

MICHAŁ PETKA

THE HOMILY FOR THE RITUAL MASS  
OF THE ORDINATION TO THE PRESBYTERATE  
IN THE PERSPECTIVE OF THE REQUIREMENT  
OF LITURGICAL DISCOURSE

**Abstract.** The article focuses on presenting a unique situation occurring in liturgical discourse when it comes to the ritual homily contained in the books of the Roman Pontifical. Its novelty is that the homily, which is normally a “derivative” text, in this case is also considered a “canonical” text. A homily from the ordination rites of a presbyter was chosen as an example of such a situation. The texts of both the pre- Vaticanum II’s *Pontificale Romanum* and the book after the reforms of Paul VI are presented, which is justified by the continuous use of both books, as well as by marking the changes that occurred during the liturgical renewal. The article in the first part presents the features of the ritual homily and the role of the bishop in its proclamation. The second part describes the phenomenon of liturgical discourse and the Roman Pontifical, followed by an analysis and evaluation of the texts of ritual homilies contained in both ordination rituals.

**Keywords:** homily; discourse; liturgy; ordination; pontifical liturgy; *Pontificale Romanum*

INTRODUCTION

The liturgical reform following the Second Vatican Council placed a strong emphasis on enriching the liturgy of the Word during the celebration of the Eucharist and other sacraments and sacramentals. This was done by revising the readings in the various rites and giving the homily its proper place in the celebration. As the Council sees it, the liturgy is the primary place of preaching. The homily plays an important role in carrying out this mission of

---

MICHAŁ M. PETKA, MA, STL – Student at the Doctoral School of University of Opole, Theological Studies; e-mail: [michal.petka@uni.opole.pl](mailto:michal.petka@uni.opole.pl); ORCID: <https://orcid.org/0000-0002-4779-9783>.

<sup>1</sup> Krzysztof Drews, “Posługa biskupa we współczesnym Kościele,” *Studia Gdańskie* 25 (2009): 42.

the Church.<sup>2</sup> The bishop is the first person responsible for preaching the Word of God in the local Church entrusted to him. His preaching during the liturgy is more important than other forms of preaching and even descends them.

The purpose of this article is to present the topic of the ritual homily during the ordination of a presbyter in the context of liturgical discourse. Addressing this issue seems legitimate since the text of the sermon in the celebration during the ordination rite does not have the unambiguous interpretation ascribed to it in the liturgical discourse. The homily itself is considered in so-called homiletical linguistics as a form of a “derived text”. The problem of this article is to show that the prepared text proposed in the ordination rite demands clarification of its status in the referenced discursive situation.

The assumption will be realized in the following steps: in the first part, a short description of the ritual homily will be presented, and its place in the episcopal liturgy will be indicated based on the *Pontificale Romanum*. The second part of the article will focus on the concept of liturgical discourse and the unique situation of the text of the ritual homily in the Mass with the ordination of the presbyter contained in the Pontifical.

In order to frame the issue arising from the liturgical discourse, it is necessary to assume that the bishop strictly adheres to the homily text from the liturgical book during the liturgy. In such cases, the homily text, which under different circumstances would be considered “derivative”, becomes “canonical” within the context of the referenced discourse. This stems from the situation where the rubrics allow flexibility in using the text provided in the Pontifical or composing one’s own. Previously, this aspect had not been addressed within the research on liturgical discourse.

#### RITUAL HOMILY

In the renewed rites of the sacraments and sacramental, a liturgy of the Word along with a homily is provided. Introductions to the liturgical books insist that the homily should always take place, which is emphasized by using the words “should always be given”.<sup>3</sup> Its role is to use liturgical texts to explain the theological and ecclesiological significance of the received sacra-

---

<sup>2</sup> Vaticanum II, Constitution in the Sacred Liturgy *Sacrosanctum Concilium* (4.12.1963), nos. 51 and 56, [https://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_const\\_1963\\_1204\\_sacrosanctum-concilium\\_en.html](https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_1963_1204_sacrosanctum-concilium_en.html) (henceforth: *SC*).

<sup>3</sup> “Order of Christian Funeral,” in *The Rites of the Catholic Church as Revised by the Second Vatican Ecumenical Council*, vol. 1 (New York: Pueblo Publishing Company, 1990), 141.

ment or celebrated sacramental, and to encourage the faithful to live the grace of Christ given to them in holy mysteries. James A. Wallace highlighted the importance of a proper approach to ritual homilies in his article. He points out that the purpose of preaching during the celebration of sacramental rites is to interpret the human experience in the light of the Word of God so that the faithful can find the meaning of the Word and fully participate in the Holy Sacrifice celebrated; the preacher should show the significance of a particular sacrament and enabling full participation in it.<sup>4</sup>

As noted earlier, both in the proclamation of the Good News and in the administration of the sacraments, the bishop plays a crucial role. He has the responsibility of administering the sacraments in the local Church, especially in cooperation with the presbyters. The bishop is the one who is to administer the sacraments of Christian initiation, especially to adults. This is expressed in the right to baptize adults, if the bishop deems it appropriate, and in his ministry as ordinary minister of the sacrament of confirmation. He also holds exclusive authority to administer the sacrament of Holy Orders.<sup>5</sup>

In addition to the sacraments celebrated; the bishop also administers sacramentals, blesses and consecrates. Among the most important tasks inherent in these actions of the bishop are related to persons: the institution of lectors, acolytes, and catechists, the consecration of virgins, the blessing of an abbot and abbess; objects and places: the rites of consecration of a church and the altar, the blessing of the oils of catechumens and the sick, and the consecration of the Chrism. During each of these celebrations, the bishop is required to deliver a homily based on liturgical texts, including biblical pericopes, prayers and antiphons that make up the respective rites.

#### RITUAL HOMILY IN THE *PONTIFICALE ROMANUM*

The Roman Pontifical (*Pontificale romanum*) is a book containing the rites of the sacraments and sacramentals celebrated by the bishop. The earliest known texts date back to Middle Ages. The first printed edition of this book was published in 1485, authored by John Burchard and Augustine Patrizi Piccolomini during the pontificate of Innocent VIII. The first typical edition, which all bishops of the Roman Rite were obliged to use, appeared in 1596

---

<sup>4</sup> James A. Wallace, "Przepowiadanie obrzędowe," *Przegląd homiletyczny* 9 (2005): 62.

<sup>5</sup> John Paul II, Post-synodal apostolic exhortation *Pastores Gregis* (16.10.2003), [https://www.vatican.va/content/john-paul-ii/en/apost\\_exhortations/documents/hf\\_jp-ii\\_exh\\_20031016\\_pastores-gregis.html](https://www.vatican.va/content/john-paul-ii/en/apost_exhortations/documents/hf_jp-ii_exh_20031016_pastores-gregis.html).

through the efforts of Pope Clement VIII. He promulgated it with the Constitution *Ex quo in Ecclesia Dei*. Subsequent additions and revisions were made by Popes Urban VIII and Benedict XIV. Another *editio typica* was introduced by Pope Leo XIII, and the last *editio typica* before the liturgical reform of the Second Vatican Council was promulgated by Pope John XXIII in 1961.<sup>6</sup>

The Second Vatican Council, in its Constitution *Sacrosanctum Concilium* (SC 25, 71, 76, 80), called for renewal of the episcopal celebrations and related liturgical books. During Pope Paul VI's pontificate, the first books of the renewed Pontifical were published. The Pontifical was divided into separate volumes for each rite, each of which appeared in the typical edition as a separate book, the title of which always began with *The Roman Pontifical; Renewed According to the Recommendation of the Second Vatican Ecumenical Council*. To this day, revised editions of all the parts of the Roman Pontifical have been published, starting from 1968 until 1977. Notably, the second typical edition of the *Rites of the Ordination of Bishops, Presbyters and Deacons* was published in 1990.<sup>7</sup>

An important feature of the individual Pontifical books for this article is the inclusion of ready-made models of instructions or ritual homilies, which is unprecedented in liturgical books intended for the presbyter. In the Typical Edition of John XXIII, instructions were placed during the ordination rites of ostiarius,<sup>8</sup> lector,<sup>9</sup> exorcist,<sup>10</sup> acolyte,<sup>11</sup> subdeacon,<sup>12</sup> deacon,<sup>13</sup> and presbyter.<sup>14</sup> They took place before the reception of each ordination and were addressed to the candidates, emphasizing in particular their tasks arising from the ordination given to them.

Selected books of the Pontifical after the Council's renewal also already have ready texts for the instruction or homily at the administration of the sacraments and sacramentals. While during each rite there is a place for a homily during the liturgy of the word, texts are already placed in the rites of confir-

<sup>6</sup> John F. Goggin, "Pontificale," in *The Catholic Encyclopedia*, vol. 12, ed. Charles G. Herbermann (New York: Robert Appleton Company, 1911), 231, accessed June 18, 2024, <http://www.newadvent.org/cathen/12231a.htm>.

<sup>7</sup> Czesław Krakowiak, *Pontyfikał Rzymski Pawła VI* (Lublin: Towarzystwo Naukowe KUL, 2020), 14.

<sup>8</sup> *Pontificale Romanum: Editio Typica 1961-1962* (Vatican City: Libreria Editrice Vaticana, 2008), 19.

<sup>9</sup> *Pontificale Romanum*, 21.

<sup>10</sup> *Pontificale Romanum*, 23.

<sup>11</sup> *Pontificale Romanum*, 25.

<sup>12</sup> *Pontificale Romanum*, 33–34.

<sup>13</sup> *Pontificale Romanum*, 38–39.

<sup>14</sup> *Pontificale Romanum*, 46–48.

mation (one text for both forms during Mass and outside Mass),<sup>15</sup> ordination of bishops, presbyters and deacons (four texts, one for the ordination of a deacon and presbyter during one celebration),<sup>16</sup> the consecration of virgins (one text),<sup>17</sup> the institution of lectors and acolytes, the reception of candidates for ordination, and the acceptance of celibacy before the ordination of deacons (each rite contains one text for use at the end of the homily).<sup>18</sup> The texts of instructions or homilies contained in the renewed liturgical books provide a certain template for the bishop's homilies. Each time, the rubrics indicate that the celebrant addresses the assembly with these or similar words (*his vel similibus verbis*).

#### MEETING OF TWO REALITIES: LITURGICAL DISCOURSE

The texts of the aforementioned homilies constitute an unusual element of liturgical discourse. Defining liturgical discourse; Michał Klementowicz states that it consists of both texts that are already predetermined, such as biblical pericopes or prayer texts contained in liturgical books, and texts prepared by the celebrant of the liturgy – a homily, introduction to the celebration, dismissal and comments.<sup>19</sup> The former of these texts have been called “canonical” and the latter “derivative”. When examining the reality of the discourse occurring in the liturgy, fundamental attention falls on the “derivative” texts, since they can be prepared to achieve specific goals in the dialogue taking place during the celebration, which is difficult to expect from the already prepared “canonical” texts.

Nevertheless, mention should be made here of the intentions of the Concilium commission responsible for the reform of the post-conciliar liturgical books, which wanted to give the widest possible opportunity for liturgical discourse (although it was not yet called that way); through the possibility of a wide selection of liturgical texts; both passages of Scripture and prayers and

<sup>15</sup> *Ordo confirmationis: Editio typica* (Vatican City: Typis Polyglottis Vaticanis, 1973), 23.

<sup>16</sup> *De ordinatione episcopi, presbyterorum, et diaconorum: Editio typica altera* (Vatican City: Typis Polyglottis Vaticanis, 1990), 38–40, 86–88, 105–8, 148–52, 176–79.

<sup>17</sup> *Ordo consecrationis virginum: Editio typica* (Vatican City: Typis Polyglottis Vaticanis, 1978), 13–15.

<sup>18</sup> *De institutione Lectorum et Acolythorum; De admissione inter candidatos ad Diaconatum et Presbyteratum; De sacro caelibatu amplectendo: Editio typica* (Vatican City: Typis Polyglottis Vaticanis, 1972), 19–20, 22–23, 25–26, 29–30.

<sup>19</sup> Michał Klementowicz, “Dyskurs liturgiczny. Uprzedmiotowanie zjawiska,” *Roczniki Teologiczne* 69, no. 8 (2022): 55.

formulas contained in the liturgical books. This action was in the spirit of the Council's Constitution on the Sacred Liturgy.<sup>20</sup> The new liturgical regulations allow the well-prepared celebrant to have a wide choice of prayer texts; especially on weekdays (holidays); when the Mass form or pericopes of the readings can be adapted to the current situation of the believers gathered to celebrate the liturgy. The same is also true during the administration of the sacraments; where each of the ritual books has a section at the end with texts to choose from for the various circumstances during which a particular liturgy is celebrated.<sup>21</sup>

"Derived" texts, thanks to their independent form, are an easier tool for building a community of discourse. Thanks to them, the celebrant can enter into a more personal experience with the community that gathers for the liturgy and thus create a bond with those present.

#### THE NOVELTY OF THE SITUATION OF THE RITUAL HOMILY IN THE ROMAN PONTIFICAL FOR LITURGICAL DISCOURSE

Relevant to liturgical discourse is the situation in which, as mentioned in the introduction, the bishop relies solely on the texts placed in the ordination rites of the presbyterate, including the instruction or homily provided there by the editors of the liturgical book.<sup>22</sup> Such a case of preaching during the liturgy, which under standard conditions would be treated as "derivative", since the bishop would be obliged to compose the homily independently, becomes a "canonical" text from a discourse perspective as it is already fully contained in the liturgical book.

Both the text of the instruction before the ordination rite from before the Paul VI reform and the homily from the new ordination rites will be presented. This choice is dictated by the ongoing practice of using both liturgical books and the desire to indicate the differences that occurred with the post-conciliar reform.

The rites from the pre-Vatican II pontifical reforms included the reading of an instruction to the faithful and newly ordained presbyters before the sacramental rite itself. The first part was an exhortation to the faithful to take

---

<sup>20</sup> Congregation for Divine Worship and the Discipline of the Sacraments, *The General Instruction of the Roman Missal* (Washington, D.C.: International Committee on English in the Liturgy, 2003), no. 15.

<sup>21</sup> Congregation for Divine Worship, *General Instruction*, no. 20.

<sup>22</sup> This also applies to the celebration of other rites that include homily texts already written into the rite, as presented in the previous part of the article.

responsibility for the Church by declaring any reason why the candidates could not be ordained as presbyters.<sup>23</sup> This text is limited only to fulfilling the legal obligation incumbent on the bishop to make sure that he administers the sacrament to suitable candidates.

The second part involves the instruction of the candidates for ordination themselves. The bishop outlines the main tasks of presbyters: “For the priest is to offer, bless, govern, preach the word of God and baptize.”<sup>24</sup> The text refers to the Book of Exodus and the calling of the seventy by Moses (Exodus 11:16), who serve as a model for the new priests who are given the gift of the Holy Spirit during ordination. Emphasized in the instruction is also the role of collaboration with bishops as successors of the Twelve Apostles, and the moral stance new priests should embody.<sup>25</sup> Linguistically as well as theologically interesting is the passage closing this instruction: “And may God neither condemn us for having ordained you, nor you for having accepted such a noble office, but, yes, may we merit reward for it.”<sup>26</sup> This passage reflects a view of the Church, sacramental ministry, and the understanding of offices in the community of believers in the era up to the Second Vatican Council. Receiving this sacrament, according to this text, becomes entering into the *mysterium tremendum* and the undeserved dignity received from God through the hands of the Church. However, the text of this instruction, by being a “canonical”, does not give the possibility of updating the liturgical reality to the “here and now” of those receiving ordination and the community of believers to which they will be sent. This is a disadvantage of such a situation. Particularly in a ritual Mass, the homily must take into account the concrete context of the believers who participate in it, demonstrating that the content of the revelation is vibrant within the Church. The sacrament celebrated is not administered in isolation but in the very concrete circumstances of the life of the community of believers to whom the newly ordained presbyters will be sent. Therefore, if the teaching during such a celebration is unrelated to reality, it may also lead to a similar perception of received sacrament as merely symbolic, lacking concrete impact on the lives of the faithful, beyond a few essential situations in life.<sup>27</sup>

---

<sup>23</sup> Tadeusz Zakrzewski, *Święcenia niższe i wyższe* (Poznań: Drukarnia i Księgarnia św. Wojciecha, 1919), 105–7.

<sup>24</sup> Zakrzewski, 109.

<sup>25</sup> Zakrzewski, 109–13.

<sup>26</sup> Zakrzewski, 112–13: “Quatenus nec nos de vestra provectione, nec vos de tanti officii susceptione damnari a Domino, sed remunerari potius mereamur.”

<sup>27</sup> Stanisław Dyk, “Aktualizacja Słowa Bożego w przepowiadaniu,” *Roczniki Teologiczne* 69, no. 1 (2022): 6.

The post-conciliar Pontifical contains a text that differs significantly from its predecessor. It no longer focuses solely on the candidate for ordination, but expands the portion proclaimed to the entire congregation of the faithful. It begins by recalling the doctrine of the universal priesthood of all God's people and underscores the role of the ministerial priesthood conferred through the sacrament of Holy Orders. It references Christ's redemptive history fulfilled through the Father's will, his death and resurrection, and the calling of the Apostles. No longer is there a reference to the Old Testament, but the whole is based on pointing out the presbyter's ministry as a follower of Christ, who is a servant, shepherd, and High Priest. The bishop, instructing the candidate for ordination, lists his main duties, explaining his mission to teach, sanctify, and govern the faithful entrusted to him, under the direction of his Ordinary. The entire text concludes with a call to service: "Always remember the example of the Good Shepherd who came not to be served but to serve; and to seek out and rescue those who were lost."<sup>28</sup>

The text cited above reflects a turn towards the ecclesiology shaped during the Second Vatican Council. The priesthood is no longer merely a dignity in the ecclesiastical hierarchy but is a ministry to the entire People of God. While the text contained in Paul VI's Pontifical is far more appropriate to current circumstances than the instruction in the pre-Second Vatican II edition of the Pontifical, the form of the homily itself, which is a "canonical" text, does not seem adequate for sacramental celebration. While the text itself may provide a basis, as the rubrics of the new pontifical emphasize, saying that the bishop may use "these or similar words", limiting the homily to a mere reading from the liturgical book would significantly impoverish the celebration. Preaching in such a case may not realize the full potential offered by liturgical discourse.

## CONCLUSION

The issue presented in the above article is another step in the development of reflection on liturgical discourse. The above situation presented in which a "derivative" text has become a "canonical" text. It should be emphasized that

---

<sup>28</sup> *Boni Pastoris exemplum ante oculos semper habe, qui non venit ministrari, sed ministrare, quique venit quaerere et salvum facere quod perierat . De ordinatione episcopi, presbyterorum et diaconorum* (Vatican City: Typis Polyglottis Vaticanis 1990), 86–88; "Ordination of a priest," in *The Rites of the Catholic Church*, vol. 2 (New York: Pueblo Publishing Company, 1990), 62–63.



this occurs under certain circumstances and with the assumption made in the introduction.

The advantages, as well as disadvantages of this situation, are shown based on two texts proclaimed during ordination rites by the *Pontificale Romanum (Editio typica 1961-1962)* and the *Pontificale Romanum: De ordinatione episcopi, presbyterorum et diaconorum (Editio typica altera 1990)*. The conclusion is that while the situation outlined above, from the point of view of liturgical discourse itself, may be academically interesting, liturgically it has more disadvantages than advantages. Having a “canonical” text of the homily deprives the liturgical celebration of the actualization of the proclaimed message and the possibility of entering into dialogue with the community gathered to celebrate the mysteries of Christ. In such a case, the sermon becomes a lecture on catechism doctrine, or, as in the pre-Second Vatican II Pontifical, an exhortation to the faithful to fulfil their legal and moral duty (the first part of the instruction), and it does not meet the objectives of the ritual homily.

The above considerations do not exhaust the entire topic; but are; as already noted; another step towards the study of liturgical discourse. It is noteworthy to expand the field of study of this discourse; not only paying attention to linguistic issues but also to liturgical or mystagogical issues. Dialogue in the liturgy; like communication; is only in a minor part based on spoken words; which challenges us to rediscover the influence of the entire language of symbols; gestures; or other non-verbal realities on the discourse that takes place in the liturgy. This is one avenue into which further research may follow.

#### BIBLIOGRAPHY

- Congregation for Divine Worship and the Discipline of the Sacraments. *The General Instruction of the Roman Missal. Including Adaptations for the Dioceses of the United States of America*. Translation by International Committee on English in the Liturgy. Washington, D.C.: 2003. [https://www.vatican.va/roman\\_curia/congregations/ccdds/documents/rc\\_con\\_ccdds\\_doc\\_20030317\\_ordinamento-messale\\_en.html](https://www.vatican.va/roman_curia/congregations/ccdds/documents/rc_con_ccdds_doc_20030317_ordinamento-messale_en.html).
- De institutione Lectorum et Acolythorum; De admissione inter candidatos ad Diaconatum et Presbyteratum; De sacro caelibatu amplexendo: Editio typica*. Vatican City: Typis Polyglottis Vaticanis, 1972.
- De ordinatione episcopi; presbyterorum; et diaconorum: Editio typica altera*. Vatican City: Typis Polyglottis Vaticanis, 1990.
- Drews, Krzysztof. “Posługa biskupa we współczesnym Kościele.” *Studia Gdańskie* 25 (2009): 35–69.
- Dyk, Stanisław. “Aktualizacja Słowa Bożego w przepowiadaniu.” *Roczniki Teologiczne* 69, no. 1 (2022): 5–26.

- Dyk, Stanisław. *Co głosić; aby wierzyli? Studium homiletyczne lekcjonarza mszalnego*. Lublin: Wydawnictwo KUL, 2013.
- Goggin, John F. "Pontificale." In *The Catholic Encyclopedia*, vol. 12, edited by Charles G. Herbermann. New York: Robert Appleton Company, 1911. Accessed June 18, 2024. <http://www.newadvent.org/cathen/12231a.htm>.
- John Paul II. Post-synodal apostolic exhortation *Pastores Gregis* (16.10.2003). [https://www.vatican.va/content/john-paul-ii/en/apost\\_exhortations/documents/hf\\_jp-ii\\_exh\\_20031016\\_pastores-gregis.html](https://www.vatican.va/content/john-paul-ii/en/apost_exhortations/documents/hf_jp-ii_exh_20031016_pastores-gregis.html).
- Klementowicz; Michał. "Dyskurs liturgiczny. Uprzedmiotowanie zjawiska." *Roczniki Teologiczne* 69, no. 8 (2022): 89–99.
- Krakowiak, Czesław. *Pontyfikał Rzymski Pawła VI*. Lublin: Towarzystwo Naukowe KUL, 2020.
- "Order of Christian Funeral." In *The Rites of the Catholic Church as Revised by the Second Vatican Ecumenical Council*, vol. 1. New York: Pueblo Publishing Company, 1990.
- "Ordination of a priest." In *The Rites of the Catholic Church as Revised by the Second Vatican Ecumenical Council*, vol. 2. New York: Pueblo Publishing Company, 1990.
- Ordo confirmationis: Editio typica*. Vatican City: Typis Polyglottis Vaticanis, 1973.
- Ordo consecrationis virginum: Editio typica*. Vatican City: Typis Polyglottis Vaticanis, 1978.
- Pontificale Romanum: Editio typica 1961-1962*. Vatican City: Typis Polyglottis Vaticanis, 2008.
- Vaticanum II. Constitution in the Sacred Liturgy *Sacrosanctum Concilium* (4.12.1963). [https://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_const\\_19631204\\_sacrosanctum-concilium\\_en.html](https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19631204_sacrosanctum-concilium_en.html).
- Wallace, James A. "Przepowiadanie obrzędowe." *Przegląd Homiletyczny* 9 (2005): 57–75.
- Zakrzewski, Tadeusz. *Święcenia niższe i wyższe*. Poznań: Drukarnia i Księgarnia św. Wojciecha, 1919.

HOMILIA OBRZĘDOWA  
W CZASIE MSZY ŚW. Z UDZIELENIEM ŚWIĘCEŃ PREZBITERATU  
W PERSPEKTYWIE WYMOGÓW DYSKURSU LITURGICZNEGO

Streszczenie

Artykuł skupia się na przedstawieniu szczególnej sytuacji występującej w dyskursie liturgicznym, kiedy mowa o homilii obrzędowej zawartej w księgach Pontyfikału Rzymskiego. Jej nowością jest fakt, że homilia, która w normalnych warunkach jest tekstem „pochodnym”, w tym wypadku również jest rozpatrywana jako tekst „kanoniczny”. Jako przykład takiej sytuacji została wybrana homilia z obrzędów święceń prezbitera. Przedstawiono teksty zarówno przedsoborowego *Pontificale Romanum*, jak i księgi po reformach Pawła VI, co ma uzasadnienie w ciągłym użyciu obu tych ksiąg, jak również zaznaczeniu zmian jakie doszły w czasie odnowy liturgicznej. Artykuł w pierwszej części przedstawia cechy homilii obrzędowej i rolę biskupa w jej głoszeniu. W drugiej części opisano zjawisko dyskursu liturgicznego oraz Pontyfikał Rzymski, po czym dokonano analizy i oceny tekstów homilii obrzędowych zawartych w obu rytuałach święceń.

**Słowa kluczowe:** dyskurs; liturgia; sakrament święceń; liturgia pontyfikalna; *Pontificale Romanum*