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Retreat for Bishops, “Renewing and Strengthening the Resolve”  
Shellbourne Conference Center  
Valparaiso, Indiana  
March 6-10, 2017

### Preaching the Gospel with Faith and Constancy

- “Do you resolve to preach the Gospel of Christ with constancy and fidelity?”
  - That’s the second resolution a bishop-elect is asked to make publicly and to keep.
  - It’s a commitment to preach in season and out of season.
  - It’s a commitment to preach faithfully without watering the Gospel down or without — like the Pharisees and their spiritual heirs the Judaizing Christians — attempting to add to it.
  - It’s a commitment to preach as of the first importance what Christ said and did and what the Church has passed down.
  - It’s a commitment, in short, to being a prophet, knowing that some will reject the message and the messenger just like the Nazarenes ran Jesus out of their synagogue and tried to throw him to his death, just like the synagogue leaders in Capernaum responded by plotting his death, just like the Sanhedrin in the Temple precincts tore their garments, called him a blasphemer, and conspired to turn down his volume permanently, and just like the mobs in the praetorium courtyard called for his crucifixion and the chief priests, the passers-by, soldiers and even thieves before the pulpit of the Cross mocked him and told him to save himself.
  - It’s a vocation to be a faithful rather than a false prophet, to proclaim Christ crucified even as one, like Paul, is being crucified with Christ.
  - It’s a mission given by the Holy Spirit who comes down upon sacred ministers as tongues of fire so that we might proclaim the Gospel with ardent love, so that we might not worry what we are to say, because he will remind us of everything Christ taught and give us words that we need at that moment to say.
  - It’s to take the *munus docendi* seriously. Preaching is the first of two resolutions a bishop-elect must make at his ordination, testifying to how important this task is. When I think about this summons, I think to the extraordinary homily St. John Paul II gave at the end and the beginning of the 2001 Synod of Bishops on the Bishop as Servant of the Gospel of Jesus Christ for the Hope of the World. “Above all,” he said at the end of the Synod, the bishop “must have the courage to announce and defend sound doctrine, even when it entails suffering. In fact, the bishop, in communion with the apostolic college and with the Successor of Peter, has the duty of protecting the faithful from any kind of temptation, showing in a wholehearted return to the Gospel of Christ the true solution for the complicated problems that burden humanity.” And at the beginning, he said, Dear Brothers in the Episcopate! Christ repeats to us today: ‘Duc in altum - Put out into the deep!’ (Lk 5,4). Following His invitation, we may reread the triple munus entrusted to us in the Church: *munus docendi*, *sanctificandi* et *regendi* (the ministry of teaching, sanctifying and governing). *Duc in docendo!* (Lead in teaching). With the Apostle we will say: "Preach the word, be urgent in season and out of season, convince, rebuke and exhort - be unfailing in patience and in teaching" (II Tm 4,2). *Duc in sanctificando!* (Lead in sanctifying). The "nets" we are called upon to cast among men are, first of all, the Sacraments, of which we are the principal dispensers, governors, guardians and promoters (cf. *Christus Dominus*, n. 15). They form a sort of saving "net", which frees from evil and leads to the fullness of life. *Duc in regendo!* (Lead in governing). As Shepherds and true Fathers, assisted by the Priests and other collaborators, we have the task of gathering the family of the faithful and in it fostering charity and brotherly communion (cf. *Christus Dominus*, n. 16). As arduous and labourious a mission as this may be, we must not lose heart. With Peter and the first disciples we too with great confidence renew our sincere profession of faith: Lord, "at your word I will lower the nets" (Lk 5,5)! At Your Word, O Christ, we wish to serve Your Gospel for the hope of the world!"

- In this meditation, we will focus on the *Duc in docendo*! Or the *Duc in praedicando*! One of the most important fishing hooks we have, if fish are caught by the head, is our preaching. When we examine the Pew and CARA studies about why ex-Catholics make up such a large part of the population of the United States is because, the born and fled testify, two things they were looking for they didn't find: a loving, vivacious community life; and good preaching, two things for which there is no good excuse for us not to excel. One of the most important parts of the reform of the Church is the reform of sacred preaching.
- I would like to concentrate on three reforms of Sacred Preaching, three who have excelled in the *duc in docendo* and who have tried to pass on to their brother bishops and priests something of that *parrhesia* or apostolic audacity to preach the Gospel with fervor.
- The first is St. Augustine.
  - In his *De Doctrina Christiana*, he left us one of the only treatises on preaching in the Patristic period, both which regard to the content, the “what” of preaching, in Books 1-3 as well as the “how” or method of delivery in Book 4. For him the task of the preacher is fundamentally the communication of the truth, of doctrine, of the good news, and in this the preacher doesn't work alone. We could have a whole retreat on St. Augustine's preaching, but I'd like to make a few points:
  - First, he says that God works in two ways as we preach. He works extrinsically through a preacher's words, and, at the same time and afterward, intrinsically, within the one hearing, so that the seeds being planted can be received on good and fruitful soil.
  - He says, “For *it is written in the prophets, 'They shall all be taught by God'* (Jn 6:45).... All those who belong to his kingdom will be taught by God, they will not hear about it from human beings. And if they do hear from human beings, what they understand is, all the same, given within, illuminates within, is revealed within. What do those who preach on the outside accomplish? What am I doing now, when I talk? Striking your ears with the noise my words make. So unless the one who is within reveals the meaning, why am I talking, why am I speaking? The one who cares for the tree is outside, inside is the creator. The *one who plants and the one who waters* acts on the outside; that is what we do. But *neither the one who plants nor the one who waters is anything, but the one who makes things grow, God* (1 Cor. 3:7). That is the meaning of *They shall all be taught by God*.... Notice how the Father draws; he delights by his teaching, without imposing force. Notice how he draws: *They shall all be taught by God* – that is how God draws. *Everyone who has heard from the Father and has learned comes to me* – thus is God drawing them.” Because of the action of God on the inside, St. Augustine says that the most important thing a preacher needs to do is to pray, for himself (that he may speak as God wants) and for his hearers (that they may hear fruitfully what God wants).
  - In order to help his listeners understand, enjoy and obey the Word of God he conveys, “it is more the piety of prayer than the ready facility of orators that enables him to do so; by praying then both for himself and for those he is about to address, let him be a pray-er before being a speaker. At the very moment he steps up to speak, before he even opens his mouth and says a word, let him lift up his thirsty soul to God, begging that it may belch forth what it has quaffed, or pour out what he has filled it with.” (doct. Chr. 4.32)
  - St. Augustine gives an important distinction. If the only thing he was trying to do was to get listeners to give an assent of faith, then all he would need to do is to convince them of the truth. But because he often is trying to get them to live the truth, he must persuade them to change their behavior, and this is where God's interior work is absolutely indispensable. This inner conversion can only happen by God's power. And so for that we need prayer and we need the power of the Scriptures.
  - St. Augustine synthesizes the art of sacred preaching in an extraordinary way in Book 4:6:
    - It is the duty, then, of the interpreter and teacher of the holy Scriptures, the defender of right faith and the conqueror of error, both to
      - teach what is good and to unteach what is bad,
    - and in this task of speaking
      - to conciliate the hostile,
      - to rouse the careless, and
      - to tell the ignorant both what should be done and what they should expect.

- But where he either finds or brings it about that his hearers are friendly, attentive, and docile, other things are to be done as the case requires.
  - If the hearers need to be **taught**, it is to be done in the **narrative style**, (DOCERE) if, that is, the matter at hand is unknown, that doubtful things be made certain, reasoned proofs are needed.
  - If, however, the hearers need to be **moved** rather than taught (MOVEERE) so that they may not be sluggish in doing what they already know, and so that they given [real] assent to things which they profess to be true, **greater powers of speaking** are needed. Here there is need for entreaties and reproaches, exhortations and words that restrain, and whatever other things that avail for moving minds and souls
- Augustine calls the preacher, “the interpreter and teacher of the Holy Scriptures.” For him to be that, he must first personally have imbibed, assimilated and lived what he’s trying to teach. “Ignorance of Scripture is ignorance of Christ.” Wisdom is far more important than eloquence he said. Wisdom is understanding Christ in the Scriptures. Eloquence is communicating that truth with clarity and beauty. About eloquence, he says, “Would anyone dare to maintain that truth should stand there without any weapons in the hands of its defenders against falsehood; that those speakers, that is, who are trying to convince their hearers of what is untrue, should know how to get them on their side, to gain their attention and have them eating out of their hands by their opening remarks, while who are defending the truth should not? That those should state their lies briefly, clearly, plausibly, and the these should state their truths in a manner too boring to listen to, too obscure to understand, and finally too repellent to believe?” He encourages us to listen to good preachers, to know the art of rhetoric, and to have a moral character it impels people to heed our words because they’re drenched in wisdom. “But for us to be listened to with obedient compliance, whatever the grander of the speaker’s utterances, his manner of life carries more weight” (doct. chr. 4.59).
- St. Charles Borromeo.
  - St. Charles similarly knew that a reform of preaching was necessary for the reform of the Church. In his 1573 Oration following the Third Provincial Council, he said:
    - “He who receives the task of preaching should be persuaded above all, that unless he lives rightly and in harmony with the laws of the Gospel which he preaches, he will not have much effect on the souls of his listeners.... The preacher’s life must correspond with his teaching, in such a way that his teaching gives him light by which to live, and his life likewise strengthens his teaching, giving it ever greater vigor. Since he preaches about abstinence, fasting, tears, prayer, almsgiving, patience and any other Christian virtue, his words will carry the greatest weight and importance for his hearers, if they can see in his whole life the virtue whose precepts he hands on by preaching.”
    - Glossing St. John Chrysostom on the beatitudes, he says: The teacher or preacher must be perfected with all virtues. For he must be poor in spirit, that he might freely rebuke all avarice and desire for gain. He must perpetually mourn over his own and others’ sins, that he might disturb those who have no fear of sin before they sin, and after sinning conceive no sorrow for the crimes they have committed. He must hunger and thirst for justice, so that those who are growing tired in their efforts and good works may be inspired by the word of God and rekindled with zeal by his example. He must be meek in order to be loved more than he is feared. He must be merciful toward others and strict with himself. He must be pure of heart, so that he neither takes on the empty and useless thoughts of this world, nor involves himself in worldly pursuits. He must be peaceful, so that the people whom he teaches will be solicitous to preserve the unity of the spirit in the bond of peace. He must be prepared to bear all things, even the most difficult, for the glory of God and the Church, not by a certain vain impulsiveness of soul, but by a true constancy worthy of the martyrs.”
    - Purpose of preaching: “In order that a preacher may be more zealous and religious in carrying out his share of this most excellent ministry, which he must accept and bear in a holy manner, he will first of all reflect upon its dignity and authority. And he will perceive these four truths:

- First, that the whole nature and power of preaching is concerned with the glory of almighty God and the salvation of souls
- Secondly, that he who undertakes the office of preaching is the minister through whom the word of God is brought from the very font of the divine Spirit to flow into the souls of the faithful in a divine way.
- Next, that the preacher is to treat of holy things that have been divinely handed on.
- Then, he will reflect that the office of preaching which he undertakes has not only been committed to the holy men of God, the prophets and apostles, but also bestowed by the Son of God, Christ the Lord himself.
- “Neither will he trust in his own powers, but rightly acknowledging his own weakness, he will cast himself before God, from whose heavenly kindness he will receive help, no matter how cast down and unworthy of the preaching office he may be.
- “The preaching ministry depends not on human knowledge or eloquence but on divine power and the grace of the Holy Spirit, he will judge that he must avoid above all else saddening the Holy Spirit by mortal sin, which adversely affects this work which was not only the ministry of the apostles, but of Our Lord Jesus Christ himself. And so before he undertakes to handle the word of God, he will first purge his conscience of all impurity of sin by the Sacrament of Penance. He will certainly have the greatest fear of that most grave rebuke of the prophet: *But to the sinner God has said: Why do you declare my justices, and take my covenant in your mouth* (Ps 49:16)?”
- “In order to in flame himself with ardent piety, even while he is studying and working out his sermon, he will place before his eyes the image of Christ the Lord nailed to the cross, or the apostle Paul preaching (as Chrysostom is said to have done), and consider it in silent meditation.”
- “His greatest preparation will be the night before the sermon. Let him ardently pray to the God of all wisdom and author of all holy virtues, beseeching him to bestow the help needed for his divine service and the salvation of souls. In our own age, there have not been lacking those who are accustomed not only to shedding copious tears for those graces, but also to taking the discipline to petition for them.”
- “Before ascending the pulpit, he will also resolve that his intention will be to preach a sermon suitable for a multitude of people hungering and expecting nourishment from his preaching, or suitable for a crowd of the lame, the paralyzed, people afflicted with dropsy, the mute, the blind, the deaf, those agitated by the Evil One, lepers, and others seeking benefit and strength.”
- “Since he must keep this in his mind’s eye, he will therefore prepare himself in every part of his sermon to look only to the people’s condition and to their salvation, by counseling, consoling, and by every service and excellent remedy.”
- “Besides this, he will consider himself to be a fisher of men. Therefore he must strain every nerve to keep fishing until he fills that Gospel net, by gaining the souls of men who are perishing for Christ the Lord. Therefore let him see to it that he does not grow faint in his office of preaching.”
- “Since a sermon written by someone else’s labor is of little value in moving souls, let him never use the fruits of the industry of another preacher in order to put himself into the proper frame of mind, but let him by his own inspiration conceive all of that and bring it forth. ... The food of teaching will generate the strongest movements of soul toward holiness when it is presented to the people only after having been digested, so to speak, by the preacher’s own mind. Therefore let the preacher not brazenly regurgitate other preachers’ homilies.”
- Pope Francis
  - In *Evangelii Gaudium*, he has given us the most developed papal primer on preaching in the history of the magisterium (EG 135-159). Since the missionary transformation of the Church that he

announced in that apostolic exhortation is to become “paradigmatic” for all aspects of the Church life, our preaching is in a particular way supposed to exemplify that reform.

- The Church — both the people of God as well as the hierarchy! — has long been saying that preaching in general needs a lot of improvement:
  - EG 135: Let us now look at preaching within the liturgy, which calls for serious consideration by pastors. I will dwell in particular, and even somewhat meticulously, on the homily and its preparation, since so many concerns have been expressed about this important ministry and we cannot simply ignore them. The homily is the touchstone for judging a pastor’s closeness and ability to communicate to his people. We know that the faithful attach great importance to it, and that both they and their ordained ministers suffer because of homilies: the laity from having to listen to them and the clergy from having to preach them! It is sad that this is the case.
  - SC 46: Given the importance of the word of God, the quality of homilies needs to be improved. The homily is “part of the liturgical action” and is meant to foster a deeper understanding of the word of God, so that it can bear fruit in the lives of the faithful. (2006).
  - He repeated this verbatim in VD 49 four years later.
  - US Bishops in 2012 *Preaching the Mystery of Faith* said, “We are also aware that in survey after survey over the past years, the People of God have called for more powerful and inspiring preaching. A steady diet of tepid or poorly prepared homilies is often cited as a cause for discouragement on the part of laity and even leading some to turn away from the Church.”
- Pope Francis wrote this section, he said, to “renew confidence” in our preaching through which God reaches out to his people. There are many good insights that come from Pope Francis’ four and a half decades of priestly experience.
- To make things simple and hopefully a little more easily memorable, I re-organized the most “meticulous” papal preaching course in Church history into four points focusing on
  - The purpose of liturgical preaching,
  - The messenger,
  - The message and
  - The style.
- The point and purpose of liturgical preaching
  - Pope Francis first indicates what preaching is *not* supposed to be:
    - It’s not, he says, a “form of entertainment.”
    - Neither is it supposed to be a weekly commentary on current events.
      - He says we shouldn’t speak about the latest news to awaken people’s interests.
      - These commentaries on current affairs are listened to more informatively than performatively, leaving listeners “without being challenged or changed.”
    - It’s not a lecture or speech on biblical exegesis
    - It’s not meant to be a catechetical session or even a meditation.
  - What it’s supposed to be is a bridge to a heart-to-heart dialogue between God and his people.
    - This is a development of the Church’s understanding of the point of a homily:
      - PO 4, in a paragraph in which it says that priests “have the primary duty of proclaiming the Gospel of God to all,” says, “Whether by entering into profitable dialogue they bring people to the worship of God, whether by openly preaching they proclaim the mystery of Christ, or whether in the light of Christ they treat contemporary problems, they are relying not on their own wisdom for it is the word of Christ they teach, and it is to conversion and holiness that they exhort all men.”
      - VD 59: The homily is a means of bringing the scriptural message to life in a way that helps the faithful to realize that God’s word is present and at work in their everyday lives. It should lead to an understanding of the mystery being celebrated, serve as a summons to mission, and prepare the assembly for the profession of faith, the universal prayer and the Eucharistic liturgy

- A liturgical homily promotes a heart-to-heart dialogue between God and his people, proclaiming the deeds of salvation and restating the demands of the covenant.
- It takes up the dialogue God has already established and leads to sacramental communion.
- 'This dialogue is more than the communication of truth. It's an expression of love for each other, of an exchange of persons, through the medium of words.
- 'The preacher's task is to join loving hearts of the Lord and his people, strengthening covenant and bond of charity. The hearts of believers allow God to speak, with the preacher as an instrument to express God's word and the people's own feelings so that afterward they can continue the conversation. The word is a mediator, bringing God, faithful and intermediary together.
- It should guide the assembly and preacher to a life-changing communion with Christ in the Eucharist.
- For this reason, the preacher needs to keep his ear to the people and find what they need to hear. He must contemplate his people, their habits, aspirations, limitations, worldviews, learning their language, so that he can link it to their human situation that needs God's word.
- 'This double-contemplation will lead to a "synthesis" between the Gospel and culture.
- The homily is part of the offering made to the Father and a mediation of the grace that Christ pours out.
  - SC 52: The homily is to be highly esteemed as part of the liturgy itself; in fact, at those Masses that are celebrated with the assistance of the people on Sundays and feasts of obligation, it should not be omitted except for a serious reason.
  - VD 59. In a section entitled "The importance of homilies," Pope Benedict writes: "The homily 'is part of the liturgical action' and is meant to foster a deeper understanding of the word of God, so that it can bear fruit in the lives of the faithful." ... Consequently, those who have been charged with preaching by virtue of a specific ministry ought to take this task to heart. ... The homily for Sundays and solemnities should be prepared carefully, without neglecting, whenever possible, to offer at weekday Masses *cum populo* brief and timely reflections which can help the faithful to welcome the word which was proclaimed and to let it bear fruit in their lives."
  - US Bishops (2012): "One of the most important teachings of Vatican II in regard to preaching is the insistence that the homily is an integral part of the Eucharist itself. As part of the entire liturgical act, the homily is meant to set hearts on fire with praise and thanksgiving. It is to be a feature of the intense and privileged encounter with Jesus Christ that takes place in the liturgy. One might even say that the homilist connects the two parts of the Eucharistic liturgy as he looks back at the Scripture readings and looks forward to the sacrificial meal. This is why it is preferable that the celebrant of the Eucharistic liturgy also be the homilist."
- It's quasi-sacramental, since faith comes from what is heard.
- The homily is meant to help form a people
  - The Church is a pilgrim people advancing toward God.
  - We're not meant to remain a group of individuals, but a family.
  - Magi came together to cross the desert. Shepherds came together to adore Jesus. It's a mutual journey.
  - Francis insists that Jesus didn't call apostles to form an exclusive or elite group.
  - Everyone is meant to be "welcomed, loved, forgiven and encouraged to live the good life of the Gospel."
- And the homily is meant to call and help form people to be evangelized evangelizers
  - Evangelization is not the task of professionals while others are "passive recipients." The entire people of God is meant to proclaim the Gospel
  - We're not supposed to be "disciples *and* missionaries," but rather "missionary disciples."
  - Preaching flourishes in the service to the mission of evangelization, helping others to take up their own mission. Missionary disciples accompany missionary disciples.

- Just as the first disciples immediately told others about the salvation they had found, so we should do the same.
- Life is simply not the same with Jesus as without him. In one of the most moving passages in the exhortation, Francis says, “It is not the same thing to have known Jesus as not to have known him, not the same thing to walk with him as to walk blindly, not the same thing to hear his word as not to know it, and not the same thing to contemplate him, to worship him, to find our peace in him, as not to. It is not the same thing to try to build the world with his Gospel as to try to do so by our own lights. We know well that with Jesus life becomes richer and that with him it is easier to find meaning in everything. This is why we evangelize.”(266)
- The Messenger
  - Francis says several things about the one preaching the word so that people will have ears to hear the word he seeks to proclaim for God.
  - Francis says that people today thirst for authenticity, for credible witnesses, for preachers who speak of a God they know and for a minister who communicates he’s at least striving to treat them the way they believe God treats them and wants them to be treated.
  - First, the preacher should be:
    - close
    - approachable
    - welcoming
    - warm
    - joyful
    - unpretentious
    - ready for dialogue
    - patient
  - The Pope says he should be striving for holiness, stating the obvious truth that “The greater or lesser holiness of the minister does impact his proclamation.”
  - He should enjoy passing on the faith to others.
    - Jesus enjoyed talking with people, Francis says. The preacher should strive to communicate that same enjoyment.
    - To do so, like Jesus, he must get beyond others’ weaknesses and failings to see what Jesus sees and loves in them.
  - He must also strive to know those whom he addresses.
    - The preacher must know the heart of his community, where its desire for God is alive and ardent, and where the once loving dialogue has become barren.”
- Message
  - The message, Pope Francis says quoting Blessed John Paul II, is the “joyful, patient, progressive preaching” of the incarnation, birth, life, saving death and resurrection of Jesus Christ. Jesus has got to be the center and hero of the homily, not the minister, and we should seek to bring the “fragrance” of Christ’s closeness and personal gaze.
  - Pope Francis has been giving a lot of attention since his election on the “progressive and patient” aspects of that proclamation. He says our preaching must begin and emphasize above all the kerygma, so that we make sure that the secondary issues of the faith don’t triumph over the primary, so that the various “no’s” of living the Gospel don’t drown out the fundamental “yes.”
    - He says the kerygma is first not just because it should be at the beginning, but also because it’s principal.
    - In a previous section of the exhortation, he said, “It needs to be said that in preaching the Gospel a fitting sense of proportion has to be maintained. This would be seen in the *frequency* with which certain themes are brought up and in the emphasis given to them in preaching. For example, if in the course of the liturgical year a parish priest speaks about temperance ten times but only mentions charity or justice two or three times, an imbalance results, and precisely those virtues which ought to be most present in preaching and

catechesis are overlooked. The same thing happens when we speak more about law than about grace, more about the Church than about Christ, more about the Pope than about God's word." (38)

- If instead of kerygmatic preaching the people receive a purely moralistic or doctrinaire preaching, or a lecture on biblical exegesis, it will detract from the heart-to-heart communication that is the point of preaching.
- He's phrased the kerygma himself in a few different places in the exhortation:
  - "The personal love of God who became man, who gave himself up for us, who is living and who offers us his salvation and his friendship." (128)
  - "Jesus Christ loves you; he gave his life to save you; and now he is living at your side every day to enlighten, strengthen and free you." (164)
- For the preacher to preach the kerygma, he says, he must believe it. The preacher must know that God loves him, that Jesus has saved him, that his love has the last word.
- Even though the preacher begins and proportionately emphasizes the kerygma, Pope Francis stresses that his missionary preaching involves more than the kerygma.
  - Jesus, Francis reminds us, calls us to teach others to observe all that he commanded us on how to respond to his love with the love of neighbor. This points to ongoing formation, maturation and growth. Evangelizing preaching is meant to stimulate the desire for growth until Christ lives us.
  - Formation involves entering more deeply into the kerygma.
  - We need a pedagogy and mystagogy that can help people step by step to enter into the mystery, one virtue at a time, patiently leading them to maturity, freedom and responsibility
- Francis also says that our preaching should be prophetic.
  - Pope Francis pointed out in a Dec 16, 2013 homily that prophecy involves "three times," the past, the present and the future. The prophet first is aware of the past and all God has done and promised; it's a living memory. Second, he contemplatively applies that living memory to the situation of the present and the particular circumstances of his listeners. And third, on the basis of that application, he guides them with hope and courage on the right path toward the future..
  - In the exhortation, he talks about how this all works, saying the memory should overflow, like Mary's, with the wondrous things of God. Everyone's hearts should sense that each word of Scripture is a gift before a demand.

- The Style

- The fourth and last part schematic part would be about the style of preaching, about which Pope Francis said the most. He said that good preaching means not just knowing what to say but how to say it. (156)
  - He laments that preachers often haven't taken the trouble to find the proper way to proclaim the message. The method is also a profoundly spiritual concern.
  - He said it's a great act of love of neighbor to refuse to offer a product of poor quality. Do we love our neighbor enough to refuse giving a poor quality homily?
- What are the elements of a high quality homily?
  - First, it's well-prepared
    - Preparation is so important, Pope Francis writes, that a "prolonged time of study, prayer, reflection and pastoral creativity should be devoted to it."
    - For pastors who don't have enough time, he asks a shift in priorities, even if less time will be given to other important activities.
    - The Holy Spirit, he said, demands our active and creative cooperation.
    - A preacher who doesn't prepare is not "spiritual" but dishonest and irresponsible with his gifts.
    - This type of preparation, he said, isn't quick, easy and immediate, but patient. In order to carry out this type of persevering remote, proximate and immediate



preparation, it requires love for the God of whom we're preparing to speak and who speaks to us, and love for the people to whom we're going to speak.

- Second, it's prayerful. It begins, Francis says, with calling on the Holy Spirit in prayer.
- Next, it's Scriptural
  - The biblical text has to be the foundation of our preaching, Pope Francis indicates, and we need to give it our full attention. This involves both careful study as well as prayerful reading, in which we say, "Speak, Lord, for your servant is listening."
  - The homily and all evangelization is based on the word of God, listened to, meditated upon, lived, celebrated and witnessed to, especially through the Eucharist
  - The preacher must develop great personal familiarity with the word of God. Exegetical and linguistic aspects not enough, but docile and prayerful heart needed. We should examine whether we've grown in love for the word we preach
  - If we have a lively desire to hear the word, we'll communicate it to God's people. Words must resonate in heart of pastor before they'll do so in the faithful.
  - Word must become incarnate in preacher's daily life, to communicate to others his contemplation. Must be penetrated by the word before we think about what to say to others If the word hasn't really touched his life through prayer, he will be a false prophet, a fraud, a shallow impostor.
  - Preparation begins with reverence for the truth of the word of God. We take the time to study it and to speak to God about it lest we distort it.
  - We must understand meaning of the words we read, not just exegetical details but its principal message. If the preacher doesn't make this effort, his preaching won't have unity or order, but it will just be an accumulation of disjointed ideas incapable of inspiring others. A common defect in tedious and ineffectual preaching, he said, is the inability to transmit the intrinsic power of the text.
  - He must also consider the effect the author wanted to produce. A consoling text shouldn't be used to correct errors; an exhortation to teach doctrine; a summons to mission to talk about the latest news.
  - Prayerful reading of the Bible is not separate from study; it should begin with study and go on to discern how that same message speaks to his own life. We should ask, "Lord, what does this text say to me?" How is my life to change? What troubles me about this text, or attracts me and why? What temptations arise? We should apply it to our own life, to avoid excuses for watering down the meaning of the text. We should not be afraid of the demanding aspect of the text, which can rob us of the pleasure.
  - It's not enough for the preacher to have a personal familiarity, but he should try to preach in a way to inspire his listeners to hunger for a similar familiarity. Sacred Scripture, he says, must be a door opened to every believer. Evangelization demands familiarity with God's word, which means parishes, dioceses and associations must provide for serious, ongoing study of the Bible.
- In liturgical homilies, the preacher should be on fire based on his preparation with Sacred Scripture.
  - They should be words that set hearts on fire.
  - To speak from the heart means our hearts are not just on fire but enlightened by the fullness of revelation and historical path of God's word in heart of Church.
- He should be humble
  - He has to recognize his poverty and abandon himself to Christ, whose message must penetrate the preacher's entire being, not just mind. When this happens, the Holy Spirit can place on his lips the words he couldn't find himself
- He should be simple
  - Simplicity shows itself with the language we use, so that people can understand it.

- The greatest risk for a preacher is to become so accustomed to his own language that he thinks everyone else understands and uses it.
- To adapt language to the people, we need to share their lives and pay loving attention to them.
- He should be clear.
  - Simplicity and clarity are different. Our language can be simple and still not clear because of disorganization.
  - There's a need for thematic unity so that people can easily grasp his line of argument.
- He should be practical
  - One is to use familiar, practical, every-day images, to appreciate and accept the message we're communicating.
  - It can help people to savor the message, awaken desire and move the will.
- He should be positive
  - His own heart and the hearts of listeners should be able to sense that each word of Scripture is a gift before a demand
  - He should point out not what shouldn't be done, but rather what we can do better. It should indicate the positive and attractive value, filling listeners with hope, liberating them from negativity.
  - In moral catechesis, Francis says, we should show the attractiveness of a life of wisdom, self-fulfillment and enrichment, which can help people better understand the rejection of evil that endanger life.
  - We should behave as and be joyful messengers of challenging proposals, guardians of goodness and beauty of a life of fidelity rather than experts in dire predictions and dour judges
  - He even says priests, deacons and the laity should gather periodically to discover resources to make preaching more attractive and positive. That brings us to the next point.
- His preaching should aim to be beautiful
  - The preacher must attend to the "way of beauty." Proclaiming Christ is not just showing something to be true but beautiful, capable of filling life with joy even in difficulties. Preaching is not about communicating abstract truths. The beauty of the images used by the Lord can encourage the practice of good.
  - Beauty can be a path leading to an encounter with Jesus.
  - Preachers and the whole Church need to have a renewed esteem for beauty as a means to touch the human heart and enable the truth and goodness of Christ to radiate within it. We only love what is beautiful.
  - Formation in the way of beauty ought to be part of our effort to pass on the faith.
- His preaching should be eschatological
  - It should make us desire the embrace of the Father who awaits us in glory.
  - The preacher should try to help people to feel that they live in the midst of the baptismal embrace and the eternal one
- His preaching should be brief
  - Pope Francis says, "It is a distinctive genre, since it is preaching which is situated within the framework of a *liturgical* celebration; hence it should be brief and avoid taking on the semblance of a speech or a lecture. A preacher may be able to hold the attention of his listeners for a whole hour, but in this case his words become more important than the celebration of faith. If the homily goes on too long, it will affect two characteristic elements of the liturgical celebration: its balance and its rhythm" (138).

- He adds elsewhere the wisdom of Sirach, who teaches, “Speak concisely. Say much in few words.”
- On May 12, in a get together with seminarians, he specified what he meant by brief: “The problem with boring homilies — so to speak— the problem with boring homilies is that there is no closeness. It is precisely in the homily that we measure a pastor’s closeness to his people. If in the homily you speak, let’s say, 20, 25 or 30, 40 minutes — these aren’t fantasies, this happens! — and you speak of abstract things, of truths of the faith, you are not delivering a homily, you are playing school! That is different! You are not close to the people. That is why the homily is important: calibrate it, get an idea of how close the priest is. I think that in general our homilies aren’t good, they do not really belong to the homiletic literary genre: they are conferences, or they are lessons, or reflections. But a homily — and ask your theology professor about this — the homily at Mass, the Word of Almighty God, is a sacramental. For Luther it was almost a sacrament: it was *ex opere operato*, the Word preached; for others, it is only *ex opere operantis*. However, I think it is somewhere in the middle, a bit of both. The theology of the homily is somewhat sacramental. It is different than saying words about a topic. It’s something more. It implies prayer, it implies study, it implies knowing the people to whom you will speak, it implies closeness. Regarding the homily, for evangelization to succeed we must move far ahead, we are behind. It is one of the points where today the Church stands in need of conversion: prepare our homilies so that people can understand them. And after eight minutes, one’s attention span is exhausted. A homily shouldn’t be longer than eight or ten minutes. It should be brief, it should be firm.
  - His Sunday and solemnity homilies are generally about 15 minutes, which is the average length of his homilies on Sundays and solemnities.
  - His preaching should be modeled on a mother’s conversation with her children.
    - The Church preaches, Francis says, like a mother, evangelizing her family, loving her children, teaching them what is for their benefit, counting on their trust.
    - A Mother listens to concerns and learns from children.
    - A spirit of love guides conversations and corrections.
    - Preaching is better understood when it is taught in the “mother tongue” because heart is better disposed. In that circumstance, the preaching becomes like a style of music inspiring encouragement, strength and enthusiasm.
    - The fact that he learned the faith primarily from his grandmother obviously influences this metaphor. If the inspirational heroes in his life had been male coaches or spiritual fathers, he likely would have accentuated the necessary paternal side to preaching, challenging sons and daughters courageously to strive beyond their comfort zones. We see both the paternal and maternal sides in Jesus’ preaching.
- Conclusion
  - If this is a lot to think about, we can return simply to the basics. God who has called us to preach the Gospel faithfully in season and out of season will give us all the help he knows we need. He sends the Holy Spirit. He guides the Church in giving us the wisdom of the saints and so many great examples. God has done his part in this covenantal dialogue, hoping that we will do ours, dedicating to the task, out of love for him and others, all our mind, heart, soul and strength. And so today God asks us anew, in correspondence with his grace, “Do you resolve to preach the Gospel of Christ with constancy and fidelity?” With St. Paul, hopefully all of us get to the point that we will say, not just, “I do, but “Woe to me if I do not preach the Gospel!”