st Cent Cente

hen first began preaching believed that had a foolproof structure for organizing my unday homilies used it every week for the first ten years of my preaching life t is called the **deductive form** t looks like this

[isual]

DEDUCTIVE

U

Introduction

hat am going to say and why

Presentation

y main point is...

Development

unfold my main point...

Application

connect the point to life situations

Conclusion

summarize what have said

popular way of describing the deductive form is tell 'em what you're gonna say then tell 'em then tell 'em what you said e call this deductive form from the atin verb deduco which means "to lead from "he main piece of the homily is at the beginning—the presentation ere you presentw

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INDUCTIVE

U

Movement 1

ere is a real life situation

Movement 2

his is what the sacred texts have to say about this situation

Movement 3

ere is the real life situation in new perspective as interpreted through the lens of the sacred texts

e call this the inductive form from the atin verb induco which means "to lead toward" n the inductive form the main piece of the homily comes at the end. You build up to it inductive homilies are structured like a story—one chapter builds on the previous one and then the final chapter brings everything together.

t is important to know that this is the way the ospels are actually written e start with esus' early days then his public ministry e experience his death and burial and only at the end of the ospels do we discover his resurrection hrough this ending the resurrection we gain a new perspective on everything that preceded it e come to understand the real perspective of everything that occurred before his resurrection

hen started preaching regularly in the inductive form feedback was generous and most often from a spiritual perspective ust this past unday rinity unday after ass at the church doors a parishioner said "used to believe that would finally meet the rinity when died and went to heaven ow believe 've been meeting the rinity every single day but didn't know it "

et's look once again at the deductive form and the inductive form side by side

[isual]

DEDUCTIVE INDUCTIVE Introduction Movement 1 ere is a real life situation hat am going to say and why Presentation y main point is... Movement 2 his is what the sacred texts have **Development** to say about this situation unfold my main point... Application Movement 3 connect the point to life situations ere is the real life situation in new perspective as interpreted through the lens of the sacred texts Conclusion summarize what have said

n the deductive form the main point is at the beginning and the rest of the homily flows from it n the inductive form everything leads to the main point at the end deductive homily is composed more like a journal article n inductive homily is composed more like a story main strength of the deductive form is clarity main strength of the inductive form is that it appeals more easily to the

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listeners' imaginations weakness of [the] deductive form is that it can tend to sound academic like a lecture even when you use real life stories as examples weakness of the inductive form can be a lack of detail

ometimes we use the nouns sermon and homily interchangeably ctually they're not synonyms here are differences between the sermon and the homily

[isual]

SERMON	HOMILY
n enhancement of the ass	itual element of the ass itself
tands by itself	rganically related to the sacred texts
nformational or moralistic	ncounter with hrist the iving ord
ormally deductive in structure	ormally inductive in structure

sermon is an enhancement to the ass n the ridentine issal of preaching was not an ordinary part of the ass t was added to the ass on special occasions, but it was not considered a normative element of the liturgy ome commentators of the ridentine ass refer to the sermon as an "interruption" meaning you stopped the ass after the ospel then you inserted the sermon and then you resumed the ass with the reed his is one reason why the sermon often began and ended with the ign of the ross he ign of the ross set the sermon off from the rest of the ass

n the other hand the homily is a constitutive element of the ass itself t is not the icing on the cake but is part of the cake itself he rubrics of the ass mandate a homily for undays and solemnities and strongly recommend a homily for weekdays

sermon stands by itself sermon was a talk given during ass he topic was chosen by the preacher ometimes a diocese would send parishes a syllabus for sermon topics for example a seven week series on the acraments or a three week series of talks on the theological virtues of faith hope and charity o really it did not matter if the sermon was or was not related to the ectionary passages of the day the liturgical feast or the liturgical season

he homily is organically related to the sacred texts of the liturgy he homily unfolds one or more of the ectionary passages or other liturgical texts of the day's liturgy to strategically positioned in the liturgy to allow us to look back at the sacred texts in order to see how the od of cripture is still working in our midst today and to look forward to the ucharistic rayer during which we express gratitude for od's saving work in our midst today nother words the homily leads us to doxology from biblical text to the praise of od

he sermon tended to be informational or moralistic t told us about od or about the hurch it exhorted listeners to embrace good or avoid evil ndeed all of this is necessary and certainly helpful for listeners even today

he homily is an actual encounter with hrist the iving ord s part of the liturgy itself the homily—like the rest of the liturgy—is sacramental t is not so much giving information about od but an actual encounter with od who is present as the cripture is proclaimed to us who speaks to us as the cripture is proclaimed by lector or ospel reader and this proclamation of the criptures effects spiritual transformation within us

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sermon is deductive in structure e reviewed the deductive structure earlier in this presentation e saw how it was shaped more likely lecture with its main point at the beginning and the rest flowing from that main point to the end of the sermon

he homily is normally inductive in structure e reviewed this structure earlier in this presentation e saw that the inductive form is structured more like a story in which one movement builds upon the previous one leading up to the main point in its final movement

ow spend a few moments reflecting on the questions at the bottom of the page

[uestions on web page]

- an you identify which homiletic form you customarily utilize inductive deductive or another
- re you willing to experiment with the inductive form if it has not been your customary homily form