

# The KING'S Connection

MONTHLY NEWSLETTER

## RCIA AND RCIC

*Bringing Searching Souls Home to the Church*

God's amazing grace works wonders at our parish through the Rite of Christian Initiation for Adults (RCIA) and the adapted version for children (RCIC). Through these ministries, souls who are searching for a way to "come home" are welcomed into the Catholic Church. Their inquisitive minds are enlightened with the truth, and their hearts are inspired by the traditions of our sacred faith.

"During the RCIA process, we walk alongside and accompany people who are searching and think they may find a faith home in the Catholic Church," says Director of Faith Formation Deacon Tim Weinmann, who coordinates RCIA at our parish. "We share with them what the Catholic Church is all about, as well as what Catholics believe, and how we worship. We try to help them build a solid relationship with Jesus and His Church."

Both the RCIA and RCIC processes are designed to prepare participants to become Catholics who embrace the faith for the rest of their lives.

"All people at all ends of the faith spectrum can go through the RCIA process," Deacon Weinmann says. "We try to help everyone, no matter where they are at spiritually. My hope is that they will encounter Jesus, fall madly in



*Those who go through the RCIA process are enlightened with the truth, and their hearts are inspired by the traditions of our sacred faith.*

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## RCIA and RCIC Processes *continued from front cover*

love with Him and decide that He needs to become the center of their lives. By the end of RCIA, I hope that each participant truly wants to be a disciple of Christ in the Catholic Church.”

Classes for both adults and children take place on Sundays following the 9 a.m. Mass until about noon. The classes designed for adults run year-round, while the children’s classes, offered to ages 7 through 16, run from September after Labor Day until a month after Easter.

“Both programs have similar goals, but they accomplish them in different, age-appropriate ways,” Deacon Weinmann says.

The RCIA classes for adults are taught by an RCIA catechist team, while the sessions for children are taught by two catechists. During the classes, basic aspects of Catholicism are thoroughly covered.

“RCIA works for people who were atheists and are now searching for God, or for life-long Christians who felt something was missing and want to fill the void in their lives,” Deacon Weinmann says.

Unbaptized RCIA members, or catechumens, are dismissed from Mass following the homily and invited to come to a Breaking Open the Word session downstairs, which is offered by an appointed facilitator.

“During the session, we help them to understand that God is speaking to them through the Scriptures they heard at Mass and encourage them to ask themselves what He is trying to say,” Deacon Weinmann says.

However, baptized members, or candidates, stay for the duration of Mass and come to the RCIA class offered downstairs until about noon.

Unbaptized RCIA participants are fully initiated into the Catholic Church at the Easter Vigil. Those who have been previously baptized can come into Full Communion anytime during the year when they are ready to make their Profession of Faith.

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— DIRECTOR OF FAITH FORMATION  
DEACON TIM WEINMANN



*The RCIA process prepares participants to become Catholics who embrace the faith for the rest of their lives.*

*If you would like more information, please visit [cathedralctk.org/becoming-catholic](http://cathedralctk.org/becoming-catholic) or contact Deacon Tim Weinmann at 859-266-9314.*

## UNDERSTANDING THE TRUE MEANING OF “CONVERSION”

Dear Brothers and Sisters:

The RCIA used to be called the “Convert class.” RCIA stands for the “Rite of Christian Initiation for Adults.” It is the process of preparation for those who are discerning about being initiated into the Catholic Church. Some of these folks have never belonged to any church, some have never been baptized, some have become inactive following membership in a church, some have little familiarity with Jesus or Christianity, and some have been active Christians in another denomination and are making a switch to become members of the Catholic Church.

In our desire to not portray folks in the RCIA process as more than lost souls, we have sometimes downplayed the concept of conversion. However, conversion is a very important movement in every person’s life. Every one of us needs to be converted. Retreats, missions, prayer groups and similar experiences very often are the stimulus for conversion; but so are close calls in dangerous situations and mountaintop moments — and so is being fed up with the “same old, same old.”

Conversion is a change at our core. The philosopher William James maintains that conversion is “the process, gradual or sudden, by which a self hitherto divided and consciously wrong, inferior or unhappy becomes unified and consciously right, superior or happy in consequence of its firmer hold on religious realities” (*A Variety of Religious Experiences*).

St. Paul and Thomas Merton refer to the movement from the false self to the true self, where our hidden self is revealed and embraced. The 12-step process of Alcoholics Anonymous calls for conversion as the addict admits powerlessness over the problem of alcoholism and trusts that only the grace of God, often called the Higher Power,



can bring about sobriety. Conversion to sobriety leads to a quest for reconciliation, regular meditation and a dedication to caring for others who struggle with alcohol. The theologian James Bacik expands the scope of conversion as he writes of conversion on four levels — intellectual, moral, spiritual and emotional.

In many cases, there are more conversions in our lives than just one. We dedicate ourselves to God, to Jesus, to Christianity, and yet more is asked

of us, we face greater challenges, we are called to change in ways we did not expect. Our parish’s stewardship renewal is one more occasion of the call to conversion. The evolution of St. Peter, as described in the Gospels, is a great example of the ongoing conversions we experience. Peter was continually called by Jesus to go into deeper waters. At the end of John’s Gospel, Jesus tells St. Peter that as a young man he defined his own life and followed his own directions, but that now he would be led to places he had not ever expected to go.

The RCIA process has its special moments in church, during Mass, with the Rites of Welcoming and Acceptance, and the Sacraments of Baptism, Confirmation and First Eucharist. As we members of the worshiping assembly witness these sacred occasions for the folks who are becoming Catholics, we are reminded of our own continuing conversions and our own need to be alert to the subtle and sometimes thunderous voice of God who is calling us to the next steps in our lives.

Sincerely yours in Christ,

*Fr. Paul Prabell*

Fr. Paul Prabell, Rector

## CHRISTIANS IN COMMUNITY SERVICE

*Changing the World One Person at a Time*

*If you reach out to one person in need you can change the world.* This is founding philosophy of the Christians in Community Service, or CCS, a grassroots ministry effort here at Christ the King since 1982.

“Really, it’s about embracing Christ’s mission and helping our neighbors in need,” ministry coordinator Vida Laureano says. “CCS is a lay ministry established by Christ the King parishioners as a way to serve our brothers and sisters who are in need of immediate help with rent, utilities or food.”

Vida first became involved in the ministry about three years ago after seeing an advertisement for it in the parish bulletin. The ad read: *These are our neighbors that we are called to serve.* Those words stuck with Vida, filling her with a growing desire to reach out

and help those in need outside of our parish boundaries.

“It’s just a wonderful opportunity to be involved in the parish while also being a tangible way to help people in need,” Vida says. “And it’s really very eye-opening to see the circumstances that our clients are in — to be able in some little way to assist them is both gratifying and humbling.”

The ministry operates on a budget provided entirely by parishioner donations. Its purpose is to assist local social workers and case managers by providing \$100 to various clients in need. This includes families with young children, senior citizens struggling to make ends meet, individuals with health and/or dependency issues, and people who have simply fallen on hard times and are in between jobs.

“Thanks to parishioners’ donations, we are able to provide \$100 per client every 12 months which can be applied toward things like rent, utilities or food,” Vida says. “All of our clients are referred to us directly from social workers or case managers, and we ask them to thoroughly check out our clients. Then those referrals ultimately go to the treasurer of our organization who writes out the check. All of our checks are written directly to the utility companies, landlords, etc. — never directly to the client. This is just to ensure that we are being good stewards of the resources entrusted to us.”

CCS volunteers fit into this process by taking turns answering messages and recording referrals. Currently, ministry members are scheduled for slots covering every weekday morning and afternoon — with the exception of Friday, which is still in need of an additional volunteer. In addition, volunteers may work the phones from the convenience of their own home or work environment, making the ministry easy to fit into one’s schedule.

“It’s a wonderful ministry because you are helping people while also being very flexible,” Vida says. “You can work or volunteer from your own home. And then over the years, you end up forming relationships with the various social workers or case managers in town. So, it becomes a wonderful opportunity to see what their jobs and responsibilities are like and to learn more about the needs of our community.”

Vida says what the social workers share about their clients is truly eye-opening, oftentimes staying with the CCS volunteers long after the funds have been distributed. It awakens a renewed sense of gratitude in ministry members’ hearts helping them realize how blessed and fortunate they are.

“It’s really very eye-opening,” Vida says. “There are at least five clients who have touched my heart, so much so that when I say my daily Rosary I specifically keep them in my prayers.”

This good work, however, is only possible through the continuous generosity of Christ the King parishioners. Collection envelopes are distributed and collected four times a year, with the last one for this year being scheduled the weekend of Nov. 30-Dec. 1. Parishioners can also donate other times either through the parish website or by sending a check written to Christians in Community Service to the office.

“Our ministry is completely funded by donations and we’re currently in a precarious situation because we are facing a funding shortage,” Vida says. “We’re also looking for a few extra volunteers.”

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— VIDA LAUREANO



*Team members of the Christians in Community Service — (from left) Susie Dunigan, Sharon Arnold, Carol Lannoye, Doug Neuman, Vida Laureano and Meg Campos. (Not pictured — Agnes Kolodziej, Carol Donnelly, Kim Franklin, Regena McConnell and Susan Miller.) Photo — Maureen Guarnierie-Yeager.*



*Please consider joining with the Christians in Community Service in changing the world one person at a time through either a gift of your time or treasure. For more information, please contact Vida Laureano at either 859-492-9999 or [vlaureano@aol.com](mailto:vlaureano@aol.com).*

## Stewardship HANNAH, THE GOOD STEWARD

What should we do when our prayers are answered?

Is there anything left to do after we have sincerely thanked God for His favors? If God were a human peer, we would probably try to reciprocate by granting Him a favor in return. But the truth is that God cannot be made greater by anything that we do for Him. Instead, God receives our thanks and tells us to “go and do likewise.” That is, He tells us to share with others the good that He has bestowed on us. And in doing so, we are really sharing God Himself. That is the definition of stewardship!

The Old Testament Book of Samuel contains one of the most poignant examples of stewardship in the entire Bible. The first chapter teaches us of an unhappy, barren woman named Hannah. Desperate in her barrenness, Hannah prays that God will give her a son, vowing that she will raise him to be a man of God.

Imagine Hannah’s elation when she was granted her prayer! When Samuel was born, her heart’s desire had come true! Imagine further the pang of motherly sorrow, as Hannah kept her promise to God by taking Samuel at a young age to be the servant of Eli, the high priest. The Book of Samuel tells us that once Samuel became Eli’s servant, Hannah saw her young son just once a year.

Indeed, Hannah knew that Samuel was truly a gift from God – an answered prayer. Hannah’s response is that of the Good Steward – with an attitude of both gratitude and sacrifice, she gave up her son to honor God. One imagines that Hannah probably struggled with this sacrifice during those first years. She probably did not know what God had in store for her son. Yet, through her faithfulness, God used him as a gift to an entire nation. Samuel would, in time, become one of the greatest prophets of Jewish history.

Sometimes it is difficult to understand the sacrifices we make in the name of stewardship, while the results may just be impossible to miss! However, He asks that we continue to be faithful in either case. God has undoubtedly bestowed gifts on all of us – at whatever the cost, we are to “go and do likewise.”



## Altar Care and Linens Ministry Provides Quiet, Yet Invaluable Service

The Altar Care and Linens Ministry is one ministry whose work is done quietly behind the scenes, and yet, no Mass at Christ the King could take place without it.

Rachel Stablein is coordinator for this ministry, which has 11 other members. Each member is assigned to one week to care for the altar linens, with each serving several cycles during the year.

“Our ministry cares for the two main types of linens,” Rachel says. “We clean the purificators and corporals, and also do the towels.”

During the assigned week, the member will wash, dry and iron the linens, if necessary, and fold them and return them to the church.

“They will pick them up usually after the Mass they go to on Sunday, or some will pick them up after they have dropped their kids off at school,” Rachel says.

The procedure actually begins immediately after Mass when the Eucharistic Ministers gather the corporals and purificators used during Mass. In the sacristy, the Eucharistic Ministers will carefully shake out the corporals over a special sink to remove any tiny pieces of consecrated hosts. The linens also are rinsed out over the sink to remove any consecrated wine. The sink is not connected to the sewerage system, but instead has a straight

drainage pipe that empties directly into the ground under the church building.

“This is like a burial,” Rachel says.

The items are hung to dry and then placed in a laundry basket for the Altar Care minister to collect them.

The Altar Care minister takes the items home and launders them separately from any clothing.

“The greatest challenge and main difficulty is with lipstick on the purificators used to wipe the chalices,” Rachel says.

Once the items are washed and dried, the minister must fold the purificators as a tri-fold, and the corporals are folded so the finished piece has nine squares. The minister returns the linens to the sacristy, where they are stored in labeled drawers.

It would appear that working closely with these special items could be considered a form of prayer and deepening of faith.

“We make our own purificators and corporals,” Rachel says. “I asked different people so many were involved, and not just two or three. I asked one lady, and she said she’d love to do it, and would be honored to do so. I gave her the material and it’s basically sewing a hem. Then she called me and said she learned she and her family were moving

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299 Colony Blvd. | Lexington, KY 40502  
cathedralctk.org | (859) 268-2861



## Altar Care and Linens Ministry *continued from page 7*

away. I asked her if she wanted me to pick up the materials, knowing she'd be busy with the move. But she wanted to do it. She said, 'Nothing would give me greater comfort than to know, even if I have moved away, that something I made was being used at Mass in the church I love.'"

The Altar Care and Linens Ministry work carries that sense of veneration, because these are the items used for Holy Communion — the Body and Blood of Christ. The corporals are laid on the altar and the bread and wine are set upon them for the consecration. The purificators are used to wipe the chalice that held the consecrated wine.

"These actually held the consecrated bread and wine and have to be treated with great care," Rachel says.

The act of caring for items that closely held the Body and Blood of Christ provides a sense of closeness to God to those involved.

"I've heard a number of the ministers say they do feel this is a very special ministry, because these are the items used during Mass and have a very special purpose," Rachel says.

Anyone can serve on the ministry. Rachel provides the training when someone signs up. The scheduling can be flexible, as well.

"People seem to enjoy it," she says.

*Anyone interested in joining the ministry may call Rachel Stablein at 859-277-5847 and leave a voice mail — she will return your call.*

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### LITURGY SCHEDULE

*Saturday Vigil - 5:00 p.m. | Sunday - 7:30 a.m.; 9:00 a.m.; 11:15 a.m. and 5:00 p.m.*

*Daily (Monday to Saturday) - 8:00 a.m. | (Monday to Friday) - 5:30 p.m.*

**Reconciliation:** *Wednesday 4:45 - 5:20 p.m., Saturday 3:45 - 4:45 p.m. | First Sunday of the month 8:30 a.m. and 10:15 a.m.*