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CATECHETICAL DIMENSION OF THE HOMILY AGAINST THE BACKGROUND OF THE *HOMILETIC DIRECTORY*. SELECTED ASPECTS

A b s t r a c t. The article ponders upon the catechetical dimension of the homily in light of the instruction contained in the *Homiletic Directory* published in 2014. This document finds that the homily is not catechetical preaching, but that doctrinal and moral catechesis constitutes its essential dimension. In the opening section, the author discusses the *Catechism of the Catholic Church* as a source of inspiration for homiletics and homilies. The second section outlines some selected theological paradigms contained in the Catechism that should be employed in liturgical proclamation. The closing section examines a proposal of the authors of the *Homiletic Directory* to use the content of the *Catechism of the Catholic Church* in homiletic proclamation. The final section closes with the author's conclusion and recommendation that the doctrinal and moral content in homilies and catechesis be seen primarily as having the role of the formation of the faithful, and not only as informative and communicating theological knowledge.

Key words: *Homiletic Directory*; *the Catechism of the Catholic Church*; homily; doctrine; catechesis; sermon.

The year 2015 saw the publication of the *Homiletic Directory,* promulgated one year earlier (June 29, 2014) by the Congregation for Divine Worship and the Discipline of the Sacraments.[1] Its publication culminated a many

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[1] Congregation for Divine Worship and the Discipline of the Sacraments. *Homiletic Directory*, June, 29, 2014, Vatican Website, accessed October 10, 2016, http://www.vatican.va/roman_curia /congregations/ccdds/documents/rc_con_ccdds_doc_20140629_direttorio-omiletico_en.html(hereafter HD).

years' discussion among theologians and the Roman Catholic Church hierarchy. A concern for the adequate level of preaching the Word of God and demands for drawing up a homiletic directory document had been visible in the ecclesiastical writings over a dozen of years before.[2] The released document has already triggered new theoretical studies and practical recommendations for and by homilists.[3] One of the opening paragraphs of the *Directory* contains indications as to what the homily is not or should not be (cf. HD, 6).[4] Among the many statements therein, one reads, "the homily is not catechetical instruction, even if Catechesis is an important dimension of the homily" (HD, 6). Below, the same text says, "It is this unity of the divine plan that makes it appropriate for the homilist to provide doctrinal and moral catechesis during the homily" (HD, 21). These two apparently contradictory statements offer sufficient grounds and inspiration for a scholarly insight from the viewpoint of catechetics, a section of pastoral theology concomitant with homiletics.[5] This article aims to answer the question of how to understand the catechetical dimension of the homily against the background of the first post-conciliar directory for preachers.[6] The article is structured as follows:

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[2] For example, the documents of Pope Benedict XVI: two apostolic exhortations: *Sacramentum Caritatis* (2007) and *Verbum Domini*; Pope Francis's encyclical: *Lumen Fidei, Apostolic Exhortation Evangelii Gaudium.* Cf. Con FOLEY and Richard N. FRAGOMENI, "Roman Catholic Teaching on Preaching. A Postconciliar Survey," in *A Handbook for Catholic Preaching*, ed. Edward Foley (Collegeville: Liturgical Press, 2016), 31-3.

[3] Cf. Stanisław DYK, *Homilia. Droga do żywego poznania misterium Chrystusa* (Kielce: Wydawnictwo Jedność, 2016); Kazimierz PANUŚ, "Katechizm Kościoła Katolickiego w służbie przepowiadania homilijnego," *Roczniki Teologiczne* 62(2015), 12: 63-76; Henryk SŁAWIŃSKI, "Znaczenie, geneza i struktura *Dyrektorium homiletycznego*," *Polonia Sacra* 19(2015), 3: 158-66; Henryk SŁAWIŃSKI, "Tematyczne programowanie przepowiadania homiletycznego," *Roczniki Teologiczne* 62(2015), 12: 77-91.

[4] This part of the *Homiletic Directory* was analysed in J. Twardy's article. Cf. Jan TWARDY, "Czym homilia nie jest – błędy w jej głoszeniu," *Roczniki Teologiczne* 62(2015), 12: 47-62.

[5] Despite their formal differences, catechetics and homiletics draw from a common source of proclamation: the Bible, tradition, liturgy, the teachings of the Magisterium of the Church, human existence and the purpose of the awakening and development of faith. Cf. Marian ZAJĄC, "Katechetyka w procesie kształcenia kaznodziejów," in *Integralne kształcenie kaznodziei*, ed. Włodzimierz Broński (Lublin: KUL, 2006), 285-95. Moreover, a superior notion for the two disciplines is the theology of the Word of God and theology of proclamation. Cf. Mirosław CHMIELEWSKI, *Katechetyczno-homiletyczna działalność o. Henryka Pagiewskiego (1930-2000)* (Kraków: Homo Dei, 2008), 25.

[6] The Polish translation of the document hardly ever uses this term (the word "sermon" [*kazanie*] is used twice in the context of the proclamation of the Word of God, cf. HD, 1 and 5), however, the translators prefer (and promote) the terms "homilist" (*homilista*) and "preacher of the homily" (*głosiciel homilii*). The German version of the text fails to use the word "homilist." Regardless of the context, we find: *der Predigt, der Prediger.* In English, two terms are used interchangeably,

1. Catechetical Implications for the Practice of Proclamation the Word of God; 2. Theological Paradigms of the *Catechism of the Catholic Church*[7] in homiletic proclamation; 3. The *Catechism of the Catholic Church* as homiletic material.

1. CATECHETICAL IMPLICATIONS FOR THE PRACTICE
OF PROCLAMATION OF THE WORD OF GOD

As pointed out by Ch. Schönborn, the *Catechism of the Catholic Church* is the source of and material for theologians' theological reflection.[8] Hence, in its main body, the authors of the *Homiletic Directory* refer to the most important, post-conciliar catechetical document.[9] One of the aims of this reference is to pinpoint some of the biblical and theological principles that should govern homiletic proclamation.

The most important guidelines that a preacher finds in CCC are the three principles of biblical interpretation recalled by the last council of the Roman Catholic Church: a) the content and unity of the whole Scripture, b) the reading of Scripture within the living Tradition of the whole Church and c) the need for the homily to allow for "the analogy of faith" or the coherence of "the truths of faith among themselves and within the whole plan of Revelation" (HD, 17; cf. CCC, 112-4). As worded in HD, the *Catechism* for preachers is an invaluable source and an example of the supreme application of the above three principles of interpretation of the Word of God (cf. HD, 23).

A valuable recommendation for homilists contained in CCC applies to the use of the third interpretation principle, namely "the analogy of faith." The *Catechism* explains it as "the coherence of the truths of faith among them-

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"preacher" and "homilist." On the other hand, in Italian we have *omilia*, *omilist*, but also *predicatori* in plural (as in HD, 2, 3, 26, 27). This leads to a question of why the translators have completely ignored the word "preacher"? Is it because the *Homiletic Directory* only addresses the homily, or perhaps in order not to associate the homily with the sermon or preaching? Still, homiletic preaching is ranked among the broadly understood art of preaching. Cf. KONGREGACJA KULTU BOŻEGO I DYSCYPLINY SAKRAMENTÓW, *Dyrektorium homiletyczne* (Poznań: Pallottinum, 2015).

[7] Hereafter CCC. This study has relied on the English version of the text published on the official website of the Holy Cf. *Catechism of the Catholic Church*, Vatican Website, accessed October 10, 2016, http://www.vatican.va/archive/ENG0015/_INDEX.HTM.

[8] Christoph SCHÖNBORN, "Idee przewodnie *Katechizmu Kościoła Katolickiego*," in *Wprowadzenie do Katechizmu Kościoła Katolickiego*, ed. Andrzej Sujka (Warszawa: Verbinum, 1994), 27.

[9] Cf. Andrzej OFFMAŃSKI, "*Katechizm Kościoła Katolickiego* ostatnim z dokumentów odnowy soborowej," *Colloquia Theologica Ottoniana* 1(2013): 41-56.

selves and within the whole plan of Revelation" (CCC, 114). Therefore, the authors of the *Homiletic Directory* draw the homilists' attention to a specific "concordance" of the texts of the four parts of the *Catechism,* to be found on the margins of the essential body of the document. These "marginal references" (HD, 23) demonstrate the associations and integrity of the teaching contained in the entire document. The authors of HD, pointing to the Scriptural index in the *Catechism,* refer homilists to this document which "shows how saturated the Church's whole teaching is in the biblical Word" (HD, 23). Preachers can use this index as a tool to look into different contexts and doctrinal and moral content of the same biblical texts.[10] This, at the same time, clearly points to the biblical dimension of proclamation which, as in homiletics, is given priority also in the post-conciliar catechetics. This is seen in various catechetical documents and a significant number of scientific publications exploring this subject.[11]

The analysed document recommends that the preparation of homilies adhere to the method of *lectio divina.* Referring to Pope Francis's thought, they recommend "using images in preaching" (HD, 41, cf. EG, 157). It should be interpreted as an urge to offer examples through images or encourage the visualization of the truths of faith. Looking at the contemporary audience constantly exposed to the world of images, this seems more than expected.[12] Homiletics experts as well as homilists may, in this aspect, draw inspiration from CCC and two other catechetical documents. One of them, strictly linked to the *Catechism,* is the *Compendium of the Catechism of the Catholic Church* (hereafter CCCC). One of the three distinguishing features of this document, as Pope Benedict XVI points out in the "Introduction," is the use of images borrowed from the rich legacy of sacred art. The use of images is already considered an effective "way of communicating the Gospel message" and "can express much more than what can be said in words."[13] The

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[10] The authors of HD prepared such a list in Appendix I to the document; cf. point 3 of this article.

[11] As examples, some recent years' publications may be cited by Polish catechetical experts: Zbigniew MAREK, *Biblia w katechetycznej posłudze słowa* (Kraków: WAM, 1988); Anna E. KLICH, *Pismo Święte w polskiej katechezie posoborowej* (Kraków: PAT, 2005); Helena SŁOTWIŃSKA, ed., *Obecność Biblii w katechezie* (Lublin: KUL, 2008); Jan KOCHEL and Zbigniew MAREK, *Pedagogika biblijna w katechezie* (Kraków: WAM, 2012); Tomasz SIEMIENIEC, "Biblijny wymiar katechezy," in *Katecheza w swoich podstawowych wymiarach*, ed. Jarosław Czerkawski (Kielce: Jedność, 2013), 269-307.

[12] Cf. Mirosław CHMIELEWSKI, "Dialog pomiędzy słowami. W poszukiwaniu nowych sposobów komunikacji słowa Bożego," *Biuletyn Edukacji Medialnej* 2(2014): 102-5.

[13] "A third characteristic is the inclusion of some artistic images which mark the elaboration of the *Compendium.* These are drawn from the rich patrimony of Christian iconography. The cen-

other document is *Youcat. Youth Catechism of the Catholic Church*,[14] the fruit of the many years of "dialogue" of young people with the *Compendium of the Catechism of the Catholic Church*. This document takes account of the visual culture of in preaching as well. The Gospel contained in the world of images is one of the key ways and elements of proclaiming the Gospel in the contemporary world. It seems that the sources named above should attract the attention of homiletics experts, who ponder the role of images in preaching, and also of those preaching the Word of God directly in liturgy.[15]

2. SELECTED THEOLOGICAL PARADIGMS
OF THE *CATECHISM OF THE CATHOLIC CHURCH*
IN HOMILETIC PROCLAMATION

Alluding to the third principle of Scriptural interpretatio "the analogy of faith," the *Homiletic Directory* says that the understanding of the principle, in theological terms, must be referred "to the nexus of various doctrines and the hierarchy of the truths of the faith" (HD, 21). Apparently, at this point, the authors of the *Homiletic Directory* invoke the theological paradigms around which the structure of CCC revolves as well. When pondering on the answer about the catechetical dimension of the homily raised in the opening part of this paper, some selected theological guidelines must be highlighted that are of importance in the proclamation of the Word of God, both as catechesis and homily. The framing of the content of the *Catechism* mirrors the

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turies-old conciliar tradition teaches us that images are also a preaching of the Gospel. Artists in every age have offered the principal facts of the mystery of salvation to the contemplation and wonder of believers by presenting them in the splendour of colour and in the perfection of beauty. It is an indication of how today, more than ever, in a culture of images, a sacred image can express much more than what can be said in words, and be an extremely effective and dynamic way of communicating the Gospel message." Joseph RATZINGER, *Introduction. Compendium of the Catechism of the catholic Church*, sec. 5, Vatican Website, accessed October 10, 2016, http://www.vatican.va /archive/compendium_ccc/documents/archive_2005_compendium-ccc_en.html; cf. Andrzej KICIŃSKI, "Dialog Mistrza z uczniami. Kompendium *Katechizmu Kościoła Katolickiego*," *Katecheta* 49 (2005), 10: 17; Mirosław CHMIELEWSKI, "Youcat – Wskazania dla katechezy w kulturze medialnej," in *Catechetica porta fidei*, ed. Andrzej Kiciński and Piotr Goliszek (Lublin: Natan, 2012), 205.

[14] *Katechizm Młodych – Youcat* (Częstochowa: Edycja Św. Pawła, 2011).

[15] Cf. Witold KAWECKI, *Zobaczyć wiarę* (Kraków: Homo Dei, 2013); Jan TWARDY, "Obrazowanie w kaznodziejskim głoszeniu słowa Bożego," *Przegląd Homiletyczny* 17(2013): 31-46; Radosław KARCZEWSKI, *Koncepcja obrazowości przepowiadania. Studium homiletyczne* (PhD thesis, KUL, 2015).

principle of the hierarchy of truths.[16] In this approach, the main truths of the Catholic faith are the guidelines which, like golden threads, penetrate the entire *Catechism,* determine its reading and interpretation as well as proper understanding of the text.[17] Ch. Schönborn speaks of them as a triad of: a) the mystery of the Holy Trinity as the central element of the hierarchy of truths; b) Christocentrism; c) the organic unity of the structure of CCC proposed in its four-part composition.[18] We will address only the third point of this triad and will demonstrate the need for its inclusion in homiletic proclamation.

The four-part framework of the *Catechism of the Catholic Church* helps understand the meaning of its isolated statements in their organic relationship with the fundamentals of the Christian faith. Such a structure of this document rests upon a carefully considered and consciously adopted catechetical option. It conveys a specific message, which is valid and worth recalling also in the context of liturgical proclamation.

First, it reflects the adoption of the heritage of Christian Tradition. Cardinal Joseph Ratzinger clearly formulated this option in his 1983 lecture in Paris and Lyon. The four-part structure of the *Catechism* goes back to the early Church's life, Her baptismal Tradition and is even older than the canon of the Scriptural books.[19] This structure is more than a mere artificial systematics, in contrast, it is an ingeniously simple collection of the indispensable material of faith, which also reflects the vital elements of the Church: the Apostles' Creed, the Sacraments, the Decalogue, and the Lord's Prayer. These four mainstays of catechesis boast a centuries-old tradition. At the same time, as the collective points of the catechetical instruction, they introduce,

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[16] This principle was expressed by the Second Vatican Council in the *Decree on Ecumenism* as follows, "When comparing doctrines with one another, they should remember that in Catholic doctrine there exists a 'hierarchy' of truths, since they vary in their relation to the fundamental Christian faith" (sec. 11). In the catechetical context, this issue is raised in the first post-conciliar document treating of catechesis, the *General Catechetical Directory* of 1971, "In the message of salvation there is a certain hierarchy of truths, which the Church has always recognised when it composed creeds or summaries of the truths of faith. This hierarchy does not mean that some truths pertain to faith itself less than others, but rather that some truths are based on others as of a higher priority, and are illumined by them" (sec. 43).

[17] Cf. Joseph RATZINGER and Christoph SCHÖNBORN, *Kleine Hinführung zum Katechismus der Katholischen Kirche* (München: Neue Stadt Verlag, 1993), 40-1; cf. Christoph SCHÖNBORN, "Das theologische Profil des neuen Katechismus," in *Der neue Katechismus der Katholischen Kirche*, ed. Klaus Becker and Jürgen Eberle (St. Ottilien: EOS, 1993), 145-50.

[18] Cf. J. RATZINGER and Ch. SCHÖNBORN, *Kleine Hinführung*, 41.

[19] Joseph RATZINGER, "Hinfürung zum Katechismus der katholischen Kirche," in J. RATZINGER and Ch. SCHÖNBORN, *Kleine Hinfürung*, 26-7.

sufficiently and unambiguously, all the catechized in the Bible and the Church's life. They also manifest the basic dimensions of Christian existence.[20]

The second theological keynote that surfaces from this very organization of the content is aimed to highlight the value and vocation of the human being. Before the *Catechism* says what a Christian needs to do, first, it shows him or her who and what they are in the spirit of Pope Leo the Great's thought, "Christian, remember your dignity." Only when Christians recognize the supernatural power that radiates from their being in Christ through the Holy Spirit, they will be fearless and trustful in facing the challenge of growth in the Christian way of life, as it is shown in the Decalogue.[21]

The next truth that stems from the presented teaching of the *Catechism* is the primacy of the grace of God. In point of fact, the structure of the *Catechism of the Catholic Church* is not just the four parts, but a wonderful diptych which also builds on the Tradition. On the one hand, the mystery of faith in One True God and Triune God, recognized and celebrated, and, on the other, the human life working through faith "expressing itself through love" (Gal 5:6) "is manifested," as Ch. Schönborn puts it, "in the Christian way of life (Decalogue) and in the child's prayer (Our Father)."[22] The message of the diptych clearly reveals the primacy of grace in Christian life.[23]

The last truth that emerges from the four-part composition of the *Catechism* is the dialogical nature of the Christian faith. The two opening parts of CCC comprise almost 2/3 of the entire document. This fact implies that catechesis and liturgical proclamation should give precedence to God and His works. Human activity is always a response to God's initiative. God comes to us first and gives Himself up for our salvation (Part One and Two of CCC). On the other hand, the human being, empowered by the grace of the Holy Spirit, responds to God through their life and prayer (Parts Three and Four of CCC).[24] Therefore, catechesis and other forms of preaching preceded by the praise of God usher in the proclamation of His great works and praise of His grace.[25]

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[20] Cf. Christoph SCHÖNBORN, "*Katechizm Kościoła Katolickiego. Myśli przewodnie i główne tematy*," in *Wprowadzenie do Katechizmu Kościoła Katolickiego*, ed. Joseph Ratzinger et al. (Warszawa: Verbinum, 1994), 28; Ch. SCHÖNBORN. "Idee przewodnie," 29.

[21] Cf. Christoph SCHÖNBORN, "Krótkie wprowadzenie do czterech części katechizmu," in *Wprowadzenie do Katechizmu Kościoła Katolickiego*, 50.

[22] *Ibid.*, 29.

[23] This is also confirmed by the prevailing size of Part One and Two compared with Part Three and Part Four.

[24] Cf. Sergio PINTOR, *Il Catechismo della Chiesa Cattolica* (Bologna: EDB, 1993), 32-3.

[25] Dialog is also featured as a characteristic of the *Compendium of the Catechism of the Catholic Church*. Cardinal Josef Ratzinger wrote, "A second characteristic of the *Compendium* is its dialogi-

The theological truths referred to above, derived from the organic unity of the four parts of the *Catechism of the Catholic Church,* exhibit the successive aspects of the catechetical dimension of the homily. They strengthen what is extracted in the homiletic approach and also constitute an inspiration to promote new dimensions in liturgical proclamation. The portions of the *Catechism of the Catholic Church* as an instrument and a catechetical document and other statements referred to by the authors of the *Homiletic Directory* aim to underline the need to maintain the primacy of the Word of God and the Tradition. Reinforced is also the aspect of approach to proclamation as a service to dialog that God holds with people continually. Also in the material layer of proclamation, the hierarchy of the theological content and its multi-faceted nature should be maintained, which is expressly stated in the *Homiletic Directory,* "when the dynamic relationship of the *Catechism*'s four parts is appreciated. The *Catechism* presents what we believe, how we worship, how we live, and how we pray" (HD, 23). The next idea related to the catechetical content as a source of the homily will be addressed in the following section.

3. THE *CATECHISM OF THE CATHOLIC CHURCH* AS HOMILETIC MATERIAL

The commentaries that surfaced after the promulgation of the *Catechism of the Catholic Church*, referring to the similar document, the *Roman Catechism,* emphasized that they are not intended for direct use in the formation of Christians, but their role is rather to inspire the ministry of the word, which it is the duty of pastors.[26] The articles of faith contained in the Creed and highlighted in Part One of the *Catechism of Catholic Church* are the pa-

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cal format, reflecting the ancient catechetical literary genre of questions and answers. The idea is to reproduce an imaginary dialogue between master and disciple, through a series of incisive questions that invite the reader to go deeper in discovering ever new aspects of his faith. The dialogical format also lends itself to brevity in the text, by reducing it to what is essential." Cf. J. RATZINGER, *Introduction*, sec. 4. Cf. A. KICIŃSKI, "Dialog Mistrza," 16-22.

[26] Raúl LANZETTI, "*Katechizm Kościoła Katolickiego* a *Katechizm rzymski*," in *Wprowadzenie do Katechizmu Kościoła Katolickiego*, 91. R. Murawski says openly that the *Roman Catechism* was recommended to rectors and preachers as a guide in the formation of the faithful. Cf. Roman MURAWSKI, "Historia katechezy," in *Historia katechezy i katechetyka fundamentalna*, ed. Józef Stala (Tarnów: Biblos, 2003), 85; cf. Kazimierz MISIASZEK, "*Katechizm rzymski – Katechizm Kościoła Katolickiego*. Próba porównania," in *Katechizm w służbie katechezy*, ed. Andrzej Kiciński (Lublin: Natan 2015), 28-36.

radigms of our faith. They underlie our faith but also any theological reflection. It also covers the homiletic and preaching practice. Considering Ch. Schönborn's observation that "theology does not pass judgements on principles but works in the light of principles,"[27] this idea can be similarly related to the homiletic work, more specifically, to the preaching practice whose content should be the homiletic interpretation of the theological principles, or the articles of faith contained in the *Catechism.* The same author says that "the *Catechism of the Catholic Church* is the material of theologian's work."[28] Likewise, it is also the material of the homily. It is not at variance with the paradigm of the Church: that the Bible is the soul of the Church and the primary source for the transmission of faith. As the *Catechism* stresses, the Christian faith is not "'a religion of the book.' Christianity is the religion of the 'Word' of God" (CCC, 108), which is alive and present in the faith of the Church.

It seems that this is the right manner of interpreting the following statement from the *Homiletic Directory,* "this unity of the divine plan that makes it appropriate for the homilist to provide doctrinal and moral catechesis during the homily." Although, as the document reads, "In a homily such doctrines would not be presented as they might be in a learned treatise or in a scholarly explanation [...] Nonetheless, such doctrines guide the preacher and ensure that he arrives at and preaches about the deepest meaning of Scripture and sacrament" (HD, 21). The authors of the analyzed document recognize the necessity to make up the content of the homily also of the components of the doctrine and the moral teaching of the Church. This trend of the development of the homiletic practice is corroborated in Appendix I to the *Homiletic Directory* entitled, "The Homily and the Catechism of the Catholic Church" (HD, 157ff.). The table contained in that part, as the authors explain, "indicates paragraphs in the *Catechism of the Catholic Church* that resonate with the biblical readings for Sundays and holy days" (HD, 160). The aim of this tabular representation is, first, to sort out and harmonize the Scriptural and ecclesiastical sources of proclamation (cf. HD, 160) and, second, to help blend into the content of the homily the doctrinal and moral instruction (cf. HD, 23, 157), especially when "special pastoral reasons" occur (HD, 158; cf. HD, 154-156).

[27] Ch. SCHÖNBORN, "Idee przewodnie," 24.
[28] *Ibid.*, 27.

In accordance with the recommendation of the *Homiletic Directory*, in developing some specific content of preaching, the homilist should include all the four parts of the *Catechism*. This suggestion clearly echoes in the text immediately preceding a concordance of the individual numbers of the *Catechism*; this concordance proposes the use of the catechetical content on various Sundays and feasts throughout the liturgical year. Owing to the integral approach to the catechetical "material" of the individual unit of preaching, there is a good chance that, in his preaching practice, the homilist helps "his people integrate the word of God, the faith of the Church, the moral demands of the Gospel, and their personal and liturgical spirituality" (HD, 160).

The structure of the tabular representation has been based on the three-year division of the liturgical year: Cycle A, B, and C. In this way, the content of the *Catechism of the Catholic Church* is seen as the "material" of the homily while maintaining its nature and recommendations found in the *Homiletic Directory*. In order to demonstrate a "rank" of the catechetical content recommended for the Sunday homilies, a quantitative analysis was drawn up of CCC content confined to Appendix I. The graphs below show the aggregated number of points of the *Catechism* of each of its four parts[29] and their relative proportions in percent over the three cycles of the liturgical year. The list fails to include "Other feasts" since very few salutations are taken into account.[30]

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[29] The following wording has been adopted for the individual parts of the *Catechism of the Catholic Church:* Part One: the Credo, Part Two II: the Liturgy, Part Three: the Decalogue, Part Four: the Prayer.

[30] The *Homiletic Directory* proposes references to the *Catechism of the Catholic Church* in five feasts: the Solemnity of Saint Joseph (March 19), the Solemnity of the Apostles Peter and Paul (June 29), the Solemnity of the Assumption of the Blessed Virgin Mary (August 15), the Solemnity of All Saints (November 1) and the Solemnity of the Immaculate Conception of the Blessed Virgin Mary (December 8).

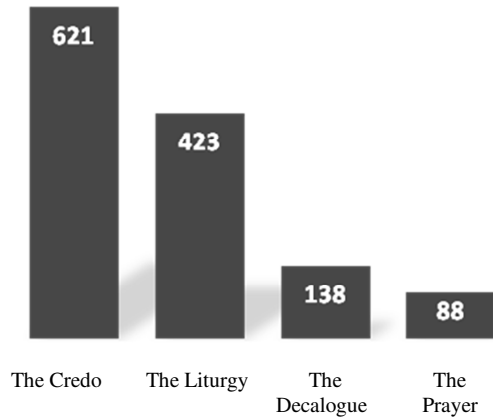Cycle A of the liturgical year:
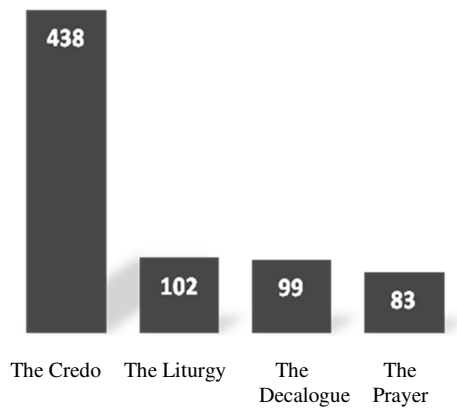
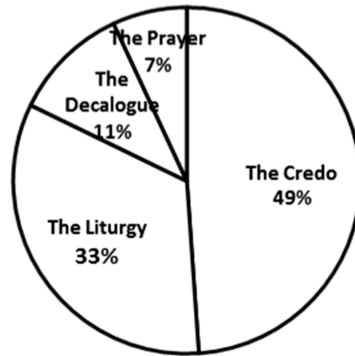Graph 1. CCC points for Cycle A
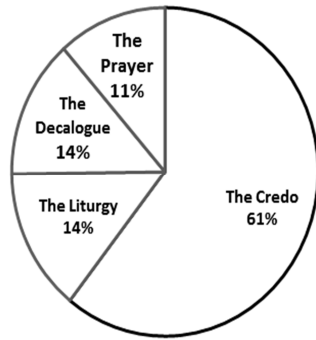
Graph 2. Distribution of CCC content for Cycle A in %
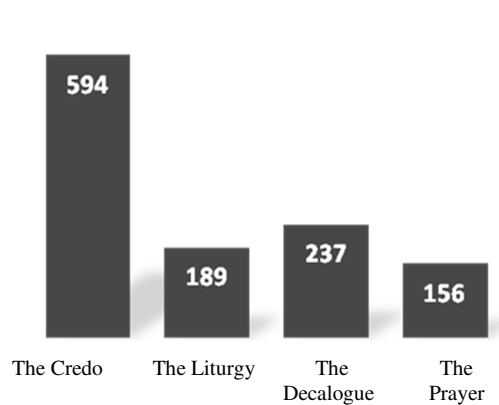
Cycle B of the liturgical year:
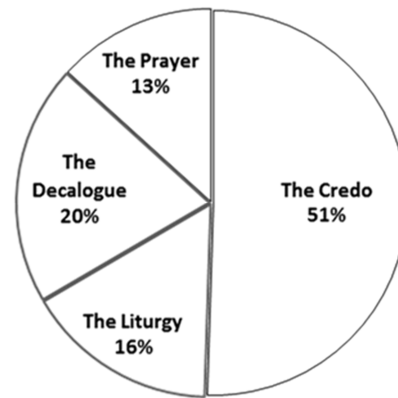

Graph 3. CCC points for Cycle B

Graph 4. Distribution of CCC content for Cycle B in %

Cycle C of the liturgical year:

Graph 5. CCC points for Cycle C

Graph 6. Distribution of CCC content for Cycle C in %

In all three cycles of the liturgical year, most room is occupied by the content of Part One of the *Catechis* the Credo. On average, as much as 52% of the doctrinal content falls on Sundays. In Cycles A and B, Part Two the Liturgy occupies the second-largest portion as regards the amount of the proposed CCC points. However, Cycle C has the least references to this part 189 points, which is 16% relative to the other parts. In the three-year layout, this part comprises 23% relative to the other three parts. The content of Part Three the Decalogue, with the exception described above occupies the third place as regards the number of points in the liturgical of Cycle A and B. Against the entire body of the text, it accounts for 15%. The fourth place in all three cycles falls to Part Four Prayer in the Life of Faith. The content related to this part of the *Catechism* occupies 10% compared with the other three. All in all, in the three cycles of the liturgical year, the *Homiletic Directory* proposes 53.6% of the content of the Credo, 23% are the points of Part Two the Liturgy, the Decalogue embraces 15%, and the content linked to the Prayer represents 10% of the catechism body. The quantitative analysis provided above leads to a conclusion that the recommendations of the authors of the *Homiletic Directory* for the homily to contain doctrinal and moral catechesis are practically applicable in the way proposed in Appendix I. The apparent mutual proportions of the individual parts of the *Catechism* reflect the theological principle discussed above and contained in a four-part structure of

the content of CCC: the primacy of God's grace. The life of the Christian according to the Gospel and the Decalogue and the blessings of God in prayer stems from the self-revelation and self-communication of God to the human being.

Based on the above analysis, it follows that the *Homiletic Directory* attaches great importance to the catechetical content of the homily, especially in the doctrinal layer. Thus, homiletics and preachers face the task of keeping the balance between the nature of the homily and catechetical teaching. This task goes with the fact that the doctrine, both for catechesis and the homily, is primarily of formative character and does not only play the role of theological information. As Ch. Schönborn put it, "Faith conveyed by the Church does not rely on the ready-made teaching that should be passed on, like you pass bricks from hand to hand in a construction site, but it marks the advent of a new reality shaped in an extremely creative fashion."[31] Consequently, having the potential to form, the doctrine contained in preaching should lead the listeners towards opening up and experiencing the mystery of the presence and action of God, particularly in liturgy and life.[32] The role of doctrinal and moral catechesis in the homily (cf. HD, 21) is also the formation of the listeners toward their personal and free response to the gift of God's presence and self-communication in the preached Word, which is a like the sacrament (cf. EG, 159). The homily is not catechesis, yet catechesis constitutes its essential dimension. As a matter of fact, the homilist must assume the presence of catechesis and their preaching must lead to catechesis.[33] The primary objective and hermeneutical criterion for the selection of the catechetical content and the programming of homily subjects, as noted by H. Sławiński, is "the proclaimed and celebrated Paschal Mystery of Christ."[34] Therefore, the homily and catechesis should not be set in opposition, instead the appropriate balance should be maintained, which helps stimulate the creative tension that, in turn, will result in the salvific effect of the Word of God in the human word.

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[31] Ch. SCHÖNBORN, "Idee przewodnie," 34.

[32] Cf. Michael E. CONNORS and Ann M. GARRIDO, "Doctrinal and Catechetical Preaching," in *A Handbook for Catholic Preaching*, ed. Edward Foley (Collegeville: The Liturgical Press, 2016), 130-3.

[33] Cf. Gerard SIWEK, *Blaski i cienie współczesnego przepowiadania. Przewodnik dla kaznodziejów i homilistów* (Kraków: Wydawnictwo M, 2007), 203-7.

[34] H. SŁAWIŃSKI, "Tematyczne programowanie," 86; Cf. K. PANUŚ, "*Katechizm Kościoła Katolickiego* w służbie przepowiadania," 70-4.

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In a quest for the answer to the question about the catechetical dimension of the homily against the background of the *Homiletic Directory,* the discussed analyses demonstrate that the authors of this document point to the *Catechism of the Catholic Church* as the primary source of such an answer. First, the *Catechism* testifies to the application of the principles of Scriptural interpretation, the familiarity with them being *conditio sine qua non* for any preacher's practice. Second, this most important post-conciliar catechetical document is an example of the application, but no less a source from which some specific theological principles are derived. This meta-level of theological reflection is crucial both in the homiletic thought and in the ecclesiastical practice of proclamation of the Word of God. Third, the *Homiletic Directory* does not only encourage the construction of the homily of catechetical "material," particularly dogmatic and moral, but, in the first place, offers homilists a practical "tool" in the form of Appendix I entitled, "The Homily and the Catechism of the Catholic Church." In this context, it is worth quoting the master of Polish homiletics and respected preacher, the late Father Gerard Siwek's idea on homilists, "The love of the truth urges the servant of the Word to rethink various theological problems, deepen the knowledge of the Bible by studying any relevant commentaries, learn the contemporary teachings of the Magisterium, for example, by reading the *Catechism of the Catholic Church;* to keep abreast of the trends in contemporary culture."[35] The subject named in the title of the article and studied herein is only a contribution to the broader reflection on the contemporary communication of faith, especially in its homily form. The scholarly investigations evidence that further studies should be pursued on the relationship between catechesis and the homily, especially considering the overwhelming drive towards "new evangelization." Bearing in mind the proposal contained in the *Homiletic Directory* of using the *Catechism of the Catholic Church* as one of the vital components of the homily content, the problem of inclusion in liturgical proclamation of the doctrine of the Catholic Church becomes topical again. Sometimes this phenomenon is referred to as the catechetical sermons issue.[36] The statement contained in HD and cited elsewhere that the

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[35] Gerard Siwek, *Osobowość kaznodziei dzisiaj. Rozważania nieobojętne* (Kraków: Homo Dei, 2014), 188.

[36] Cf. Edward Staniek. "Kazania katechizmowe," in *Credo i Dekalog. Kazania katechizmowe*, ed. Wacław Siwak and Waldemar Janiga (Przemyśl: Wydawnictwo Archidiecezji Przemyskiej, 2011), 13-36.

doctrinal and moral content of the *Catechism* should be used for "specific pastoral reasons" (HD, 158) also encourages this kind of research. Also useful research- and preaching-wise seems to be the investigation into the relationship between the theological and anthropological and cultural dimension of the homily as a response to the ubiquity of the mass-media culture.

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KATECHETYCZNY WYMIAR HOMILII
W ŚWIETLE *DYREKTORIUM HOMILETYCZNEGO*. WYBRANE ASPEKTY

S t r e s z c z e n i e

Autor artykułu ukazuje katechetyczny wymiar homilii w świetle nauczania zawartego w *Dyrektorium homiletycznym*, wydanym w 2014 roku. Powyższy dokument stwierdza, iż homilia nie jest nauką katechetyczną, ale katecheza doktrynalna i moralna stanowi jej istotny wymiar. W pierwszym paragrafie został ukazany *Katechizm Kościoła Katolickiego* jako źródło inspiracji dla homiletyki i homilii. Drugi paragraf ukazuje wybrane paradygmaty teologiczne zawarte w *Katechizmie*, które powinny być zastosowane w przepowiadaniu liturgicznym. W ostatnim punkcie została przeanalizo-wana propozycja autorów *Dyrektorium homiletycznego* wykorzystania treści *Katechizmu Kościoła Katolickiego* w przepowiadaniu homilijnym. Ten punkt autor konkluduje mię-dzy innymi postulatem, aby treści doktrynalne i moralne w homilii oraz w katechezie trak-tować przede wszystkim w aspekcie formacyjnym a nie tylko jako przekaz wiedzy teolo-gicznej.

Słowa kluczowe: *Dyrektorium homiletyczne*; *Katechizm Kościoła Katolickiego*; homi-lia; doktryna; katecheza; kazanie.