

2.1.1.2.3 MASTER OF DIVINITY COMPETENCY EXAMINATIONS

(Theological Seminary – Department of Pastoral Theology) *last updated on July 27, 2022*

A comprehensive examination of seminarians' learning about Homiletics responds, in part, to stated outcomes for the Department of Pastoral Theology, namely,

- that “the student will develop an understanding of the history, purpose, process and context of pastoral ministry and the use of the principles of pastoral care” and
- that “the student will develop and practice skills for celebrating, proclaiming, preaching, teaching, evangelizing, listening, guiding and reconciling in the multi-cultural Catholic Christian community.”

To this end, the Master of Divinity programs examines the seminarians' competency in the field of Homiletics by way of oral and written tests based on the following:

Sources:

Documents of the Second Vatican Council

- *Sacrosanctum Concilium* (1963), n. 35
- *Dei Verbum* (1965), n. 24
- *Presbyterorum Ordinis* (1965), n. 4

Code of Canon Law (1983), canons 762-772.

Papal Documents

- John Paul II, *Redemptoris Missio* (1990)
- Benedict XVI, *Verbum Domini* (2010)
- Pope Francis, *Evangelii Gaudium* (2013)

Congregation for the Clergy

- *The Priest and the Third Christian Millennium* (1999)

Congregation on Divine Worship

- *General Instruction on the Roman Missal*, third typical edition (2002)
- *The Homiletic Directory* (2014)

U.S. Conference of Catholic Bishops

- *Fulfilled in Your Hearing* (1982)
- *Preaching the Mystery of Faith* (2012)

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(from which 3 questions are drawn for the written component, totaling 40 points)

#1 - Define what a homily is, distinguish it from other forms of religious instruction (e.g., sermon, exegesis, catechesis, witness), and explain the significance of its integral connection to the liturgy.

Sources: *Homiletic Directory* (section 1, numbers 4-5), *Evangelii Gaudium* (nn. 137-138)

#2 - Explain the homily's relation to the Lectionary in terms of the homily being “not so much *on* the Scriptures as *from* and *through* them” so that the Paschal Mystery may inform human experience.

Sources: *Fulfilled in Your Hearing* (part 3), *Preaching the Mystery of Faith* (part 1)

#3 - Explain the dynamic shape of a homily in terms of its three liturgical “movements” at Mass, namely: (a) proclaiming the Paschal Mystery, (b) making it (the Paschal Mystery) present through the Eucharist, and (c) carrying the Gospel into the world in daily life.

Sources: *Homiletic Directory* (nn. 9-15), *Introduction to the Lectionary* (n. 24)

#4 - In terms of preparation, explain what Pope Francis means by each of these three necessary elements: (a) reverence for truth, (b) personalizing the word, and (c) an ear to the people.

Source: *Evangelii Gaudium* (nn. 146-151, 154-155)

#5 - In terms of delivery, explain the role and function of language, tone of voice, manner of speaking, and gestures as these pertain to what one should or should not do in preaching a homily.

Source: *Evangelii Gaudium* (nn. 139-144)

#6 - In terms of the personal characteristics of the preacher, explain the importance of his being “a man of ...” (a) Holiness, (b) Scripture, (c) Tradition, and (d) Communion.

Source: *Preaching the Mystery of Faith* (part 3)
