

IN THE MIDST OF THE COMMUNITY

Mission and Ministry in the RCIA

By MARY DOWD

THE MODEL of ministries that finds expression in the RCIA is both 'new' and very old, both complex and very simple. It reflects a departure from the inquiry class or priest-convert model of the recent past: but it invites us to our historical roots, to the early experiences of the 'begetting Church'¹ in the catechumenates of the second, third, and fourth centuries.

The model is complex in one sense, because it involves so many people in so many different roles; but at base, it simply invites the community of the already baptized to the apostolic witness that is at the heart of what it means to be Christian. 'Go, make disciples . . .'; 'They added to their number' . . .; 'Go, you are sent forth . . .' In a dual sense, historically and theologically, this model of ministries recalls us to our roots: to the early Church practice of discipleship and to the baptismal/eucharistic mission out of which the practice evolved.

Mission is expressed in ministry. This article begins by exploring briefly the concept of mission underlying the rite and describing the various ministries that are envisioned. The second part of the paper offers some stories, based on my own experience and observation and meant to illustrate what is happening to us as a result of our engagement in the practice of these ministries. Liturgy both reveals and shapes the Church. In a sense, part two is a very preliminary reflection on what our practice of ministries is revealing about the Church and a hint as to how it may be shaping the Church of the future.² The final few pages of the article offer conclusions, questions and concerns.

Baptismal mission

The mission of the baptized is the ongoing foundational action of the Church, exercised by all its members. Discipleship is not

intended simply for the few. Ours is not a privatized religion. Like the woman at the well, like the man born blind, and like Lazarus called from the tomb, those who are baptized become lifelong witnesses to the forgiving, healing, liberating love of God, discovered and expressed in personal, inter-personal and societal dimensions. In this way, the community is formed and grows; the cycle of regeneration continues. Richard McBrien has described the mission in the context of Church and kingdom:

[The] mission is threefold in relationship to the reign of God: to proclaim in word and sacrament the definitive arrival of the Kingdom in Jesus of Nazareth (*kerygma*), to offer itself as a test case of its own proclamation, as a group of people transformed by the Spirit into a community of faith, hope, love and truthfulness—a sign of the Kingdom on earth and an anticipation of the Kingdom of the future (*koinonia*), and finally to realize and extend the reign of God through services in the socio-political order (*diakonia*).³

Kerygma, *koinonia*, and *diakonia*—and we might add, *leiturgia* are the project of the entire assembly. Expressed in the various ministries, they mingle and reinforce one another in the life of the community. Ideally, it is within such a community that catechumens are initiated and learn eventually to take their places, make their contributions, exercise their responsibilities. The begetting Church is never more herself than in this context.

Ministry of the community

What immediately strikes one on seeing the RCIA in process is that (as in all the restored sacramental rites) the *community* is so involved. All the major rites of the catechumenate are celebrated in the assembly and presuppose the active engagement of the community in the initiation process.

The very first, the Rite of Entrance into the catechumenate, asks not only sponsors but also the assembly for affirmation of the candidates who have just declared their intention:

‘Sponsors, you now present these candidates to us; are you, and *all who are gathered here* with us ready to help these candidates find and follow Christ?’ All respond: ‘We are’ (no 53, italics mine).

A moment later, as the celebrant prepares to sign the candidates with the cross, he says to them:

'The whole community welcomes you with love and stands ready to help you' (no 55, option B).

At the Rite of Election, a key question comes when the celebrant, in eliciting testimony from the sponsors, asks:

'Have these catechumens shared the company of their sisters and brothers and joined with them in prayer?'

After hearing from the sponsors, he turns to the community, asking again at this juncture, if they will affirm the testimony and continue to support the candidates in 'prayer and affection', as Easter approaches.

Catechumens are expected to 'share the company of the already baptized'. The journey is undertaken not solely with sponsors, catechists or other ministers who *represent* the community, though those are key participants, but *in the midst of the community*. Catechumens join where they can in the life and prayer of the already baptized: perhaps attending meetings of parish organizations or prayer groups or participating in the work of the soup kitchen, the shelter, a housing action or peace group, as the community draws the catechumens into its exercise of *diakonia*. It is here as well as in the catechumenate sessions that catechumens learn the role of the Christian in the world: relating gospel to family, work-place, political arena.

The assembly of sisters and brothers is envisioned as the primary minister: primary sponsor, catechist, celebrant, in the model of ministries offered to us by the Rite of Christian Initiation of Adults. This has been so since the earliest catechumenates:

During the second and third centuries, the entire community participated in three functions that the following centuries tended to distinguish by clericalizing two of them. Catechesis, witness of life and liturgy were not yet three reserved functions but three aspects of the way in which the one Church exercised its maternity with regard to converts.⁴

As distinction of roles emerged, the connection remained:

Even such a highly organized program and ceremonial as the catechumenate of the fourth and fifth centuries can be understood only as a ritualization and formalization of a *process of ministering*

in which the *whole body of the Church* was involved, by both common concern and special ministries.⁵

Before describing specific ministries, our rite offers a careful, somewhat lengthy listing of practical ways in which the community as a whole can welcome catechumens into its midst and assist them at various stages of the journey (no 9). This point, that it is first of all the community that shares faith, is, I am more and more coming to believe, a key to grasping what we are about in developing catechumenate ministries. Awareness of it can lend a creative as opposed to a perhaps short-sighted and somewhat institutionalized flavour to what we are doing.

Special ministers, then, are drawn from the community and offer in an individualized and personal way the welcome and the care of the entire community. The rite itself and general practice name several such: sponsors, spiritual directors, catechists, celebrants and administrators.

The ministry of sponsors

Sponsors are members of the community who *accompany* the candidates along the way, introducing candidates and community to one another, witnessing for each to the other, and attending in a particular way to the needs and interests of the candidates as the journey unfolds. At the time of Election, they either continue as, or are replaced by, godparents delegated by the community (no 11) to represent them in this service.⁶

It may be that a given sponsor is already a friend, neighbour or co-worker of the candidate and thus can serve from the beginning as a natural link between inquirer and community. Or it may be that the sponsor has been chosen from the community and assigned to a particular candidate and so comes to know him or her in the early stages of the process. The role is not one of 'teaching' primarily—that is for the catechist—but rather one of witness. Nor does it demand the special gifts and expertise of a spiritual director, though there may be some overlap with this role, as well. The 'special expertise' required of the sponsor is simply companionship, witness, friendly guidance along the way.

It is the responsibility of godparents [sponsors] to show the candidates how to practice the gospel in personal and social life, to sustain the candidates in moments of hesitancy and anxiety, to

bear witness, and to guide the candidates' progress in the baptismal life (no 11).

It is a beautiful concept, really, of discipleship exercised in an easy, friendly manner; a matter of reaching out to another, having time to spend with the other; of attending in an informal way to the growth of life, the questions and concerns, the anxieties and hopes as they arise. The sponsor is able to be a com-panion, one who shares bread, who exercises hospitality to the other at many different levels. It is a participation in the ministry of *koinonia*. The Hispanics among us recognize aspects of it in the rich tradition of *padrinos/madrinas*, who take their responsibilities very seriously, even to their relationship with the family as *compadres/comadres*.

The ministry of spiritual directors

Another form of accompaniment, mentioned in the description of the role of the priest ('attending to the pastoral and personal care of the catechumens', no 13) is offered not only by priests but by any persons gifted and qualified as spiritual directors. Such persons can be particularly helpful during a time of 'passage' like the catechumenal journey, especially during the period of Enlightenment (cf nos 138, 139) perhaps, but really *throughout* the journey.

Sometimes people who come to us are hurting in one way or another, perhaps feeling lonely or alienated or overwhelmed by personal or family problems. In those instances, pastoral counselling may be what is needed most, at least for a period of time. Gradually, as the candidate becomes more and more aware of God's action in her life, the spiritual director can help in the process of integrating gospel and life, of learning to pray or to pray in new ways, of growing in a personal relationship with God in Christ and others, and an ability to worship in the assembly.

At the various transition times, the spiritual director can help the candidate discern whether, from the candidate's point of view, the conversion indicated by the rite in question is in fact happening.⁷

Ministry of catechists

Catechists are members of the community who are charged with the ministry of the word to the catechumens. Again, it is an exercise of discipleship, the 'handing on' of a tradition that is known and lived by the catechist within a particular setting and

culture. At the same time, it is the nurturing of a conversion already in progress. Like Philip with the eunuch, the catechist begins where the candidate is already being drawn by God and moves on from that point, always careful to link word and life in the integration that is at the heart of the conversion process. The catechesis called for is, as so may have said, a 'matching of stories': a discovery of the treasure within,⁸ a hearing of the Christian stories and vision,⁹ participation in those stories as they are lived and celebrated in the community (no 75), a realization that one is 'home', that the stories, the journeys belong together.

In handing on the tradition of the Church and in supporting the personal conversion journey of the catechumen, the catechist serves as a bridge, bringing one to the other.

Conversion, religious conversion, is not a strictly personal commitment, for it means coming to terms with the religious tradition of the community. The community, in turn, shapes, guides, and accompanies the conversion process, giving the convert the language, the symbols, the way of life, with which to complete and live out this conversion.¹⁰

The 'language, the symbols, and the way of life' are presented, as we have seen, in many ways, and celebrated in the liturgical life which, for both catechumens and community, expresses and deepens our ongoing conversion. Thus the liturgical year serves as a frame of reference for catechesis.

Catechists then spend time with the catechumens in regular gatherings, allowing symbols to open out and languages to merge, listening for connections, fostering those, remembering them, bringing the tradition to bear on them, facilitating the progress of the journey to that point where shared faith and understanding—shared lives—are celebrated ritually in Baptism, Confirmation and Eucharist. The catechetical journey continues beyond that point too, through mystagogia, where perhaps the most significant learning takes place, as full participation in ritual and life offers new dimensions of meaning.

Finally, just as the relationship between sponsor and catechumen is celebrated ritually, so also we are encouraged to draw catechists into active ritual participation as well. The rite summarizes the role of catechists in this way:

Catechists, who have an important office for the progress of the catechumens and for the growth of the community, should, whenever possible, have an active part in the rites. When deputed by the bishop . . . they may perform the minor exorcisms and blessings contained in the ritual. When they are teaching, catechists should see that their instruction is filled with the spirit of the Gospel, adapted to the liturgical signs and the cycle of the Church's year, suited to the needs of the catechumens, and as far as possible enriched by local traditions (no 16).

Ministry of the ordained

Leadership in both celebration and administration is assigned by the rite to bishops and priests, with the assistance of deacons where they are available.

In presiding at the Rite of Election and, if possible, at the Easter Vigil, the bishop expresses in liturgical celebration the initiation of catechumens into the universal Church. In doing so, he also takes his rightful place as leader in celebration of the full initiation process, a role that in many dioceses has heretofore been limited to presidency at confirmation. In setting up, regulating and promoting (no 12) the catechumenate in his diocese, the bishop ensures that parishes will develop local catechumenates in the spirit of the rite and with trained local leadership.

Pastors offer leadership at the local level in celebration, administration and pastoral care. Theirs is the major responsibility in the discernment of readiness for rites; they join in the catechetical process as well, thus ensuring continuity between liturgical celebration and the other dimensions of the catechumenal process.

Ministry of catechumenate directors

Day-to-day administration of the catechumenate is often assigned to a catechumenate director or coordinator, who may be a deacon (no 15) or any other person adequately trained and capable of overseeing the process at the local level. Such a person attends to the progress of the catechumens and the ongoing development and coordination of the various ministries, and fosters communication within the community about the catechumenate. A chief responsibility, according to one director, is 'creating an atmosphere that is relaxed and hospitable, and at the same time a sense that something important is happening'.¹¹

Hospitality is a key ingredient of all the ministries. It is possible to have everything else in place, but if this is missing, nothing

'works'. It may be that some members of the parish will assume as a special service the creation of a warm and comfortable environment, preparing refreshments ahead of time, greeting newcomers at the door, and introducing them to others. More of *koinonia!*

In any case, it is essential to have some members of the community who are prepared to represent the others in all these special ministries, to be delegated as sponsors or catechists or to attend to the needs for pastoral care and leadership. Special ministers offer in so many personal ways the welcome and care of all; they exercise individually and in communion with all, the mission of the baptized in *koinonia, kerygma, diakonia, leiturgia*.

Church renewed

In the exercise of these ministries, it happens that the Church itself is renewed. Renewal (as Aidan Kavanagh has reminded us)¹² is a secondary but nonetheless inevitable effect of the rite in practice; it is celebrated at the Easter Vigil in the renewal of baptismal vows by the community, immediately following the baptism and confirmation of the candidates. The period of mystagogy wonderfully expresses the mystery of this interpenetration of Spirit and life between candidates and community:

This is a time for the *community and the neophytes* to grow in deepening their grasp of the paschal mystery and in making it part of their lives through meditation on the Gospel, sharing in the eucharist, and doing works of charity (no 244; italics mine).

The period of postbaptismal catechesis is of great significance for *both the neophytes and the rest of the faithful* . . . The faithful . . . should derive from it a renewal of *inspiration and of outlook* (no 246).

The neophytes, by their conversion celebrated in the midst of the people, have become evangelizers of the community that nurtured them.

Effects of the rite on catechumens and ministers

What, then, is in fact happening to us as a result of our experience of this model of ministries? How is it changing us? In response to these questions, memories come to mind, of catechumens and candidates at various points of their journeys; of catechumenate ministers themselves, affected by their experience of

'handing on the faith'; of the community experiencing the process of initiation in its midst.

I remember, for example, Bob, who said one night not long after his initiation, to Joe, a catechist: 'If you hadn't been here, I don't think I would have persevered.' The comment reminded me of something Regis Duffy had said in a class on initiation and ministry some years ago: persons join a community because they find something of themselves represented in that group. They can 'identify'.

Another memory is of Susan, who came to see me some time after her initiation to talk about her strong feeling that she would like to serve as reader at Mass. She had a deep desire to *proclaim* the word she had herself heard, so that others might hear it too. Conscious of her natural timidity, I tried a bit to dissuade her, suggesting another aspect of ministry of the word, such as the religious education programme for children. But she kept insisting that even if she were to do that, she would really like to read in church. So I asked her to go to the other side of the room, pick out a passage and read it to me. She chose a passage that was personally very significant, lifted her voice and proclaimed the word beautifully. I was very deeply moved. It was as though someone had unlocked the gifts that were within her. Obviously, her new freedom was the work of the Spirit, her response to the call she had received, but it was also nurtured by our welcoming. In conversation, I had heard her happily mentioning 'Cathy', her sponsor, 'Fr Maltese', her spiritual director, 'Joe', 'Gladys', two of the catechists: all part of the group of ministers who just the week before, at a local retreat centre, in reflecting on the loaves and fishes, had spoken of one another's gifts as resources for the entire community.

Recently, I was invited to one of our Harlem parishes to be with a group of parishioners as they reflected on their first year as catechumenate ministers. Our convener read from the First Letter of John: 'What we have seen with our eyes . . .' As the meeting progressed, I found John's testimony reverberating in our own context. People began to find words to express the experience they had had: how they had reached out to the candidates and then discovered that they were receiving more than they were giving. I was particularly affected by the way one sponsor spoke. Struggling to find the right words, she said of her relationship with the candidate she had sponsored: 'Her godliness reached into my

godliness and drew it out of me . . . ' That is, I think, exactly what happens. It is almost like an ongoing mystery of the Visitation: 'godliness' leaps in the womb. The action of God in me—the gestation process continually at work in me—is evoked by my experience of God in you, and leaps in response.

As Joan spoke, and as others spoke, trying to capture the experience in words, I saw that their very remembering was creating—or deepening—a bond among them, among us. Their separate experiences, as they remembered and expressed them, became a kind of collective experience that I truly believe is part of the ongoing self-realization of the Church.¹³ The Church *is* and the Church is *always becoming* in these ways.

One or two more memories: the first occurred during the first year of our catechumenate in one parish. We had decided to baptize by immersion, had procured the font, and during a team meeting one night had gone out to the back yard to look at it. The next day, Hilda, one of the catechists, called to tell me that during her prayer that morning, the image of the font had come back to her, and she had found herself going down into the water with the catechumens, had experienced both a oneness with them and a sense of her own baptism as we had spoken of it: a going down into death with Jesus and a rising to new life. Is this a paradigm of what happens to us?

When I was leaving that parish seven years later, we gathered for a kind of reunion meal together: present and former catechumenate team members and their spouses. It was a wonderful party. Behind us were many hours spent together, in hard work and prayer, in parties, in conflict, in good times and in discouraging ones. We had endured a difficult change of administration in the parish, which had in some ways blocked a process of community building that we had thought we were engaged in. One of our most active team members had died only a few months before. Our memories were very full that night, as was our consciousness that something incredibly significant had bonded us.

I remember speaking about that bond, asking *what it was* and reflecting that, as a matter of fact, we had touched together at the very centre of the mystery of our own Christian identity: in our efforts to start from our own experience of God, to help catechumens discover their journeys, to search out relevant scriptures and tradition, and to meet both joys and reverses with integrity, we had indeed been at the heart of the paschal mystery in our lives

and in the life of the community of which we were a part. We had shared a profoundly ecclesial experience: had ourselves known birthing, dying and rising in some concrete ways, had touched the baptismal experiences of both womb and tomb. And so the meal was a kind of Emmaus meal: we experienced Jesus journeying, suffering, dying, rising in the very fabric of our own lives/life—and our hearts were burning within us.

The catechumenate ministers of whom I have spoken were in a process of personal and communal renewal; since those days, the process has continued. Just three brief examples, illustrating three different ways of living out a renewed commitment.

Hilda, because of her training as a catechist, gained courage and incentive to enter a local university for the study of counselling and, later, social work. She changed her employment and is presently working in one of the city agencies with a foster care programme. Her concern in all this has been to help bring about societal change.

Gladys, a catechist with a high school equivalency diploma, passionately pursued studies in religious education, enrolled in a certification programme, and secured a position as Religious Education Director, first in a local parish and subsequently in our own.

Joe came to me one day after six years on our team, having struggled to become an effective catechist and something of an authority for the team on scripture study. He told me that day that he had decided to withdraw from the team. He wanted to spend more time with his growing son and to assume some leadership in one or two local youth organizations. He spoke beautifully of how he would never be the same, of how he carried with him the experiences of the past six years.

The effect of catechumenate ministries on those who participate in them has to do with transformation. Catechumenate ministers, in journeying with catechumens, are enabled to tell their *own* stories, to find them reflected in 'our story', and to move more deeply into the mission of their own baptism.

Effect on the community

The effect of catechumenate ministries on the community is harder to measure. In most instances, communities have probably not yet been drawn fully into the role envisioned for them. There are signs, however, of renewal called forth by experience of the

rite. I recall, for example, parish Lenten prayer groups sharing what it meant to them to participate in the scrutinies as members of the assembly. Many parishioners have been profoundly moved on witnessing baptism by immersion and the presence of a portable font in the church at Easter time. The once strange word 'catechumenate' is pronounced easily by members of a parish who now take its presence for granted. New sponsors come forward; new catechists take their turn.

Gradually, at many different levels, the community experiences the catechumenate in its midst, becomes familiar with it, enters into the celebrations, is touched by the experience and perhaps renewed by it, both as an assembly and as individual members. As this happens, the community may come quite naturally to assume its role as primary minister. Perhaps catechumenate leaders ought actively to foster this development. They might consider, for example, how to bring catechumens and community together in refreshing and life-giving ways that grow naturally from the life of the community.

My own present situation is a bi-lingual, multi-cultural parish, an active community for whom the catechumenate is a new experience. Recently, it occurred to me that, while hospitality is not of course the province of any one ethnic group, both Black and Hispanic communities are blessed with a wonderful sense of *extended family*, already at work in our community and perhaps easily drawn into this 'new' context.

I invited catechumens and members of the community to gather together for a series of Advent reflection sessions, and glimpsed some of these natural processes at work. At one point, for example, one of the candidates raised a question about ethnic bias. Several of the parishioners present quite spontaneously and very consciously 'instructed' her as to the gospel imperative in this regard.

Regular catechumenate sessions, geared specifically to the catechumens, are essential; occasional gatherings such as I have described, can also be wonderful experiences of catechumens in the midst of the community.¹⁴

Conclusions, questions, concerns

The model of ministries envisioned by the RCIA, though it seems complicated, is really very simple. It assumes that those who have been drawn into community by their baptism participate in the mission of Christ to further the reign of God (*kerygma, koinonia,*

diakonia). The mission is shared by all, ordained and non-ordained, and the gathering and nurture of new members is the concern of all. Thus it is the entire community that welcomes new members, delegating some from among its own number to special ministries within the catechumenate.

As the process develops, as the rites are celebrated in the midst of the assembly, as catechumens are drawn into the life of the community, as more and more members have the opportunity to serve as ministers, as the simple power of this rite permeates the community, it finds itself renewed, engaged in an ongoing process of self-realization. For a reform so young and so radical, the RCIA is already affecting us significantly.

The model of ministries is of a piece with other aspects of growth in the contemporary Church. In drawing all into the process and in entrusting so much to the non-ordained, the rite is in tune with other documents of the post-Vatican II Church which emphasize the dignity of the baptized, non-ordained, and the dependence of the Church on their apostolic mission. The clericalization of ministries hinted at in the passage by Michel Dujarier, quoted above, has gone hand in hand with a revitalized sense of the role of the laity in the Church.

Another aspect of contemporary renewal with which the practice of the Rite is very much in sympathy is the trend toward small, faith-sharing communities. As some of the stories recounted above indicate, part of the power of the experience of the catechumenate is this process of the ongoing self-realization of the Church, nurtured in small communities.

As the Rite becomes more and more a part of the fabric of our lives, certain questions arise. Are we putting too much energy into internal ministries in this model? Are we placing too much attention on preparation for sacramental initiation and not enough on service to the world, not enough on the *diakonia* of the community? And what are some of the traps, some of the ways we might become side-tracked in our praxis?

One could ask, what is our practice of ministries revealing about the Church and how may it be shaping the Church of the future?¹⁵ In one sense, of course, the answer depends upon how the local community understands and implements the vision. Aidan Kavanagh has prophesied on this question.¹⁶ And there are dangers: of creating comfortable closed catechumenate communities with

very little relationship to the larger parish or to the wider community of neighbourhood, workplace and world. Such a group might become elitist, perhaps even judgemental, perhaps even divisive. It is possible, always, to misuse one's treasures. And it is not easy, always, to foster in the larger parish community an understanding of what we are about. Just as enlightenment comes to catechumens in stages, so also catechumenate ministers and the communities from which they emerge may go through a painful process of evolution in their understanding and implementation of the Rite. The process of renewal and change, of integration of the catechumenate into the community, may be a long one.

So there might be, for a time, a stalling, a preoccupation with internal ministry, perhaps even what Jim Dunning has called 'the new clericalism' of parish staffs and over-institutionalized catechumenate teams focusing too exclusively on a too narrowly conceived and packaged catechumenal process.

One key to avoiding or emerging from such a situation lies, I believe, in something I have been trying to emphasize: our sense of the community as the primary minister of the catechumenate. Another lies in what may be a 'missing link': *diakonia* is, in practice, probably the least effective aspect of the baptismal mission, in catechumenates as in communities.

There is a wonderful common sense expressed in sections 9 and 75.2,4, and elsewhere: catechumens *participate* in the life of the community, both as a whole and as mediated by sponsors, catechists and other members. If the community has a sense of mission to neighbourhood, workplace and world, if sponsors and catechists reflect that sense in their lives and teachings, catechumens will absorb those values and, indeed, 'swell the ranks' of workers in the vineyard. The apostolic witness (no 75.4) of the candidates as of the community, will be directed 'outside' as well as 'inside'. Perhaps also, a friend has pointed out, there will come a day when we are 'beyond team', when the community understands and assumes its role in such a way that 'closed catechumenate communities' will be an impossibility.

NOTES

¹ The gestation image is a favourite of Augustine, Origen and other early Church writers.

² Cf Kelleher, Margaret Mary: 'Liturgy: an ecclesial act of meaning', *Worship*, vol 59, no 6 (November, 1985), p 497 and *passim*.

- ³ McBrien, Richard P.: *Church: the continuing quest* (New York and London, 1970), p 73.
- ⁴ Dujarier, Michel: 'The various ministries in Christian initiation', *Becoming a Catholic Christian* (New York, 1987), p 134.
- ⁵ Power, David N.: *Gifts that differ: lay ministries established and unestablished* (New York, 1980), p 78, (*italics mine*).
- ⁶ For this reason, in common usage, the term 'sponsor' is frequently used for both roles, as in this paper.
- ⁷ Discerning readiness is a process that is entered into by the catechumens and ministers and the 'entire community, in accord with their respective responsibilities' (cf nos 121, 43). It seems contrary to the spirit of the rite for the decision to be made by one person and especially inappropriate, in my view, for that person to be the spiritual director.
- ⁸ Hughes, Gerard W.: *God of surprises* (London and Mahwah, 1985), chap 1 and *passim*.
- ⁹ Groome, Thomas H.: *Christian religious education* (San Francisco and London, 1980), chap 10 and *passim*.
- ¹⁰ Searle, Mark: 'Initiation and the liturgical year: part one', *Catechumenate*, vol 9, no 5 (May, 1987), p 14.
- ¹¹ Jacobs, Therese, quoted in 'Interview with a catechumenate director', *Chicago Catechumenate*, vol 6, no 5 (July, 1984), p 8.
- ¹² 'Critical issues in the growth of the RCIA in North America', *Catechumenate*, vol 10, no 2 (March, 1988), p 11.
- ¹³ Cf Kelleher, p 487, citing Lonergan, Bernard J.F.: 'Revolution in Catholic theology', in *A second collection* (Westminster, 1974), p 234.
- ¹⁴ Cf Power, p 28, for interesting comments, in a different context, on the relation of lay leaders to the community.
- ¹⁵ Kelleher, p 497.
- ¹⁶ 'Critical issues . . .', p 20.