



# Deacon News

Diocese of Davenport

Winter 2014

“Behold, I am sending my messenger ahead of you; he will prepare your way. A voice of one crying out in the desert: ‘Prepare the way of the Lord, make straight his paths.’”

Mark 1:2-3

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## From the Diaconate Office

Deacon David Montgomery, Director of the Diaconate

On Sunday December 29<sup>th</sup>, the Feast of the Holy Family, Deacon William Olson entered eternal life.

During the homily given by Fr. Thom Hennen at Deacon Olson’s funeral, he read from the funeral instructions provided by Bill. Fr. Thom commented, “I think they capture very beautifully and very succinctly his understanding of life in relationship to God.” I offer Deacon Bill’s words to you for reflection.

From Deacon Bill:

“I ask that the homilist at my funeral Mass avoid the fashionable trend of passing judgment on my life as he preaches. I go to my grave knowing that there is only one judge of the human race, Jesus of Nazareth, the Christ. He alone, by the will of the Heavenly Father, will sit in judgment of me and of every human being at the time of death (the particular judgment) and at the end of time of the human race as a whole.

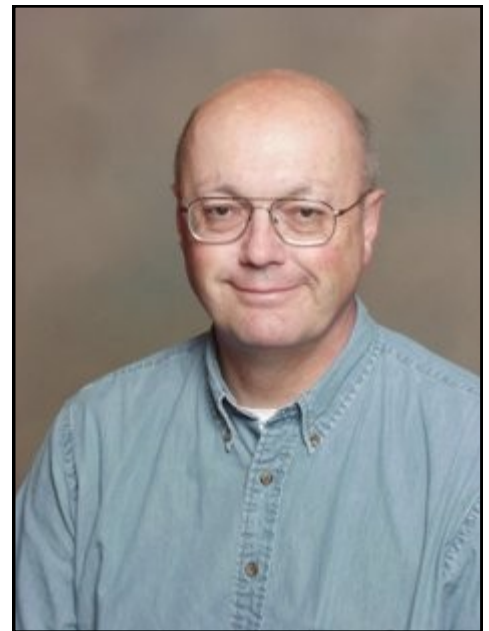
The prospect of my judgment, because I am a sinner, is both terrifying and awe-inspiring. I submit to that judgment knowing that in justice I deserve condemnation. But I know also that He will extend his mercies to me if, at death, I have maintained the intimacy with Him offered at the moment of my creation and extended again and again to me through the graces of the sacraments beginning with my baptism and continuing throughout the course of my life.

The extension of reconciliation offered to me through the words of absolution offered by His priests has become more and more valuable to me as my life has continued. This is particularly so as old-age, heart disease and cancer have taken their toll on me.

Of course, the center of my sacramental life has been the opportunity to receive Our Lord, body and soul, divinity and humanity, in the Holy Eucharist.

As I have aged I have grown as a deacon and a person into greater intimacy with and knowledge of the dimensions of the Incarnation of Our Lord Jesus Christ. My understanding of worship, personal devotion and

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## Important Dates

**SS. Stephen & Phoebe  
Deacon Council Meeting**  
April 26, 2014  
During Study Day lunch

**Spring Study Day**  
April 26, 2014  
St. Mary, Solon  
Led by Fr. Thomas  
McQuaid from CRS

**June Clergy Institute**  
June 2-4, 2014  
Clarion-Highlander Inn  
Iowa City

**Transitional Deacon &  
Priest Ordinations**  
June 7, 2014  
10:00am  
Sacred Heart Cathedral

**Summer Study Day**  
June 28, 2014  
Chancery  
Deacon David Sallen on  
Prison & Jail Ministry  
with guest speaker to be  
announced

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piety, education of my mind and service to God and others is now colored and shaded by that knowledge.

There is nothing I do anywhere at any time for anyone that is not imbued with this knowledge. It has fostered within me greater love of God Himself and devotion to His Blessed Mother, His angels and His Saints. It has also fostered within me greater resolution for the fostering of service in others to their brothers and sisters.

All is now perceived by me as a tight weave of existence and salvation. Very frequently this perception, this experience, seems like a great rush of wind. No more is my view of life, history generally, or the life of the Church fragmented into compartments, departments, programs (program pieces) or any other parts. All is summed up in Him – a wonderful, wonderful realization.”

Please remember Deacon Bill, Debi, and for Deacon John Schmitt, Sue and their families in your prayers. Deacon John died this morning.

## Deacon Formation

Deacon Frank Agnoli, Director of Deacon Formation

### *Class VII*

Class VII has now completed the first semester in their academic program, and been introduced to the study of the Scriptures (Old Testament) and Systematic Theology (especially theological anthropology). Their studies continue this semester with a look at the Synoptic Gospels as well as more systematic theology (with the focus on Christology and Trinitarian theology).

They have had formation sessions on time management, public speaking and proclamation, basic pastoral listening, and group facilitation skills. This coming semester our formation topics include conflict management/dealing with difficult people (which *never* happens in ministry!), grief, multi/intercultural ministry, and theological reflection.

The May class will be on the ministry of the deacon, and will include an extended workshop on homiletics. After a retreat this summer, those so called will celebrate the Rite of Candidacy on Sunday, July 13, at St. Mary in Pella (Mass time: 10:30am).

### *Class VIII*

It is not too early to start thinking about possible applicants for Class VIII. If you know of someone who might be a good candidate for the diaconate, tell them... or send me their contact information and I can be in touch with them. Remember that Year 1 in the Ministry Formation Program is a prerequisite, so possible applicants should be enrolling in that program.

We have a general formation page (<http://www.davenportdiocese.org/dcn/dcnformation.htm>) as well as a page specific for class VII (<http://www.davenportdiocese.org/dcn/dcnclassvii.htm>) if you would like more information or know of someone who might be discerning a call to the Diaconate.

## Preaching: Content and Form (part 2)

Deacon Frank Agnoli, Director of Liturgy

Last time, we talked about the homily's focus and function statements, and reviewed the differences between deductive and inductive preaching. In this column, I will very briefly present some of the more common inductive homiletic forms (or structures); I would recommend reading some of the "overviews" listed under the resources if you want to get a general idea of what these preachers are doing—and then delve into their primary texts if you want to go deeper. For a comprehensive bibliography, see: <http://www.davenportdiocese.org/lit/liturgylibrary/Resources/litHomileticBibliography012712.pdf>

*Thomas Long*

Long argues that the homiletic form must be particular for each preaching event—since the assembly and the scriptures will be different each time one preaches. This does not mean, however, that the preacher must invent a new form each time he or she preaches. Rather, the preacher might borrow from the "stockroom" of forms that others have used and adapt them to his or her needs.

*Fred Craddock*

As with Long, Fred Craddock does not offer a single homiletic form. Rather, he emphasizes a number of qualities that ought to be present in inductive preaching: movement, unity, and imagination. The homily moves towards a conclusion; therefore, the preacher must create and sustain a sense of anticipation. The homily should have a single point towards which everything is directed. Perhaps the form of the homily might be derived from the biblical text itself; such an approach would help to keep form and message inter-related as well as lend variety to the preaching task.

*Eugene Lowry*

Eugene Lowry stresses that preaching begins with a "felt need"—an "ambiguity" which cries for resolution. The preacher's task, then, is to bring the gospel to bear on that problem. In order to be heard, in order to maintain the listener's attention, Lowry structures his preaching along the lines of a narrative plot—moving from initial ambiguity, increasing tension, and eventual resolution. Lowry structures his plot in five stages. (1) Upsetting the Equilibrium ("oops!"); (2) Analyzing the Discrepancy ("ugh!"); (3) Disclosing the Clue to Resolution ("Aha!"); (4) Experiencing the Gospel ("Whee!"); and (5) Anticipating the Consequences ("Yeah!").

*Paul Scott Wilson*

For Wilson, a homily must be marked by unity: one text, one theme, one doctrine, one need, one image. The homily itself is built of four "pages" (plus an introduction and conclusion); the metaphor of "pages" is not to be taken literally, but is Wilson's way of speaking of the four moments in the homily ensuring that each of them is roughly equal in length. In the first page, the preacher draws out the trouble or crisis presented in the scriptural text; in the second page he or she names the analogous trouble in the present. Such trouble may refer to the sinful human condition and individual sins, or may come in the form of social sin and human suffering. The third page is especially crucial, for this is where God's grace-filled action in the scripture passage is highlighted; it is here that the theme sentence can help the preacher keep focused on God's actions and not on human works. In the fourth page, God's action in the contemporary setting is identified and named; it is from naming that activity that the human response (mission) arises.

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**Preaching - continued from page 3***David Buttrick*

According to David Buttrick, the building block of any homily (or sermon in his tradition) is the “move”—consisting of an opening theme sentence, a body, and a terse closing statement which connects to the opening theme. By placing these moves in sequence, analogous to a series of still photographs, a sermonic plot unfolds in a way that is natural, congenial to the way people normally think and listen.

*Imaginal Preaching*

According to Richard Eslinger, “[t]o preach in nonimagistic ways is in this postmodern context to lose the vernacular of our people” (Eslinger, 280). The use of images in preaching—whether visual or linked to any of the other senses—is more than just rhetorical flourish; images are how we come to know; they mediate “between the self and the world” (Eslinger, 251). A homily in this mode of preaching might be structured as a series of images—either contemporary or historical/biblical—all reflective of a central theme or master image derived from the scriptures.

*Mystagogical Preaching*

According to Emily Besl and Jeffrey Kemper, mystagogical preaching “illumines the deep meaning of the liturgical act by reflection upon: the mystery (specific salvific event) of Jesus Christ, the story that reveals the mystery (Scripture), the ritual that renders the mystery present (Liturgy), and the lived situation of the people participating in the liturgy.”

Resources: Preaching Content and Form

Allen, O. Wesley, Jr. *Determining the Form: Structures for Preaching*. Elements of Preaching Series. Minneapolis, MN: Fortress Press, 2008.

DeBona, Gueric. *Fulfilled in Our Hearing: History and Method of Christian Preaching*. New York: Paulist Press, 2005.

DeBona, Gueric. *Preaching Effectively, Revitalizing Your Church: The Seven-Step Ladder toward Successful Homilies*. New York: Paulist Press, 2009.

Eslinger, Richard L. *The Web of Preaching: New Options in Homiletic Method*. Nashville: Abingdon Press, 2002.



**Spring Study Day    Saturday April 26, 2014    9 am—3pm**  
**St. Mary, Solon**

**Fr. Thomas McQuaid, Catholic Relief Services - Midwest Office**  
**Global Awareness and Mission**

Father McQuaid has been a priest of the Archdiocese of Chicago for 34 years. He served as a Priest Associate with Maryknoll, ministering primarily in Kenya for seven years. His experience also includes serving in Costa Rica and Bolivia. He received a Doctor of Ministry degree from Catholic Theological Union in Chicago.

The regular meeting of the SS Stephen and Phoebe Deacon Council will take place during lunch (provided).