

A Driving Force for Service

Diakonia

...in Word ...in Charity ...in Sacrament

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Fall/Winter 2014

Faith Maturity and the New Acolytes

Steven Girardi

Kneeling before Father Ralph Argentino in the small chapel of the Franciscan Center, each of the aspirants in the 2015 diaconate formation class grasped the ceramic chalice held before them. One by one, they answered the call to the position of Acolyte with an “Amen.”

With that response, the Roman Catholic Diocese of St. Petersburg was joined by 11 newly-installed Acolytes – men who, along with their wives, entered the fourth and final year of their diaconate formation as they gathered to celebrate the Vigil Mass of the Holy Trinity on June 14.

“This is your residency,” Deacon Ronald Rojas told them, comparing the journey to the diaconate to medical training. “Practice,” he said, for altar service. Should these men



succeed in completing their formation – or as Diaconate Director Father Argentino gently (we think) likes to remind them, *if* they should make it – they will be ordained as permanent deacons in October 2015.

But for the moment, it was time to celebrate and reflect as the Class of 2015 and the nine men and their wives in the Class of 2017 met at the Franciscan Center along the Hillsborough River in Tampa for their annual retreat. That the retreat came on the weekend of Trinity Sunday was appropriate, as the classes reflected upon

their unity with each other and with their faith communities, and on their call to serve others.

By coincidence (if you subscribe to such a thing), the reading in the

Sunday morning Breviary they prayed together was from Paul’s First Letter to the Corinthians (12:4-6) – an admonition to come together; not to quarrel, but to

embrace their diversity for a greater good. *There are different gifts but the same Spirit; there are different ministries but the same Lord; there are different works but the same God who accomplishes all of them in everyone.* A glance around the chapel at the men and women gathered there spoke to that diversity.

As the Trinity works in unison – Father, Son, and Spirit – then so should we, among ourselves and in the community. Deacon Rojas called it “dancing with the Spirit,” a theme he emphasized as he led the weekend retreat focused on Faith Maturity. It was a topic directed not only toward the men, but also their wives, who as partners and teachers are “crucial to your ministry,” he reminded them. He set aside one session to the importance of women in the public ministry of Jesus and, so too, to deacons.

Part of faith maturity, he explained, is having the tolerance to understand and to accept the different gifts and needs among ourselves, and then among others

[See Acolytes p7 ▶](#)

Early Sense of Partnership Strengthens Bonds

Deacon Joe Grote

My wife, Kathy, asked me one day if I considered our marriage relationship to be a partnership. Unsure of what she was getting at, I answered with a quote from Bill Cosby: “Any husband who says ‘my wife and I are completely equal partners’ is talking about either a law firm or a hand of bridge.” After initially shooting

from the hip, so to speak, I contemplated my wife’s compelling question and have reflected on it many times since then.

We moved from Cincinnati to Florida in 1977. At that point, we had been married for 12 years and had three children. Our reason for relocating had to do with a business partnership that had formed before we left Cincinnati. Our verbal partnership agreement was loose and our expectations of one another were not well

thought out. After about a year’s worth of arguments and other unpleasanties, my business partner and I agreed that we should go our separate ways.

Kathy and I developed a crystal-clear view of our marriage partnership well beyond any legal contract with its responsibilities, defined roles, and values in our early years. Our perspectives evolved as we began to discover the

[See Bonds p6 ▶](#)

It's Time Again for a Changing of the Guard

Deacon Jim Grevenites

Those of us who have been around a while may be aware of the many changes that *Diakonia* has made in an effort to stay meaningful and effective. About this time five years ago, we were actually on the brink of our last article. In the last possible moments, two deacons who had an accumulated total of four weeks of ordained ministry under their belts stepped forward to keep the stream of information and diaconal experience within our community and parishes flowing.

It was Deacons Ray Dever and Kevin Orth who stepped up and responded to the ministerial call to the Diaconate Community, and said "Yes!" Like any diaconal ministry, we jump in when and where we are needed.

Happily, with the prior help of Ray and Kevin and some production changes, *Diakonia* is alive and well, and in some ways stronger than ever! As you may recall, Kevin left the Diocese about two years ago, and Ray has been working behind the scenes to ensure articles are written and events are covered. Now his five years are up and it is again time to pass the baton.

We are delighted to report that Deacon Cris Stout – yes, from that same 2009 group! – has accepted the role of *Diakonia* Coordinator. Cris will continue to work with jsGrafx Creative Services (our editor and publisher) and the Office of the Diaconate to keep up our twice-annual schedule with articles and experiences from within our Diaconate Community. The experience Cris brings, along with his involvement in Diaconate

Formation, makes him a good candidate for this important and challenging task.

On behalf of our Diaconate Community, I want to thank Cris for taking on this role and assure him of our cooperation – that means say yes if he asks you for an article! And finally, let me encourage you to offer your talents or perspectives of an event through *Diakonia*. We are proud to share our *Diakonia* with the priests and parishes of our Diocese. ■



Deacon Jim Grevenites is the Assistant Director of the Office of the Diaconate, Diocese of St. Petersburg. Deacon Jim and his wife, Leslie, attend St. Raphael Parish in St. Petersburg, where he is Business Manager. Deacon Jim was ordained in 1994 for the Archdiocese of Chicago. He may be contacted at jjg@dosp.org.

The Penitential Act at Mass

Doug Reatini

Over the last several years, I have been working with the Office of the Diaconate on the liturgical guidelines for deacons to ensure they were aligned with the many subtle changes that have occurred with the promulgation of the third typical edition of the Roman Missal in 2012 (henceforth, RM). During the two years prior and the subsequent two years since, we have been working to become comfortable with what is in the RM.

One area I would like to explore is the Penitential Act, which follows the greeting in the Introductory Rites of Mass. In the Penitential Act, the "entire assembly carries out a formula of general confession" (cf. Order of Mass, no. 4; GIRM nos. 51, 125).¹ It begins with the priest giving an introduction, followed by the observance of silence by all the faithful.

The Penitential Act then takes one

of three forms. The first form of the Penitential Act is the *Confiteor* (cf. OM, no. 4). After inviting the people to recall their sins, commonly the priest begins the *Confiteor* and all recite it together with him. The *Confiteor* is followed by an absolution prayer that is given by the priest.

The second form of the Penitential Act, again, is led by the priest (OM, no. 5). In this second form, "the priest leads the people in a short dialogue of psalm verses" and concludes with an absolution prayer asking for forgiveness. Although these texts "are eloquent, many Sunday congregations have never learned them."²

The third form of the Penitential Act includes three invocations to Christ that are followed by the people's cry for mercy with either *Lord, have mercy* or *Kyrie, eleison* (OM, no. 6). While the seven examples found in the former

See At Mass p6 ►

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Admission to Candidacy a Family Affair

Deacon Dennis Snyder

As the deacon candidates pledged "I do" to continuing their formation for ordained ministry, several of those present were reminded of another time when they stood before the altar and made a promise to God in the presence of the community: their wedding day. At that time, they made a life-long commitment to love and honor each other and to raise their children according to the law of Christ and his Church.



Wives, children, friends, pastors, spiritual directors, and mentors filled St. James Chapel at the Bethany Retreat Center on Wednesday, October 15, to witness Bishop Robert Lynch admit eleven men to candidacy for ordination to the Permanent Diaconate. The Rite of Admission was celebrated during Evening Prayer.

The eleven deacon candidates are three-quarters of the way through their journey to the diaconate. They have been through one year of inquiry and two years of aspirancy. Many of them also attended the Lay Pastoral Ministry Institute for several years prior to beginning their formation to the Permanent Diaconate.

For the wives, being married to a deacon candidate means taking on extra responsibilities at home as their husbands commit themselves to the St. Leo University curriculum, to formation classes, and annual practicum assignments. Their children also make sacrifices and many candidates expressed additional gratitude to them. The

Diaconate: truly a family affair!

In his reflection, Bishop Lynch directed his words to the candidates – but he certainly stirred the hearts of everyone present with his reminder that our knowledge of God is to be lived out in obedience to the commandments through a life conformed to the example of Christ. "This is the way that [all] may know that we are in union with him." (1 John 2:5) Our actions confirm our knowledge of Christ by walking as He walked.

The bishop then referenced the Synod of Bishops on the Family that was in progress in Rome, noting that there were strong differences of opinion being reported between the traditionalist and the progressive bishops. Bishop Lynch's response to these reports was to recall

a phrase that was popular several years ago but which has lost its impact through excessive use: "What would Jesus do?" (WWJD) Applying this phrase to the diverging opinions on divorced Catholics, the bishop recalled Jesus' meeting with the Samaritan woman at the well. Jesus did not judge the woman for her past relationships, but tells her not to sin



again. Christ's example to all of us is one of love in dying for us. To love is the essence of God's revelation. Finally, Bishop Lynch exhorted the candidates that their foundational ministry of Word and service is revealed through a life of following our Lord's example.

The Rite of Admission to Candidacy began with the bishop asking the

candidates two questions in front of the gathered community: "In response to the Lord's call, do you resolve to complete your preparation so that in due time, through Holy Orders, you will be prepared to assume ministry within the church?" the bishop asked them. "I do," they each responded.

"Do you resolve to prepare yourselves in mind and spirit to give faithful service to Christ the Lord and his Body, the Church?" Bishop Lynch asked. "I do," each man replied. "The church accepts your resolve with joy," the bishop said. "May God, who has begun the good work in you, bring it to fulfillment."

That fulfillment, if each of these candidates continues through the program, will come on October 17, 2015 with their ordination as deacons:

- Elix (Luz) Castro • Frank (Kathleen) DeSanto
- Steven (Joy) Girardi • Mark (Josephine) Manko
- Theodore (Maureen) Martin • Greg (Mary) Nash
- Anthony (Jill) Quattrochi • Glenn (Cindy) Smith
- Jorge (Nina) Suarez • Scott (Karen) Stalter
- Joseph (Ginny) Zucchero

These men have previously been called to assist at Mass in the capacity of Instituted Acolytes in their parishes during their final year of formation and discernment.

This joyous evening concluded with light refreshments and many expressions of continued prayerful support for the candidates and their families. ■

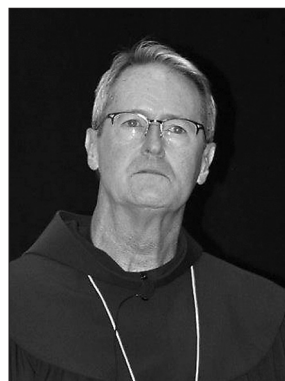


Deacon Dennis Snyder and his wife, Debbie, were recently reassigned to St. Joseph Parish in Tampa, from Our Lady of the Rosary Parish in Land O'Lakes, where they had been members since 2008. Deacon Dennis was ordained in October 2009. He can be contacted at stjoetampa@yahoo.com.

The Weekend Exegete and the Secret Decoder Ring

Deacon Greg Lambert

In his second turn as our Retreat Master, Father Burton chose the Book of Revelation and the title “Debunking the Rapture” to educate and enlighten us on our annual gathering for deacons and wives. In order to prepare us for the final session, Father



writing that includes weird animals and plagues that often foretell a future event is very hard to interpret literally and/or on one’s own.

What is clear about this genre is that the dualities of good and evil, light and dark, along with the concepts of now and then are delineated in a way that is unmistakable. There are no shades of grey, only black and white. What is also clear, according to the presentation, is that the images and visions are meant to be applied to a present reality even though a future reality is described. In other words, the visions of the future are meant to have an impact on the present. Father Burton shared an example from his own life: as a young man, he was told by his father that he would be hit over the head with a two by four if he crossed a certain line. The “prediction” was meant to affect the son’s present behavior, not something that might or might not happen in the future.

The common thread among the sessions during our retreat was that apocalyptic genre was meant to be understood by the contemporary audience as applying to their particular

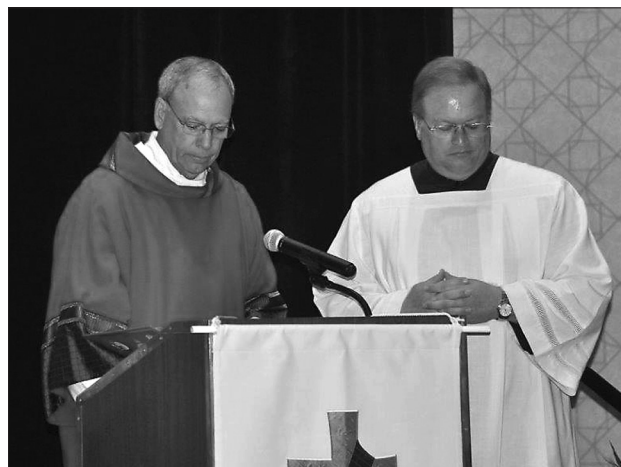
circumstances in their particular time. The visions of the future with all of the strange creatures, while very provocative, were all directed toward presenting a message that was clear and unambiguous to the contemporary audience.

There is a solid relationship between crisis and theological reflection. The brilliance of Sacred Scripture and especially apocalyptic writing within scripture is the application of a future scenario to a present reality. There is little difference in a prediction of a future reality applied in the first century or the 21st century. By understanding the historical context of Christians under Roman Persecution and the message of hope that was and is found in the Book of Revelation for them, we can apply the same eternal lessons and revelations to our present reality.

In recent decades, future events described as “The Rapture” have spawned a very profitable enterpriseresulting in a series of books, movies, and even video and board games! Collectively, they describe a scenario where certain “elect” will be caught up – or “raptured” – into Heaven suddenly, leaving the unfortunate non-believers behind to endure horrible sufferings and torments. In this view, all of the writings in the apocalyptic style, along with several other key “proof texts” in Scripture, were designed to be obscure for 2,000 years before finally being decoded in the 20th century!

Father Burton did an excellent job of noting that the key text from 1 Thessalonians 4:16-17, upon which “Rapture Theology” is based, really

is a comforting teaching from Paul designed to assure that ALL will be “caught up” to join our loved ones who



have gone before us to be with Christ. There is no reference to some being left behind. In order to support the notion that some will be taken and some will not, Rapture Theology needs to cobble Matthew 24:40-41 and John 14:1-2 to show that “one will be taken, the other left” with “I will go to prepare a place for you” to provide the complete script: certain people will be “raptured,” some will be left behind, and those saved will go to the place that has been prepared for them from all eternity.



Let us be thankful for God’s unconditional love, the universal call to holiness, and the gift of Sacred Scripture and Tradition that encourage us to be about the business applying God’s revelation in the present while leaving our “decoder rings” for predicting the future! ■



Deacon Greg Lambert and his wife, Kathy, serve at St. Lawrence in Tampa, where they assist with adult faith formation and Sacramental preparation. Deacon Greg was ordained for the Diocese of St. Petersburg in 1997. He can be reached at dgreg@stlawrence.org.

Is that a Stealth Bomber on Runway 26L/9R?

Deacon Joe Krzanowski

That question surprised us as we entered the simulation and training area of the main tower at O’Hare International Airport. Our group of airport chaplains (including priests, deacons, and others) gathered in Chicago during the last week of July to attend the National Conference of Catholic Airport Chaplains Certification Training Course. The attending chaplains represented airports in Chicago, Milwaukee, Charlotte, Toronto, Atlanta and Tampa.

The purpose of the training was to meet one of the requirements for certification as a Catholic Airport Chaplain. The five-day course provided an in-depth look at life at a major airport, where thousands of employees and tens of thousands of travelers interact on a daily basis during the process of moving across the country and around the world.

An exciting place in any airport is the air traffic control tower. Inside, one group of air traffic controllers guides planes on taxiways to the gates, and then away from the gates as they transfer to runways. A second group of controllers is responsible for takeoff and landing activity within a 15-mile radius of the airport; from there, they transfer monitoring of the aircraft to centers scattered throughout the country. This is serious business with a modicum of tension always present. As we left the tower, our driver took us out on the runway to witness takeoffs and landings “up close and personal.”

Our next stop was with the emergency response teams. There are four fire stations at O’Hare, and the men and women at these units competed with each other to see who could provide the best lunch. (I voted for the Italian beef.) Even though

we were there as guests, emergency calls came in and were responded to quickly.

We boarded fire engines and operated pumpers before heading to the fire pit for a realistic experience with an airplane fire. The practice plane was filled with smoke and fire that caused our adrenalin levels to rise significantly. (I thought I was going to lose the rest of my hair.) We were all happy that this experience was only a practice exercise – even if a rather frightening one.

We then moved on to snow removal. The director of operations had a lot of laughs watching this Floridian climb aboard one of the snow-clearing units. They are 15-foot-wide and capable of moving, sweeping, collecting, and melting the snow. Twenty-one of these massive units move in tandem down the runway, which they clear in just seven minutes. I am sure glad I do not have to experience this first hand. I told them that I left snow removal behind when I moved from Connecticut many years ago.

Some of the less visible areas of the airport were the air cargo warehouses, where employees deal with shipping horses (and all types of livestock), flammable items, refrigerated pharmaceuticals, and freight destined for airports around the globe. The loading and balancing of massive aircraft requires a depth of knowledge that I had never realized.

Our visit to the departments that deal with customs, agriculture, and wildlife – all separate areas with separate responsibilities – was an eye-opener. It takes highly trained inspectors with years of experience to provide the protection these workers exercise every day.

See Chaplains p7 ▶



A Chaplain's Day at the Airport

We don't just sit in an office, waiting for people to come in – we roam the airport! Here's a look at a typical day:

- First Floor, Red Side – greet baggage handlers, car rental agents, taxi drivers, cleaning personnel, kiosk volunteers, and customs officials. Repeat the same on the Blue Side.
- Second Floor – visit airline ticket agents, USO volunteers, military service personnel, and wheelchair handlers.
- Third Floor – visit shop clerks, currency exchangers, the Airport Authority, restaurant workers, and the Marriott Corridor (shops, bank, UPS, hotel, TSA Office, and G2 Office).
- Talk with passengers who need assistance or who just want someone to listen to their concerns.
- As time permits - visits include the airside, the Airport Fire Department, and the regional airports (Plant City, Tampa Executive, and Peter O’Knight).
- Chaplains are always available by phone to assist in emergencies or give spiritual support.

The inter-denominational chaplaincy includes: Catholics, other Christian denominations, Jews, Buddhists, and Muslims. We're there to meet the needs of people and let them know that God loves them. We remember them all in our prayers, and are often stopped by many of the over 6,000 service workers at the airport who ask for our prayers.



In front of the fire fighters' training fire pit.

► From pg 1 **Bonds**

other's faults and weaknesses, as well as those things we admire about the other's good character and strengths.

We realized early on that if we don't regularly express our expectations to each other as to how tasks and roles are divided, then arguments, resentments, and a general breakdown of our relationship could occur.

Often during the marriage preparation process I remind couples that when they started dating they probably were on their best behavior. Everything the other one said and did was absolutely cute and wonderful. At this point in the relationship there is no need to define roles and responsibilities because couples are "IN LUV."

However, as time goes on, we begin to see that the other has flaws. They are not quite the 'perfect' person they were during the early days of courtship. After we get to know each other better; our conversations deepen; we become more open and honest; and we begin to get a better picture of who the other person

really is. Perhaps – as we become more open and we begin to share who we really are – we need to initiate the first of many continuing "partnership" talks.

During one couple's session a few years ago, the man said that before their engagement, he remembered driving home from a date with his wife-to-be and thinking, "If we marry, what kind of wife would she be for me? What are my expectations of her as my wife?"

When I asked him if he had applied the same question to himself, he replied, "Uh...no. Not at that point."

Although both of them had expectations of the other, neither had clearly relayed to the other what they would bring in their marriage. When I meet with engaged couples, I challenge them to have that discussion before our next meeting. The real question is this: "Do I really want to enter a life-long union with this person?" As with any partnership – and especially when two people prepare to enter into marriage – each party should have a good and clear idea what they will bring to the union.

Take a tip from good ol' Ben Franklin and prepare a list of positives

and negatives. Hopefully, when you tally the two columns, you will see that your intended partner has as many flaws as you do, and that there are things you believe about the other that will make you a better person and help you to form an enduring and equal partnership – beyond the law firm or bridge table.

A few final comments: many of us deacons are married with families, employed in the work-force, and so forth. With our training pertaining to the sacrament of Matrimony, we have so much to give to couples who are preparing for marriage. Since many of our engaged couples have been away from the church, we have a wonderful opportunity to make them feel welcome, and it's a great teaching moment, as well.

This is by far the most important decision in their adult lives. Wow – what an opportunity! ■

Deacon Joe Grote and his wife Kathy have been married for 49 years. He was ordained in May, 1987 with the first class of deacons in the Diocese of St. Petersburg. He spent 22 years at St. Raphael Parish and is now assigned to St. John Vianney Parish, St. Pete Beach. He can be reached at joe.grote@gmail.com.

However, they should be acclamations to Christ who is merciful, not a litany of sins for which the faithful seek mercy.³ In this third form of the Penitential Act, the church expands the rubric as to who may lead; it may be the priest, the deacon, or a lay minister (OM, no. 6) – in most cases, the lay minister who leads would be a cantor who sings the verses. The priest concludes the third form with an absolution asking for forgiveness and then Mass continues as usual.

When the first (*Confiteor*) or the

second form of the Penitential Act is used, the Mass continues with the Kyrie (commonly sung). The Kyrie **does not** follow the third form because it has been incorporated with the three invocations to Christ. ■

Douglas J. Reatini is the Director for the diocesan Office of Worship. He holds an M.A. in Theology (Liturgical Studies) from the University of Notre Dame and an S.T.B. from the Pontifical University of St. Thomas Aquinas in Rome.

► From pg 2 **At Mass**

Sacramentary are not found in the Latin original, they were retained in the RM. One example is located in the OM at rubric no. 6; the previous seven from the Sacramentary are located in Appendix VI that may be used in the Dioceses of the United States.

According to Rev. Paul Turner, who worked closely with the translation of the RM, "all these invocations are samples; others may be freely composed.

Form of the Penitential Act	Who Leads It?
First - <i>Confiteor</i> (I confess...)	Priest (OM, no. 4)
Second - Have mercy on us...	Priest (OM, no. 5)
Third - Invocations to Christ with Kyrie	Priest, Deacon, or Lay Person (OM, no. 6)

¹ *Let Us Pray: A Guide to the Rubrics of Sunday Mass*, Rev. Paul Turner, Collegeville, MN: The Liturgical Press, p. 49; ² Ibid; ³ Ibid.

► From pg 1 **Acolytes**

in our communities and in our ministries. It means finding your own voice, and having the faith maturity to integrate your gifts with the real-life needs of others so that we may do what deacons are called to do: serve. "Turning beliefs into action," Deacon Rojas said.

That maturity includes personal faith development to think at a higher level – not as elitists, but with humility and with a broader and practical understanding of how to apply faith and Scripture to ministry. He said it is an understanding that helps one to move past, *They didn't teach me that in formation*, the very complaint he said prompted him to choose faith maturity as a topic. Mature faith and ministry, then, is moving beyond your self-imposed limits, broadening your knowledge and experience, and getting comfortable outside of your comfort zone. Or "growing a bigger heart," as Deacon Rojas called it. ■

Steven Girardi is a candidate in the diaconate formation class of 2015. Steven and his wife, Joy, are members of Espiritu Santo Parish in Safety Harbor. He may be contacted at sdg1925@gmail.com.

► From pg 5 **Chaplains**

Part of this visit involved a very friendly beagle who did not want us to leave.

No airport would be complete without the police who maintain safety and order. At O'Hare, the local police coordinate with the airport police. The FBI has a unit there too, along with a major training facility for air marshals. We were treated to a visit to their shooting range and to their model airplane, where they can practice dealing with those who threaten the safety of airline passengers. The cooperation and specialization of these groups of law enforcement officers was impressive and provided us with lots of new information.

The training week included daily Mass (asking for the intercession of the



Class of 2015

- Elix and Luz Castro ■ Frank and Kathy DeSanto
- Steven and Joy Girardi ■ Mark and Josephine Manko
- Theodore and Maureen Martin ■ Greg and Mary Nash
- Anthony and Jill Quattrochi ■ Glen and Cynthia Smith
- Scott and Karen Stalter ■ Jorge and Liduvina Suarez
- Joseph and Virginia Zucchero

Class of 2017

- Eugene and Margaret Bell ■ John and Charmaine Carter
- Ron and Annette Fly ■ Kevin and Cheryl Hernandez
- M. Scott and Julie Huang ■ Paul and Teri Koppie
- Edward and Jane LaRose ■ John and Joyce Schaefer
- John and Maria Ustick

patroness of air travelers, Our Lady of Loreto), and extensive sharing of different experiences. It was certainly affirming of a ministry that is prepared for day-to-day events, but is also trained for emergency responses that all of us hope we will never have to use. The community at O'Hare really functioned as a family, and the respect they had for the chaplaincy impressed us all. Spiritual support was clearly important to those who work at a major airport.

Perhaps many readers do not know that there are several important areas of spiritual support for travelers and airport personnel. At Tampa International, support comes from the Interfaith Airport Chaplaincy. Cliff Barteaux is the executive chaplain at TIA. There is also the National Conference of Catholic

Airport Chaplains and the International Association of Civil Airport Chaplains, as well. The Catholic Church's support of airport chaplains comes under the Vatican Office in The Pontifical Council for the Pastoral Care of Migrants and Itinerant People. The council holds a World Seminar of Catholic Civil Aviation Chaplains and Chaplaincy Members. In addition to my assigned responsibilities at Most Holy Redeemer Parish, I have been privileged to be a member and participant in all of these groups. ■

Deacon Joe Krzanowski and his wife, Patricia, are members of Most Holy Redeemer Parish in Tampa. Deacon Joe has served for 25 years since being ordained as a member of the first class of deacons in the Diocese of St. Petersburg. He can be contacted at jjkrz@msn.com.



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A Driving Force for Service **Diakonia** *...in Word...in Charity... in Sacrament*

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CALENDAR UPDATES & EVENTS...

Upcoming Events

- January 24, 2015 – Continuing Formation Day for Deacons, The Marriage Rite, at St. Lawrence Parish in Tampa. (Times & specifics TBA.)
- March 7, 2015 – Mass of Recommitment with Bishop Lynch and Social Gathering, 10:00am at the Bethany Center.

For Information on:

- STEP, Satellite Theological Education Program at the University of Notre Dame
 - Franciscan Center Programs
 - Online courses and graduate programs
 - Other Links of Special Interest and Continuing Formation Opportunities
- please visit our diaconate website.**

Directory Updates...

Please Welcome:

Deacon Fred & Doris Chiappetta
Active/Full-Time – St. Frances Cabrini, Spring Hill
From the Diocese of Bridgeport, CT

Deacon Pat Frye

Active/Seasonal – St. Anne, Ruskin
From the Diocese of Milwaukee, WI

Deacon Fred & Jill LaPiana

Active/Full-Time – St. Joan of Arc, Spring Hill
From the Diocese of Fall River, MA

Please Change:

Deacon Rudi & Queenie Fernandes
Inactive – moved to California

Deacon Luis Garcia

Inactive – moved to back to home Diocese in Providence, RI

Deacon Ron & Isabel Rojas

Reassignment from St. Paul, Tampa to Our Lady of Guadalupe Mission (appointed by Bishop Lynch as the Parish Administrator)

Deacon Dennis & Debbie Snyder

Reassignment from Our Lady of the Rosary, Land O' Lakes to St. Joseph, Tampa

Deacon Mike & Jan Ruffner

Reassignment from St. Anthony the Abbott, Brooksville to St. Theresa, Spring Hill



Sue Huertas is Administrative Assistant for the Office of the Diaconate for the Diocese of St. Petersburg. Sue and her husband, Will, attend Sacred Heart Catholic Church in Pinellas Park. Sue can be reached at diaconate@dosp.org or smh@dosp.org.

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