



# Deacon News

Diocese of Davenport

Fall 2013

## From the Diaconate Office

Deacon David Montgomery, Director of the Diaconate

Greetings to the deacons and wives and the deacon aspirants and wives of class 7! Thank you for joining our annual fall retreat. For those of you who were not able to attend the retreat, be assured that you are in our prayers.

I attended the National Association of Deacon Directors Region IX meeting in Sioux City earlier this month. As always it provided a good opportunity to exchange ideas and suggestions with the deacon directors in our region. I reported that our diocese has 41 active deacons of which 8 are incardinated in another diocese, 3 deacons are active outside of the diocese, 1 inactive outside of the diocese, 9 retired in the diocese and 2 who are retired living outside of the diocese.

Now the word of  
the Lord came to  
me saying, before I  
formed you in the  
womb I knew you

Jeremiah 1:4

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Deacon Bill Olson in Alabama

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**Important Dates**

**SS. Stephen & Phoebe  
Deacon Council  
Meeting**  
October 20  
During the fall retreat  
lunch

**November Clergy Days**  
November 4-5, 2013  
Clarion Inn/Highlander  
Iowa City

**Spring Study Day**  
April 26, 2014  
Location TBD  
Led by Fr. Thomas  
McQuaid from CRS

**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

From the Diaconate Office - continued from page 1

**In other diaconate news around the diocese –**

Deacon Charles Metzger and Deacon John Weber have been assigned by Bishop Amos to serve St. John Vianney Parish in Bettendorf as sacramental ministers. They will be assisting Fr. McAleer as needed to preside at marriages, baptisms and funerals outside of Mass. They will continue to serve Our Lady of Lourdes, Bettendorf as their regular deacon assignment.

The term “sacramental minister” is new when applied to the diaconate, yet it is not a new concept. While deacons are assigned to one or more parishes (unless retired), they serve the entire diocese. Although any deacon may be asked to provide liturgical and sacramental assistance to parishes outside of their normal parish assignment, deacons assigned as sacramental ministers have a “standardized” relationship to a parish or parishes outside of their regular assignment.

Deacon Tim Barry (formation class II) has returned to the diocese to serve as the Executive Director of the Newman Catholic Student Center at the University of Iowa, Iowa City. Fr. Fitzpatrick continues to serve as the Director of the Newman Center. Deacon Barry is incardinated in the Diocese of Sioux Falls. His profile can be found on page 4. Welcome back!

**Deacon Formation**

Deacon Frank Agnoli, Director of Deacon Formation

*Class VII*

Class VII—14 strong—is well into their second year of Aspirancy. They finished up their first year of Aspirancy with classes in philosophy and with work on their Myers-Briggs and Profiles of Ministry results, and completed their psychological evaluations in July. So far this year, they have completed their Introduction to Theological Studies class as well as two weekends on the Old Testament (Pentateuch and Prophets). The last two weekends of this first semester will see the beginning of their study of Systematic Theology. They are also active in their parishes and attending to their various field placements. Please keep them all in your prayers.

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.

## Deacon Formation – Post Ordination

Deacon David Montgomery

The twelve deacons and wives of formation class VI began their three year post-ordination formation this fall. The group meets once a month for eight sessions this academic year at the St. Mary Parish Hall in Riverside. The sessions have focused on liturgy and spirituality. Fr. Martin Goetz will be leading the discussion of support groups for deacons and their wives at the November session.

## Preaching: Content and Form (part 1)

Deacon Frank Agnoli, Director of Liturgy

After adequately exploring both text and context, the preacher should be ready to determine a clear focus (in one sentence, what are you trying to say?) and function (in one sentence, what are you trying to do?) for the homily/reflection.

Thomas G. Long, in *The Witness of Preaching* (86), defines Form and Function as follows: A *focus statement* is a concise description of the central, controlling, and unifying theme of the sermon. In short, this is what the whole sermon will be “about.” A *function statement* is a description of what the preacher hopes the sermon will create or cause to happen for the hearers. Sermons make demands upon the hearers, which is another way of saying that they provoke change in the hearers (even if the change is a deepening of something already present). The function statement names the hoped for change.

In writing these statements, God is usually the subject of the focus statement and we are usually the subject of the function statement. Three principles guide the crafting of the focus and function statements: (1) they should grow directly out of the exegesis of the biblical text (literal meaning as well as *sensus plenior*); (2) they should be related to each other; and (3) they should be clear, unified, and relatively simple.

Homiletic form refers to “an organizational plan for deciding what kind of things will be said [focus] and done [function] in a sermon and in what sequence” (Long, 93). Homiletic form is determined by two factors: (1) the genre (shape, form) of the text(s) being proclaimed, and (2) the way that the particular assembly “listens” to preaching. In other forms, determining homiletic form is a decision regarding rhetorical strategy.

Until the last half of the twentieth century, typical preaching was deductive—or propositional—in style. Following a logical outline, the “sermon” was more akin to a lecture than a conversation. Moving from the general to the specific, deductive preaching takes a “top-down” approach in arguing for or trying to prove a point or points. Deductive preaching has been criticized for being authoritarian in approach and often only tangentially related to the scriptural text(s). In the latter half of the last century, homileticians turned their attention to the place of the listener in preaching. In other words, they have sought to structure preaching in a way that corresponds to the way that we naturally converse: inductively. Inductive preaching moves from the specific to the general, and unfolds in a narrative fashion; it is reflective of a more communal model of ministry and more intimately connected to the scriptural texts. According to Thomas Long, the following steps should be followed in determining what form a homily should take: (1) start with the focus and function; (2) divide these larger tasks into smaller components, and (3) decide the sequence in which these tasks should be done.

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Preaching - continued from page 3

*Deductive preaching* follows a typical “term paper” outline: major points, each with sub-points in support of or illustrating the general statement. Often, the major points are only tenuously connected to each other, producing a homily that lacks overall coherence and unity.

*Inductive preaching* attempts to approach preaching with the listener in mind, structuring the homily so that it corresponds to the way that we naturally converse. Inductive preaching moves from the specific to the general, and unfolds in a narrative fashion; it is reflective of a more communal model of ministry and more intimately connected to the scriptural texts. Inductive preaching is reflective of the performative nature of language; preaching makes space for an encounter; it forms and transforms—not merely informs. There are a number of inductive forms available to the preacher, and a number of homilicians have written on this issue; we will review them in the next issue.



Deacon Ed Kamerick with Bishop Amos in Centerville for the CPPS 75<sup>th</sup> Anniversary

### November Clergy Overnighter – Nov 4-5 Clarion Highlander Hotel in Iowa City

**Sr. Dianne Bergant**, C.S.A. presenting on the Psalms. She is the Carroll Stuhlmuehler, C.P., Distinguished Professor of Old Testament Studies at Catholic Theological Union in Chicago. She holds a B.S. in Elementary Education from Marian College, Fond du Lac, Wis.; an M.A. and Ph.D. in Biblical Languages and Literature from St. Louis University.

Please bring a copy of the Psalms and a white stole with you.

Reservations due Oct 18 to Rev. Bob Busher, [busherr@diodav.org](mailto:busherr@diodav.org)

### Deacon Profile: James (Tim) Barry



**Spouse:** Ronda

**Children:** Elizabeth (Eric), Matthew, 3 grandchildren

**Assignment:** Newman Catholic Student Center – University of Iowa, Iowa City

**Ordination:** June 4, 1984, Sacred Heart Cathedral in Davenport

**Occupation:** Executive Director of the Newman Center

**Why did you become a deacon?** I think I have always been called to the diaconate since reading the documents of the Second Vatican Council.

**What ministries are you involved in?**

Service at the Newman Center and continuing research on the diaconate.

**What are your challenges?**

Enhancing the mission of the Newman Center.

**Favorite Scripture.**

The Beatitudes.