



Deacon News

Diocese of Davenport

Summer 2014

“Mary of Magdala went and announced to the disciples, “I have seen the Lord,” and what he told her.” *John 20:18*

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From the Diaconate Office

Deacon David Montgomery, Director of the Diaconate

I hope all is well with you and your families.

Please welcome Deacon Sergio Ayala to our community.

From the Catholic Messenger: A native of Mexico and originally a Roman Catholic, Deacon Ayala spent eight years with the Conventual Franciscans in Chicago, Ill., but said he had a “change of heart” before taking solemn vows. He later married and began attending St. John the Baptist Melkite Greek Catholic Church in Northlake, Ill., near his home. He grew close to a spiritual mentor at the Byzantine Rite church. “I just loved being there.”



So he petitioned the local Roman Catholic and Byzantine bishops to transfer to the Byzantine rite in 2007. That same year, he earned a master’s of divinity degree

from Catholic Theological Union. In 2010, he finished a chaplain residency program and found work as chaplain of Tyson Foods in Columbus Junction. He was ordained a Byzantine Rite deacon in 2011. Deacon Ayala and his wife, Norma, live in Columbus Junction with their two daughters, ages 7 and 4.

Bishop Amos has assigned Deacon Sergio to St. Joseph Parish, Columbus Junction and to St. Joseph Parish, West Liberty.

Fall Retreat for Deacons & Wives

Friday October 17 - 19, 2014

Holiday Inn, Rock Island

Social Teaching - Global Solidarity - Preaching & Parish Ministry

Catholic Social Teaching and the Ministry of Preaching

This presentation is a review of the seven principles of Catholic social teaching and their roots in scripture and church documents. It connects the principles to practical issues the Church in the United States addresses as well as how to preach and teach this in the parish setting.

Global Solidarity in the Catholic Tradition

To be Catholic is to live global solidarity. This presentation reviews globalization and how it has affected the developing world, especially the poor. Practical ways for clergy to model solidarity in their lives and in parish ministry are shared.

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Important Dates

**Fall Deacons & Wives
Retreat**

Oct 17-19, 2014
Holiday Inn
Rock Island

Fall Clergy Overnighter

Nov 3-4, 2014
Clarion Inn
Iowa City

Spring Retreat

Apr 18 - 19, 2015
Prairiewoods
Hiawatha

Deacon Alfred Mitchell Returning

Spring Retreat—April 18-19, 2015

**Prairiewoods Franciscan Spirituality
Center, Hiawatha**

“As a deacon in the Roman Catholic Church I use stories in my ministry of preaching, teaching and reaching out to others. I have been telling stories all my life, though I didn't become professionally involved in storytelling until after my ordination to the Diaconate. I saw storytelling techniques as a way of bringing my homilies alive and making them more meaningful to the congregation.” - www.deaconalfred.com/

More information coming in October.



Deacon Formation

Deacon Frank Agnoli, Director of Deacon Formation

Class VII

Please join me in congratulating the 12 men who have been called to candidacy and their families. As they begin this next phase of formation, please keep them in your prayers.

<u>Candidate's Name</u>	<u>Wife's Name</u>	<u>Parish Name, City</u>
Jim Barber	Chris	Holy Family, Davenport
Steve Barton	Rosie	St. Paul, Davenport
Dan Freeman	Judy	St. Andrew, Blue Grass
Rob Garber	Gena	Sacred Heart, Newton
Tom Hardie	Mary	St. Anthony, Knoxville
John Jacobsen	Tracey	St. Paul, Davenport
Chris Kabat	Julie	St. Wenceslaus, Iowa City
Karl Lantzky	Kathy	St. Paul, Davenport
Joe Rohret	Tammy	St. Peter, Cosgrove
Mike Snyder	Patty	Our Lady of Lourdes, Bettendorf
Lowell Van Wyk	Denise	St. Mary, Pella
Joseph Welter	Katie	Newman Center/St. Mary, Iowa City

Preaching: The Post-Christian Context

Deacon Frank Agnoli, Director of Liturgy

The world is changing. Rapidly. For over 1500 years, at least in Western Europe and then the Americas, it could be said that Christianity—at least to some degree—was the cultural air that we breathed. That is no longer the case. So how can we describe this “brave new world” that we are entering? David Lose, a homiletics professor at Luther Seminary in the Twin Cities, offers three descriptors: post-modern, secular, and pluralistic (Lose, 1-6).

Each of these cultural forces confronts us with a defining question (Lose, 7-8, 53):

How do we know for certain that anything (including Christianity) is true?

Where do we find hope? Is Christianity *relevant*?

What does it mean to be Christian?

How do we preach in such a setting? Lose is blunt: we don’t know. We’re figuring this out as we go along. We’ve not been in this situation since before Constantine’s Edict of Milan. And he gives us this warning: “if we continue to embrace patterns of preaching designed and suited for a bygone age, then we probably shouldn’t be surprised if the new age in which we live continues to pass us by” (Lose, 5).

Postmodernity

What do I mean by “post” modern? Postmodernity (as the name implies) is a reaction to a “modern” view of the world. Simply stated, a “modern” view of the world would be characterized by (a) a shift from faith to reason as the ground of reality; (b) the scientific, industrial and technological revolutions; (c) a marked optimism regarding humanity (humanism); and (d) a view that language is only descriptive, empirical, objective, and propositional. The trenches of World War I, and the horrors of Auschwitz and Hiroshima, shattered that kind of naïve optimism—the view that humans would always be rational and always do the right thing, and that technology would save us (Lose, 14-16).

Post-modernity is a rejection, to a greater or lesser degree, of the hallmarks of modernity (especially the privileging of reason, excessive optimism, the myths of neutrality/objectivity, and metanarratives – stories that claim to be ‘self-evident’ and defining for all, such as the superiority of one culture over another). There is a strong reaction against power structures and claims of superiority; or that any one person or group has a monopoly on the truth, especially if it is claimed that such truth is self-evident. Language is seen as “performative” – it defines and creates reality (Lose, 16-19).

Secularism

Our cultural milieu is also increasingly secular: there is a rejection of anything that is not open to the five senses (a philosophical view known as scientific materialism: all that there is is what science can tell us there is). There is no longer any openness to the transcendent, to any sense that there is a “more” to human existence (Lose, 49-53). In other words, the question isn’t so much whether there is “truth” or not – but whether truth is rooted in God (Lose, 7).

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Or if there is such an openness, as Timothy O'Malley notes, it takes a watered-down and "parasitic" form of civil religion called "Moral Therapeutic Deism" (O'Malley, 44): God exists only to help me when I am in trouble, to make sure I am happy; the only moral demand is to be good to one another – and that gets you into heaven. Religion is individualized and reduced to what practical benefits it might give.

Pluralism

We are surrounded by competing truth claims. No longer is authority (or obligation) simply taken as a given. More importantly, the sense that we come to be who we are in community—that we *receive* our identity—is rejected. Rather, we *create* our identities: we make ourselves, using whatever we will as our building blocks. We "pick and choose" – including in matters of faith and spirituality. We value "experience" much more than we value "tradition" (Lose, 81-91). As a result, we can no longer name what is distinctive about Christianity; we have lost a sense of Christian identity (Lose, 8).

It is quite a challenge to preach in this new milieu. Next time, we'll explore some strategies....

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Friday October 17 - 19, 2014
Holiday Inn, Rock Island
Social Teaching - Global Solidarity
Preaching & Parish Ministry



Rev. David H. Garcia is senior advisor for clergy outreach for Catholic Relief Services, based in San Antonio, Texas. Fr. Garcia helps lead the agency's efforts to develop and strengthen relationships with clergy leaders in the United States and promote solidarity with the poor and vulnerable in the developing world.

Fr. Garcia is also director of the Old Spanish Missions of San Antonio and has been rector of San Fernando Cathedral in San Antonio since 1995. He has served the Archdiocese of San Antonio in a number of ways, including secretary to the Archbishop, director of administrative services and vocation director.

He has written and published articles on a variety of religious topics for *Origins*, *Today's Catholic*, *Church*, *Journal of Hispanic/Latino Theology*, *New Catholic World*, *Gracias* and *Columbia*. He has served as adjunct faculty at Oblate School of Theology and the Mexican American Cultural Center, and summer faculty for the Graduate School of Theology program at St. Mary's University.

Fr. Garcia holds two master's degrees from Notre Dame University in theology and administration, and a B.S. in history from St. Mary's University in San Antonio.



Deacon Bill Hampton, a Global Fellow for CRS, was ordained in 2000 for the Archdiocese of Atlanta and assigned to St. Matthew in Tyrone, Georgia. He worked for 24 years for the Keebler Company in numerous positions including Eastern Area Sales Director and Southeastern Regional Sales Director. After leaving Keebler, Deacon Bill owned and operated several businesses. In 2001, he began to work at the church. Today Deacon Bill is the Business Manager/Director of Stewardship. He has traveled extensively for business and pleasure. Deacon Bill has been married to Kathy for 38 years and they have 2 wonderful children and 3 beautiful grandchildren.

More information including the registration form will be available in August.