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## **The Ecclesiastical Discipline Concerning the Sermon in the Liturgy of the Roman Rite Celebrated According to the Books of 1962 After the Second Vatican Council**

**Abstract:** The article addresses the legal issues related to the sermon which is preached during the liturgy that is celebrated after the Second Vatican Council according to the 1962 books of the Roman Rite. The rubrics of these books did not include the sermon as an integral part of the liturgy, and therefore its delivery was often catechistic and non-homiletic in nature. Therefore, a research problem emerges regarding the necessity to take into account the current disciplinary norms concerning the homily, which is nowadays treated as a sacramental act of worship. The analyses lead to the conclusion that the sermon in the liturgy according to the pre-conciliar books remains an unintegral part of the celebration. However, the connection between the preached word and the celebrated liturgy should now be taken into account. When preaching a sermon within the liturgy in question, the disciplinary norms of the current Code of Canon Law should be observed. However, the integrity (shape) of the rites contained in the 1962 books should also be preserved.

**Keywords:** sermon, homily, pre-conciliar liturgy, Roman Rite, Vatican II

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### **Introduction**

“**T**he homily is a method of transforming dogma into a living and lived doctrine. It is the ‘passing on’ (*traditio*) by the Church of Christ’s teaching, who has not left it in books, but has handed it on to living people to be passed on.”<sup>1</sup> These words of the liturgist Waław Świerzawski, written in 1963 during the ongoing

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<sup>1</sup> “Homilia jest metodą, przekształcającą dogmat w doktrynę żywą i przeżywą. Jest ‘przekazaniem’ (*traditio*) przez Kościół nauki Chrystusa, który nie zostawił

Second Vatican Council (1962–1965), indicate the great importance of preaching the Word of God during the liturgical assembly. Finally, the Fathers of *Vaticanum II* defined the homily as an integral element of the liturgy because the sermon was not an integral element in the liturgy celebrated according to the *pre-conciliar form* of the Roman Rite (SC 52).

This article is of a canonical character and is related to a wide branch of law – liturgical law. It is an attempt to examine the current ecclesiastical discipline concerned with preaching a sermon during the *earlier rites* of the Roman Rite. In order to explain this matter, the following three research questions should be asked: What did the ecclesiastical discipline regarding the use of the sermon contained in the 1962 liturgical books of the Roman Rite and in the documents that were in force at that time look like? To what extent do these principles apply today, when the homily is considered to be an integral element of the liturgy? How can we relate the current ecclesiastical discipline regarding the homily to the sermon that is delivered during the celebration of the rites of 1962?

In order to answer the research questions, the dogmatic-legal and historical-legal methods will be used and the following structure for the study implemented. The article first approximates the legal regulations introduced since the Council of Trent up to those norms contained in the rubrics of the books and documents which were in force in 1962. Next, it was found appropriate to indicate the customs and practices that resulted from the introduced guidelines. In the second point, the most important legal regulations and papal teaching on the homily after the Second Vatican Council are presented. In the last point of this study, the two indicated approaches to disciplinary and liturgical norms related to the sermon and homily are confronted. In light of the principle of maintaining the discipline of the 1983 Code of Canon Law, an attempt was made to specify the currently applicable norms and evaluate the practices used when preaching a sermon during the celebration of the *earlier form of the Roman Rite*.

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jej w książkach, ale przekazał ją żywym ludziom, aby ją dalej przekazywali” (Świerzawski, “Homilia liturgiczna,” 206).

When approaching this topic, we should take into account Pope Benedict XVI's *motu proprio Summorum Pontificum* and Pope Francis's *motu proprio Traditionis custodes*. The latest papal decree is significant as the liturgy according to the books published after Vatican II is the only expression of the *lex orandi* of the Roman Rite (*TC* 1, 8). The canons of two Codes of Canon Law (*CIC/17* 1327–1351; *CIC/83* 762–772) and the rubrics of the liturgical books of 1962, especially the *Missale Romanum*, are also important in the analyses.<sup>2</sup> Further, English-language studies conducted by James McVann and Joseph L. Allgeier regarding the canon law on sermon preaching, as well as Paul Janowiak's book, are also significant sources for this topic.<sup>3</sup> These issues were also discussed from the liturgical, pastoral, and historical perspectives by Polish authors, among others, Hubert Łysy, and Henryk Sławiński. However, there is no specific study in the legal literature that is devoted to the specific ecclesiastical discipline related to delivering a sermon in the *earlier form of the Roman Rite* after Vatican II. Therefore, this study is new and raises an issue that is absent in current canonical literature.

From the onset, it should be noted that the concept of the sermon and homily must be properly understood in this article. Before the Second Vatican Council, the homily was considered to be a kind or form of sermon.<sup>4</sup> Hence, the sermon was the broader concept. Therefore, in this article, the term 'sermon' will refer to all forms of preaching the Word of God used before Vatican II, except for situations when the 1962 liturgical books or documents explicitly mentioned the homily. However, the term 'homily' will generally refer to the act of preaching the Word of God in the context of the celebration of the sacraments after the Second Vatican Council.

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<sup>2</sup> *Missale Romanum* (1962); *Rituale Romanum* (1952); *Collectio Rituum* (1963); *Caeremoniale Episcoporum* (1886).

<sup>3</sup> McVann, *The Canon Law*; Allgeier, *The Canonical Obligation*; Janowiak, *The Holy Preaching*.

<sup>4</sup> See *Homilytyka duszpasterska*, 21–25, 167–219; Haduch, *Zasady wymowy*, 273–284; Pilch, *Wykład zasad*, 324–353; Rzeszewski, "Pismo Święte," 31–66; Stępień, "Słowo objawione," 32–44; Świerżawski, "Proklamacja słowa," 45–55; Draguła, "Kaznodziejstwo posoborowe," 58–59.

## 1. The Sermon According to the Pre-Vatican II Discipline

### 1.1. Legal Norms and Papal Teaching

The Council of Trent's Fathers (1545–1563) ordered the shepherds of the Church to frequently explain some of the texts read during celebrations of the Mass, either by themselves or via another person. However, they were to explain, especially on Sundays and other feasts, among other concepts, some mystery connected with the Holy Sacrifice.<sup>5</sup> The Council of Trent's other rules were later reiterated by Pope Pius X in his encyclical *Acerbo nimis* of April 15, 1905. Referring to Benedict XIV's 1742 encyclical *Etsi minime*, Pius X obliged pastors – apart from their homily on the Gospel (*homiliam de Evangelio*) preached on every feast of obligation during the Holy Mass – to also undertake teaching hourly catechism to children and adults on these days. *The Catechism of the Council of Trent for Parish Priests (The Roman Catechism)* was to be the basis, with its content addressed over a span of four or five years. Thus, it may be realized that the Pope noticed the need for the catechism to be taught, because – as he emphasized – the homily is addressed to those who have already established themselves in faith. He also reiterated the conciliar duty to preach during Advent and Lent.<sup>6</sup>

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<sup>5</sup> “Mandat sancta synodus pastoribus et singulis curam animarum gerentibus, ut frequenter inter missarum celebrationem vel per se vel per alios, ex his, quae in missa leguntur, aliquid exponand atque inter cetera sanctissimi huius sacrificii mysterium aliquod declarent, diebus praesertim dominicis et festis” (Council of Trent, Sessio XXII, Cap. VIII). See McVann, *The Canon Law*, 23–26; Panuś, *Historia kaznodziejstwa*, 214–216.

<sup>6</sup> “Hinc iubet illos, dominicis saltem diebus festisque sollempnioribus, de religione ad populum dicere, sacri vero Adventus tempore et Quadragesimae quotidie, vel saltem ter in hebdomada. [...] duplex hoc officium distinguit, sermonis videlicet habendi, quem vulgo Evangelii explicationem vocitant, et christianae doctrinae tradendae. [...] Qui enim sermo de sacro Evangelio habetur, ad eos instituitur, quos fidei elementis imbutos iam esse oportet. [...] Parochi universi, ac generatim quotquot animarum curam gerunt, diebus dominicis ac festis per annum, nullo excepto, per integrum horae spatium, pueros et puellas de iis, quae quisque credere agereque debeant ad salutem adipiscendam, ex catechismi libello erudiant. [...] parochi universi ceterique animarum curam gerentes, praeter consuetam homiliam de Evangelio, quae festis diebus omnibus in parochiali Sacro est habenda, ea hora quam opportuniorem duxerint ad populi frequentiam, illa tantum excepta qua pueri erudiuntur, catechesim ad fideles instituant, facili quidem sermone et ad

Canonist James McVann noted that the above-mentioned Catechism, brought to completion after the strictest scrutiny of theologians, was to become a factor in all particular legislation.<sup>7</sup>

The legislator of the 1917 Code of Canon Law – based on the documents mentioned above – imposed on parish priests the obligation to preach a homily (*consueta homilia*) on Sundays and *de praecepto* feasts, at least during those instances of the Holy Mass which have a greater participation of the faithful. This duty could be fulfilled by another priest, but only for a just cause approved by the Ordinary (*CIC/17* 1344 §§ 1–2<sup>8</sup>). On these exceptional days, the Code legislator also obliged parsons to catechize the adult faithful (*CIC/17* 1332). In addition, he emphasized that in churches and public chapels, during Masses with the participation of the faithful on feasts of obligation, a brief explanation of the Gospel or Christian doctrine should be given (*CIC/17* 1345<sup>9</sup>). It was also underlined that what the faithful ought to believe and do for salvation should be preached (*CIC/17* 1347).<sup>10</sup> Furthermore, it is significant that the Code legislator required a presbyter to obtain the permission of the local Ordinary to preach (*CIC/17* 1328, 1337–1343) or to miss a sermon (*concio omittatur*) on Sundays and other feasts of obligation (*CIC/17* 1344 § 3, 2382).<sup>11</sup> It should be mentioned here that in 1935 the Sacred

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captum accommodato. Qua in re Catechismo Tridentino utentur, eo utique ordine ut quadriennii vel quinquennii spatio totam materiam pertractent quae de Symbolo est, de Sacramentis, de Decalogo, de Oratione et de praeceptis Ecclesiae” (Pius X, *Acerbo nimis*, 619–620, 623–624 – I, VI). See Benedict XIV, *Etsi minime*, 5; *Catechismus ex decreto Concilii Tridentini ad parochos*; McVann, *The Canon Law*, 25–56.

<sup>7</sup> See McVann, *The Canon Law*, 26.

<sup>8</sup> “§ 1. Diebus dominicis ceterisque per annum festis de praecepto proprium cuiusque parochii officium est, consueta homilia, praesertim intra Missam in qua maior soleat esse populi frequentia, verbum Dei populo nuntiare.” See McVann, *The Canon Law*, 102–115.

<sup>9</sup> “Optandum ut in Missis quae, fidelibus adstantibus, diebus festis de praecepto in omnibus ecclesiis vel oratoriis publicis celebrantur, brevis Evangelii aut aliquibus partis doctrinae christianae explanatio fiat [...].” See Allgeier, *The Canonical Obligation*.

<sup>10</sup> See McVann, *The Canon Law*, 137–148; Sobieraj, “Jeszcze o homilii,” 67–68.

<sup>11</sup> See McVann, *The Canon Law*, 58–136; Kozłowski, “The Laity and Liturgical Preaching,” 243.

Congregation of the Council added to the material to be covered in the four or five years course of catechism for adults, and in its questionnaire distinguished between the obligation of the Sunday adult catechism (cf. *CIC/17* 1332) and the Sunday parish homily (cf. *CIC/17* 1344 § 1).<sup>12</sup>

In addition to the universal law, the norms for particular Churches were also issued. An example of these norms is the guidelines of the First Plenary Synod in Poland of 1936 (cf. *CIC/17* 356–362). Through this Synod, the clergy was called upon to explain the entirety of the revealed truths of the Faith in their sermons and teachings (*w kazaniach i naukach*), based on the Holy Scripture and the Church's Magisterium, to the faithful. They were to take into account the current societal conditions and adapt the content of their sermons to the level and spiritual needs of the faithful. The catechism was to be preached in such a way that, perhaps in light of the requirements of the abovementioned encyclical *Acerbo nimis*, the entirety of Christian teachings could be taught weekly for a maximum of five years. Therefore, the guidelines of the Synod obliged clergy to preach on catechetical topics (except for Sundays, for which the bishop appointed a different topic). It was stressed, however, that on feast days, sermons should be preached on the theme of those feasts. In addition, the synodal norm indicated that, apart from sermons given during the main Mass on feasts, teachings lasting about 10 minutes should also be preached during festive Masses, which the faithful attended in great numbers. It was additionally advised that sermons should be preached after the Gospel during the Holy Mass, and contrary customs were abolished by the Synod (in Poland, there were such practices as preaching after the *Credo*). The last synodal guideline was that the topics of preached sermons should be recorded in a special book, which is part of the parish archives.<sup>13</sup>

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<sup>12</sup> Sacred Congregation of the Council, Decree on catechesis. See McVann, *The Canon Law*, 57.

<sup>13</sup> Pierwszy Synod Plenarny w Rzeczypospolitej Polskiej (1936), 123–127. See “Kazanie bywało przed Mszą św., po niej, a jeśli w czasie Mszy św., to po Credo” (Szczaniecki, *Służba Boża*, 229); Draguła, “Kaznodziejstwo posoborowe,” 64.

In his encyclical *Divino afflante Spiritu* of 1943, Pope Pius XII emphasized the preaching of sermons and homilies (*sermonibus, homiliis*) in which the text of the Holy Scripture would be explained.<sup>14</sup> Then, in his encyclical *Mediator Dei* of 1947, he noted the importance of the homily and the sermon (*homilia, seu sacra concio*), listing them among the existing liturgical activities. He wrote that during them, the preacher recalls Christ's commandments and explains them practically, recalling more important matters and events from Christ's life and admonishing the faithful with appropriate words of encouragement and examples.<sup>15</sup> Later, the same Pope, in the encyclical *Musicae sacrae disciplina* of 1955 and the instruction *De musica sacra* of 1958, recalled the encouragement of the Council of Trent's Fathers to explain the catechism and the texts of the Mass in the homily delivered after the Gospel (*homilia post Evangelium*) on Sundays and other feasts.<sup>16</sup>

In the rubrics of the *Ordo Missae* of the 1962 *Missale Romanum*, no information about the homily was given. There was also no mention of it in the *De ritibus servandis in cantu Missae*

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<sup>14</sup> "Sacerdotes igitur, quibus aeternae fidelium salutis procuratio commissa est, postquam sacras paginas diligenti studio ipsi perquisierint, suasque precando meditandoque effecerint, supernas divini verbi opes sermonibus, homiliis, exhortationibus sedulo promant; iidemque christianam doctrinam sentiis ex Sacris Libris haustis confirmant, praeclaris exemplis e sacra historia, ac nominatim è Christi Domini Evangelio illustrent [...]" (Pius XII, *Divino afflante Spiritu*, 320).

<sup>15</sup> "Deinde autem Legis, Prophetarum, Evangelii Apostolorumque epistularum lectio; ac postremo homilia, seu sacra concio, qua coetus praeses Divini Magistri praecepta in memoriam revocata utiliter commentatur; res eventusque graviores vitae Christi commemorat, atque adstantes omnes opportunis adhortationibus et exemplis commonefacit" (Pius XII, *Mediator Dei*, 529); Pius XII, *Mediator Dei*, 558, 593. See Sobieraj, "Jeszcze o homilii," 69.

<sup>16</sup> Pius XII, *Musicae sacrae disciplina*, 17; "Cum vero conscia et actuosa fidelium participatio absque eorum sufficienti institutione obtineri non possit, in memoriam revocare iuvat sapientem illam a Tridentinis Patribus conditam legem, qua praescribitur: «Mandat sancta Synodus pastoribus et singulis animarum curam gerentibus, ut frequenter inter Missarum celebrationem [id est in homilia post Evangelium, seu «cum catechesis plebi christianae traditur»], vel per se vel per alios, ex his quae in Missa leguntur, aliquid exponant, atque inter cetera sanctissimi huius Sacrificii mysterium aliquod declarent, diebus praesertim dominicis et festis»" (Sacred Congregation of Rites, *De musica sacra*, 22 d).

of the 1961 *Graduale Romanum*.<sup>17</sup> However, in the *Rubricae Breviarii et Missalis Romani* of 1962, it was noted that, especially on Sundays and other feasts of obligation, a short homily (*brevis homilia*) for the faithful should be given, if possible. It was mentioned that if the homily is delivered by a priest other than the celebrant, he cannot preach it simultaneously with the celebration of the Mass, thus preventing the participation of the faithful. In such a situation, the celebration of the Mass should be suspended (*Missae celebratio suspendatur*) and resumed only after the homily has ended (*homilia resumatur*).<sup>18</sup> In light of this principle, it is clear that the sermon was not considered to be an integral component of the liturgy. The sermon was also mentioned in the *Ritus servandus in celebratione Missae* contained in John XXIII's Roman Missal. It was noted that if a sermon (*proedicandum, sermone, sive concione*) is to be preached, the preacher (*sermocinator, concionator*) should do so after the proclamation of the Gospel. Elsewhere in the *Ritus servandus*, the *homily* is explicitly mentioned.<sup>19</sup> In addition, it should also be underlined that in the rubrics of the formulary of the Evening Mass of the Lord's Supper on Holy Thursday, there is mention of the short homily (*brevis homilia*) preached after the Gospel.<sup>20</sup>

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<sup>17</sup> “[...] sacerdos osculatur Evangelium [...]. Deinde ad medium altaris extendens, elevans et iungens manus, dicit, si dicendum est, *Credo in unum Deum*” (*Missale Romanum* [1962], *Ordo Missae*); “Finito Evangelio, celebrans intonat, si dicendum est, *Credo in unum Deum*, prosequente choro vel schola *Patrem omnipotentem*, et reliqua, conjunctim aut alternatim pro loci consuetudine” (*Graduale Sacrosanctae Romanae Ecclesiae* [1961], *De ritibus servandis in cantu missae*, V).

<sup>18</sup> “Post Evangelium, praesertim in dominicis et diebus festis de praecepto, habeatur, iuxta opportunitatem, brevis homilia ad populum. Homilia vero, si fiat ab alio sacerdote ac celebrante, non superimponatur Missae celebrationi, impediendo fidelium participationem; proinde, hoc in casu, Missae celebratio suspendatur, et tantummodo expleta homilia resumatur” (*Missale Romanum* [1962], *Rubricae Breviarii et Missalis Romani*, 474). See Mielnik, *Ordo missae*, 207–208.

<sup>19</sup> “Si autem sit proedicandum, concionator, finito Evangelio, proedicet, et sermone, sive concione expleta, dicatur *Credo* vel, si non sit dicendum, cantetur antiphona ad Offertorium”; “[...] post Evangelium vel homeliam [...]” (*Missale Romanum* [1962], *Ritus Servandus in celebratione Missae*, VI, 6; VII, 1).

<sup>20</sup> “Valde convenit ut post Evangelium habeatur brevis HOMILIA ad illustranda mysteria potissima, quae hac Missa recoluntur, institutio scilicet sacrae Eucharistiae



The *Ceremoniale Episcoporum* of 1886 also contains the rules for preaching. It was assumed that the sermon (*sermo*) preached during the Mass should concern the text of the Gospel which is read on that day. However, the sermon is not mentioned in the *Ordo Missae*'s rubrics of the *Canon Missae ad usum Episcoporum ac Praelatorum*.<sup>21</sup> In addition, in the *Missale Romanum* and *Ceremoniale Episcoporum*, it was noted that in Masses for the Deceased (*Missa defunctorum, Requiem*) the sermon (*sermo*) should be held after the Mass and before the rites of absolution of the dead.<sup>22</sup>

Similarly, according to the *Rituale Romanum* of 1952, when administering the sacraments, it was ordered to preach on the celebrated rites in light of the texts of the Church's Fathers and the *Catechism for Parish Priests*.<sup>23</sup> As a result, the *Collectio Rituum* of 1963 for Poland mentions a short homily (*brevi homilia*) given after the reading (*lectio*) and the Gospel during the Mass for the married couple.<sup>24</sup>

## 1.2. Practices and Customs Related to the Sermon

As a result of the guidelines that have been introduced since the Council of Trent, the essential source of preaching was Catholic

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et Ordinis sacerdotalis, necnon et mandatum Domini de caritate fraterna" (*Missale Romanum* [1962], *De Missa solemnī vespertina in Cena Domini*, 13).

<sup>21</sup> "Sermo vero regulariter infra Missam debet esse de Evangelio currenti" (*Caeremoniale Episcoporum* [1886], Lib. I, Cap. XXII, 2); "Lecto Evangelio illud osculatur [...]. Deinde stans in medio Altaris, elevans et iungens manus, caputque inclinans, dicit, si est dicendum: *Credo in unum Deum*" (*Canon Missae* [1955], *Ordo Missae*). See Świerżawski, "Homilia liturgiczna," 205–206.

<sup>22</sup> "Si habendus est sermo, habeatur, finita Missa, ante absolutionem" (*Missale Romanum* [1962], *Ritus Servandus in celebratione Missae*, XIII, 3); *Caeremoniale Episcoporum* [1886], Lib. I, Cap. XXII, 6.

<sup>23</sup> "In Sacramentorum administratione eorum virtutem, usum, ac utilitatem, et caeremoniarum significationes, ut Concilium Tridentinum praecipit, ex Sanctorum Patrum et Catechismi Romani doctrina, ubi commode fieri potest, diligenter explicabit" (*Rituale Romanum* [1952], Tit. I, 10).

<sup>24</sup> "Epistola et Evangelium Missae perlegantur etiam in lingua vernacula, quae sacerdos in brevi homilia explicet, praesertim cum in EXORDIO sermo non fuerit" (*Collectio Rituum* [1963], Tit. VII, Cap. 2, 2).

theology (including its apologetic aspects) and the catechism. There was less emphasis placed on the Bible and the liturgy. Thus, the sermon usually explained the Catholic doctrine that was included in the definitions and the catechism scheme of those truths concerning Divine Revelation (*depositum fidei*).<sup>25</sup>

The fact that the sermon was not an integral part of the liturgy affected the preaching itself and the customs associated with it. When a sermon was preached after the Gospel, the practice of removing the maniple for the period of the preaching was exercised. The presbyter also often took off his chasuble. This was done especially in churches where the pulpit was far from the sanctuary (*presbyterium*). Moreover, there were also practices of preaching before or after the Mass. In addition, during the sermon, the priest usually wore a biretta.<sup>26</sup> Before the sermon, the *lectio* and the Gospel were usually read in the vernacular<sup>27</sup> (previously proclaimed in Latin from the altar), which was preceded by a certain introductory formula. The time for reading the translations of the texts along with the sermon was usually introduced and concluded with the Sign of the Cross. Prayers, announcements, songs, universal prayer, and devotions were also added. Thus, the preaching of the sermon gradually acquired a certain – it might be said – elaborate structure.<sup>28</sup>

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<sup>25</sup> See Gregory, “Liturgical Preaching,” 365–367; Sobieraj, “Jeszcze o homilii,” 65–66; Świerżawski, “Homilia liturgiczna,” 201–205, 207–211; Bizior, *Kazanie*; Haduch, *Zasady wymowy*; Pilch, *Wykład zasad*; Wronka, *Liturgia na ambonie*; *Homiletyka duszpasterska*; Rzeszewski, “Kaznodziejstwo misyjne,” 183–192; Łysy, *Kazanie katechizmowe*; Kielar, “Teologia w kaznodziejstwie,” 55–70. Examples of such sermon collections include: Kuźniarski, *Kazania na wszystkie święta i uroczystości w ciągu roku*; Adamski, *Kazania na niedziele całego roku kościelnego*; Kłós, *Kazania katechizmowe z “Nauk katechizmowych”*; Panuś, *Historia kaznodziejstwa*, 89–381.

<sup>26</sup> See Mielnik, *Ordo missae*, 209; *Homiletyka duszpasterska*, 227–228; Szczyński, *Śłużba Boża*, 229–230.

<sup>27</sup> See Pontifical Biblical Commission, Decree about the Holy Scripture. This Commission decided in 1934 that the portions of the epistle and Gospel to be read publicly in the vernacular must be from the old Latin Vulgate, not from Greek or Hebrew text.

<sup>28</sup> In Poland, the readings were preceded by the following words: “Na cześć i na chwałę Panu Bogu Wszchemogącemu, w Trójcy Świętej Jedynemu, na pożytek

In the studies of the 20th century, there was an increasing conviction that the homily is a form/type of sermon and bases itself on a specific fragment of the Holy Scripture. Within the liturgical and kerygmatic movement, the need to use this form was emphasized.<sup>29</sup> Within this trend, the liturgist Lambert Beauduin emphasized in his book subtitled *La Piété de l'Église, Principes et faits* of 1914, that the sermon is not *sensu stricto* a liturgical act, and the liturgy is an occasion for a sermon. He noted, however, that the homily delivered after the proclamation of the Gospel belongs to the *sensu largo* liturgical activities. According to him, the priest, by going to the pulpit, does not interrupt the liturgical action but teaches with the dignity of a sacrificer dressed in priestly vestments (mainly with the stole). This was an extension of the so-called Mass of the Catechumens (the part of the Mass from its beginning to the Creed). He emphasized that preachers could draw inspiration for the liturgical homily from the aforementioned *Catechism for Parish Priests*.<sup>30</sup>

Thus, the tendency to perceive the sermon as being connected with the liturgy became stronger, which influenced the location of the pulpit. Ordinances concerning pulpits were introduced by virtue of the particular law and customs. Pulpits in this period were usually located on the liturgical side of the Gospel. At this point, it should be noted that well-known liturgists Bishop

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nasz zbawienny, czyta nam Kościół Święty, Matka nasza, na niedzielę (uroczystość, dzień) ... Lekcję wyjętą z ... i Ewangelię zapisaną u ... których, jako słów Bożych, z uszanowaniem powstawszy posłuchajcie" (*Lekcje i Ewangelie*, 10). Moreover, the reading of biblical texts in the vernacular or the sermon itself was often preceded by praising Christ through the dialogue formula: "Niech będzie pochwalony Jezus Chrystus. Na wieki wieków. Amen." See Sacred Congregation of Rites, *Response for dubium* (1973); Siwek, "Interpretacja homiletyczna," 70–71; Szczaniecki, *Służba Boża*, 65, 230; Pilch, *Wykład zasad*, 377; Draguła, "Kaznodziejstwo posoborowe," 64; Sławiński, *Homilia*, 204–206.

<sup>29</sup> See *Homiletyka duszpasterska*, 21–25, 167–219; Haduch, *Zasady wymowy*, 273–284; Pilch, *Wykład zasad*, 324–353; Rzeszewski, "Pismo Święte," 31–66; Stępień, "Słowo objawione," 32–44; Świerzawski, "Proklamacja słowa," 45–55; Draguła, "Kaznodziejstwo posoborowe," 58–59; Panuś, *Historia kaznodziejstwa*, 382–431.

<sup>30</sup> Beauduin, *Modlitwa Kościoła*, 170–175. Cf. *Homiletyka duszpasterska*, 226–228.

Antoni Julian Nowowiejski, Chwalisław Zieliński, and Theodor Klauser emphasized that the pulpit should not be physically too far from the main altar so that the link between the sermon and the Sacrifice is maintained. The sermon was understood to be based on the readings of the Mass (mass formulary) and organically incorporated into the Eucharistic celebration. What's more, thanks to the particular location of the pulpit, the faithful's attention, while listening to the sermon, was to be directed towards the main altar and the preacher.<sup>31</sup> It should also be noted that the pulpit was not strictly intended for the proclamation of the Word of God, as it could also be used by the liturgical commentator.<sup>32</sup> In addition, the sermon could also be delivered from an ambo set in the sanctuary or from the altar on the liturgical side of the proclamation of the Gospel (on the *suppedaneum*).<sup>33</sup>

As part of the liturgical movement, the Pastoral Congress on the Word of God was held in Rome in 1956. It was emphasized that the homily (especially on Sunday) should constitute an essential and organic element of the Liturgy of the Sacrifice. A decision was made to restore the appropriate meaning of the homily as an integral element – not as something interrupting the liturgy, but rather as a moment of its development and explanation.<sup>34</sup> Regarding this trend, liturgist Marian Rzeszewski wrote in 1955 that the liturgy, *mysterium*, and sermon together create unity: *one power of grace and redemption*.<sup>35</sup> In the 1960s, Waclaw Świerzawski noticed that

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<sup>31</sup> Nowowiejski, *Wykład Liturgii*, 1187–1204 (esp. 1187, 1202); Zieliński, *Sztuka sakralna*, 107–109, 255; Klauser, “Richtlinien zur Gestaltung,” 169 (no. 14). Cf. Pietras, *Nadzwyczajna forma*, 161; Siwek, “Interpretacja homiletyczna,” 66–71, 77–80; Superson, “Miejsce proklamacji” 333–354. Nowowiejski (*Wykład Liturgii*, 1202, n. 3) referred to the reply of the Sacred Congregation of Rites of February 20, 1862 (*Andegaven*): “Pulpitum in ecclesia erigendum et collocandum esse in cornu Evangelii.” In Polish, pulpit is called ‘ambona’ or ‘kazalnica.’

<sup>32</sup> Sacred Congregation of Rites, *De musica sacra*, 96 b.

<sup>33</sup> See Nowowiejski, *Wykład Liturgii*, 1204.

<sup>34</sup> “La parole de Dieu dans la communauté chrétienne. Conclusions de la VIe Semaine italienne d'Adaptation pastorale,” 931–940. See Janowiak, *The Holy Preaching*, 6–17; Sobieraj, “Jeszcze o homilii,” 69; Jankowski, “Pismo święte,” 1–14.

<sup>35</sup> Rzeszewski, “Pismo Święte,” 62.

the great importance of the homily stems from the fact that the text is read and explained during the liturgical act (*intra Missam*) and that it introduces the faithful into a living mystery.<sup>36</sup> This view created its own impact on the Vatican II guidelines concerning a homily.

## 2. Basic Rules for the Homily after Vatican II

The development of the understanding of the sermon taken by the liturgical movement's fathers had an impact on the conciliar constitution *Sacrosanctum Concilium* of 1963, which defined the homily as an integral part of the liturgy (*pars ipsius liturgiae*). It was noted that over the course of the liturgical year, the mysteries of the faith and principles of the Christian life should be discussed, on the basis of sacred texts. The Second Vatican Council's Fathers emphasized that the homily should not be omitted in those Masses celebrated with the participation of the faithful on the feasts of obligation. In addition, they stressed a need for the careful preaching of the homily, which is rooted in the Holy Scripture and the liturgy (*SC* 24, 35–2, 52<sup>37</sup>; *IGMR* 13; cf. *HD* 1).<sup>38</sup> The Holy Scripture as a source of preaching was

<sup>36</sup> Świerzawski, "Homilia liturgiczna," 206; Świerzawski, "Proklamacja słowa," 54.

<sup>37</sup> "Maximum est sacrae Scripturae momentum in Liturgia celebranda. Ex ea enim lectiones leguntur et in homilia explicantur [...]"; "Locus aptior sermonis, utpote partis actionis liturgicae, prout ritus patitur, etiam in rubricis notetur; et fidelissime ac rite adimpleatur ministerium praedicationis. Haec vero imprimis ex fonte sacrae Scripturae et, Liturgiae hauriatur, quasi annuntiatio mirabilium Dei in historia salutis seu mysterio Christi, quod in nobis praesens semper adest et operatur, praesertim in celebrationibus liturgicis"; "Homilia, qua per anni liturgici cursum ex textu sacro fidei mysteria et normae vitae christianae exponuntur, ut pars ipsius liturgiae valde commendatur; quinimmo in Missis quae diebus dominicis et festis de praecepto concurrente populo celebrantur, ne omittatur, nisi gravi de causa."

<sup>38</sup> See Fournier, *L'homélie*; Mosso, "L'omelia," 177–180; Gregory, "Liturgical Preaching," 367–368; Czerwik, "Przepowiadanie Bożego Słowa," 223–246; Szewczyk, "Homilia," 104–109; Szewczyk, "Funkcje homilii," 119–135; Przyczyna, *Homilia*, 53–64; Simon, "Homilia," 105–120; Pickners, "L'homélie," 145–161; Draguła, "Kaznodziejstwo posoborowe," 57–72; Łysy, "Kazanie katechizmowe," 61–96; Broński, *Homilia w dokumentach*, 23–29, 34–83, 101–103, 111–143; DeBona, "Preaching before Vatican II," 84–94.

also emphasized in the 1965 conciliar dogmatic constitution, *Dei verbum* (cf. *SCar* 46).<sup>39</sup> Therefore, the instruction *Inter oecumenici* of 1965 indicated that, when using preaching schemes (*schemata praedicationis*), i.e. a syllabus, their internal connection should be maintained on a concurrent basis with the liturgical year's periods and feasts, as the homily is part of the liturgy of a specific day (*IO* 55<sup>40</sup>). Such principles concerning the homily were connected with the perception of the Liturgy of the Word as a part of the Holy Mass (along with the Liturgy of the Eucharist), the culmination of which is the proclamation of the Gospel (*SC* 35–1, 51; *IGMR* 28, 55, 60; cf. *HD* 11).<sup>41</sup> Consequently, it is worth mentioning the 1973 *Responsum ad dubium* of the Sacred Congregation of Rites, in which the dicastery specified that neither a greeting nor the sign of the cross should be used before or after the homily.<sup>42</sup>

In the instruction *Inter oecumenici*, the *Responsum ad dubium* made by the Sacred Congregation of Rites of 1965 and the *Institutio Generalis Missalis Romani* of 2002, it was clarified

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<sup>39</sup> “Omnis ergo praedicatione ecclesiastica sicut ipsa religio christiana Sacra Scriptura nutriatur et regatur oportet”; “Eodem autem Scripturae verbo etiam ministerium verbi, pastoralis nempe praedicatione, catechesis omnisque instructio christiana, in qua homilia liturgica eximium locum habeat oportet, salubriter nutritur sancteque virescit” (Vaticanum II, *Dei verbum*, no. 21, 24). See Benedict XVI, *Verbum Domini*, no. 59; Gregory, “Liturgical Preaching,” 369–370.

<sup>40</sup> “Si schemata praedicationis intra Missam habendae pro aliquibus temporibus proponuntur, intimus nexus cum praecipuis saltem temporibus et festis anni liturgici (cfr. Const. art. 102–104) seu cum mysterio Redemptionis harmonice servandus est; homilia enim est pars Liturgiae diei.” See Sacred Congregation of Rites, Response for *dubium* (1965), 4; Congregation for the Clergy and others, *Ecclesiae de mysterio*, 3 § 2 (*practicae dispositiones*); Sławiński, *Homilia*, 50–51.

<sup>41</sup> See Pietras, *Nadzwyczajna forma*, 149–151, 161; Sławiński, “Liturgia słowa,” 19–32.

<sup>42</sup> “Estne opportunum ante vel post homiliam invitare fideles ut se signent signo crucis, illos salutare, ex. gr. dicendo ‘laudetur Iesus Christus’, etc.? *Resp.*: Hoc pendet a legitimis usibus localibus: at, generatim loquendo *non est opportunum* has consuetudines servare, quia introductae sunt in homiliam ex praedicatione *extra Missam*. Homilia est pars liturgiae: fideles iam initio Missae signum crucis fecerunt, et salutati sunt. Praestat proinde ut *non* reiterentur ante vel post homiliam” (Sacred Congregation of Rites, Response for *dubium* [1973]). See Sławiński, *Homilia*, 204–206.

that the homily, which is a part of the liturgy (an act of worship), should be an explanation of some aspect of the readings of the Holy Scripture or another constant or variable text of the Mass on that day. The celebrated mystery (connected to the feast and liturgical season) and the particular needs of the audience should be taken into account (*IO* 54; *IGMR* 29,65; cf. *CIC/83* 769; *CIC/17* 1332; *HD* 4; *RS* 67–68).<sup>43</sup> The current Code legislator also stipulates that the homily stands out among other, various forms of preaching. He stresses that it is a part of the liturgy itself. During the liturgical year, the mysteries of the faith and the Christian life's principles should be presented in it, based on the sacred texts (*CIC/83* 767 § 1,<sup>44</sup> 768). Here, it is worth recalling Pope Benedict XVI's thoughts which were included in the apostolic exhortation *Sacramentum caritatis* of 2007. The Pope had emphasized that the catechetical and encouraging purpose of the homily should be taken into account. He pointed to the need for thematic homilies (based on the liturgical cycle of readings) in which, on the basis of the Catechism of the Catholic Church, important issues of the Christian faith would be discussed (*SCar* 46<sup>45</sup>; cf. *HD* 22–23, 157–160).<sup>46</sup>

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<sup>43</sup> “Utrum sit contra spiritum *Constitutionis*, n. 52, ut, loco homiliae, catechetica instructio fidelibus praebeatur? *Resp.: Instructio* art. 52 *Constitutionis* declarat, eo sensu ut, si schemata praedicationis intra Missam habendae a competenti auctoritate disponuntur, praedicatio ipsa ita ordinari debet ut intimus nexus servetur cum praecipuis saltem temporibus et festis anni liturgici seu cum mysterio Redemptionis” (Sacred Congregation of Rites, Response for *dubium* [1965], 4).

<sup>44</sup> “Inter praedicationis formas eminent homilia, quae est pars ipsius liturgiae et sacerdoti aut diacono reservatur; in eadem per anni liturgici cursum ex textus sacro fidei mysteria et normae vitae christianae exponantur.”

<sup>45</sup> “Itaque consideretur oportet finis catecheticus et hortativus homiliae. Par est, ex lectionario triennali sumpto initio, prudenter fidelibus praeberi homilias thematicas, quae per annum liturgicum potiores tractare debeant christianae fidei quaestiones, haurientes ex rebus iis quas cum auctoritate Magisterium in quattuor «columnis» *Catechismi Catholicae Ecclesiae* atque in recentiore *Compendio* proposuit: quae sunt professio fidei, mysterii christiani celebratio, vita in Christo, oratio christiana.”

<sup>46</sup> See Zuberbier, “Homilia,” 165–168; Zuberbier, “Homilie,” 161–164; Olszański, “Homilia,” 4–10; Sławiński, *Homilia*, 95–97.

The discipline related to the homily specifies who can deliver it. The Code legislator indicated that the homily is reserved to the priest and deacon (*CIC/83* 767 § 1; cf. *CIC/83* 266 § 1). However, in the *Institutio Generalis Missalis Romani* it was stated that it should be preached by the priest celebrant himself. He may entrust this task to the concelebrating priest or deacon. In special cases and for a just cause, the homily may be delivered by the bishop or presbyter participating in the liturgy, but not concelebrating (e.g. during a retreat) (*IGMR* 66; cf. *HD* 5).<sup>47</sup> It should also be noted that the interdicasterial instruction *Ecclesiae de mysterio* of 1997 clarified that the diocesan bishop cannot dispense from the prohibition of a member of the lay faithful preaching a homily (e.g. by a seminarian), as this is a function related to teaching and sanctifying. It was also mentioned that a member of the lay faithful may offer a short commentary or testimony, but never as a part of the homily (cf. *CIC/83* 766; *CIC/17* 1342 § 2). It was also emphasized that a priest or deacon who has lost the clerical state or abandoned the exercise of his office must not preach the homily (cf. *CIC/83* 290, 292, 1392).<sup>48</sup> However, in the Ecumenical Directory of 1993, it was noted that the homily may not be delivered by

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<sup>47</sup> See Konferencja Episkopatu Polski, Wytoczne dla homilii, 8–10; Oltra, “La homilia,” 272–273; Czerwik, “Przepowiadanie Bożego Słowa,” 242–244; Przyczyna, *Homilia*, 65–66; Sławiński, *Homilia*, 106–110.

<sup>48</sup> “Etenim non agitur de maiore speciali ingenio ad rem exponendam vel praeparatio ne theologica, sed de munere reservato illi qui sacramento Ordinis est insignitus, circa quod ne Episcopus quidem facultate gaudet dispensationis ad normam iuris, ex eo quod non agitur de lege tantum disciplinan, sed de lege quae munera respicit docendi et sanctificandi stricte inter se conexas”; “Homilia nullo pacto concedi potest presbyteris vel diaconis qui dimissi sunt a statu clericali vel sacri ministerii exercitium reliquerunt” (Congregation for the Clergy and others, *Ecclesiae de mysterio*, 3 § 1, 3 § 5 [*practicae dispositiones*]). See “Item proposito in plenario coetu die 26 maii 1987 dubio, quod sequitur, respondendum esse censuerunt ut infra: D. ‘Utrum Episcopus dioecesanus dispensare valeat a praescripto can. 767 § 1, quo sacerdoti aut diacono homilia reservetur’. R. Negative. Summus Pontifex Ioannis Paulus 11 in Audienda die 20 iunii 1987 infrascripto impertita, de supradicta decisione certior factus, eam publicari iussit” (Pontifical Commission for the Authentic Interpretation of the Code of Canon Law, Response for *dubium*, II). See Oltra, “La homilia,” 272–282; Stokłosa, *Utrata stanu duchownego*.



representatives of other Churches and ecclesial communities. They may only preach during devotions (outside of the liturgy).<sup>49</sup> The principles described in this paragraph were also reiterated in the instruction *Redemptionis Sacramentum* of 2004, which stated that the regulations allowing lay people to preach homilies have been abolished and cannot be restored by custom (*RS* 64–66; cf. *CIC/83* 6, 26; *CIC/17* 1342 § 1).<sup>50</sup>

The Code legislator provides that the homily is obligatory on Sundays and other feasts of obligation in Masses celebrated with the participation of the faithful. Under these circumstances, the homily cannot be omitted without a serious reason. Furthermore, when a sufficient number of the faithful is present, giving a homily is highly recommended on weekdays, especially during the Advent and Lenten seasons, or on the occasion of a feast or mourning event (*CIC/83* 767 §§ 2–3<sup>51</sup>; cf. *CIC/17* 1346). The *Institutio Generalis Missalis Romani* repeated these guidelines, also indicating the recommendation to give a homily on weekdays during the Easter period. It was further recommended to allow for a moment of silence after the homily (*IGMR* 45, 56, 66, 136; cf. *IO* 53).<sup>52</sup> In addition, the documents of the Church emphasize the importance of giving a homily during the celebration of the sacraments and sacramentals (e.g. during funeral ceremonies) (*CS* 35–3, 78; *IO* 70, 74a).<sup>53</sup> In the *Institutio Generalis* of the 2002 Roman Missal,

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<sup>49</sup> Pontifical Council for Promoting Christian Unity, *Ecumenical Directory*, 134. See Konferencja Episkopatu Polski, *Wytyczne dla homilii*, 10; Kozłowski, “The Laity and Liturgical Preaching,” 244–269.

<sup>50</sup> See Hallermann, *...dass nur öffentlich*.

<sup>51</sup> “§ 2. In omnibus Missis diebus dominicis et festis de praecepto, quae concursu populi celebrantur, homilia habenda est nec omitti potest nisi gravi de causa”; “§ 3. Valde commendatur ut, si sufficiens detur populi concursus, homilia habeatur etiam in Missis quae infra hebdomadam, praesertim tempore adventus et quadragesimae aut occasione alicuius festi vel luctuosi eventus, celebrentur.”

<sup>52</sup> See Konferencja Episkopatu Polski, *Wytyczne dla homilii*, 1, 4, 6; Broński, *Homilia w dokumentach*, 29–33, 104–105; Sławiński, *Homilia*, 188–191.

<sup>53</sup> Paul VI, *Evangelii nuntiandi*, 43; John Paul II, *Catechesi tradendae*, 46; Congregation for Bishops, *Ecclesiae imago*, 64; *Rituale Romanum, De Benedictionibus* (1984), 21; Konferencja Episkopatu Polski, *Wytyczne dla homilii*, 2–3. See Broński, *Homilia w dokumentach*, 31–33, 106–110; Adamczyk, “Homilia poza Mszą,” 24–34.

the place of preaching a homily was also specified. It can be a chair for the priest celebrant, an ambo, or another suitable place (*loco idoneo*). The ambo should, as a rule, be stationary and integrated into the interior of the church, placed in such a way that the person preaching the homily is well-seen and heard by the faithful (*IGMR* 136, 309, 310).<sup>54</sup>

The concept of teaching in connection with the homily was developed by Pope Francis in his apostolic exhortation *Evangelii gaudium* of 2013, which drew attention to the integrity of the homily within the liturgy. The Pope, when recalling Pope John Paul II's 1998 apostolic letter *Dies Domini*, emphasized the understanding of the homily as a dialogue between God and His People. Moreover, he wrote that the homily has an almost sacramental character (*un carattere quasi sacramentale*), because it generates and strengthens faith. Furthermore, as Pope Francis noted, if the homily is too long, it destroys a characteristic of the liturgical celebration: the harmony between its parts and its rhythm. The homily is ostensibly an element that integrates the liturgical celebration (cf. *HD* 6–7).<sup>55</sup> Then, the Homiletic Directory published in 2014 by the Congregation for Divine Worship and the Discipline of the Sacraments should also be mentioned here. This significant document was created by the initiative of Pope Benedict XVI and refers to the apostolic exhortation *Evangelii gaudium*. It also emphasized that the homily, as an integral part of the liturgy, is not only an instruction, but also an act of worship. Due to its liturgical nature, the homily bears a sacramental meaning (*HD* 4).<sup>56</sup> Here, it is worth mentioning Paul Janowiak's book, written in 2000. In his work, the author showed the sacramentality of the homily, basing his research on the mystery

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<sup>54</sup> See Siwek, "Interpretacja homiletyczna"; Przczyzna, *Homilia*, 66–67; Greniuk, "Lokalizacja liturgii słowa," 179–180; Brzeziński, "Ukształtowanie i wyposażenie," 94–95; Pietras, *Nadzwyczajna forma*, 161; Sławiński, *Homilia*, 192–200.

<sup>55</sup> Francis, *Evangelii gaudium*, no. 137–138, 142. See John Paul II, *Dies Domini*, 41; Gregory, "Liturgical Preaching," 371–376; DeBona, "Preaching after Vatican II," 95–102; Szewczyk, "*Evangelii gaudium* o homilii," 21–33; Sławiński, *Homilia*, 44–49, 200–204.

<sup>56</sup> See Benedict XVI, *Verbum Domini*, no. 56; Sławiński, *Homilia*, 73–89.

of the Church understood as *Totus Christus* and the liturgical assembly as *Communitas Verbi*.<sup>57</sup>

The guidelines issued by the Second Plenary Synod in Poland of 1991–1999<sup>58</sup> and the Polish Bishops' Conference in 2017 are also important – specifically for the Catholic Church in Poland (cf. *CIC/83* 772 § 1). Among specified issues, the Conference reiterated that during a recollection or mission, a homily should be delivered during the Mass. A catechism study not thematically connected to the liturgical celebration should be undertaken outside of the Mass. The bishops further noted that Eucharistic adoration or a devotional practice does not replace the liturgical homily. They pointed out that it is an incorrect practice for a priest who is not participating in the Mass to preach a homily. Similarly, it is inappropriate to use gestures and greetings before and after the homily, as such actions separate it from the preached Word of God – the Liturgy of the Word (reading, psalm, Gospel...)<sup>59</sup>.

### **3. The Canonical and Liturgical Discipline Related to the Sermon During the Celebration of the 1962 Rites after Vatican II**

The relevant principle of the discussed matter was clarified in the Pontifical Commission *Ecclesia Dei*'s 2011 instruction *Universae Ecclesiae*, which was published in connection with Pope Benedict XVI's motu proprio *Summorum Pontificum* of 2007 (cf. *SP* 12). This instruction specified that when celebrating the Holy Mass according to the liturgical books of 1962 (typical edition), the discipline of the current Code of Canon Law must be followed (*CIC/83* 6). However, in order to preserve the integrity (shape) of this Roman liturgy, the application of this discipline cannot violate the liturgical

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<sup>57</sup> See Janowiak, *The Holy Preaching*, 19–187.

<sup>58</sup> Drugi Polski Synod Plenarny (1991–1999), 73 (*Kapłaństwo i życie konsekrowane jako wspólnota życia i posługi z Chrystusem*), 90 (*Liturgia – zaproszenie do odpowiedzialności. Wskazania i zalecenia synodalne*).

<sup>59</sup> Konferencja Episkopatu Polski, *Wytoczne dla homilii*, 4, 6–8, 11.

norms specifying these rites (cf. *CIC/83* 20).<sup>60</sup> This matter – as well as the issues related to the proclamation of readings – has already been explained in more detail by the author of this article in a monograph written on the *extraordinary form of the Roman Rite*.<sup>61</sup> Although the cited instruction and the motu proprio *Summorum Pontificum* have been abolished by the motu proprio *Traditionis custodes*, it seems that the principle contained therein should be observed in the celebration of this liturgy at present (*TC* 1, 8). This rule is also a very helpful explanation from the practical perspective. Therefore, the rubrics that were contained in the books of 1962 and in the other sources of law that were in force at that time and were related to the sermon should be viewed in this way. Therefore, the 1983 Code's norms (including other disciplinary ones) that do not violate the liturgical norms related to the sermon preached during the liturgy in the *earlier form of the Roman Rite* remain in force.

As a result, when preaching a sermon during the liturgy according to the 1962 books – while maintaining the principle discussed above – the disciplinary guidelines contained in Book III of the current Code of Canon Law regarding the preaching of the Word of God and catechetical teaching should be observed (*CIC/83* 756–780). Therefore, the current norms regarding the obligation or strong encouragement to preach a homily on feasts and during liturgical seasons should be maintained (*CIC/83* 767 § 2), a point which was

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<sup>60</sup> “Libri liturgici *formae extraordinariae* adhibeantur ut prostant”; “Quoad regulas disciplinares ad celebrationem *formae extraordinariae* pertinentes, applicetur disciplina ecclesiastica Codicis Iuris Canonici anno 1983 promulgati”; “Praeterea, cum sane de lege speciali agitur, quoad materiam propriam, Litterae Apostolicae *Summorum Pontificum* derogant omnibus legibus liturgicis, sacrorum rituum propriis, exinde ab anno 1962 promulgatis, et cum rubricis librorum liturgicorum anni 1962 non congruentibus” (Congregation for the Doctrine of the Faith. Pontifical Commission *Ecclesia Dei, Universae Ecclesiae*, 24, 27, 28).

<sup>61</sup> See Pietras, *Nadzwyczajna forma*, 90–93. In the cited dissertation, on pages 231–238, the author also elaborated on those issues concerning the ministry of lector and the use of the vernacular in readings and liturgical books for the proclamation of readings during the liturgy according to Pope John XXIII's *Missale Romanum*. See also Pietras, “The Ecclesiastical Discipline of the Celebration of Marriage According to the Books of the Roman Rite of 1962 after the Second Vatican Council According to,” 149–156.

described in the previous section of this article. However, it is difficult to require a sermon to be delivered during a Saturday Mass celebrated in the evening. According to the rules of the 1962 liturgy, the mass formulary of the day is to be used, and not the formulary of Sunday or a feast (*CIC/83* 1248 § 1).<sup>62</sup> Likewise, the current rules apply with regard to who is authorized to deliver the homily. Therefore, it should be preached by the celebrant of the Holy Mass (no sacramental concelebration), a deacon taking part in the liturgy, or another priest. It seems that this hypothetical other priest should also participate in the entire liturgy, even though the sermon is not a formal part of the Mass (*CIC/83* 766, 767 § 1). A sermon may also be delivered by an ordained presbyter or a deacon performing the service of a minor order during this liturgy (such as the liturgical role of a deacon or subdeacon) (cf. *IGMR* 91–94, 208).<sup>63</sup>

The norm which states that presbyters and deacons have the authority to preach (i.e., give a homily) everywhere is important. They should use it with at least the presumed consent of the rector of the church, unless this faculty (*facultas*) has been limited or revoked by the competent Ordinary, or an express permission is required by particular law (*CIC/83* 764<sup>64</sup>; cf. *CIC/17* 1328). In addition, the Code legislator stipulates that for religious to preach in their order's churches, the permission of the superior is required, in accordance with the provisions of the community's Constitutions (*CIC/83* 765<sup>65</sup>; cf. *CIC/17* 1334). Therefore, the norms contained in

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<sup>62</sup> “Celebration of Holy Mass according to the *forma extraordinaria* celebrated on Saturday evening allow the fulfillment of the obligation of Can. 1248 § 1. However, the Mass formulary used should be that permitted on a Saturday” (Congregation for the Doctrine of the Faith. Pontifical Commission *Ecclesia Dei*, *Response concerning 29 questions*, 5). See Pietras, *Nadzwyczajna forma*, 151–154, 225–231.

<sup>63</sup> See Pietras, *Nadzwyczajna forma*, 310–313; Wolański, “Wypełnianie funkcji liturgicznych.”

<sup>64</sup> “Salvo praescripto can. 765, facultate ubique praedicandi, de consensu saltem praesumpto rectoris ecclesiae exercendae, gaudent presbyteri et diaconi, nisi ab Ordinario competenti eadem facultas restricta fuerit aut sublata, aut lege particulari licentia expressa requiratur.”

<sup>65</sup> “Ad praedicandum religiosi in eorum ecclesiis vel oratoriis licentia requiritur Superioris ad normam constitutionum competentis.”

the 1917 Code of Canon Law regarding the permission to preach (*CIC/17* 1337–1343) no longer apply. The previous code guidelines on parish priests teaching the catechism also do not apply (*CIC/17* 1332). It should further be mentioned that the current Code legislator obliges diocesan bishops, parsons, and church rectors to ensure the diligent observance of the regulations concerning the preaching of homilies (*CIC/83* 386 § 1,<sup>66</sup> 767 § 4<sup>67</sup>).

This article's analyses have shown that, according to the liturgical norms contained in the 1962 books, the sermon is not an integral part of the liturgy but should be understood in conjunction with it. Like the celebration of marriage according to the 1952 *Rituale Romanum*, it is related to the Holy Mass but remains a separate rite.<sup>68</sup> Therefore, the recognition of the homily as an integral part of the liturgy applies only to those books published after the Second Vatican Council. Even if a sermon (even if it has the character of a homily) is preached after the Gospel's proclamation, this does not constitute a formal part of the liturgy of the *earlier form of the Roman Rite*. As a result, the preaching practices described in section 1.2. are not prohibited in this celebration. It seems, however, that in preaching the Word of God and in the matter of placing the pulpit, the Church should take into account the link between sermon and the celebrated liturgy, the rhythm of the liturgical year, and the very dynamics of the liturgical action. Therefore, it can be assumed that in the current post-Vatican II period, the sermon (and especially in the character of homily) should be preached during the liturgy itself (after the Gospel – according to the guidelines of John's XXIII *Missale Romanum*), rather than before or after it. The exception to this rule is the *Missa pro defunctis (Requiem)*, when

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<sup>66</sup> “Veritates fidei credendas et moribus applicandas Episcopus dioecesanus fidelibus proponere et illustrare tenetur, per se ipse frequenter praedicans; curet etiam ut praescripta canonum de ministerio verbi, de homilia praesertim et catechetica institutione sedulo serventur, ita ut universa doctrina christiana omnibus tradatur.”

<sup>67</sup> “Parochi aut ecclesiae rectoris est curare ut haec praescripta religiose serventur.”

<sup>68</sup> *Rituale Romanum* (1952), Tit. VIII, Cap. 2–4. See Pietras, “The Ecclesiastical Discipline of the Celebration of Marriage According to the Books of the Roman Rite of 1962 after the Second Vatican Council in 1965–2007,” 103–106.

the sermon is preached before the absolution, i.e., after the Mass. In addition, when reading the papal teaching, one can conclude that apart from catechetical sermons, an emphasis should also be placed on preaching homilies as a form of the sermon.

By establishing the liturgy of 1962 as the *extraordinary form of the Roman Rite*, Pope Benedict XVI pointed out that there is no contradiction between this liturgy and the liturgy reformed after *Vaticanum II*. The Pope also assumed that the clergy and lay faithful would not exclude the validity and legitimacy of the reformed liturgy.<sup>69</sup> Such specification was undoubtedly intended to influence the content of sermons (homilies) preached during the liturgical celebration. In light of these principles, the Polish bishops, in their guidelines to the *motu proprio Summorum Pontificum*, stipulated that the homily should be delivered in accordance with Vatican II (cf. *SP 1; CIC/83 1365*).<sup>70</sup> This approach was clarified by Pope Francis in his *motu proprio Traditionis custodes*, in which he noted that groups attached to the 1962 Roman liturgy should not exclude the validity and liceity of the reformed liturgy, the teaching of the Second Vatican Council, and the Magisterium of Popes (*TC 3 § 1*). By the decision of the Roman Pontiff, the liturgy according to the books published after *Vaticanum II* became the only expression (*unica expressio*) of the *lex orandi* of the Roman Rite (*TC 1*<sup>71</sup>). This means that – by papal decision – during sermons (homilies) delivered within the discussed liturgy, the theology contained in the texts of Vatican II and the current papal teaching should not be negated. In this spirit, in the apostolic letter *Desiderio desideravi* of 2022, Pope Francis emphasized the need to accept the reform resulting from the conciliar approach to the ecclesiology contained in the conciliar constitution *Lumen gentium*.<sup>72</sup>

<sup>69</sup> Benedict XVI, *Con grande fiducia*, 795, 798.

<sup>70</sup> Konferencja Episkopatu Polski, Wytuczne do *Summorum Pontificum*, 7. See Glendinning, *Summorum Pontificum*, 179–192.

<sup>71</sup> “Libri liturgici a sanctis Pontificibus Paulo VI et Ioanne Paulo II promulgati, iuxta decreta Concilii Vaticani II, unica expressio ‘legis orandi’ Ritus Romani sunt.” See Francis, Epistle Concerning *Traditionis custodes*, 807–808.

<sup>72</sup> “Sarebbe banale leggere le tensioni, purtroppo presenti attorno alla celebrazione, come una semplice divergenza tra diverse sensibilità nei confronti di

## Conclusions

The conducted analyses concerned the liturgy of the *earlier form of the Roman Rite*, which is currently celebrated under the 2021 motu proprio *Traditionis custodes* of Pope Francis. The research showed that the sermon (even if it has the character of a homily) delivered during the rites celebrated according to the books of 1962 is not a strictly integral part of this liturgy. However, it should be noted that before the Second Vatican Council, there was a tendency to combine the preached word with the celebrated liturgy. As a consequence, apart from encouragement to preach sermons and catechesis, the importance and need for homilies rooted in biblical and liturgical texts were emphasized. Ultimately, in light of the conciliar constitution *Sacrosanctum Concilium* of 1963, the homily became an integral part of the liturgy celebrated according to the books published after Vatican II.

The conducted research led to the conclusion that when delivering a sermon during the 1962 liturgical books, the disciplinary norms contained in the Code of Canon Law of 1983, which do not violate the structure of the rites, should be observed. Therefore, the current universal and particular law regarding liturgical seasons, the days when the homily is given, and when the formulary of a feast is used should be preserved. Norms concerning the currently – needed authorizations and permissions to preach homilies should also be taken into account. However, other norms which were in force in 1962 and have a liturgical character should be preserved. Therefore, the rubrics of John XXIII's *Missale Romanum* are significant, as these specifically stated that the sermon should be delivered after

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una forma rituale. La problematica è anzitutto ecclesiologica. Non vedo come si possa dire di riconoscere la validità del Concilio – anche se un po' mi stupisce che un cattolico possa presumere di non farlo – e non accogliere la riforma liturgica nata dalla *Sacrosanctum Concilium* che esprime la realtà della Liturgia in intima connessione con la visione di Chiesa mirabilmente descritta dalla *Lumen gentium*. Per questo – come ho spiegato nella lettera inviata a tutti i Vescovi – ho sentito il dovere di affermare che *i libri liturgici promulgati dai santi Pontefici Paolo VI e Giovanni Paolo II, in conformità ai decreti del Concilio Vaticano II, sono l'unica espressione della 'lex orandi' del Rito Romano (Motu Proprio Traditionis custodes, art. 1)*" (Francis, *Desiderio desideravi*, 31).



the proclamation of the Gospel (except in the case of the *Missa Requiem*). Similarly, liturgical regulations concerning the place where the sermon is given, and the practices/customs used when preaching have not been abolished. It seems, however, that, as far as possible, the current guidelines for this matter and the current understanding of the homily delivered during the liturgy (which is understood as an act of worship of sacramental meaning) should be taken into account. Therefore, the teaching of the catechism – undertaken as part of the sermon – should be implemented in the cycle of the liturgical year and the specific mass formulary. It is necessary to maintain the connection between the preached sermon and the rites of the liturgy being celebrated. In addition, Popes Benedict XVI and Francis both noted that the faithful attached to this liturgy should not negate the teachings of Vatican II, the liturgy reformed after this Council, and current papal teaching. This principle also affects the content of the sermon that is preached during the liturgy of the *earlier form of the Roman Rite*.

At the end of these conclusions, a question regarding the reform of the 1962 books of the Roman Rite remains in terms of the norms for giving a sermon. This may be supported by the progressive process of understanding the homily within the liturgical movement, which was ultimately implemented during the Second Vatican Council and the post-conciliar reform of the liturgy. Therefore, the sermon could also be considered an integral part of the rites of the *ancient form of the Roman Rite*. Such a reform, with regards to the liturgical preaching of the Word of God would be consistent with the Congregation for the Doctrine of the Faith's two decrees of February 22, 2020. At that time, seven new mass prefaces were added, and the commemoration of those Saints canonized after 1962 was made possible.<sup>73</sup> This can also be connected to Pope Francis's decision, expressed in the *motu proprio Traditionis custodes*, to read the *lectio* and the Gospel in the national language (*TC* 3 § 3; cf. *SP* 6).

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<sup>73</sup> Congregation for the Doctrine of the Faith, *Quo magis*; Congregation for the Doctrine of the Faith, *Cum sanctissima*. See Pietras, "The Congregation."

## Dyscyplina kościelna dotycząca kazania w liturgii rytu rzymskiego celebrowanego według ksiąg z 1962 r. po II Soborze Watykańskim

**Abstrakt:** W prezentowanym artykule poruszono zagadnienia prawne związane z kazaniem wygłaszanym podczas liturgii sprawowanej po Soborze Watykańskim II według ksiąg rytu rzymskiego z 1962 roku. W rubrykach tych ksiąg nie traktowano bowiem kazania jako integralnej części liturgii, dlatego jego wygłaszanie miało nierzadko charakter katechizmowy i niehomilijny. Jawi się więc problem badawczy dotyczący uwzględnienia aktualnych norm dyscyplinarnych o homilii, która dziś traktowana jest jako sakramentalny akt kultu. Analizy doprowadziły do wniosku, że kazanie w liturgii celebrowanej według przedsoborowych ksiąg nadal nie jest jej integralną częścią. Należy jednak mieć na uwadze związek głoszonego słowa z celebrowaną liturgią. Wygłaszając kazanie w ramach tych obrzędów, należy przestrzegać norm dyscyplinarnych obowiązującego Kodeksu Prawa Kanonicznego. Powinno się jednak także zachować integralność (kształt) obrzędów zawartych w księgach z 1962 r.

**Słowa kluczowe:** kazanie, homilia, liturgia przedsoborowa, ryt rzymski, Sobór Watykański II

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