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## Catechetical Dimension of the Homily against the Background of the Homiletic Directory. Selected Aspects

Catechetical Dimension of the Homily against the Background of the Homiletic Directory. Selected Aspects

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**Summary/Abstract:** 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.

## Details

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. linear-algebra vector-spaces systems-of-equations. Catechetical Oration. On the Song of Songs. On the Lord's Prayer 1. The attribution of two "metrical homilies, on the Trinity and Incarnation, and on Faith against the Church of the East" is disputed (GEDSH). Jacob of Serugh. Syrian Orthodox. Jacob's corpus of homilies is the largest in the Syriac tradition. Akhrass (2015) identifies over four hundred. There are nearly two hundred modern editions and translations of his works. While the remote origin of the homily may have been the commentary on the Scriptures that were read in the synagogue service, the Christian form was something altogether new. The Scripture commentary that formed part of the synagogue service was more didactic and explanatory whereas the Christian homily appears more as an exhortation based upon the text, or an application of the text to Christian living. Patristic Period. From the 3d century onward the homily took more definite shape and this type of preaching reached its fullest development in the homilies of the Fathers of the Church, in both East and West. Normally the homily was given by the celebrant (who was usually the bishop) during the Eucharistic synaxis; in fact it was an almost indispensable part of Sunday worship. Genealogical tables of the sovereigns of the world, from the earliest to the present period; exhibiting in each table their immediate successors, collateral branches, and the duration of their respective reigns; so constructed as to form a series of chronology; and including the genealogy of many other personages and families distinguished in sacred and profane history; particularly all the nobility of these kingdoms. In the first part, entitled The homily and its liturgical setting, the nature, function, and specific context of the homily are described. Other aspects that define it are also addressed, namely, the appropriate ordained minister who delivers it, its reference to the Word of God, the proximate and remote preparation for its composition, and its recipients. In the second part, *Ars praedicandi*, essential questions of method and content that the homilist must know and take into account in the preparation and delivery of the homily are illustrated. In a way that is meant to be indicative and not e