholars who has been most influential in highlighting the nature of the liturgy of the word has been the French Oratorian, Louis Bouyer. His definition of the liturgy is well known since his 1954 lectures at the Notre Dame summer school which were later gathered into the book entitled *Liturgical Piety*. He says:

The liturgy in its unity and in its perfection is to be seen as the meeting of God's People called together in convocation by God's Word through

the apostolic ministry in order that the People, consciously united together, may hear God's Word itself in Christ, may adhere to that Word by means of the prayer and praise amid which the Word is proclaimed and so seal by the Eucharistic sacrifice the Covenant which is accomplished by that same Word.¹⁰

This definition brings out the actuality of the word of God, indicating God's living presence in the liturgical assembly. It also stresses the purpose of the assembly, namely the sealing of the covenant between God and His people—greater and greater union between Him and them; finally, the response of the people that is appropriate to the hearing of God's word. It seems to me that Bouyer's own paper at Strasbourg, and many of the others as well, is little more than a spelling out and a commentary on this basic definition and conception of the liturgy and God's word in it.

Thus, Father Pierre Jounel indicates the fundamental principle of the living presence of the mystery of the word:

The Word of God received in the Bible is not presented to us as a document taken from the archives . . . but as a Word transmitted to us here and now by the messenger of the living God. And it is precisely in the liturgical proclamation of the Word of God that this twofold actualization takes place, of the messenger and the message.¹¹

It is interesting to compare this with Article 33 of the *Constitution* which says:

Although the sacred liturgy is above all things the worship of the divine Majesty, it likewise contains much instruction for the faithful. For in the liturgy God speaks to his people and Christ is still proclaiming his gospel. And the people reply to God both by song and prayer . . . Thus . . . when the Church prays or sings or acts, the faith of those taking part is nourished and their minds raised to God, so that they may offer him their rational service and more abundantly receive his grace.

We need only consider the reverence paid to the gospel book in the Roman rite (to say nothing of the Oriental rites) to realize the conviction of the Church of the living presence of Christ in the proclamation of the gospel. The book is incensed; it is kissed by the celebrant, carried in procession with candles. "Glory to You, O Lord!" is the cry of the people to the first announcement of the day's gospel, and at its end they exclaim: "Praise be to You, O Christ!" The power of the words of the gospel is indicated in the hope of the celebrant

who says after the gospel: "By the words of the holy gospel, may our sins be forgiven."

May I again quote Fr. Bouyer:

The Word of God in the celebrations of the ancient Church remained the saving event, the personal intervention of God in the history of men, choosing and setting apart for Himself a people, then forming them little by little and enlightening them at the same time, to lead them to what St. Paul calls the intelligence of the mystery. The "mystery," in the sense that Paul gives to this word in I Corinthians and in the Epistle to the Ephesians, this is what the proclamation of the Word of God in His Church opens out on.¹²

The use of the word "mystery" is puzzling and displeasing to at least one writer I came across. But it has the dignity of Scripture to back it up. It simply means Christ's saving act, His passover from death to life, His victory over sin and death and our own victory in and with Him. Above all it includes His continuing saving presence in the Church till the end of time. It refers to the Lord's presence in the Church and in the liturgical assembly, ready and anxious to reproduce in us what He once accomplished by His death and resurrection.

And this brings us to the second part of the Mass, the sacramental celebration. It is in the sacramental action that the word of God achieves its ultimate realization, or, as the *Directoire pour la pastorale de la Messe* of the French bishops has it: "The Word of God is the proclamation of the Church of the mystery of salvation realized in the Eucharist."¹³ And the Constitution:

From that time onwards the Church has never failed to come together to celebrate the paschal mystery: reading those things "which were in all the scriptures concerning him" (Lk 24:27), celebrating the Eucharist in which the victory and triumph of his death are again made present (Art. 6).

"Do this in commemoration of Me," Jesus commanded at the Last Supper. And ever since that night His priests, obedient to His word, have been proclaiming the good news of His death and resurrection in the liturgy of the word and then making present again the saving act of Christ in the Eucharistic deed. Their words and acts have the same efficacy and actuality as those of Christ Himself.

It goes without saying that for me, in the light of all this authoritative teaching, the homily is essential to the liturgy of the word and shares its high dignity. The preaching priest takes the place of Christ

Himself; it is Christ who through the priest calls the people together to hear God's word and to apply it to their lives here and now.

Intimately connected with the proclamation of the word of God, making but one reality with it, the priestly homily has . . . as its purpose to introduce us into this today (of God's actual presence and action) by opening our souls to the word we have listened to, by planting that word in the very heart of our spiritual needs, and, frequently, by bringing to light the matrix of meaning that otherwise would seem strange to many by reason of its different cultural context.¹⁴

Nature of the Homily

In the light of these lengthy, perhaps, but necessary remarks on preaching in general, I shall now try to show what a homily is and give suggestions on how to compose one.

The idea of the homily is actually pre-Christian. Jungmann points out that the Sabbath Bible reading in the synagogue was always followed by a clarifying explanation. Our Lord Himself did this in the synagogue at Nazareth when He read from the prophet Isaias and then announced that this scripture was today fulfilled in the hearing of His fellow townsmen. However, He did not warm their hearts. He was more successful with the disciples on the way to Emmaus when He opened up the Scriptures to them as they walked along the way.

A homily is a sermon, but not just any kind of sermon. It is not a catechetical instruction, nor a eulogy, nor a moralizing exhortation. The homily is essentially a discourse given by the celebrant at a Mass for the purpose of introducing the people present into the sacrificial action of the Mass. Being related to the celebration of the eucharist, its point of departure is the texts of Scripture that are proclaimed at the liturgy of the word.

Father McBride also describes a homily in terms of its function. He says: "A homily comments on the liturgy for the day, attempting to demonstrate its relevancy for the assembly, both for their cooperation in the mysteries immediately to follow and for their ethical behavior afterwards."¹⁵

The English word *homily* derives from the Greek *omilia*. The original meaning was to converse with a person or to discourse in an assembly. In Acts 20:11 St. Luke tells of St. Paul's meeting with a group of Christians at Troas "for the breaking of bread . . . and after having spoken with them a good while, even till daybreak, he departed." The

word *omilesas* is here used for Paul's speaking to the people in connection with the "breaking of bread," the New Testament expression for the Mass.

This usage is continued after the apostles by their disciples. Thus St. Justin describes a second century Mass:

On the day which is called Sunday we have a common assembly of all who live in the cities or outlying districts, and the memoirs of the Apostles and the writings of the prophets are read as long as there is time. Then when the reader is finished, the president of the assembly admonishes and invites all to imitate such examples in a speech.

To sum up in the words of Father William Shea, S.S.:

The historians of Christian liturgy and students of Greek and Latin etymology are in accord in declaring that a homily in the Christian sense is a familiar talk between a pastor of souls and the members of his flock, given during a liturgical act upon a Biblical text suggested by the liturgy.¹⁶

Father McBride draws on C. H. Dodd's book, *The Apostolic Preaching and Its Development*, to get at the various kinds of preaching. Dodd divides biblical preaching into three kinds: *kerygma*, *paraclesis* and *didache*. *Kerygma* is evangelical preaching in the absolute sense. It is the announcement of the gospel in a loud and forceful way, calling all men to conversion. It is missionary preaching, the kind done by Peter at Pentecost and by Paul throughout his ministry.

The next kind of preaching is *paraclesis*. It continues the conversion and urgent quality of the *kerygma*, but is addressed to those who are already converted. The *Epistle to the Hebrews* is a good example of this. *Didache* is mainly teaching—teaching those who are already converted. *Homily* seems to fit in best with *paraclesis*. Our people at Mass are already baptized. But they are present at Mass and need to share in it to the best of their ability. They need stimulation for their faith so that Jesus in the sacrifice can join them more and more intimately to Himself in His passover.

The purpose of the homily has already been indicated. In the homily the priest takes the bread from heaven given in the readings and breaks it for the assembled family of God. It is *this* family of God, *this* community, living in *these* times. Communities differ in their makeup and in the problems that confront them in their daily lives. It would be a serious mistake not to take these differences into account in the homily.

Father Sloyan insists strongly on this point in the excellent Foreward he wrote for his book, *To Hear the Word of God*.

Liturgical preaching is an attempt to discover the relevance of the whole gospel of Jesus Christ to the lives of this congregation on this day of celebration. It is the daily or weekly labor of situating these worshippers in the whole sweep of the saving work accomplished by God in Christ.¹⁷

Every good homily, therefore, must be actual. It must be adapted to the people present—must take them and their lives into account. The preacher must preach in the light of their needs and problems if he is to present Christ active now in word and sacrifice as the present Savior of these people.

I have written elsewhere about the Protestant minister I heard about at the Liturgical Week in Philadelphia in 1963. The minister would start Sunday night looking up the text of his next Sunday's sermon and clarifying all aspects of the text by means of commentaries. Then he would spend the rest of the week talking to his people, finding out what their problems were, trying to learn what was in their minds and hearts. Then at the end of the week he would know how the word of God he was meditating on could be applied to the people and provide refreshment and healing for them.

Father Sloyan speaks of situating the hearer in his own life through the Bible, and not in the life of the men of the Bible.

If their personal histories are not stories of salvation, it does not matter greatly to them whose are—no, not even the story of Jesus the Savior. . . . The sacred history of modern man is extremely profane. . . . The homily does not lose any of its sacred character by relevance to the hearers' concerns.¹⁸

The homilist does not simply analyze texts or use them as mere occasions for moralizing. The people do not come to Mass to be instructed or moralized at; they come to worship, to be saved more and more from themselves; they come to be healed, to be joined more and more intimately to their God and one another.

The homily is an occasion for moving the wills of the people to a greater and greater commitment to what they professed in their baptism and its renewal at the Easter vigil. Thus Father Grasso tells us that the homily is "aimed at the will, at feelings, at moving the will to live according to the demands of the new life infused in man at baptism."¹⁹ Its style, therefore, will be more lyrical and vivacious in

contrast with that of catechesis which is didactic and calm. The homily is dynamic and disturbing to a certain extent, hence in danger of becoming rhetorical, oversentimental and moralistic.

The homily must always draw attention to the sacred event which the Mass actually is, to its true nature as the making-present-again of Christ's redeeming act which for these people can be the answer to all their hungers, thirsts, strivings, sufferings, anxieties. But, as Father McBride tells us, "Sacred events need the witness of a prophetic interpretation."²⁰ The homily is God's repeated call for them to remain faithful and to experience at a deeper level the saving deed in the eucharistic action.

Of what use is the homily that does not stir up, renew, set fire to the people's faith? Faith, we repeat, is the basis of all virtues; without it there is no hope, no charity. It is the foundation of the spiritual life. Christ is all powerful in His deeds and sacraments, but He is helpless before the man whose faith is dim or extinguished.

New or renewed faith in our hearers leading to the personal decision to enter more and more deeply into Christ's passover from death to life must be our constant objective.

How to Compose a Homily

Several methods of composing a homily could be followed. I shall describe two of them.

The first is by Father Arthur J. Tonne; it can be found in his excellent article in *Pastoral Life* for November 1964. He says that the new homily will have four dimensions:

- (1) God's past words and actions as recorded in the Old and New Testaments, especially as found in the liturgy. Or to put it in a question form: What has God done and said about this (Bible)?
- (2) God's present action in the Mass and sacraments. What is God saying and doing in the Mass or sacrament we are celebrating right now (Liturgy)?
- (3) Our response in word and action in the liturgical activity, right here and now, and the carrying of this response out into life. How can we respond to the liturgy right now and throughout this day and future days?
- (4) God's promise of reward in this life and in the life to come. What promises or rewards does God make to those who respond?

The other method I learned about in an article by Father Campion Gavalier, O.S.B. It is the method I tried to follow in my own *Homilies for the Year*.

According to Father Campion, in the Service of the Word the risen Lord is present in the priest to speak and in the people to hear:

- (1) the proclamation of His saving death and resurrection;
- (2) the call to believe in the saving event and to thank God for it;
- (3) the invitation to be joined to the saving event in the eucharist.

The purpose of the sermon is to create an awareness of the present moment in sacred history, not only of the past and future.

Again, in each celebration of the eucharist a specific aspect of Christ's triumph over death is proclaimed. Ordinarily the specific aspect of Christ's triumph over death is proclaimed in the gospel of the Mass; it is the preacher's task to proclaim it and to call each person to be joined in this limited concrete aspect of Christ's victory. Each sermon illustrates the good news of Christ's saving event under different aspects.

More specifically, Father Campion's directions for composing the homily are as follows: In the first part the preacher should determine what is the human "unredeemed" situation which the gospel describes and how Christ enters into this unredeemed human situation to transform it.

In the second part the preacher must help his hearers understand that they in some way are experiencing the same unredeemed situation that the gospel depicts, and it is his difficult task to spell out this condition for them, perhaps by simply uncovering or giving a name to a situation they already know.

Then the preacher must show how Christ entered into the human situation in the past to redeem it. And he immediately proclaims that Christ is present in this Mass with His saving power to redeem the actual human situation that is being experienced by his hearers. And he calls the community to praise God for Christ's power and invites each person to open himself to be transformed by it. From a situation of death the Christian passes over with Christ to new life; from selfishness to love, from indifference to commitment, division to unity, despair to hope—in a word, from the chaotic darkness of the old creation to the joyful light of the new.

This would seem to limit homilies to the gospels. Since I did not be-

lieve that this is necessarily true, I asked Father Campion to comment on composing homilies on the epistles.

He answered:

Paul shows us how to meet a situation creatively in the spirit of Jesus. He talks about the activity of the risen Lord for his churches in the same way we are supposed to be doing in preaching. His interest in the memories of Jesus (the gospels) is not historical but rather the memories are a clue to how Jesus thinks and acts *now*. He attempts to confront a contemporary situation creatively in the spirit of Jesus. To get at an epistle perhaps one should attempt to discern (1) the situation to which he addresses himself, (2) the solution he brings to it in the spirit of Jesus. One would then see whether a comparable situation existed today. The preacher would then try to bring a solution to it in the spirit of Jesus with the same vigor and even creativity that Paul did. One should point out that Jesus does want to meet it in this fashion through the gospels.

To compose and deliver a homily is one of the greatest challenges in our lives as priests. It is the one priestly work we can never be complacent about. There are simply too many areas where human error and failure can destroy or limit our effort. But if we keep on trying, confident in the faith that our Lord has chosen us, that He speaks through us, then perhaps we shall be successful beyond our hopes.

FOOTNOTES

¹ Charles Davis, *Theology for Today*, p. 48.

² Domenico Grasso, S.J., *Proclaiming God's Message*, p. 25.

³ Davis, *op. cit.*, p. 56.

⁴ Grasso, *op. cit.*, p. 158.

⁵ Grasso, *op. cit.*, p. 159.

⁶ Davis, *op. cit.*, p. 57.

⁷ Robert Nogosek, C.S.C. "For a Renewal of Preaching," *Worship*, April 1964, p. 288.

⁸ Translated into English and published under the title *The Liturgy and the Word of God* (Liturgical Press).

⁹ Reginald Fuller, *What is Liturgical Preaching?* (London, SCM Press, 1957) p. 20. Quoted in *Worship*, March 1964, p. 203.

¹⁰ Louis Bouyer, *Liturgical Piety*, p. 29.

¹¹ Pierre Journel, *The Liturgy and the Word of God*, p. 15.

¹² Boyer, *op. cit.*, p. 61.

¹³ Journel, *op. cit.*, p. 15.

¹⁴ Journel, *op. cit.*, p. 19.

¹⁵ Alfred McBride, *The Bible Today*, October 1965, p. 1254.

¹⁶ William Shea, S.S., in the *Homiletic and Pastoral Review*, March 1960, p. 523.

¹⁷ Sloyan, *op. cit.*, p. 12.

¹⁸ Sloyan, *op. cit.*, pp. 12-13.

¹⁹ Grasso, *op. cit.*, p. 231.

²⁰ McBride, *op. cit.*, p. 1256.