



# Deacon News

Diocese of Davenport

Spring 2015

“Jesus said to him, “Have you come to believe because you have seen me? Blessed are those who have not seen and have believed.” *John 20:29*

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## From the Diaconate Office:

Deacon David Montgomery, Director of the Diaconate

Time for me to dig out my lawnmower ‘cause the grass is a-growin’.

The deacons and wives of formation class VI completed their second of three years of post ordination formation. Rev. Ed O’Melia guided their latest session this month in Riverside on the topic of Ignatian Spirituality. The class had previously participated in sessions on Franciscan Spirituality with Kent Ferris, OFS, and Benedictine Spirituality with Sr. Caroline Cleary, OSB.

Next year they will participate in two sessions on the spirituality of Pope Francis and two sessions that examine their own spirituality.

Progress continues by the National Association of Diaconate Directors with the planning for the 2018 National Congress in New Orleans. The keynote for the congress is scheduled to be announced this summer. For more information on the congress you can register for free at [www.deacon2018.org](http://www.deacon2018.org) with no obligation.



## Deacon Anton Ivan (Tony) Tometich

June 13, 1922—January 19, 2015

“Tony” was born on June 13, 1922, in Ankeny, the son of Anton and Ivanna Burich Tometich Sr. He graduated from Woodside High School, Class of 1939. He was a veteran of the US Army having served during World War II. He attended Iowa State University from 1946-1950 obtaining a Bachelor’s of Science degree in Animal Husbandry. He married Marilyn Leona Manning on November 11, 1950, at the St. Irenaeas Church in Clinton. She preceded him in death on July 4, 2009.

He worked for Farmers Home Administration for forty years, in addition to farming. He was a member of the Ss. Mary and Mathias Parish, and was a Third Degree with the Knights of Columbus, Laurent Council #1305. “Tony” was ordained as a Permanent Deacon of the Catholic Church on June 4, 1988, at Sacred Heart Cathedral in Davenport.

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**Important Dates**

**Spring Retreat**  
Apr 18 - 19, 2015  
Prairiewoods  
Hiawatha, IA

**Deacon & Priest  
Ordinations**  
June 6, 2015  
Sacred Heart Cathedral

**June Clergy Institute**  
June 8-10, 2015

**Deacon Convocation**  
October 16-18, 2015  
St. Vincent Center  
Prof.

**Deacon Tony Tometich**



*Deacons gathered at St. Mary Church, Oxford, July 2006*

Those left to honor his memory include his children, Michael Tometich and wife, Nancy, of Mt. Pleasant, Theresa Tometich of Coralville, Mary Tometich of Davenport, Albert Tometich of Euless, Texas, John Tometich and wife, Mary, of Mount Juliet, Tennessee, Ann Linnehan and husband, Mike, of Sparta, Wisconsin, George Tometich of Dallas, Texas, Leo Tometich and wife, Jane, of Dunstable, Massachusetts, Barbara Miller and husband, Dan, of North English, Josephine Conway and husband, Sean, of Muscatine, Philip Tometich and wife, Kim, of Bellefonte, Pennsylvania, Thomas Tometich and wife, Kathy, of Export, Pennsylvania, Edward Tometich and wife, Kelley, of Fredericksburg, Virginia, Patricia Tometich of Cedar Falls, and David Tometich and wife, Vicki, of Muscatine, 20 grandchildren; and five great-grandchildren.

He was preceded in death by his parents; his wife; and two brothers, Dan and Paul Tometich.

**Mark the Calendars**

**Fall Convocation for Deacons, Wives, Candidates and Wives**  
October 16-18, 2015  
St. Vincent Center—Davenport



Dr. Matthew Coomber, Ph.D., Assistant Professor of Biblical Studies at St. Ambrose University will be presenting on preaching the Old Testament with a focus on texts that will arise in Year C.

The sessions will take place at the chancery with lodging available at a local hotel for those traveling.

Dr. Coomber's primary areas of teaching and research are in how biblical texts interact with the cultures and societies into which they are adopted - particularly in relation to economics, social justice movements, and the arts.

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## Preacher, Help Us to See—Visual / Imaginal Preaching

Deacon Frank Agnoli, Director of Liturgy

*“One of the most important things is to learn how to use images in preaching, how to appeal to imagery.... An attractive image makes the message seem familiar, close to home, practical and related to everyday life. A successful image can make people savor the message, awaken a desire and move the will towards the Gospel” (Pope Francis, *Evangelii gaudium* #157).*

We live in a digital, visual culture... one that appeals to the eyes... while preaching was born in an oral-aural culture... a culture that engaged the world around it and passed on what was important through speech more than sight. So how does an art, a way of communicating that has been shaped for centuries by its focus on the human voice get “heard” in a time and place that puts the emphasis on what we see (and is ready to “change channels” or click on another link the moment the images get boring) over what we hear... a culture in which really listening to one another is becoming a lost art?

One approach, adopted by some churches, has been to use projected images as part of their worship, including in their preaching. For most of us, that is not an option – and it brings along with it its own set of challenges and pitfalls. But one of the advantages that we do have as Catholics is that we have long used the visual arts in our liturgy and liturgical architecture: icons, stained glass windows, statues, vestments, and the like. As preachers, do we use these resources? When is the last time that you hear a preacher point out an object of liturgical art in the church itself and incorporate it into their homily (in an appropriate way)? Or, perhaps better: as a sacramental church we have a long history of appealing to the senses (all of them) in our worship. Can our preaching do the same?

In other words, more than the literal use of visual referents, the greater challenge to us as preachers is to preach in a way that people can “see” (and smell, touch, taste, hear) what we are talking about. According to Richard Eslinger, “[t]o preach in nonimagistic ways is in this postmodern context to lose the vernacular of our people” (Eslinger, *The Web of Preaching: New Options in Homiletic Method*, 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.

According to Richard A. Jensen, imaginal preaching can be structured using a four-fold approach. In the first part of the homily, the preacher explains the source of his (visual or verbal) image, which may come from the scriptures or from lived experience (Jensen, 137). If necessary, the second part of the homily connects the image to the scriptures which have been proclaimed (Jensen, 138). Next, the preacher shows how some part of human life is reflected in the image (Jensen, 138-139). Finally, the preacher moves to the good news, the promise of God, which correlates with the image/scriptures/lived experience (Jensen, 139-140).

### Resources:

Crowley, Eileen D. *Liturgical Art for a Media Culture*. American Essays in Liturgy. Edward Foley, ed. Collegeville, MN: The Liturgical Press, 2007.

Jensen, Richard A. *Envisioning the Word: The Use of Visual Images in Preaching, with CD-ROM*. Fortress Resources for Preaching. Minneapolis, Fortress Press, 2005.

Troeger, Thomas H. *Imagining a Sermon*. Nashville: Abingdon Press, 1990.

## Mark the Calendars—continued

Coomber is an ordained priest in the Episcopal Church and he works to bridge his academic life with his human-rights concerns through service on the board of directors at the [Center & Library for the Bible & Social Justice](#), as well as in various other endeavors. His personal interests include playing the mandolin and banjo, reading, travel, film, and is an avid soccer fan.

### Education and Training

Ph.D., University of Sheffield - Sheffield, England  
Biblical Studies

M.Div., Trinity College, University of Toronto  
Graduate Study, Naropa University  
Buddhist Studies and Sanskrit

B.A., Concordia College - Moorhead, Minnesota  
Religion and Philosophy (double major)

### Academic Affiliations

[Center and Library for the Bible and Social Justice](#) -  
Director

[Society of Biblical Literature](#) - Co-Chair of Poverty  
in the Biblical World Section

[Society for Old Testament Study](#)

[Catholic Biblical Association of America](#)

### Courses Taught

THEO 130 - Introduction to the Old Testament  
THEO 335 - Law, Love, Land, and Law: Torah and  
the Ongoing Human Experience  
THEO 336 - The Bible and the Arts  
THEO 337 - The Bible and Social Justice  
UMAIE T4465 - Genocide, Rebellion, and God in  
Nazi Germany

### Areas of Professional Interest

Hebrew prophecy in socio-historical context  
Use of the Bible in social-justice movements  
Reception history  
Contextual Bible study  
Postcolonial interpretation

### Publications

[Fortress Commentary on the Old Testament and Apocrypha](#). Edited by Gale A. Yee, Hugh R. Page, Jr., and Matthew J.M. Coomber. Minneapolis: Fortress Press, 2014.  
[Bible and Justice: Ancient Texts, Modern Challenges](#). Edited by Matthew J.M. Coomber. BibleWorld: London:

Equinox Publishing, 2011.

[Re-Reading the Prophets through Corporate Globalization: A Cultural-Evolutionary Approach to Understanding Economic Injustice in the Hebrew Bible](#). Biblical Intersections 4: Piscataway, NJ: Gorgias Press, 2010.

"Reading the Old Testament in Ancient and Contemporary Contexts." In [The Fortress Commentary on the Old Testament and Apocrypha](#). Edited by Gale A. Yee, Hugh R. Page, Jr., and Matthew J.M. Coomber. Minneapolis: Fortress Press, 2014.

"Jonah." In [The Fortress Commentary on the Old Testament and Apocrypha](#). Edited by Gale A. Yee, Hugh R. Page, Jr., and Matthew J.M. Coomber. Minneapolis: Fortress Press, 2014.

"Micah." In [The Fortress Commentary on the Old Testament and Apocrypha](#). Edited by Gale A. Yee, Hugh R. Page, Jr., and Matthew J.M. Coomber. Minneapolis: Fortress Press, 2014.

"Debt as Weapon: Manufacturing Poverty from Judah to Today." [Diaconia: Journal for the Study of Christian Social Practice](#) 4, No. 2 (2013): 141-58.

"Before Crossing the Jordan: The Telling and Retelling of the Exodus Narrative in African-American History," in [Exodus and Deuteronomy: Texts @ Contexts](#). Edited by Athalya Brenner and Gale A. Yee. Minneapolis: Fortress Press, 2012.

"Caught in the Crossfire? Economic Injustice and Prophetic Motivation in Eighth-Century Judah" [Biblical Interpretation](#) 19, No. 4-5 (2011): 396-432.

"Prophets to Profits: Ancient Judah and Corporate Globalization." Pages 212-37 in [Bible and Justice: Ancient Texts, Modern Challenges](#). BibleWorld. Edited by Matthew J.M. Coomber. Oakville, CT: Equinox Publishing, 2011.

"Subsistence and Greed: Revisiting the Eighth-Century Prophets in an Age of Globalization." [Masihi Sevak](#) 24, No. 3 (2009): 14-30.

"Occupying the Temple in Ancient Judah: Resisting Debt Exploitation, from Jerusalem to Wall Street," in [How to Read the Bible in a Global Crisis](#). Edited by Bruce Worthington and Jonathan Bernier. Minneapolis: Fortress Press, Forthcoming.

"The Problem of Corruption in the Book of Micah: A Contributing Voice." In [Micah](#). Authored by Julia O'Brien. Wisdom Commentary Series: Chicago: Liturgical Press, Forthcoming.