*[Evangelii Gaudium Paragraphs 135-144](http://www.vatican.va/holy_father/francesco/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium_en.html)*

[www.vatican.va](http://www.vatican.va)

II. THE HOMILY

135. Let us now look at preaching within the liturgy, which calls for serious consideration by pastors. I will dwell in particular, and even somewhat meticulously, on the homily and its preparation, since so many concerns have been expressed about this important ministry and we cannot simply ignore them. The homily is the touchstone for judging a pastor’s closeness and ability to communicate to his people. We know that the faithful attach great importance to it, and that both they and their ordained ministers suffer because of homilies: the laity from having to listen to them and the clergy from having to preach them! It is sad that this is the case. The homily can actually be an intense and happy experience of the Spirit, a consoling encounter with God’s word, a constant source of renewal and growth.

136. Let us renew our confidence in preaching, based on the conviction that it is God who seeks to reach out to others through the preacher, and that he displays his power through human words. Saint Paul speaks forcefully about the need to preach, since the Lord desires to reach other people by means of our word (cf. Rom 10:14-17). By his words our Lord won over the hearts of the people; they came to hear him from all parts (cf. Mk 1:45); they were amazed at his teachings (cf. Mk 6:2), and they sensed that he spoke to them as one with authority (cf. Mk 1:27). By their words the apostles, whom Christ established “to be with him and to be sent out to preach” (Mk 3:14), brought all nations to the bosom of the Church (cf. Mt 16:15.20).

The liturgical context

137. It is worthy remembering that “the liturgical proclamation of the word of God, especially in the eucharistic assembly, is not so much a time for meditation and catechesis as a dialogue between God and his people, a dialogue in which the great deeds of salvation are proclaimed and the demands of the covenant are continually restated”.[112] The homily has special importance due to its eucharistic context: it surpasses all forms of catechesis as the supreme moment in the dialogue between God and his people which lead up to sacramental communion. The homily takes up once more the dialogue which the Lord has already established with his people. The preacher must know the heart of his community, in order to realize where its desire for God is alive and ardent, as well as where that dialogue, once loving, has been thwarted and is now barren.

138. The homily cannot be a form of entertainment like those presented by the media, yet it does need to give life and meaning to the celebration. It is a distinctive genre, since it is preaching which is situated within the framework of a liturgical celebration; hence it should be brief and avoid taking on the semblance of a speech or a lecture. A preacher may be able to hold the attention of his listeners for a whole hour, but in this case his words become more important than the celebration of faith. If the homily goes on too long, it will affect two characteristic elements of the liturgical celebration: its balance and its rhythm. When preaching takes place within the context of the liturgy, it is part of the offering made to the Father and a mediation of the grace which Christ pours out during the celebration. This context demands that preaching should guide the assembly, and the preacher, to a life-changing communion with Christ in the Eucharist. This means that the words of the preacher must be measured, so that the Lord, more than his minister, will be the centre of attention.

A mother’s conversation

139. We said that the people of God, by the constant inner working of the Holy Spirit, is constantly evangelizing itself. What are the implications of this principle for preachers? It reminds us that the Church is a mother, and that she preaches in the same way that a mother speaks to her child, knowing that the child trusts that what she is teaching is for his or her benefit, for children know that they are loved. Moreover, a good mother can recognize everything that God is bringing about in her children, she listens to their concerns and learns from them. The spirit of love which reigns in a family guides both mother and child in their conversations; therein they teach and learn, experience correction and grow in appreciation of what is good. Something similar happens in a homily. The same Spirit who inspired the Gospels and who acts in the Church also inspires the preacher to hear the faith of the God’s people and to find the right way to preach at each Eucharist. Christian preaching thus finds in the heart of people and their culture a source of living water, which helps the preacher to know what must be said and how to say it. Just as all of us like to be spoken to in our mother tongue, so too in the faith we like to be spoken to in our “mother culture,” our native language (cf. 2 Macc 7:21, 27), and our heart is better disposed to listen. This language is a kind of music which inspires encouragement, strength and enthusiasm.

140. This setting, both maternal and ecclesial, in which the dialogue between the Lord and his people takes place, should be encouraged by the closeness of the preacher, the warmth of his tone of voice, the unpretentiousness of his manner of speaking, the joy of his gestures. Even if the homily at times may be somewhat tedious, if this maternal and ecclesial spirit is present, it will always bear fruit, just as the tedious counsels of a mother bear fruit, in due time, in the hearts of her children.

141. One cannot but admire the resources that the Lord used to dialogue with his people, to reveal his mystery to all and to attract ordinary people by his lofty teachings and demands. I believe that the secret lies in the way Jesus looked at people, seeing beyond their weaknesses and failings: “Fear not little flock, for it is your Father’s good pleasure to give you the kingdom” (Lk 12:32); Jesus preaches with that spirit. Full of joy in the Spirit, he blesses the Father who draws the little ones to him: “I thank you Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to babes” (Lk 10:21). The Lord truly enjoys talking with his people; the preacher should strive to communicate that same enjoyment to his listeners.

Words which set hearts on fire

142. Dialogue is much more than the communication of a truth. It arises from the enjoyment of speaking and it enriches those who express their love for one another through the medium of words. This is an enrichment which does not consist in objects but in persons who share themselves in dialogue. A preaching which would be purely moralistic or doctrinaire, or one which turns into a lecture on biblical exegesis, detracts from this heart-to-heart communication which takes place in the homily and possesses a quasi-sacramental character: “Faith come from what is heard, and what is heard comes by the preaching of Christ” (Rom 10:17). In the homily, truth goes hand in hand with beauty and goodness. Far from dealing with abstract truths or cold syllogisms, it communicates the beauty of the images used by the Lord to encourage the practise of good. The memory of the faithful, like that of Mary, should overflow with the wondrous things done by God. Their hearts, growing in hope from the joyful and practical exercise of the love which they have received, will sense that each word of Scripture is a gift before it is a demand.

143. The challenge of an inculturated preaching consists in proclaiming a synthesis, not ideas or detached values. Where your synthesis is, there lies your heart. The difference between enlightening people with a synthesis and doing so with detached ideas is like the difference between boredom and heartfelt fervour. The preacher has the wonderful but difficult task of joining loving hearts, the hearts of the Lord and his people. The dialogue between God and his people further strengthens the covenant between them and consolidates the bond of charity. In the course of the homily, the hearts of believers keep silence and allow God to speak. The Lord and his people speak to one another in a thousand ways directly, without intermediaries. But in the homily they want someone to serve as an instrument and to express their feelings in such a way that afterwards, each one may chose how he or she will continue the conversation. The word is essentially a mediator and requires not just the two who dialogue but also an intermediary who presents it for what it is, out of the conviction that “what we preach is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus’ sake” (2 Cor 4:5).

144. To speak from the heart means that our hearts must not just be on fire, but also enlightened by the fullness of revelation and by the path travelled by God’s word in the heart of the Church and our faithful people throughout history. This Christian identity, as the baptismal embrace which the Father gave us when we were little ones, makes us desire, as prodigal children – and favourite children in Mary – yet another embrace, that of the merciful Father who awaits us in glory. Helping our people to feel that they live in the midst of these two embraces is the difficult but beautiful task of one who preaches the Gospel.