



Deacon News

Diocese of Davenport

Spring 2014

“Exult, let them exult,
the hosts of heaven,
exult, let Angel minis-
ters of God exult,
let the trumpet of
salvation
sound aloud our
mighty King's
triumph!” *Exsultet*

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From the Diaconate Office

Deacon David Montgomery, Director of the Diaconate

He is Risen! Alleluia!

Since the publication of the Winter edition of *Deacon News*, two of our brothers have died. May light perpetual shine upon them and give them peace. Please keep them and their families in your prayers. The following information was provided by their published obituaries.

Deacon John Schmitt

John H. Schmitt, 81, of Low Moor, Iowa, passed away Wednesday, January 22, 2014 at Mercy Medical Center – North Campus, Clinton.

John Herman Schmitt, Jr, was born on June 13, 1932 in Rock Island, Illinois, the son of John H. and Stella (Schulz) Schmitt. He attended Rock Island school, before graduating in 1950 from Calamus High School – Calamus, Iowa.



Following high school he enlisted in the United States Army from 1952-1954 serving in the Korean Conflict. He later served 26 years in the Iowa National Guard.

John married Margaret Chapman on April 30, 1960; she died January 2, 1969. He later married Suzanne Dollieslager on July 14, 1973 at St. Mark's United Methodist Church – Camanche. They received a Catholic validation of their marriage on September 29, 1979 at the Church of the Visitation.

John was employed as a parts manager for Lee Dahl Motors and Southgate Motors until working as equipment operator for the Iowa Department of Transportation from 1977 until his retirement in 1994.

John was ordained a deacon in the Davenport Diocese on June 4, 1988 at Sacred Heart Cathedral. He served as deacon at Church of the Visitation from June 1988 until retiring in 2007. His diaconal service included prison ministry, nursing home prayer services, Eucharistic Minister at Mercy Medical Center and also visiting the homebound with the Eucharist.

In addition to being a deacon John was a volunteer with the Mercy Auxiliary, delivered Meals on Wheels, served on the Low Moor City Council from 2012-2013 and was honored to be a part of the Honor Flight in October 2013.

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Important Dates

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 speakers

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John is survived by his wife of 40 years: Sue of Low Moor; four daughters: Lori Schmitt of Clinton, Carmen Graham of Clinton, Katie Graham of Camanche, and Mary (Jason) Steen of Camanche; three sons: Jay (Marcia) Schmitt of Clinton, Thomas Graham of Widefield, Colorado, and Michael Schmitt of Low Moor, Iowa; 17 grandchildren and 10 great-grandchildren; his brother: Ronald Schmitt of Camanche; and many nieces and nephews.

He was preceded in death by his parents, his first wife, his sister: Roxann "Sis", and a granddaughter: Zena.

Deacon Gregory Golemo

Gregg Golemo, 65, passed away just after 4:00 am on Monday, April 14, 2014 at St. John's Hospital in Springfield.



He was born on January 3, 1949 in Chicago, IL, the son of Edward and Mildred Mordell Golemo. He married Camilla Veith on August 10, 1974 at St. Mary's Catholic Church, Hamilton. She survives in Hamilton. In addition to his wife, Camilla, he is survived by his four children Kathleen, Neil (Monica), Benjamin (Diana), Elizabeth, two grandchildren, Genevieve and Hattie, and his brother, Philip (Irma).

Gregg lived a life dedicated to the service of others. He worked as a Social Worker for 35 years, he was a prolific supporter of both Boy and Girl Scouts, and was actively involved in emergency services in Hancock County. He was a Deacon with the Catholic Church, serving the Peoria and Davenport dioceses as well as acting as a Chaplain with the Boy Scout National Jamboree. He was currently teaching religion at Holy Trinity High School, Fort Madison.

Gregg was a caring, giving man, always looking for new ways to help others, and was always ready with a witty reply for any situation (appropriate or not). Those who knew him also knew him as an avid reader, unapologetic sci-fi nerd and movie buff. He was always a font of knowledge and truly a joy to talk to. To his family, he was known as the greatest father and husband ever. He will be greatly missed, not only by his family and loved one, but by everyone whom he served.

Deacon Formation

Deacon Frank Agnoli, Director of Deacon Formation

Class VII

Class VII is nearing the end of their second year of Aspirancy. 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 who are called will celebrate the Rite of Candidacy on Sunday, July 13, at St. Mary in Pella (Mass time: 10:30am). Please keep these men and their families in your prayers

Preaching: Avoiding Unintended Anti-Judaism/Anti-Semitism

Deacon Frank Agnoli, Director of Liturgy

We've just finished celebrating the Triduum. We heard some of the most powerful texts in our tradition—and some that, sadly, have been used to promote Christian anti-Semitism for centuries. As preachers, we must be aware that our words have power: power to form for good as well as deform for evil. The *Shoah* could not have occurred in Germany had not the seeds of Nazi-fueled anti-Semitism found ground already made fertile by Christian preaching.

The relationship between Judaism and Christianity is complex—historically, theologically, and liturgically; there is more than we could ever cover in columns like this one. Let me just mention a key resource, and encourage all of us to make this crucial topic part of our ongoing reading and formation.

In 2001, the Pontifical Biblical Commission gave us *The Jewish People and Their Sacred Scriptures in the Christian Bible* (JPSSCB). Unfortunately, it is not a well-known document and its length can seem overwhelming. While it is not perfect, it is well worth the read. The JPSSCB begins by raising this question:—What relations does the Christian Bible establish between Christians and the Jewish people (#1)? This question is placed in the context of life after the *Shoah*. After an introduction, the document itself is divided into three major sections (or chapters) and a conclusion.

The first section of JPSSCB places nascent Christianity squarely in the context of early Judaism: Jesus and his early followers were Jewish, and the early Church simply saw itself in continuity with Judaism, including the Jewish Scriptures. The texts that would eventually make up the NT acknowledge the authority of these Scriptures both implicitly and explicitly. Jewish exegetical methods and modes of rabbinic argumentation are evident in the way these early Christian writers use the Scriptures. The development of the canon is also covered in this section.

In the second section, the PBC specifically repudiates the solution offered by Marcion. Instead, it affirms that it is only in light of the Jewish Scriptures that Jesus can be adequately understood (#19). The PBC affirms that Christianity “re-reads” what we call the OT through the lens of Christ. Such a retrospective reading does not negate the original (in fact, the PBC says we have much to learn from Jewish exegesis); nor does it mean that the Jews “missed” what was there. Rather, it acknowledges that all classical texts contain a “surplus of meaning” and that Jewish and Christian readings of these texts are therefore both legitimate. The next part of this section traces a number of common themes through the OT and NT. The conclusion to this section argues that “[s]uch a fullness of meaning establishes a threefold connection between the New Testament and the Old: continuity, discontinuity, and progression” (#64).

The third section examines the portrayal of Jews and Judaism in the NT. The history of post-exilic Judaism and the development of various groups within first-century Judaism are explained, as is the relationship of emerging Christianity and developing rabbinic Judaism after the destruction of the Temple. The document then surveys the ways that Jews and Judaism are portrayed in the various NT texts. For example, we cannot take “the Jews” in John to necessarily mean all Jews at the time of Jesus; nor can we take that phrase to mean all Jews for all time.

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The conclusions remind us the NT cannot be used to foster anti-Jewish sentiments (as they have in the past). Those texts that express disagreement with Judaism are historically conditioned and thus cannot be applied to all Jews at all times [historical-critical method]; in addition, they use language that is consonant with first-century polemic [social-scientific and literary criticism] and thus descriptions of those who “oppose” Jesus should not be taken as literal or historically accurate (we are, after all, missing their side of the story).

In summary, this document presents great gains in our understanding of the relationship between the OT and NT, between Jews and Christians. Specific gains include:

- A rejection of supersessionist readings of the OT (and a supersessionist approach to Judaism);
- An acknowledgment that the Christian interpretation of the OT is retrospective;
- A similar acknowledgment that Jewish interpretation of the OT is legitimate and that Christians can learn from Jewish exegesis; and
- A recognition that first-century Judaism was more complex than the NT often suggests, and that Jesus and emerging Christianity need to be viewed as part of that context.

The JPSSCB must be read in light of the Vatican II document, *Nostra Aetate*. We are reminded there that in regards to the Passion narratives that we have just heard, what is crucial for preaching is that, from a historical perspective, “what happened in His passion cannot be charged against all the Jews, without distinction, then alive, nor against the Jews of today” (*Nostra Aetate*, #4). From a theological perspective, “Christ underwent His passion and death freely, because of the sins of men and out of infinite love, in order that all may reach salvation” (#4).

Resources:

Resources can be found at: <http://www.davenportdiocese.org/lit/litpreach.htm>

These include Church documents, translations of Scripture with commentary from a Jewish perspective, textbooks and articles.

Summer Study Day Saturday June 28, 2014 8:30 am—1pm
St. Vincent Center, Davenport
Prison and Jail Ministry

Presenters include:

Michael Schierbrock, ISP Deputy Warden of Treatment—Prison Visiting, Iowa Dept. of Corrections Procedures and Operation; **Deacon Troy Egbert**, Residents Encounter Christ; **Deacon Bill Hickson**—Jail and Prison Ministry in the Archdiocese of Dubuque; **Deacon Dave Sallen**, ISP Catholic Chapel of Ft. Madison—Legal Privileges—Priest/Penitent; **Kent Ferris**, Director of Social Action and Catholic Charities for the Diocese of Davenport—Diocesan Services Available & Catholic Charities; **Sheila Sallen**—How to Operate a Prison & Jail Ministry Program on a Shoestring Budget; **Sgt. Wm. Boyd**—Inmate Programs for Scott County Jail.

This study day is free and will include lunch. A registration form will be e-mailed to all deacons, and wives and to aspirants in formation and will be posted on the diocesan website.