

# The Art of Preaching: The Logos of Preaching Developed in Prayer

*Idabosa Amadasu*

## **Abstract**

What really comprises a good homily? While every homily should address a particular audience, the homilist might be inclined to satisfy the perceived needs of an audience in a way that makes him torn between the text and the audience. Relying on some magisterial texts, this essay argues critically and descriptively that a good homily should seek to address its audience through a proper development of the Logos or content of the homily as provided by Scripture and appropriate liturgical texts. Precisely because Scripture is a means for apprehending the Word of God, the homilist should prepare his sermons in communication with the owner of the message through prayer. When this message is understood in its Christological depth, as the message of God who has assumed every human situation by his incarnation, then the homilist forges a necessary link between the message and the audience in a way that speaks to them in their concrete situation.

**Key words:** homily, audience, preparation, and prayer

## **Introduction**

In continuation with the ancient Jewish liturgies of both the New and Old Testaments, Catholic tradition has always held that the proper context for hearing the Scriptures and receiving instruction on them is within the Church's liturgy (Cf. CCC 1396, 1346 & VD 52). Indeed, the full significance of the Holy Scripture is only realized when it is read and proclaimed at the Eucharistic liturgy: "It must constantly be kept in mind that the word of God, read and proclaimed by the Church in the liturgy, leads to the Eucharist as to its own connatural end" (*Sacramentum caritatis*, 44). The homily stands like a bridge between the reading of the Scriptures and the liturgy of the Eucharist.

In our Nigerian Catholic Churches, as is common in many other parts of the world, people look forward to homilies they can relate to, homilies that help them understand the word of God and how they can bring that word into all

situations of their daily living. However, this genuine desire to be fed with the Word of God and to imbibe its deep and ever-contemporaneous meaning is sometimes superficially expressed as a craze for sensational and entertaining preaching, for moving homilies more akin to the motivational preaching and the prosperity gospel sermons found in some popular protestant and non-denominational gatherings. Every so often, some homilists, giving way to the pressure to be “relevant,” preach, unfortunately, not to open up the Scriptures for the faith of the assembly but rather to 'move the people' according to popular demand. In this case, preaching style is prioritized over the homily's content or logos. Such preaching easily lends itself to compromised versions of the Christian message such as we find in the gospel of prosperity that reduces the goal of the Christian life to material pursuits. These kinds of homilies are like a pacifier put in the mouth of a hungry child – it soothes and distracts but provide no vital nourishment.

But there are testimonies of homilies that have made a lasting impact without being entertaining. St. John Newman is said to be one of the greatest preachers of the 19th century. (Ker, 1998/2009). According to one commentator: “Eyewitnesses report him as having little biblical exegesis, reading from a manuscript with his eyes down, speaking quickly in a monotone voice broken up by long pauses and occasionally not even being loud enough to reach everyone in the room.” (Werse, 2014, p. 109). What then made Newman a great preacher? It should be said that being boring while preaching or lacking eye contact or speaking quickly and in a monotone are not virtues to promote in any presentation of homilies. They are, rather, inadequacies that should be remedied. But this saintly preacher was valued for his sermons despite these shortcomings. This shows us that there is something more fundamental in the homily's art, preparation, content, and presentation. This essay shall attempt to draw our attention to this salient fact and hopefully show that the homily that relates to the people and addresses their real concerns goes beyond simply telling people what they want to hear or what entertains them. This task shall be fulfilled by unveiling what the essence of a good homily comprises and how its carefully prepared content, both in its immediate and remote preparations, is destined to address the needs and concerns of the people without the superficial motive of being entertaining or conforming to the fashion of times.

### **What is a Homily?**

The current Homiletic Directory issued in 2014 states that: “For many centuries the sermon was often a moral or doctrinal instruction delivered at Mass on Sundays and holy days, but it was not necessarily integrated into the celebration itself.” But the revival of the 19th century promoted the reintegration of liturgical spirituality and personal piety and the deepening of the bond between Scriptures and worship (HD, 2). This revival bore fruit in the

Church's liturgical vision of Vatican II (*Sacrosanctum Concilium*, 1963). For the Directory, the nature and purpose of the homily must be understood within this liturgical vision.

A major retrieval that comes to us through the Vatican II Council is the revived understanding of the intrinsic link between the Scriptures and the Eucharist (PO, 4). Just as the Scriptures shed light on the mystery of the Eucharist, the Word of God takes flesh in the Eucharist (VD, 55). This understanding of the unity of the Word and Eucharist is the context for the place of the homily in the Eucharistic Liturgy. 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." (GIRM, 29; *Sacramentum Caritatis*, 46). The thrust of this definition is that the homily is a moment in the liturgical action, specifically, it is a moment in the Eucharistic worship and as such, it is an act of worship ordered to the end of Eucharistic worship. Holy Mass, which is the context for the homily, is the re-presentation of the sacrifice of calvary in which the faithful, exercise their priestly office in a preeminent way as they enter the self-offering of Christ. The union with Christ that the Eucharist realizes in the faithful enables them to "express in their lives, and manifest to others, the mystery of Christ and the real nature of the true Church" (*Sacrosanctum Concilium*, 2).

*The Word of God that is proclaimed in the Liturgy is sacramental in nature (VD 56). Precisely because of this, the proclamation of Scriptures and the homily make Christ present (PO, 36). It is "not merely an intellectual transmission of a message", but the conveyance of God's salvific power to the people by his sacred ministers (PTCM, Chapter 2). As a part of the Eucharistic liturgical action, the homily aims to specifically foster the faith of the believers so that they can participate fully, consciously, and actively in the Eucharist and thereby being transformed in Christ, they can be sent out to the world as salt and light (VD, 25). Therefore, the Word of God that is proclaimed in the readings, or any other text of the Liturgy must always lead the community of the faithful to celebrate the Eucharist actively, in a way that establishes a coherence between their faith and their lives (Sacrosanctum Concilium, 10). This will make the liturgical celebration have a greater impact on their daily lives (HD, 10).*

Every ordained minister is a servant, not a master of the liturgy. The nature of the liturgy and the specific purpose of the homily requires that the minister carefully adheres to the mind of the Church for preaching during the liturgy. The *General Instruction of the Roman Missal* (65) says that the homily "should be an exposition of some aspect of the readings from Sacred Scripture or of another text from the Ordinary or the Proper of the Mass of the day and should take into account both the mystery being celebrated and the particular needs of the listeners." As the homily is a part of the liturgical action, intrinsically liturgical in nature, it is reserved for ordained ministers alone to show the unity between

the liturgy of the Word and the Eucharist (GIRM, 66, HD, 5). This intrinsic liturgical nature of the homily also made the Sacred Congregation for Divine Worship and the Discipline of the Sacraments (1973) discourage preachers from beginning or ending homilies with the sign of the cross. Such customs which have their origin outside the Mass are unnecessary within the Mass since persons have already been blessed and received the greetings at the beginning of the Mass.

In sum,  
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." (VD, 59).

### **What the Homily is Not**

Given the liturgical nature of the homily, the following points help to narrow and clarify the specificity of the homily. i. It is not a discussion on abstract topics unrelated to the liturgical celebrations and readings. ii. It is not an exercise in biblical exegesis, even an exegetical retrieval of Scriptural meaning is helpful. iii. It is not a catechetical or doctrinal instruction even though it should instruct on the faith. According to Pope Francis, "A preaching which would be purely moralistic or doctrinaire, or one which turns into a lecture on biblical exegesis, detracts from this heart-to-heart communication which takes place in the homily and possesses a quasi-sacramental character." (EG, 142). iv. It is not a personal witness of the homilist. The Homiletic Directory notes that some may be surprised about the objection that the homily should not be a personal witness especially when it is often said that the witness of the preacher is itself a sermon. The point is not that one's personal witness is ruled out in the homily. In fact, the Directory says that "the preacher needs to speak in such a way that the hearers can sense his belief in the power of God." What is implied is that the preacher "must not lower the standards of his message to the level of his own personal witness, fearing that he will be accused of not practising what he preaches. Since he is preaching not himself, but Christ, he can, without hypocrisy, point out the heights of sanctity, to which, like every other individual, in his pilgrim faith he is aspiring." (HD, 7). It is precisely this faith that is called upon to justify the people when the priest says at Mass: *Look not on our sins, but on the faith of the Church*. vi. It should not seek to entertain or pass on the latest information. People have other better avenues for such information. vii. If the homily is part of the liturgical celebration and if there is order in the liturgy, the homily should not be a time to sing indiscriminately. viii. The homily should neither be too short nor too long, rather in the words of Pope St. John Paul II "it should be carefully prepared, rich in substance, and adapted to

the hearers, and reserved to ordained ministers" (*Catechesi Tradendae*, 48). For Pope Francis, a homily that is too long is not effective. For him, such sermons "talk about everything and nothing." He advises preachers thus: "Keep in mind that after eight minutes the attention wanes, and people want substance. A thought, a feeling and an image, and they carry that throughout the week." (Francis, 2022)

For the Homiletic Directory (7), doctrinal instruction, and biblical exegesis, personal witnesses have a place in the liturgy as "good servants but poor masters: if they serve the purpose of the homily, they are good; if they take the place of the homily, they are not." This fact must be borne in mind as we prepare the homily.

### **Remote Preparation for the Homily**

The remote preparation for any sermon is closely tied to the preacher's theological training, piety, ongoing formation, good culture of study and spiritual reading, pastoral engagements, etc. He is called to meditate on the Word of God prayerfully. The prayerful preparation of sermons is at the heart of the preacher's ministry. In meditating on the Word of God at prayer, the preacher becomes familiar with God's Word, and he grows in a deep awareness that the words are not his own (Cf. PTCM, Chapter 2). The proclamation of the Gospel is a ministry that derives from the Sacrament of Orders and is exercised by the authority of Christ.

Since the homilist is meant to deliver God's word and not his own personal thinking or belief, and if prayer is the best way to communicate with God, then sermons that do not flow from a life of prayer are lies. We cannot deliver God's word when we lack communication with the Word. As the homily is to be delivered in the context of liturgical prayer, it should be composed in the context of prayer and prayerfully delivered.

*There is an essential relationship between personal prayer and preaching...Effective preaching is another fruit of personal prayer. Such preaching is effective not only because of its speculative coherence but because it comes from a prayerful, sincere heart which is aware that sacred ministers are bound not to impart their own wisdom but the Word of God and ceaselessly to invite all to conversion and holiness". The preaching of Christ's sacred ministers, to be effective, requires that it be based on their spirit of filial prayer: "sit orator antequam dictator". (PTCM, chapter 2)*

This call to prepare the homily at prayer is not to advocate what Joseph Ratzinger criticizes as "Donatism of the Word." (Ratzinger, 1973/2005, pp.55-56). Donatism is the ancient heresy that advocates that the validity of the administration of the sacraments depends on the holiness or worthiness of the

minister (Cf. Markus, 1999, pp. 284-287). This implies that the sanctity of the minister is the measure of the efficacy or validity of the proclamation of the Word. The minister, and not Christ, becomes the measure of the Word of God. But this cannot be so since we preach Christ, and not ourselves. While the sanctity of the minister makes the Word more effectively proclaimed, it is, however, not a condition for its validity.

Rather than tending towards a Donatism of the Word, the emphasis placed on prayer is an invitation to the preacher of the Word to first be a hearer of the Word. How can one preach what has not been listened to? If the Word of God cannot only be proclaimed from Scripture by interpretation, then prayer and study become indispensable tools for apprehending God's Word from Scripture. (Cf. PTCM, Chapter 2). Hence Saint Jerome states, "preaching needs to be accompanied by the witness of a good life: "Your actions should not contradict your words, lest when you preach in Church, someone may begin to think: 'So why don't you yourself act that way?'" (Cited in VD, 60) The call to pray is asking the preacher of the Word to first be a hearer of the Word. since, as Saint Augustine says: "He is undoubtedly barren who preaches outwardly the word of God without hearing it inwardly" (Cited in VD, 59). It is, therefore, necessary for the preacher to have the spirit of a servant for "the salvific effectiveness of the Word becomes more operative when its minister, who is never master of the Word, increasingly becomes its servant" (PTCM, Chapter 2).

Precisely because the preacher does not preach himself, he does not reduce the standard of the Word of God to the self. Consequently, the preacher will always be challenged by the shortfall between his actions and the Word of God. The acceptance of this challenge entails that he does not allow his weaknesses to hinder his proclamation, just as the judgment of the Word of God that he proclaims on his conscience is a constant invitation to repentance. He is the first recipient of the conversion he preaches. The prayerful and attentive listening that should guide the preacher's preparation enables him to ensure that the homily is based on the readings of liturgical celebration or some other texts of the liturgy such as the preface or the prayers at Mass, and not simply on some banal issues or topics of fancy.

### **Immediate Preparation**

In reflecting on the Scripture readings, Pope Benedict XVI in *Verbum Domini* (48) says "What are the Scriptures being proclaimed saying? What do they say to me personally? What should I say to the community in light of its concrete situation." In the immediate preparation of his sermons, the preacher is faced with two facts: he needs to be faithful to expounding the Scriptural and/or liturgical texts of the daily readings, and at the same time, he needs to help his audience experience and understand the relevance of his preaching to their

daily lives to deepen their faith and mission as disciples of Christ. These two aspects must be properly integrated into the homily or else the homilist could fail in effectiveness by failing to connect the Gospel message to the present lives of the faithful, or he may focus on the present experience of his audience without connecting this to the Gospel, which often makes personal stories, the latest news and concerns, stories from films etc., masters, rather servants of the Word of God.

Achieving the goal of the homily that “brings 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” (cf. VD 59), requires the prayerful seeking to understand the spiritual meaning and message of the texts as it relates to the life of the faithful. For Pope Francis, a foremost requirement in the preparation of the homily is reverence for the truth in considering the gospel text. Since “we are neither its masters nor owners, but its guardians, heralds and servants” (*Evangelii Nuntiandi*, 78), such reverence calls us to give whole and undivided attention to the text with the help of the Holy Spirit. It is a reverence that makes us listen to the text attentively without looking for “quick, easy and immediate results.” (EG, 146).

Whenever the lector proclaims the readings at Mass, he or she concludes by saying “The Word of the Lord.” Even though many words have been read, the singular use of 'Word' shows the unity of God's Word. Indeed, Scripture contains the Word of God proclaimed through the words of men. Respect for this unity is vital for a faithful interpretation of Scripture. This fact has made Pope Benedict XVI promote the canonical interpretation of the Scriptures which calls for a disposition that sees the Scriptures as one even in their different books (Ratzinger, J./Pope Benedict XVI, 2007, xviii-xx) The homilist must always be conscious of this unity of the Scripture as he prepares his homily. Attention to the Scriptures should not hinder a consideration for the details of its parts which scripture exegesis enhances. A responsible interpretation of the text often calls for attention to the findings of biblical exegesis even though the homilist is not preparing for a class in exegesis. Exegetical findings must be considered along the central message of the text so that there is a responsibility to what the author primarily wishes to communicate. This helps the preacher to use the text in a way that is faithful to the intention of the author and avoid misusing it. Pope Francis advises further:

If a text was written to console, it should not be used to correct errors; if it was written as an exhortation, it should not be employed to teach doctrine; if it was written to teach something about God, it should not be used to expound various theological opinions; if it was written as a summons to praise or missionary outreach, let us not use it to talk about the latest news. (EG, 147)

Pope Francis continues that attention to the central message of a text helps us to avoid partial interpretations that present parts of the Scriptures as contradictory. Such attention, which is founded on a recognition of the role of the Holy Spirit as the author of Scriptures, does not “weaken the distinct and specific emphasis of a text which we are called to preach.” On the contrary, “one of the defects of a tedious and ineffectual preaching is precisely its inability to transmit the intrinsic power of the text which has been proclaimed.” (EG, 148).

The attention given to the central and intrinsic message of the text should be complemented by attention to the audience of the homily. The exegesis of the text must go with the exegesis of the audience of the text. In the words of Pope Francis, the “preacher also needs to keep his ear to the people and to discover what it is that the faithful need to hear. A preacher has to contemplate the Word, but he also has to contemplate his people” (EG, 154). A true homily should be Christocentric. The humanity of Christ present in the Christian message should lead the preacher to address the hearts of those who are listening. It is the objective experience that helps him contemplate people's subjective experiences and feel the real pulse of men and women of every age and context. Here the use of examples and images can be helpful to drive home the points from the sacred texts (EG, 157). Precisely because this humanity of Christ is closely and inseparably tied to his divinity, the preacher who contemplates the humanity of Christ can touch the everyday experience and the deep concerns of the hearts of the people by bringing God closer to them. The distance between then and now collapses when the preacher can establish solidarity between the biblical characters and his audience. For example, from the fickleness of the apostles in betraying our Lord during his passion, the preacher should be able to show how our human weaknesses should not be a hindrance to responding to our call, but an invitation to rely on grace. Jesus' suffering in the garden of Gethsemane despite his long-time preparation for this gives the preacher room to show that the Christian acceptance of suffering is not its glorification, but an invitation to love by bearing suffering (Cf. Matthew 26:36–46, Mark 14:32–42, Luke 22:39–46)

A typological reading of Scripture also helps to establish this solidarity between the text and the audience (*Feingold, 2016, 456-471*). This reading presupposes the unity of the Old and New Testaments. St. Augustine aptly expresses the thrust of this unity when he says, “whatever is in the Old Testament is fully revealed in the New Testament, and what we find in the New Testament is hidden in the Old Testament” (*Quaestiones in Heptateuchum, 2:73*). This, properly, makes Christ the centre of all Scriptural interpretation. By bringing out the spiritual meaning of Scripture and showing how the figures and images of the Scriptures refer to Christ, his invitation to good moral living, and his call to salvation, the preacher gets into the humanity of Scripture, and God's

interaction with human history. He enters the history of salvation to help the audience find their place in this history such that their joys and sorrows are seen and lived in the light of Christ. The preacher's reverence for the text makes him allow the literal meaning of Scripture to guide his spiritual interpretation such that the spiritual meanings are not arbitrarily drawn from Scripture which ends up being a form of eisegesis. This form of reading is what easily lends itself to a compromised preaching of the gospel whose abuse of the text is a counterpart to the abuse of the interest and desires of the audience.

### **Conclusion**

It is this competence of seeking to unveil the gospel from within and in a way that establishes solidarity with his hearers that made Newman a good preacher, despite what some saw as a not-too-good manner of presentation of his sermons. The English saint also says that a sermon is better prepared to reach its depth when it has a definite theme and idea. Newman writes, "[d]efiniteness is the life of preaching. A definite hearer, not the whole world; a definite topic, not the whole evangelical tradition; and, in like manner, a definite speaker." (Newman, J.H, 1852, section 426). A sermon is more effective when it revolves around a central idea. Yet the preacher is not out to deliver a lecture, get into the world of biblical exegesis, or give a doctrinal class. For this reason, Newman says that for a sermon to be effective, it should be by nature "imperfect" (Newman, 1835-1836, 5:5:38) in treating its subject matter because the sermon may not be able to fully explore the doctrinal or Scriptural root of the subject matter.

The preparation of every sermon is taken seriously by what Pope Francis refers to as reverence for the truth/text. Only when the preacher allows the text to speak to him will he allow the text to lead him to talk to the people. There is something contained in every text for the people. This is why the Scripture is universal and Christological; that is, through the humanity of Christ present in Scripture, we can access the human heart of every audience. When we allow the Holy Spirit to guide us in this, we will always speak beyond our intended words and meanings. Sometimes, in the preparation of a homily, reading some text, and commentaries, and checking out biblical exegesis of certain passages are helpful, but what most gives meaning to all these for the preacher is the moment when they are placed before God in prayer. The cooking of the ideas from Scripture and other materials for the homily is done at prayer. Yes, a person who does not prayerfully prepare his sermons before going to preach might be preparing to tell a lie. This is because he should not go to preach about himself, but about God's word. How can you go to preach or transmit a message from someone you have not spoken to or communicated with? Pope Francis puts it, even more, stronger: "A preacher who does not prepare is not "spiritual"; he is dishonest and irresponsible with the gifts he has received." (EG, 145).

One who discovers how to prepare the homily prayerfully with reverence for the text knows that since the Word of God has been made flesh, then the concerns of the people can be addressed through it and will not allow the issue of addressing the needs of the people lead to a compromise of the gospel message or turn the homily into an entertaining session to gain the attention audience. In this way, the true content or logos of the homily comes to life.

## REFERENCES

1. Augustine. *Quaestiones in Heptateuchum*. (419-420). In Ramsey, B. (Ed.) *Writings on the Old Testament*. (2016, 2:73). Augustine Heritage Institute.
2. Benedict XVI. (2007). *Sacramentum Caritatis*. Retrieved from [https://www.vatican.va/content/benedict-xvi/en/apost\\_exhortations/documents/hf\\_ben-xvi\\_exh\\_20070222\\_sacramentum-caritatis.html](https://www.vatican.va/content/benedict-xvi/en/apost_exhortations/documents/hf_ben-xvi_exh_20070222_sacramentum-caritatis.html)
3. Benedict XVI. (2010). *Verbum Domini* [VD]. Retrieved from [https://www.vatican.va/content/benedict-xvi/en/apost\\_exhortations/documents/hf\\_ben-xvi\\_exh\\_20100930\\_verbum-domini.html](https://www.vatican.va/content/benedict-xvi/en/apost_exhortations/documents/hf_ben-xvi_exh_20100930_verbum-domini.html)
4. Catechism of the Catholic Church [CCC] (2nd ed.). (1997). <https://www.scborromeo2.org/catechism-of-the-catholic-church>.
5. Congregation for Divine Worship and the Discipline of the Sacraments. (2015). *Homiletic Directory* [HD]. Retrieved from [https://www.vatican.va/roman\\_curia/congregations/ccdds/documents/rc\\_con\\_ccdds\\_doc\\_20140629\\_direttorio-omiletico\\_en.html](https://www.vatican.va/roman_curia/congregations/ccdds/documents/rc_con_ccdds_doc_20140629_direttorio-omiletico_en.html)
6. Congregation for Divine Worship and the Discipline of the Sacraments. (2003). *General Instruction of the Roman Missal* [GIRM]. Retrieved from [https://www.vatican.va/roman\\_curia/congregations/ccdds/documents/rc\\_con\\_ccdds\\_doc\\_20030317\\_ordinamento-messale\\_en.html](https://www.vatican.va/roman_curia/congregations/ccdds/documents/rc_con_ccdds_doc_20030317_ordinamento-messale_en.html)
7. Congregation for the Clergy. (1999). *The Priest and the Third Christian Millennium* [PTCM]. Retrieved from [https://www.vatican.va/roman\\_curia/congregations/cclergy/documents/rc\\_con\\_cclergy\\_doc\\_19031999\\_priest\\_en.html](https://www.vatican.va/roman_curia/congregations/cclergy/documents/rc_con_cclergy_doc_19031999_priest_en.html)
8. Feingold, L. (2016). *Faith Comes from What is Heard: An Introduction to Fundamental Theology*, Emmaus Academic
9. Francis. (2013). *Evangelii Gaudium* [EG]. Retrieved from [https://www.vatican.va/content/francesco/en/apost\\_exhortations/documents/papa-francesco\\_esortazione-ap\\_20131124\\_evangelii-gaudium.html](https://www.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium.html)
10. \_\_\_\_\_ (2022). "Address of the Holy Father to Bishops and Priests of Sicily." Retrieved from <https://press.vatican.va/content/salastampa/en/bollettino/pubblico/2022/06/09/220609b.html>

11. John Paul II. (1979). *Catechesi Tradendae*. Retrieved from [https://www.vatican.va/content/john-paul-ii/en/apost\\_exhortations/documents/hf\\_jp-ii\\_exh\\_16101979\\_catechesi-tradendae.html](https://www.vatican.va/content/john-paul-ii/en/apost_exhortations/documents/hf_jp-ii_exh_16101979_catechesi-tradendae.html)
12. Ker, I (1998/2009). *John Henry Newman* (2<sup>nd</sup> ed). Oxford Press
13. Lovrick, P. (2015). *Preaching the Homily and the New Evangelization*. *Homiletic and Pastoral Review*. <https://www.hprweb.com/2015/06/preaching-the-homily-and-the-new-evangelization/>
14. Markus, A.M. (1999). Donatus, Donatism. In *Augustine through the Ages*. William B. Eerdmans Publishing Company. (284-287)
15. Newman, J.H. "University Preaching" (1852). In *The Idea of a University Defined and Illustrated*: <https://www.newmanreader.org/works/idea/article6.html>
16. \_\_\_\_\_ *The Letters and Diaries of John Henry Newman*. 32 Vols. (1981). Thomas Gornall (Ed.). (1835-1836, Vol. 5). Clarendon Press.
17. Paul VI. (1975). *Evangelii Nuntiandi*. Retrieved from [https://www.vatican.va/content/paul-vi/en/apost\\_exhortations/documents/hf\\_p-vi\\_exh\\_19751208\\_evangelii-nuntiandi.html](https://www.vatican.va/content/paul-vi/en/apost_exhortations/documents/hf_p-vi_exh_19751208_evangelii-nuntiandi.html)
18. Ratzinger, J. (2005). *Dogma and Preaching* (Miller, M.J, O'Connell, M.J, Trans.). Ignatius Press. Original work published 1973.
19. Ratzinger, J./Pope Benedict XVI. (2007). *Jesus of Nazareth: From the Baptism in the Jordan to the Transfiguration*. (Adrian Walker, Trans.). Doubleday.
20. Sacred Congregation for Divine Worship and the Discipline of the Sacraments (1973), *Notitiae*, Vol. 9. In International Commission on English in the Liturgy (ICEL). (1982). *Documents on the Liturgy 1963-1979: Conciliar, Papal, and Curial Texts*, (p. 1423) Liturgical Press
21. Vatican II. (1963, December 4). Pastoral Constitution on the Sacred Liturgy: *Sacrosanct Concilium*. The Holy See. [https://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_const\\_19631204\\_sacrosanctum-concilium\\_en.html](https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19631204_sacrosanctum-concilium_en.html)
22. \_\_\_\_\_ (December 7, 1965). Decree on the Ministry and Life of Priests: *Presbyterorum Ordinis* [PO]. The Holy See. [https://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_decree\\_19651207\\_presbyterorum-ordinis\\_en.html](https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decree_19651207_presbyterorum-ordinis_en.html)
23. Werse, N. (2014) "The Preaching Power of Cardinal John Henry Newman. *Practical Theology*. 7(2): 109-124.