omsten metonof Adults Sibley's Given Arts Award Church is implicated in helping the

BY MSGR. WILLIAM H. SHANNON

Christians are not born, they aremade. The new rite of the Christian Initiation of Adults, promulgated in 1973 by the Vatican, but not yet introduced into the United States, details the process whereby theyare made. The rite provides a period of pre-baptismal catechesis. leading to the celebration of the sacraments of initiation (Baptism, Confirmation and first Eucharist) and a period of post-baptismal, catechesis which follows initiation

The process of making a Christian involves four stages of a spiritual journey These four stages are preceded by a period of preparation called the pre-catechumenate or the period of evangelization. This is the time for hearing the first preaching of the Cospel, a time when the desire to follow Christ and to seek baptism gradually matures in the heart of the seeker after God.

With maturation of the desire to be a Christian the person enters into the first stage of the initiation process which is called the catechumenate. This is a time of formation in Christian living. The catechumens are given "an in-timate understanding of the mystery of salvation in which they desire to share "During this time the whole community of the

receptacles in the Court of the

Women for such offerings.

had given so much. Our Lord said:

men: Let not your left hand know

catechumens on their journey. Not only are the catechumens given a fitting formation by priests, deacons, catechists and other lay persons, they also take part in celebrations of the Word of Cod. Indeed they join the faithful in the Liturgy of the Word and thus prepare themselves for par-ticiptation in the Eucharist in time to come in company with the faithful, they learn "how to work. actively with others to spread the Gospel and build up the Church by

the testimony of their lives and the profession of their faith. The catechumenate is followed

by the stage of enlightenment and election. The catechumens are called the elect (chosen by God for competentes, that is mature competentes, that is mature catechumens (ready to take the final step of entrance into the christian community). This stage coincides with Lent, a time of more intense preparation for initiation into the community. It involves spiritual recollection more than catechesis and is intended to enlighten the minds and hearts of the catechumens with "a deeper knowledge of Christ the Savior." Once again the whole Church is

receive the sealing of the Holy Spirit and join with the other faith-ful in full participation in the Eucharistic Meal

Following the sacraments of . initiation there is a period of post-baptismal catechesis (called in the early Church "mystagogia") during which the newly baptized and the whole Christian community "move forward together, meditating on the Gospel, sharing in Eucharist and performing works of charity. In this way they understand the paschal mystery more fully and bring it into their lives more and more %

This, in brief, is the process by which Christians are made. It takes a long time - in fact, a life-time. That is why this rite of the Initiation of Adults is of the greatest importance for the entire community of the Church. It helps to create an awareness that the conversion process does not end with the sacraments of initiation. It is an ongoing process not just for the newly baptized, but for all of us who are Church

[To be continued next week.]

CHURCH SCHEDULE

St. Boniface Church has scheduled an extra Mass on the

Sibley Lindsay & Curr Co. has received the first annual Rochester Business Committee for the Arts award for support of the arts

The award was presented at a dinner at the George Eastman House Featured speaker was Robert W. Sarnoff, chairman of the national Business Committee for the Arts and former chairman of the Radio Corporation of America.



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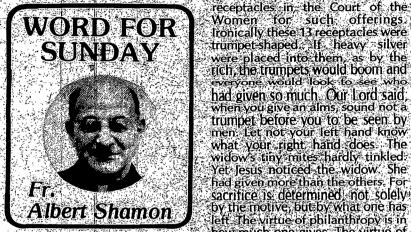
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Sunday's Readings: (R3) Mk. 12:38-44. (R1) 1 Kgs. 17:10-17. (R2) Hebr. 9:24-28

Once the Emperor Theodosius wanted to build a great church. The rich ' gave ' lavishly ' toward , its construction. After I nearly two vers, the edifice was completed. Everyone gathered for the dedication of the church and the unveiling of a plaque with the inscription. The temple the Emperor Theodosius built. The great day came, When the plaque was unveiled, the inscription, to the consternation of everyone, had been changed. It read: The temple the widow Euphrasia built.

The window was searched out and

brought trembling before the Emperor. She swore she had not no money to hire an engraver-However, she did say she badly wanted to contribute toward the building of the church, but was so poor that she had nothing to give. So each day, she took some of the straw from her mattress and fed the oxen hauling the large blocks of marble. That was all she had done. she said. The Emperor was profoundly touched and confessed. "God has taught me a lesson. The inscription shall stand as it is."

Sunday's readings treat of two other widows who gave, not of their excess, but of their very substance.

The Elijah stories were handed down by word of mouth. They are

what your right hand does. The widow's tiny mites hardly tinkled Yet Jesus noticed the widow. She had given more than the others. For sacrifice is determined, not solely by the motive, but by what one has left. The virtue of philanthropy is in how much one gives. The virtue of Christianity is in how much one has left. The widow gave "from her want, all that she had to live on." In this era when so many preach a social gospel, it is significant that Jesus did not direct attention to what ought to be done for the poor, but instead He pointed out that we

emulate what a poor person (in spite of her poverty) had done. Instead of teaching His disciples liberality toward the poor, He bade all men learn from the liberality of the poor.

Consider what Elijah had asked the widow of Zarephath. He asked her to prefer him to himself and son his needs to their needs. Put the prophet, the mouthplece of God, before herself and her own son.

In the gospel the same kind of commitment elicited Jesus commendation. A widow there preferred God's need (His temple's upkeep) to her own. God to herself. Jesus did not disparage the giving of the others. He simply pointed out their relative value. She gave most who sacrificed most. Not what she gave but what she had left made her small gift so considerable

A Christian cannot set limits to his commitment to Christ. He cannot reserve anything to himself in his giving to Christ: Selfishiness must, be avoided! St. Ignatius prayed: "Jesus, teach me to give and not to count the cost, to fight and not to heed the wounds, to toil

life.

implicated in the process the entire community of the faithful are involved with the catechumens, as all prepare for the celebration of the Easter mysteries. The sacraments of baptism. Confirmation and first Eucharist received at the Easter Vigil represent the climactic stage of initiation in which the "elect" are admitted into the people of God,



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