- "THEOLOGY FOR PARISHIONERS" -
AN ANALYSIS OF THE THEORY AND PRACTICE
OF AN ADULT RELIGIOUS EDUCATION PROJECT,
1982 - 1984

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A thesis submitted in accordance with the requirements of the
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SUMMARY

This study presents an analysis of some of the educational issues raised by an examination of the context, planning and implementation of "Theology for Parishioners", a new approach to adult religious education in the Roman Catholic Diocese of Westminster, 1982-84.

The Introduction presents the rationale underlying the approach adopted to the study.

In Part One, the ideological background to the project is delineated through a close reading of relevant texts of international, national, and local significance.

In Part Two, the history of the project as it was planned and developed is presented and compared with the ideological background.

In Part Three, some significant educational issues, drawn out of the two preceding Parts, are analysed in the light of adult education literature.

The Conclusion sums up the findings and offers a recommendation for the future conduct of adult religious education. The study ends with a reflection on the value of the study as a whole.
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GLOSSARY

A.A.R.E.  Association of Adult Religious Educators
A.C.E.  Adult Christian Education Consultation
A.R.C.I.C.  Anglican/Roman Catholic International Commission
C.D.A.  Council of Diocesan Affairs
F.S.A.  Family and Social Action
G.C.D  General Catechetical Directory (cf. Appendix B, no.17, p.380)
Magisterium the teaching authority of the Roman Catholic Church
N.B.R.I.A.  National Board of Religious Inspectors and Advisers
Periti  advisers to the Fathers of the Council of the Church
P.G.C.E.A.  Postgraduate Certificate in the Education of Adults
Vatican II  The 21st Ecumenical Council of the Roman Catholic Church
W.A.R.E.C.  Westminster Adult Religious Education Centre
("the Centre")
W.C.P.C.  Westminster Catholic Parents Centre
W.D.E.S.  Westminster Diocese Education Service
INTRODUCTION
The origin of this research can be traced back to discernible historical events and to a personal learning opportunity. The historical events were those which marked the development of a major new diocesan approach to programmed adult religious education, from initial discussion of the idea through to its development and partial implementation under the banner "Theology for Parishioners". The personal learning opportunity was that of the researcher who, as Principal of the Westminster Adult Religious Education Centre (WAREC), was closely associated with the ideological and historical development of the project. In 1984, as a result of diocesan reorganisation, WAREC was closed down and its staff declared redundant. The former Principal took advantage of the freedom this imposed to reflect upon the experience "Theology for Parishioners" had offered and to research further its implications in adult education terms.

The task was undertaken as a professional, looking at the project as an educator rather than as a practising Roman Catholic and a partisan participant. Direct involvement with the project had ceased in 1984, so there was now the opportunity for the researcher to view the project somewhat dispassionately, even though total objectivity could not be guaranteed. The cultural and institutional climate had its importance, not least as contributor to the emotive reaction generated among and between participants. The project was taken as the problematic event inviting reflective evaluation not just of the constituent elements of the practical project but also of its theoretical implications.
The sources of data were known to the researcher because of his previous involvement. His former employers were happy to co-operate in making in-house resources available as necessary. The story of the project was able to be pieced together, using the written resources still on file and the remembered perceptions of the participant organisers. This story is told in Part Two, the central section of the thesis (pp.137-207).

The project itself had grown out of a desire to give concrete form to a conviction that adults should have access to opportunities of lifelong learning in their religious education. Experience as a practitioner had sharpened the focus on a perception that there was at times a considerable gap between acknowledged theory and actual practice. Reflection upon the reasons underpinning the project revealed that the ideological background was more clearly perceived in the practitioner's intuition than in any carefully formulated document. Frye's two page overview "Adult Education in Church Documents" (Parent 1982 pp.3-5) was alone of its kind. The ideological background to the project, if it were to be adequately stated, needed to be more fully researched.

The body of Church documents could be divided into three groups: those of significance to the Universal Church; those of significance to the National (England/Wales) Church; and those of local diocesan significance. The significant starting date was taken to be 1962, the opening of the Second Vatican Council. The sixteen documents which were promulgated from the Council marked the effort of the Roman
Catholic Church to rethink its traditional teaching in the light of the present day. Church documents thereafter have been modifications or explicitations of these basic formulations. It was necessary for the researcher to develop an instrument with which to extract from this considerable quantity of data (cf. Appendices A-D, pp.379-385) a more comprehensive yet adequately supported understanding of the adult firstly, and then of that adult's on-going educational possibilities and responsibilities.

The researcher's response was to adapt Schon (1983) and devise an instrument in the form of a "reflective conversation" with the documents (cf. p.23 below). The texts were taken in their approved English translation, with no reference to their Latin originals. What was sought was an exegesis of the texts rather than a critical analysis, aiming for an appreciation of the educational (rather than theological) meanings resonating from them. No claim is made that the findings are definitive, but the resulting picture is one of some complexity and considerable challenge: it is recorded in Part One (pp.18-136).

The vision offered by the documents together with the story of the project provided a screening process whereby four key educationally significant areas were identified, the first being the fundamental questioning of the whole project as an educationally viable process: is it education or indoctrination - or somewhere between as a cultural initiation?
The significant educational issues provide the framework of the third part of the research - (Part Three pp.208-370) - an examination of the issues in the light of adult education wisdom. The intention is to offer different perspectives on the central matter. Across the story of the project, the ideology and the educational theory can dialogue, with a view to informing future practice for the better, particularly in project planning in adult religious education.

The scope of the research area is vast. The researcher's intention is not to attempt to deal definitively with any one issue but rather to make a start at delineating the extent of the possible research area for future researchers. The claim for the story of the account of the "Theology for Parishioners" project in Part Two is that it is authoritative. The researcher accepts that not every statement is substantiated by contemporary archive material and that there is some dependence on present individual memories of what were the perceptions at the time. The element of subjectivity is not denied, but accepted and welcomed. The nature of the project demanded a degree of commitment which called for emotional as well as intellectual involvement, and both dimensions offer important data if the project is to be adequately understood. The attempt is made to ensure that any selective bias which subjectivity might introduce is countered by an adequate representation of more neutral contemporary resources.

Mention has already been made of the approach to documentary sources in Part One. The problem of sources in Part Three proved even more
intractable. The encyclopaedic scope demanded a selectivity of source material which might be considered cavalier. The researcher's contention is that a start is made on the consideration of each of the issues raised. It is the particular context which adds the uniqueness: the issues are considered against the double backdrop of of a particular ideology, more fully articulated than hitherto, and a historically experienced project. The scope for further development in depth of any one issue is, it is hoped, more clear for having this initial exposition.

Two further points deserve early mention. Firstly, much of the source material for Part Three was written for the North American market. When quoting these sources the researcher has altered spellings to accord with the United Kingdom standard spellings used throughout the presentation. The researcher is aware that this difference is culturally and educationally as well as lexicographically significant. Secondly, the researcher fully accepts that the true equality of dignity of all people, upheld in Part One, demands that language should not be unnecessarily gender-specific. However, the sources do not always give evidence of this same understanding. When sources are quoted where this is the case, the intention is not to give undue offence, but to allow a specific historical record to stand for consideration, with all its flaws, advertent or not. The consciousness raised in the researcher by this disparity permitted an unexpected small development in the fourth of the significant educational issues raised in Part Three (cf. pp.208-370).
The presentation of the research, therefore, falls into three main parts. In Part One (pp.18-136) the ideological background to the project is exposed. In Part Two (pp.137-207) the history of the "Theology for Parishioners" project is told. (Appendices K-Y pp.403-464 provide previously unpublished source material.) In Part Three (pp.208-370) some significant educational issues raised in the previous Parts are examined. A concluding section presents the findings of the research, and some final reflections upon it.
PART ONE

THE IDEOLOGICAL BACKGROUND
I. The Task

The "Theology for Parishioners" project was the product of an official agency of the Westminster Diocese of the Roman Catholic Church: the ideological context in which the project was developed was that of the official teaching of the Roman Catholic Church generally, and that teaching as received and mediated by national (hierarchical) and local (diocesan) authorities. Of particular importance in any review of recent teaching within the institutional Roman Catholic Church since 1962 must be the Second Vatican Council, 1962-65.

Perhaps the most visible and useful symbol of change and ferment in religious authority in the post World War period is the Second Vatican Council. ... with Vatican II we beheld the spectacle - truly remarkable - of an international communion of faith, solemnly and publicly going through the anguish of fundamentally altering its self-definition and its structures of authority. From a church defined by the hierarchy and its authoritative control of tradition and scripture, we saw a move to a church defined as the "people of God". Within limits that are still being fought over, "the people of God" were given access to scripture and tradition and called to personal responsibility, with the hierarchy, for shaping faithful lives and institutions in an acknowledged pluralistic world. Confusing to many Catholics, liberating and exhilarating to many others, the normative images of Christian adulthood fostered by the church themselves became more pluralistic. (Fowler 1984 p.10)

The purpose of the Council was to update and renew the Church's own appreciation of its faith tradition, using practical pastoral care as the perspective from which to re-assess, re-appraise and re-state Church teaching. The Council proved to be the start of a dynamic and open-ended process of renewal for the Roman Catholic Church at large. The sixteen documents promulgated from the Council (cf. Appendix A
p.379) covered all aspects of contemporary life and concerns, inviting further work to be carried out to apply the principles stated to the particular demands of local situations. The acceptance of the need to dialogue with the changed and changing times was one of the more important shifts in attitude signalled by the Council documents.

All official teaching documents since the Council have been extensions of, or reactions to, its teachings: the Council dominates the ideological context. However, "Theology for Parishioners" was an adult religious education programme and the product of an official diocesan Church adult religious education agency, whereas the Second Vatican Council had not dedicated a special document to this particular work. In the years following the Council, aspects of adult religious education were clarified, but local hierarchies were left to make their own statements of local understanding and policy on the matter. In 1982, there had as yet been no special statement on behalf of the hierarchy of England and Wales. The officers of the Westminster Adult Religious Education Centre (WAREC) were, however, part of a national debate, searching for some form of consensus of appreciation (cf. Brennan and Cronin 1977 and 1984; ACE Consultation papers 1979-86; Purnell 1987).

In the absence of an authoritative ideological statement, it was left to the practitioners to disengage the ideology from the available documentary and local traditions. Grubb (1983 p.6) indicated how WAREC's perception of the nature of its adult religious education task was not as readily recognised throughout the diocesan
administration as being an authentic articulation of Roman Catholic Church tradition. WAREC relied on its own corporate understanding of the background ideology, derived from personal reading and frequent discussion, rooted in the common experience of active work in the field.

For the purposes of this present study, it is necessary to acknowledge the weakness of that position and to attempt a more readily accessible expression of the background ideology. In doing so, we will be looking beyond the ideological backdrop to the project as appreciated by the creators at the time. The intention is to construct a tool of positive critical analysis of the project itself, but which can also serve to allow dialogue, through the project, with the professional wisdom of adult education.

II. The Sources

The documentary sources may be classified in two groups: those produced by the Second Vatican Council (1962-65); and those which appeared in the post-conciliar period to the start of the "Theology for Parishioners" project (1965-1982).

1. The Documents of Vatican II (1963-65)

The Council proceeded by discussion of working papers prepared by commissions and discussed in group and plenary sessions by the
Fathers of the Council (some two thousand of the world’s Bishops), assisted by invited special experts (“periti”) and the presence of observers from other Christian Churches and rites. What emerged from the process was rarely what had been initially promoted. Sixteen documents were produced, each bearing an official title and the customary less official one formed by the first words of the official Latin basic text. The sixteen documents are listed, by date of promulgation, in Appendix A p.379.

There were three categories of document, indicative of levels of importance: Constitutions expressed broad theological overviews; Decrees were authoritative statements of practical significance; Declarations were statements of particular principles. The particular labelling of each document is not consistent, however, but neither is it of major significance in the present context: it is sufficient that all the documents are authoritative statements of the Council, the highest form of exercise of the teaching authority (“magisterium”) of the Roman Catholic Church.

2. Post-Conciliar Documents (1965-82)

Three categories of documents are considered here: firstly, documents emanating from Rome and with significance for the whole world; secondly, documents produced for the hierarchy of England and Wales and with national significance; thirdly, documents produced by the Diocese of Westminster and with local significance. The relevant documents are listed in Appendices B, C, and D, pp.380-385.
III. The Methods

It is important to note that none of the listed source documents is a work of philosophy of adult education. It must also be said that the authority of the statement of ideological background is only as strong as the sources allow. The methodological problem was how to discern from the principles implied in the specific content of the documents that which was relevant to a different matter, namely adult religious education.

In this present work, the documents of Vatican II are treated as the core source: the later documents are taken as complementary to them. This difference in emphasis is reflected in different methodological approaches.

1. The Method regarding the Documents of Vatican II

The method chosen was an analysis of the texts in the manner of a searching interview, addressing five particular questions to all sixteen documents and looking for resonances by way of response, in the spirit of Schon's "reflective conversation" (Schon 1983 Ch.3). The choice of questions was indicated by the need to establish a basis for a dialogue with adult education theory regarding the philosophy, content and method of adult education, using the description of the "Theology for Parishioners" project itself (Part Two pp.137-207) as the middle ground.
The five questions were:

(on philosophy) What is implied about being an adult?
(on content) What knowledge is expected to be known/to be learnt?
What skills are expected to be known/to be learnt?
(on method) How is this to be learnt?
From whom/from what?

These questions were used as probes, to examine the underlying tenets as well as the actual wording of the texts. The five questions were not considered to have hierarchical importance, but were chosen for the breadth they afforded. As in interviews of the traditional sort, it was expected that the response might at times be richer than the stimulus apparently warranted. The intention was not to build up bodies of data from particular documents, but to distinguish the individuating characteristics of the total findings.

The analysis was made in chronological order of promulgation rather than in sequence of claimed importance (cf. p.22 above), in order to benefit from the cumulative process of the clarification of insights which made the Council itself a remarkable example of a rich learning opportunity. Furthermore, the attempt to read between the lines for an indication of implicit teaching on matters not immediately under consideration made the relative importances less compelling.

The synthesis was achieved by reflecting on the accumulated data and discerning patterns within them. A quantitative check on the balance between in-put references and final statement was used to verify the
legitimacy of the qualitative appreciation. This method was evolved for the present task, but has similarities with the synchronic induction method as described by Mezirow, Darkenwald and Knox (1975).

2. The Method regarding the Post-Conciliar Documents (1965-82)

The post-conciliar documents, with world-wide, national or local specific significance, were treated as secondary and complementary to the Council documents. The search for similarities with and differences from the conciliar texts was used to indicate which insights had been developed, which still awaited development, and which new points had been added since the Council.

IV. The Findings

By using the methods of analysis and synthesis outlined above, it has been possible to formulate an ideology for adult religious education discerned from the documents of the Second Vatican Council, with further commentary drawn from the post-conciliar documents as described. The presentation follows these same stages of development.
1. An Ideology for Adult Religious Education Discerned from the
Documents of the Second Vatican Council, 1962-65

The findings are gathered under three main headings:

1A. The Client of Adult Religious Education
1B. The Content of Adult Religious Education
1C. The Agents and Methods of Adult Religious Education.

1A. The Client of Adult Religious Education

This section gathers together the characteristics applied to the
adult person in the course of the documents. In this synthesis,
particularities of vocational situation are not highlighted; they are
considered secondary to the quest for universally applicable
principles. The term "client" is used to denote the actual or
potential user of an education service, formally or informally
offered: it is not meant to imply a passively recipient mode within
that process.

The findings are grouped under four headings:

1A.1. Dignity
1A.2. Purpose
1A.3. Growth
1A.4. Participation.

The references to the documents are by the chronological order
number as used in Appendix A p.379, with subsection numbers as used
1A.1. Dignity

The dignity of each and every human person is equal (3.32 i.e. Document no. 3 in Appendix A, section 32 as in that document as printed in Abbott [1966]; 9.1) and paramount (10.5; 16.29): it is basic to an understanding of everything else (4.12). People are important for what they are rather than for what they have or what they are able to do (7.1; 16.35).

The unity and integrity of the human person (12.29) derive from the relationship with God, the Father of all (10.5), and from sharing in the priesthood and mission of Christ (15.2). Therefore, nothing must detract from a genuine development of the human person (3.46) and a growing awareness of this dignity (9. Introduction), aiming always for a rich integration of the whole personality (8.14). This has practical implications:

There must be made available to all men everything necessary for leading a life truly human, such as food, clothing and shelter; the right to choose a state of life freely and to found a family, the right to education, to employment, to a good reputation, to respect, to appropriate information, to activity in accord with the upright norm of one's own conscience, to protection of privacy and to rightful freedom in matters religious too. (16.25)

God's plan is intrinsically linked with people's very humanity (14.3). A person lives in an historical context and is identified with a particular time and culture (16.53). The physical, psychological, social, political, economic and cultural circumstances define this living context (8.3) and indicate pastoral needs (7.1).
Every person is unique, indivisible yet complex (16.3), free to be different (1.37) yet not wholly autonomous since the group has value as well as the individual (5.3+4). (There is a right and duty to contribute to the true progress of one's own community (16.65).) This basic dignity of the human person is the foundation of the right to religious freedom and the privilege of bearing responsibility (13.2) - being capable of irresponsibility is itself part of that dignity (4.1). All persecution, discrimination or coercion on the basis of race, colour, condition of life or religion is repudiated (10.4+5; 13.4).

1A.2. Purpose

There is a common experience among people that life is marked by the continuing quest for truth (1.5), a quest characterised by struggle (16.10) and the restless searchings of the human heart (10.2). The imagery used to describe this quest is that of pilgrimage (12.4; 14.2): the adult is a pilgrim for whom life is an unfolding journey to eternal glory (1.8; 4.2+3). A person's purpose is defined by reference to this ultimate goal (9.1).

This purpose has individual and collective dimensions which are interlinked: the personal purpose is not divorced from the collective purpose as members of society (1.10). Likewise, there is no essential dichotomy between living in history and having an eternal vocation - "God's reasoning creature summoned heavenwards" (2.6). The life and conditions of humans are inextricably linked with their aspirations to
a life beyond the earthly one (15.3; 16.39; 16.76), and towards a life in keeping with proper dignity (16.9).

The Christian adult accepts a life mission to live and proclaim the "good news" (3.1), sharing in the salvific and redemptive mission of Christ (11.4; 12.3+5). This unity of purpose does not preclude but demands diversity of service in ministering to others and perfecting the temporal order (12.7). Unity and peace are objectives for the present as well as being characteristics of the ultimate condition (9.1).

1A.3. Growth

This questing, questioning person (10.2; 16.3+9) is capable of development towards the realisation of the fulness of divine truth (10.8) - or regression and deviation from it, as the case may be (4.1; 6.10; 16.13). The growth/change phenomenon affects all aspects of human life (8.3), and it has individual and societal dimensions (5.3+4; 15.6).

The particularities of circumstance and situation condition the capacity for growth (14.6). The different age groups, social situations, life orientations and degrees of religious culture (1.19) call for appropriate opportunities of education (9.11; 16.31), training (6.2) and nurture (3.18).
Adults should aim to pace their development as Christians with their growth as citizens of the world (9.7). Personal development demands the cultivation of human values and the esteem of created goods as gifts of God (15.17). What is sought is a rich integration of the whole personality (8.14).

Growth, understood in this way, is more qualitative than quantitative, a growth in awareness of one's dignity and calling and an appreciation of being alive (14.12+19). In religious terms, this shift in attitude or change of heart is termed conversion (14.13), and manifests itself in the individual or group coming "to grasp by deed what they hold by creed" (1.10).

1A.4. Participation

The life and conditions of people are inextricably linked with their aspirations to a life beyond the earthly one (15.3). People have a right and duty to fruitful, active and conscious participation (1.11+14+48+79), working to animate everything with a humane and Christian spirit (2.6). Specialist training is needed to achieve this (2.15) towards the establishment of a better mode of existence (3.41).

It is the common duty of all to contribute to the common welfare (13.6). There is solidarity and co-responsibility in the whole of humanity, even more so among Christians who consciously share in the priestly, prophetic and royal office of Christ, and who can find
self-fulfilment as persons through Church membership rightly understood (6.10; 12.2).

The nature of the participation is shaped by the special circumstances of time and place (1.19; 7.1). Through this conditioned participation, bonds are forged among and between peoples (9.1) in the economic, social, political, spiritual and cultural areas (8.3; 9. Introduction).

In summary:
The client of adult religious education is a person with an innate dignity; this dignity is closely identified with the person's purpose, both present and future. The person attains this purpose by growing into the discovery and realisation of potential, achieved through participation.

1B. The Content of Adult Religious Education.

The Second Vatican Council did not address itself directly to this specific topic: what follows is a picture drawn from allusions to competencies presumed to be present, or urgently recommended to be acquired.

This section is presented in two main parts:

1B.1. Knowledge (quantitative and qualitative)
1B.2. Skills.
The distinction is made not out of a conviction of their mutual exclusivity, nor from any judgment on their value priority, but simply from the need to impose a structure of presentation on seemingly disparate elements.

1B.1. Knowledge

The on-going search for understanding, meaning and value in life derives, says the Council, from the individual's right to seek truth (10.1) and quest for values proper to the Christian spirit (13.2).

What is a man? What is the meaning and purpose of our life? What is goodness and what is sin? What gives rise to our sorrows and to what intent? Where lies the path to true happiness? What is the truth about death, judgment, and retribution beyond the grave? What, finally, is that ultimate and unutterable mystery which engulfs our being, and whence we take our rise, and whither our journey leads us? (10.1)

Christianity is seen as a way of life as well as a way of belief: this must inform any appreciation of the categories and sub-divisions employed here in the interests of clarity of presentation. With this in mind, it is convenient to group the knowledge areas under three headings:

1B.1.1. Traditional Wisdom
1B.1.2. Particular Disciplines
1B.1.3. Qualitative Knowledge.

1B.1.1. Traditional Wisdom

Under this heading, the accumulated wisdom of the institution (the Christian Church, here in the Roman Catholic tradition) is considered as a body of knowledge - a body alive and evolving, not fixed and
dead - which is developed and passed on in word and lived witness (3.38+40).

The knowledge areas with which the adult person should be, or should become, familiar are:

* the whole mystery of Christ (6.12; 14.21) and the continuing relevance of the paschal mystery (6.15).
* the Word of God (15.4) in scripture (4.21; 11.7) and the teaching authority of the Church ("tradition") (3.35).

It is clear ... that sacred tradition, sacred Scripture, and the teaching authority of the Church, in accord with God's most wise design, are so linked and joined together that one cannot stand without the others, and that all together and each in its own way under the action of the one Holy Spirit contribute effectively to the salvation of souls. (11.10)

All are exhorted to understand ever more adequately the truth from Christ, and to proclaim and defend it in the spirit of the gospel (11.7; 13.14).

* the liturgy (1.ppassim), with particular emphasis on the liturgical cycle (5.4+6) and the place of Sunday within it (1.104).
  Music (1.112-121) and fine art (1.122-129) have a place here.
* theology, seen as the doctrinal, moral and social teaching of the Church in its principles and conclusions and as relevant to the questions of the day (4.23; 12.31).
* Church history, as the past story and the present situation of the Church in the world (1.16).
* spirituality and spiritual formation (1.16).
* pastoral care (1.16).
* Church law (1.16).
These in-house specialisms call for the provision of specialist support services (cf. p.46 below). Not everyone is expected to acquire the same depth or extent of knowledge: this must be adapted to the age, circumstances and ability of the individual (12.29). Such learning is done not just for its own sake but to enter more fully into dialogue with contemporaries (9.1; 15.19).

1B.1.2. Particular Disciplines

In the search for answers to the urgent and complex questions of the day, all disciplines have their importance: they should be studied with a view to ever-deeper dialogue with the times (4.23). Lifelong learning in this context contains its own imperative (7.22; 12.29; 13.2).

Adopting this call for bridge-building through dialogue, it is possible to itemise particular disciplines by the links they suggest:

- those linking with the traditional wisdom (cf.1B.1.1. above):
  * ethics and philosophy (12.29).
  * other faith traditions (4.15; 5.6).
  * theory and practice of the educational process (9.1).
- those linking with indigenous culture:
  * languages (2.4; 14.26).
  * music and fine art (1.112-130 passim).
  * the media (2.3).
  * local mentality; customs; laws; institutions (8.18; 12.13).
those linking with current affairs, in the world (14.36) and in
the Church (16.4):

* the social, economic and political realities of the day
  (4.4; 8.2; 9.9).

* the international dimensions of peace (16.46).

* the situation of developing countries (12.14).

* family life matters, including housing; education;
  employment; taxation; social security; immigration (12.11).

* the situation of the poor and needy as indicative of the
  agenda set by the times (16.1).

* developing expertise in one's own particular field, using
  the disciplines appropriate to it (16.43).

Hence let them teach with what seriousness the Church believes
these realities should be regarded; the human person with his
freedom and bodily life, the family and its unity and stability,
the procreation and education of children, civil society with
its laws and professions, labour and leisure, the arts and
technical inventions, poverty and affluence. Finally, they
should set forth the ways by which are to be solved the very
great questions concerning the ownership, increase, and just
distribution of material goods, peace and war, and brotherly
relations among peoples. (6.12)

1B.1.3. Qualitative Knowledge

In the pursuit of a well-rounded human formation, adapted to the
circumstances and abilities of the individual, due attention has to be
given to the area of knowledge which results from the education of
attitudes and for which we have chosen the name "qualitative
knowledge". It has links with the earlier note on local culture (p.34),
and is closely allied to the skills section (p.37ff) below. It indicates a developing understanding, a growing maturity.

This sort of knowledge results from looking for permanent values amid change (9. Introduction). It brings a growing consciousness and appreciation of the implications of the gift of faith (9.7+10). Such knowledge sustains a worldwide vision (12.10), and develops a sensitivity, acquired through courtesy, kindliness, sincerity, concern and positive (as opposed to fixed) attitudes (7.11). The orientation of this knowledge is towards a new informing of public opinion for the building up of the world in peace and harmony, and looking to the welfare of others (3.69).

The person who possesses this maturity of knowledge holds the physical, moral, intellectual, sexual, social and spiritual dimensions in harmonious development (9.1). This knowledge is deepened as problems unfold and are faced up to according to the circumstances and abilities of the individual at the time. This mature (and still maturing) person (12.29) is distinguished by the emotional stability of the judging or decision-making process (7.11). Such a person is God-centred and Spirit-sensitive (12.29) and works for peace and harmony between all people (16.1).

The mature person is a person of dialogue, learning the right question to ask rather than the "right" answer to give (16.10). In this way, the mature person affirms the other's dignity and recognises the common task of understanding the expectations,
longings and often dramatic characteristics of life today - especially the varied manifestations of the crisis of growth and change (16.passim).

1B.2. Skills

The purposefulness of human life implies that the quest for knowledge, a good thing in itself, only achieves its full import when put to positive use. Adapting Ryle's usage (1949), skills here refer to the know-how which transforms the know-what (the "knowledge" of section 1B.1. above) into action. The skills enable the adult to make one vital synthesis out of all aspects of the human condition - including religious values.

The documents are more specific on this matter of skills than on the other points. The indicators are grouped here under the following complementary but not mutually exclusive headings:

1B.2.1. Skills for acquiring the wisdom of the tradition
1B.2.2. Skills for reading the signs of the times
1B.2.3. Skills for dialogue.

1B.2.1. Skills for acquiring the wisdom of the tradition

There are skills of learning:

* how to read, study, understand and pray scripture (11.25);
* how to develop the spirit of study (4.9);
* how to understand texts and rites (1.21);
* how to use theology to nourish the spiritual life (7.16);
how to appreciate the developing tradition, and be part of it (11.12);
how to sift out the untrue, the unfair, and the deficiencies in conduct, discipline and formulation within the tradition (4.4).

There are skills of practice:
* how to live a profoundly Christian life (13.36);
* how to worship and pray (1.12+53; 15.5);
* how to witness to the faith (3.38);
* how to live community (8.2);
* how to exercise concern for the restoration of Christian unity (4.4+5);
* how to know oneself, discern priorities, and do one's part (12.30);
* how to wonder, understand, contemplate (16.59);
* how to avoid becoming depressed in spirit (15.22);
* how to develop an upright conscience (2.5);
* how to make personal judgments, and develop a religious, moral and social sense (16.59);
* how to understand and believe what is practised (15.4);
* how to move from formulae to lived reality (7.21);
* how to harmonise being a Church member and a member of society (3.36).
1B.2.2. Skills for reading the signs of the times

* How to be open to the present times (4.4).
* How to read, hear and distinguish the signs of the times and interpret them in the light of the gospel (1.2+33+34+59).
* How to decipher authentic signs of God's presence and purpose in the happenings, needs and desires of all people (16.11).
* How to apply the perennial truth of the gospel to the concrete and changing circumstances of life (15.4).
* How to ensure that the reading of the signs is active, tackling root causes to meet all human needs (12.8).

1B.2.3. Skills for dialogue

* How to make the Church accurately present in the everyday world (3.33).
* How to overcome the weight of history and strive for mutual understanding (10.3).
* How to face the perennial questions regarding this life and the next, and the relationship of the one to the other (16.4).
* How to exercise authority as a service, not a domination (3.18).
* How to keep constructively self-critical (4.4).
* How to keep flexible enough to be able to develop, to renew, to reform continually (4.4+6).
* How to adapt to the time, place, person, culture and language of the other (4.11; 12.7).
How to work together in a complementary team (12.11).

How to bridge the generation gap (12.12).

How to use things and institutions rightly (12.31).

How to preach Christ intelligibly and acceptably throughout the world (1.2).

How to give people an account of the hope of eternal life they feel within them (3.10).

How to search for solutions to human problems with the light of revelation, applying eternal truths to changing conditions of human affairs, and to communicate it in a manner suited to contemporary man (7.16).

How to make opinions heard nationally and internationally, in political, economic, civic and social life (12.14).

How to infuse the media with a humane and Christian spirit (2.3).

How to answer questions properly (3.10).

How to make the first approaches to, and initiate conversations with, people of the day, including other Christians and people of other religions and cultures (4.4; 6.13; 10.2; 12.29; 13.34).

How to make common cause on matters of social justice, moral values, peace and freedom (10.3; 12.27).

How to develop skills of language and communication (7.19; 12.8+10+14+19+21).

How to resolve the apparent tension between:

- authority and freedom (16.75);
- personal initiative and social order (16.75);
necessary unity and beneficial diversity (16.75);
- proclaimed belief and actual practice (1.10; 16.43).

1C. The Agents and Methods of Adult Religious Education

Having outlined the nature of the client of adult religious education and sketched the dimensions of the syllabus, it now remains to indicate how the documents anticipate this vision might be realised in practice - by what means and which agents.

Three main categories emerged as focal points for recording the findings:

1C.1. The specifically religious life
1C.2. Educational settings
1C.3. Interaction with the world.

These categories again are not mutually exclusive: they are presented as indicating the main elements of a dynamic relationship.

1C.1. The specifically religious life

To the question: "How is the content to be learnt, and from whom or what?", the first response is the institution itself, the Church. The Church is important as a setting and a source for adult religious education. Three related areas of Church life may be highlighted:

1C.1.1. Liturgy
1C.1.2. Prayer
1C.1.3. Traditional faith.
1C.1.1. Liturgy

The liturgy (public worship) is seen to be a way to build up understanding (1.2). The signs of the sacraments use sense perception to indicate mystery (1.33+36). Intelligent and active participation (6.30) - which does not exclude the important dimension of "social silence" (1.30 ftn.28) - is the way to open up the potential of the liturgy (1.30). Catechetical instruction (5.4; 6.30), the whole ministry of the word, and in particular the scripturally based homily are indicated as important educational opportunities (1.35; 11.24). Sustenance comes from God's Word on the twofold table of scripture and eucharist (15.18).

1C.1.2. Prayer

The gift of wisdom should be asked for in prayer (3.35), allowing access for the Spirit of God to affect the process (4.24). Reading and meditating scripture is important here as in the liturgy (cf.1C.1.1. above) (7.16; 8.6). Scripture provides its own commentary on the faith development story (11.15). Prayer is a link, through faith, with Christ, source of light and strength (16.10+22+38).

1C.1.3. Traditional faith

Faith is seen as the living link with Christ which throws new light on everything (16.11). By manifesting God's design for man's total
vocation, it directs the mind to solutions of life's problems which are fully human (16.11). A living and mature faith allows difficulties to be seen clearly (16.21). It penetrates the believer's entire life, and presents justice and love, particularly to the poor, as a practical option (16.21). Faith must not, however, be seen as so other-worldly that the full rigour of scientific method cannot be applied to it; fundamentalism of any sort is unacceptable:

if methodological investigation within every branch of learning is carried out in a genuinely scientific manner and in accord with moral norms, it never truly conflicts with faith. (16.36)

The agents of adult religious education within the institutional Church reflect the hierarchical structure of the organisation while supporting the service model of that organisation:

Bishops have an educative role (3.19), and are charged to provide teachers for the clergy and the people (15.19). Their teaching is not to provide instant answers (16.43), but to indicate the link between scripture and personal experience (11.25), and what moral principles are engaged by temporal affairs (12.24). The doctrine of the Church is in their charge (6.2). Their teaching duty is one of supportive service for others (3.24; 6.16) in their search for truth (7.15; 13.3) and true living (14.36). "Bishops should also strive to re-establish or better adapt the instruction of adult catechumens" (6.14).

Priests and deacons are consecrated to preach the gospel (3.28+29); they must make available the moral and spiritual aids to restore the temporal order in Christ (12.7). Unremitting study is called for (16.43), together with a sensitivity to local needs (14.16). Their
preaching is intended to help people by bathing earthly activities in the light of the gospel (16.43).

**Educators** of all sorts are required. Teachers and catechists respond to a call to their task, and they must be appropriately trained in content and method (7.5). Specialist professors (1.15-17+25+40), advisory experts and appropriately trained support personnel are needed (2.10+15).

The **local community** (parish), as a sign of God's presence in the world, has a duty to the educational apostolate (1.42; 14.15).

The **people** are agents of education to each other (9.11); togetherness is a human and Christian need (12.18) and mutual dependence is a strong basis for dialogue (3.32).

**Associations** are important as bringing together like and like (12.13) and providing fora in which to reflect openly upon the link between everyday life and the faith of members (12.19).

**Small groups** are an important route to personal development (7.7+17; 12.17).

**Individual responsibility** for personal educational development is high (4.4+5); painstaking effort is required of oneself if one is to be ready to function positively (12.30). Personal experience provides an important starting point for oneself and for others (13.3).

The **liturgical year** itself allows for recurrent learning opportunities (1.102). It is important, however, that the rites be made understandable (1.34).

The **gospel** too is a leaven of liberty; progress; brotherhood; unity and peace (14.8).
1.2. Educational settings

Changing times demand continuing education for all (7.22), adapted to the age and culture of the individual. A programme of instruction is part of a Church member's initiation (1.14+19; 14.14): members should be well informed (2.5) and have access to properly trained support. Instruction is not an end in itself but is to help the individual to a deep interior renewal, a reform, a change of heart (4.4+7). Study is to be scripture-based: the scriptures themselves are to be studied, read, meditated and reflected upon in the light of history (8.6+10+25). Scripture shows the divine pedagogy (11.15) - and should be made accessible to all (11.22).

Pedagogy, psychology and the social sciences help in reading the signs of the times (6.15-17; 7.20): all that is best in human wisdom should be used (9.3). The very manner of teaching (in seminary formation) is part of the message, and as such:

should inspire in students a love for seeking, honouring and defending the truth vigorously, along with an honest recognition of the limitations of human understanding. (7.15)

The yardstick is harmony with the truth of the gospel and the spirit of Christ (10.4): problems have to be faced in the light of the gospel and human experience (12.4; 16.46). This sort of dialogue is a key element in educational opportunities: in particular, sincere, patient, prudent dialogue (14.6+11; 16.21) as between competent familiars (3.37+49) is emphasised as being a very fruitful form of collaboration - especially when priests and people are together reading the signs of the times (15.9).
The following centres or settings of learning opportunity receive approving mention:

*Schools* - as centres of learning beyond their specialisms (9.5);
*Academies* (6.13);
*Catechetical training centres* (for both content and method) (6.14);
*Monasteries* "seedbeds of growth for the Christian people" (8.9);
*Institutes* for educating adults and promoting social services (9.9; 14.41);
*HE/FE centres* for research, probing content and method (9.10);
*Faculties of theology* - to clarify the content and expression of revelation; to foster dialogue inside and outside the Roman Catholic Church; to seek solutions for "problems raised by the development of doctrine" leading to more searching inquiries. (9.11)

*Mass media* (1.20; 2.14; 6.13);
*Conferences* (6.13);
*Meetings* (6.13);
*Discussion groups* (7.7).

It is stressed that there should be supportive structures to all these at local, national and international levels (12.26).

Three documents provide passages illustrative of the new approach. In the Decree on the Apostolate of the Laity, the general picture is sketched and the particular implications drawn out:

The apostolate can attain maximum effectiveness only through a diversified and thorough formation. Such training is demanded not only by the continuous spiritual and doctrinal progress of the lay person himself but also by the need to adapt his activity to circumstances which vary according to the affairs, persons and duties involved ... In addition to the formation
which is common for all Christians, many forms of the apostolate require a specific and particular formation as well, because of the variety of persons and circumstances. (12.28)

There already exist many aids for lay persons devoted to the apostolate, namely, study sessions, congresses, periods of recollection, spiritual exercises, frequent meetings, conferences, books and periodicals. All these are directed toward the acquisition of a deeper knowledge of sacred scripture and Catholic doctrine, the nourishment of spiritual life, an appreciation of world conditions, and the discovery and development of suitable methods ... Furthermore, centres of documentation and study not only in theology but also in anthropology, psychology, sociology and methodology should be established for all fields of the apostolate, for the better development of the natural capacities of laymen and laywomen, whether they be young persons or adults. (12.32)

The Decree on the Priestly Ministry and Life likewise calls for a lifelong continuing education for the clergy: again, the breadth of interests is important:

In addition, that they may be able to provide proper answers to the questions discussed by the men of this age, priests should be well acquainted with the documents of the Church's teaching authority and especially of Councils and the Roman Pontiffs. They should consult, too, the best, approved writers in theological science.

Since in our times human culture and the sacred sciences are making new advances, priests are urged to develop their knowledge of divine and human affairs aptly and uninterruptedly. In this way they will prepare themselves more appropriately to undertake discussions with their contemporaries.

That priests may more easily pursue their studies and learn methods of evangelisation and of the apostolate to better effect, every care should be taken to provide them with opportune aids. Such would be the instituting of courses or of congresses, according to the conditions of each region, the establishment of centres dedicated to pastoral studies, the setting up of libraries, and appropriate programmes of study conducted by suitable persons. (15.19)

The Declaration on Religious Liberty sums up the style of learning most befitting the adult human person in the pursuit of truth:
Truth, however, is to be sought after in a manner proper to the dignity of the human person and his social nature. The inquiry is to be free, carried on with the aid of teaching or instruction, communication and dialogue. In the course of these, men explain to one another the truth they have discovered, or think they have discovered, in order thus to assist one another in the quest for truth. Moreover, as the truth is discovered, it is by a personal assent that men are to adhere to it. (13.3)

1C.3. Interaction with the world

No one person has a monopoly on truth: there is a mutuality of service and a mutuality of knowledge drawn from experience of life in the fulfilment of responsibilities (16.43+68). There is a complementarity of traditions (4.15+17) which demands a sensitivity towards the traditions and culture of the other (5.24), and a striving for mutual understanding and respect (10.4). What actually happens is itself the vehicle for dialogue (12.4): through it, people can exchange their perceptions of what is the truth, and assist each other in the lifelong quest for it (13.3). All people have some aspiration to the rightful betterment of this world (16.21): education must help promote growth in awareness of what this means in terms of function and responsibility (12.30; 13.8).

Openness to the world calls for qualities which must be carefully developed and nurtured: awareness of and respect for the other (12.13); patience (12.4; 14.6); prudence (10.2; 14.5); confidence (14.6); sincerity (14.11); universality (no race or nationalistic prejudice) (14.6); harmony with their faith (12.13); honesty (12.13); charity (12.13); largeheartedness (12.13). Cultural adaptation is prepared to look for points of contact with the other:
May the faithful, therefore, live in very close union with the men of their time. Let them strive to understand perfectly their way of thinking and feeling, as expressed in their culture. Let them blend modern science and its theories and the understanding of the most recent discoveries with Christian morality and doctrine. (16.62)

The agents of this interaction are everyone and everything, irrespective of status or function:

For whoever promotes the human community at the family level, culturally, in its economic, social and political dimensions, both nationally and internationally, such a one, according to God's design, is contributing greatly to the Church community as well, to the extent that it depends on things outside itself. (16.44)

2. Further Comments Drawn from Post-Conciliar Documents, 1965-82

The documents from the post-conciliar period are so informed by the Council that their contributions can only be understood as complementary to the conciliar texts. The documents are reviewed in three groups:

2A Documents of International Significance (issued by the Vatican) cf. Appendix B p.380
2B Documents of National Significance (issued by the hierarchy) cf. Appendix C p.383
2C Documents of Local Significance (issued by the diocese). cf. Appendix D p.384

2A. Documents of International Significance (cf.Appendix B p.380)

Much of the work of the Council was initiatory: it was left to new or reorganised administrative structures to work out the implications for belief and practice of the principles recast by the Council itself. In conformity with the Council's own teaching, the process
thus begun is necessarily on-going. The understanding has moved from an acceptance of static statement to an appreciation of the demands made on individuals and groups by changing circumstances. Authoritarianism is still discernible, but the more open spirit championed by the Council is the most distinctive common characteristic.

There has been no single document on the question of adult religious education: the matter has received attention, however, within the wider context of religious education and formation generally. (The implications for the interrelatedness of adult religious education will be considered further in Part Three.)

Three documents emanating from the Vatican with special relevance for the universal Church gave particular prominence to the renewed understanding of religious education:

"General Catechetical Directory" (Sacred Congregation of the Clergy 1971)

"Evangelii Nuntiandi" (Pope Paul VI 1975)

"Catechesi Tradendae" (Pope John Paul II 1979).

In keeping with the principles laid down by the Council, particular strategy statements were left to local hierarchies to develop: what came from the Vatican were statements of principle and policy to inform those local strategies. In a first section (2A.1) the contribution of these three documents to a further understanding of the client, content and agents of adult religious education will be explored. In a second section (2A.2) any further contributions from Vatican documents of the period will be added.
As in the analysis of the Vatican Council documents, reference will be made to the documents by the code number allocated in the relevant Appendix.

2A.1. Three Key Documents

The "General Catechetical Directory" (1971) was produced by the Sacred Congregation of the Clergy in accordance with the Vatican Council directive (6.44). Both "Evangelii Nuntiandi" (1975) and "Catechesi Tradendae" (1979) were composed after and in the light of Synods - occasional gatherings of representatives of the world's Bishops to deliberate on a theme of particular importance to the Church, emphasising the collegiality operant in the exercise of apostolic authority in the Church. The documents form a sequence which indicates a growing awareness of some of the issues raised by the Church's mission imperative.

2A.1.1. Light on the Client of Adult Religious Education

The "General Catechetical Directory" indicates in the Foreword that pastoral concerns are paramount: the needs of individuals and individual communities demand suitable principles of pastoral theology. The present context is seen as one of pluralism and change (17.3). The starting point for proclaiming the faith is "the popular religious sense" which is often apparent (17.6), even by its absence (17.48). The spiritual state in which each one is marks the place to begin.

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All is not without ambiguity, however: the value system implied by the phrase "men of lower cultural levels" (17.9) sits uneasily with the principle of "the basic and essential equality of persons" (17.66): the official documents have not, at this point, achieved a flexibility of expression sufficient to convey the nuance of the new awareness. The Directory recognizes the problem in the concrete circumstance of the generation gap: "it is often difficult for adults to acknowledge that adolescents and young adults can contribute anything worthwhile" (17.82). It is important to note how there is recognition too of different functions and stages demonstrable within adulthood, and that these are in need of further study and investigation (17.83+ 92+ 95). There is still, however, the implied suggestion that adulthood is a fixed state which can be reached:

Adult age is distinguished chiefly by the awareness of having achieved a fully developed personality. The man who has successfully passed through each stage of his development and who has been able to enter into fellowship with others and to exercise creative ability, tries, when he has reached adult age, to reduce to a unified whole all the experiences of his personal, social, and spiritual life. A danger lies in the fact that the adult, especially if he belongs to an industrial society, may think that he can obtain this unity merely by conforming himself to the society in which he lives. But the perfect attainment of personality does not consist in a merely exterior balance between personal life and its social context, but it looks especially toward the attainment of Christian wisdom. (17.94)

The recognition of the tensions present in the adult's concrete circumstances is a welcome recognition of a commonly experienced condition.

"Evangelii Nuntiandi" again emphasises that the human person is always to be the starting point (18.20) and that this person is
understood through a definite anthropology (18.33) drawn from the Christian gospel, without which the person is restless and dissatisfied (18.55). Apathy and the lack of joy and hope are the very opposite of what is sought for, namely, good news (18.80).

"Catechesi Tradendi", as its predecessor, has more to say about the content and method of adult religious education than about the adult client as such. Any reduction of man to the level of a mere object is considered a great indignity (19.59). Adults are not so completely endowed that they cannot gain from, as well as give to, young people and children. Quoting his own first encyclical, "Redemptor Hominis" (1979), Pope John Paul II touches on the Church's view of true personal development:

The man who wishes to understand himself thoroughly - and not just in accordance with immediate, partial, often superficial, and even illusory standards and measures of his being - must come to Christ with his unrest and uncertainty, and even his weakness and sinfulness, his life and death. He must, so to speak, enter into Christ with all his own self, he must 'appropriate' Christ and assimilate the whole of the reality of the Incarnation and Redemption in order to find himself. (19.61 quoting 45.10)

It is clear that education of the adult in this context has infinite dimensions.

2A.1.2. Evangelisation, Catechesis and Adult Religious Education

Before proceeding to an examination of the bearing of these three documents on the content and agency of adult religious education, it will be useful to clarify the technical terms which have gained greater currency through them, namely evangelisation and catechesis.
The relationship between them and adult religious education will assume an even greater importance in Part Three.

The "General Catechetical Directory" describes evangelisation and catechesis as two forms of the ministry of the word: evangelisation is another word for missionary preaching which "has as its purpose the arousing of the beginnings of Faith, so that men will adhere to the word of God" (17.17). Catechesis is another form of the ministry of the word, intended "to make men's Faith become living, conscious and active through the light of instruction" (17.17, citing 6.14). Evangelisation is, therefore, the presentation of the gospel to one outside the faith community, whereas catechesis is the faith sharing between members of that community. "Nevertheless, in the concrete reality of the pastoral ministry, they are closely bound together" (17.17).

Catechesis proper presupposes a global adherence to Christ's gospel as presented by the Church. Often, however, it is directed to men who, though they belong to the Church, have in fact never given a true personal adherence to the message of revelation. This shows that, according to circumstances, evangelisation can precede or accompany the work of catechesis proper. In every case, however, one must keep in mind that the element of conversion is always present in the dynamism of faith, and for that reason any form of catechesis must also perform the role of evangelisation. (17.18)

In a paragraph on the functions of catechesis, the Directory offers this definition:

catechesis is the term to be used for that form of ecclesial action which leads both communities and individual members of the faithful to maturity of Faith (17.21);

or in more overtly religious terms:

Catechesis performs the function of disposing men to receive the action of the Holy Spirit and to deepen their conversion. (17.22)
“Evangelii Nuntiandi” concentrates, reasonably enough, on evangelisation, seeing it as the Church’s essential function:

The Church exists to preach the gospel (18.14); evangelisation is inherent in the very nature of the Church (18.15).

As with catechesis, so with evangelisation: it is reckoned impossible to lay down hard and fast rules for the form or agency, for the time, place, or condition and circumstances of the recipient. Its aim is one, however: to effect a change of heart, an interior transformation (18.18). This mission to spread the good news of the saving kingdom and invite this change of heart is perceived by the Church as a participation in the mission of Christ: this too was open-ended and impossible to confine:

To proclaim the gospel. What meaning did Christ attach to this mandate which had been given to him? It is not possible to state in brief and precise terms what exactly this evangelisation is, what elements it comprises, by what means it may be accomplished, how Christ understood it and how he put it into effect. It is not possible to achieve an adequate synthesis. (18.7)

The situation is complicated by “Catechesi Tradendae” which opens with an indication that catechesis is the blanket term to cover all the purposeful activity of the Church:

Very soon (i.e. very soon after Christ passed on his mission to his apostles) the name of catechesis was given to the whole of the efforts within the Church to make disciples, to help people to believe that Jesus is the Son of God, so that believing they might have life in his name, and to educate and instruct them in this life and thus build up the Body of Christ. (19.1)

Pope John Paul II, while not wishing to offer a rigorous formal definition, nevertheless presents a description:

All in all, it can be taken here that catechesis is an education of children, young people and adults in the faith, which includes especially the teaching of Christian doctrine imparted, generally speaking, in an organic and systematic way,
with a view to initiating the hearers into the fulness of Christian life. (19.18)

In the same section he mentions the relationship between catechesis and evangelisation:

Let us first recall that there is no separation or opposition between catechesis and evangelisation. Nor can the two be simply identified with each other. Instead, they have close links whereby they integrate and complement each other. (19.18)

It is surprising to find that catechesis is considered as one of the "moments" in the process of evangelisation (19.18): however, the explanation indicates the need to understand evangelisation and catechesis as not necessarily sequential. Evangelisation, "the initial conversion-bringing proclamation of the gospel" (19.19), does not necessarily totally precede catechesis, the maturing and educating process. Indeed, both evangelisation and catechesis are required for everyone at all times (cf.18.15; 19.45).

The question is not particularly addressed as to where religious education fits in this scenario, and how it might relate to evangelisation and catechesis. Again, it is not necessary to see any opposition. Religious education is one aspect of the educative process: it could be evangelisation, or catechesis, or neither, depending on the particular relationship between educator and educatee, themselves roles which cannot be tightly ascribed. It is not difficult to envisage a single religious education session (particularly an adult religious education session) which could contain elements of evangelisation, catechesis, or indeed neither. There is a whole necessary infrastructure which could be called the pre-evangelisation phase. Likewise, neither evangelisation nor
catechesis preclude religious education: the commitment and motivation might vary, but the essential educative process is maintained. It seems reasonably safe at this stage to assume that what is said of both evangelisation and catechesis may be taken to be of significance to adult religious education also. Less certain is the place of religious formation, whereby the initiate is fashioned to a more complete membership of the faith community: however, the spirit of the three documents would demand that priority be given to the person as such, never allowing the person to be reduced to a passive object to be unwittingly moulded. This in itself has serious and far-reaching implications for the content and most especially for the agents and methods of adult religious education.

2A.1.3. Light on the Content of Adult Religious Education

The encyclopaedic extension of the content of adult religious education as discerned from the documents of Vatican II (cf. p. 31-41 above) leaves little room for addition other than by further explicitation. The differing emphases of the three key documents now under consideration are, nonetheless, significant.

The "General Catechetical Directory" (17) claims in the Foreword to be dealing with basic principles, looking for suggestions and guides from the evolving human sciences in pursuit of the art and wisdom of education. Generally, the Directory deals with knowledge (the know-what) rather than skills (the know-how). There is nonetheless a marked tendency to note the interrelatedness of traditional wisdom
and human wisdom generally, as also the linkage between knowledge and skills.

"Evangelii Nuntiandi" (18) looks primarily to the traditional wisdom (cf.p.32-33 above) and the communication skills necessary for imparting it to others.

"Catechesi Tradendae" (19) stresses the quality of learning which the traditional wisdom demands and deserves.

Further to traditional wisdom, the good news of Christ is the mysterious key to the understanding of the whole human condition (17.3.). The essential unity of the divine plan of salvation (17.8.) is shown in the mystery of Christ which "must be proclaimed openly and in its entirety to those being evangelised and must be examined by them" (17.9.). This demand for a faithful transmission of a total message (cf. 17.27+38+69) leads to attempts at a new kerygma:

The Son of God inserts himself into the history of men, takes to himself the life and death of a man, and in this history fulfils his plan of the Covenant. (17.12)
In Jesus Christ who became man, died and rose again from the dead, salvation is offered to every man as the gift of the grace and mercy of God himself ... a transcendent, eschatological salvation. (18.27)

The relationship between objective and subjective faith is clarified:

Faith, the maturing of which is to be promoted by catechesis, can be considered in two ways, either as the total adherence given by man under the influence of grace to God revealing himself, (the Faith by which one believes), or as the content of revelation and of the Christian message (the Faith which one believes). These two aspects are by their very nature inseparable, and a normal maturing of the Faith assumes progress of both together. The two can, however, be distinguished for reasons of methodology. (17.36)
The "Faith which one believes" covers all times when it proclaims the mystery and works of God:

Catechesis, therefore, has as object God's mystery and works, namely, the works that God has done, is doing, and will do for us men and for our salvation. A catechesis that neglects this interrelation and harmony of its content can become entirely useless for achieving its proper end. (17.39)

As well as being theocentric, the structure of catechesis must be trinitarian, "through Christ, to the Father, in the Spirit" (17.41).

But this must in no way exclude the full human story:

The theocentric-trinitarian purpose of the economy of salvation cannot be separated from its objective which is this: that men, set free from sin and its consequences, should be made as much like Christ as possible ... Catechesis must, then, show clearly the very close connection of the mystery of God and Christ with man's existence and his ultimate end. (17.42)

The traditional wisdom is not static and exclusive: its claims are for all-embracing relevance. In the riches of the mystery of Christ,

we believe that the whole human family can find in the most comprehensive form and beyond all their expectations everything for which they have been groping, as it were, about God, about man and his ultimate destiny, about life and death and about truth itself. (18.53)

With regard to particular disciplines (cf. pp. 34-35 above), greater attention is given to the developmental stages, observable in faith as in life: the very young; children; adolescents; young adults; adults; (17.30) and old age (17.95). Collaboration in the solution of human problems is called for (17.49). There is an anthropology proper to the Christian (17.60). Scientific rigour applied elsewhere must be applied equally rigourously regarding the rational foundations for Faith (17.88+131), and in healing the unhappy rift between gospel and culture (18.20) by studying "in greater depth the nature and the manner of the action of the Holy Spirit" (18.75). The science of
language must be used to help really communicate "the whole content of doctrine without distortion" (19.59).

The quality of knowledge (cf.p.35-36 above) recurs as a leit motif throughout the documents, with emphasis on "authentic values" (17.6), "a more profound living knowledge" (17.21), acquired by a critical attitude by which each one "should weigh sincerely and attentively the things in the Catholic family itself which ought to be renewed and achieved" (17.66). This leads to a well-digested learning, free of unnecessary doubts and hesitations (18.79). It is in the richness of the mystery of Christ that all this knowledge comes together in synthesising for "the whole human family ... everything for which they have been groping, as it were, about God, about man and his ultimate destiny, about life and death and about truth itself" (18.53). The reflective study aiming for this knowledge must be by a systematic and organic initiation (19.20-22). This "serious knowledge" is for life, not just for the intellectual exercise (19.23). What is sought is a living of a fundamental law: "the law of fidelity to God and of fidelity to man in a single loving attitude" (19.55).

As has already been indicated, the three documents are more concerned with the "what" than the "how", the knowledge rather than the skills. However, the emphases noted in pages 35-37 above do receive further corroboration and development. The skills for acquiring the wisdom of the tradition, the skills for reading the signs of the times and the skills for dialogue (cf.pp.37-41 above) are needed to understand the Christian perspective, to apply it to present circumstances, and to
share it with others (17.26+28). Catechesis for adults is seen as having a fourfold function:

a. Teach them to evaluate correctly, in the light of Faith, the sociological and cultural changes in contemporary society...
b. explain contemporary questions in religious and moral matters...
c. Shed light on the relations between temporal action and ecclesial action...
d. Develop the rational foundations of the Faith... (17.97)

The same document offers a rudimentary process for the implementation of a co-ordinated programme of research

Because of the rapid development in present-day culture, the catechetical movement will in no way be able to advance without scientific study.

Hence it is necessary that the national organs of the Conferences of Bishops promote joint research projects. Clearly it is necessary that a programme of questions to be researched be determined, that there be awareness of the questions already under study and occasional consultation with the experts who are working on them, and that a study be undertaken of questions that have not yet been researched, the necessary financial support for this having been provided. (17.131)

Communication skills are needed if verbal proclamation is to be effective and true evangelisation achieved (18.22). The message and method coalesce in the cause of liberation:

But evangelisation will not be complete unless it constantly relates the gospel to men's actual lives, personal and social ... It must deal with community life in society, with the life of all nations, with peace, justice and progress. It must deliver a message, especially relevant and important in our age, about liberation (18.29).

2A.1.4. Light on the Agents and Methods of Adult Religious Education

The three documents take particular perspectives on adult religious education: their interest is not specific to that matter, but bears
more on the lifelong dimensions of learning in the faith. As has already been indicated, adult religious education is not to be considered as something other than evangelisation and catechesis, but rather as inclusive of both and beyond both. What applies to adult evangelisation and catechesis applies, a fortiori, to adult religious education.

As in 1C (pp. 41-49 above), the agents and methods will be examined from three aspects: the specifically religious life (cf. pp. 41-45); educational settings (cf. pp. 45-48); and interaction with the world (cf. pp. 48-49). The progression discernible since Vatican II consists in a more general realisation that everything hangs together and that seeming dichotomies are really false. There is a growing understanding that the message dictates that its methods should be consistent with its content, or that they are indeed part and parcel of that content.

2A.1.4.1. The specifically religious life

Religious observance exemplifies the new emphasis on coherence and consistency: what it professes must be lived out in the other dimensions of living. As in pp. 41-45 above, the further clarifications can be grouped around the three points of synthesis: liturgy; prayer; and traditional faith.

The ministry of the word, previously considered almost exclusively a liturgical function, is now understood to include both evangelisation
and catechesis (17.7+21+22). The same source calls for: "an active, conscious, genuine participation in the liturgy of the church" (17.25).

It is the liturgy, with its emphasis on the pre-eminence of revelation, which is both the message taught and the means of teaching (17.45). The sacraments, visible signs of invisible realities, are further examples of message and method combining - even the Church itself being presented as, in some way, "the primordial sacrament" (17.55+57) to further stress the unity between liturgical celebration and everyday mission. The relationship between serious understanding and meaningful practice of the sacraments is stressed:

sacramental life is impoverished and very soon turns into hollow ritualism if it is not based on serious knowledge of the meaning of the sacraments, and catechesis becomes intellectualised if it fails to come alive in sacramental practice. (19.23)

Bishops are called upon to "provide suitable instruction for all the ministers of the word" (18.73). Liturgical preaching (the homily) is a function reserved to ordained ministers: they are given specific guidelines:

Much attention must be given to the homily: it should be neither too long nor too short; it should always be carefully prepared, rich in substance and adapted to the hearers ... (19.48)

The preachers themselves are challenged in most unequivocal style:

Do you believe yourselves what you are saying to us? Is your life in accord with your beliefs? Is your preaching in accord with your life? More than ever before the witness of our life has become an essential requirement if our preaching is to be fully effective. (18.76)

This aspect of witness will receive further attention as an important ingredient of traditional faith and interaction with the world; at
this stage it is interesting to note how it is so closely related to liturgy.

Prayer is also presented as an activity which is end as well as means, particularly in the prayer of meditation on the word of God (17.25). Prayer is the resource of zeal and sanctity which witness demands (18.76), of the light and strength needed for an authentic and desirable renewal of catechesis (19.9). The Holy Spirit is the conditio sine qua non of true understanding and evangelising progress (18.75):

adherence on the part of those to be taught is a fruit of grace and freedom and does not ultimately depend on the catechist; and catechetical action, therefore, should be accompanied by prayer. (17.71)

It is important to note also that due respect is offered to popular religiosity and piety (18.48), accepting that folk religion can hold values which more formally approved systems might not fully credit.

The traditional faith supports the same move towards synthesis: agents and methods coalesce with traditional content and function, particularly in light of the clarifications of Vatican II. The good news is presented as "the mysterious key to understanding of the whole human condition" (17.3). Jesus' story itself fulfils the plan of the covenant (17.12). Catechesis must be interested in "presenting the content in an always more detailed and developed manner" (17.38.), showing its "interrelation and harmony" (17.39). A radical re-think of total strategy is called for, rather than any mere tinkering with the system:
the catechetical plan is to be thoroughly renewed and this renewal has to do with a continuing education in the faith, not only for children but also for adults. (17.9)

Within the plan there will be scope for all sorts of methods (referred to as "pedagogical", cf.17.33+79, not, seemingly, to underline the child-centred nature of the learning, but rather to show conformity with the best understandings of the learning processes): proclamation; examination of sources; general pastoral renewal (17.9); explanation (17.13); instruction (17.20); kerygma (18.22), with its implications of memorisation of traditional formulae, not as an end in itself but as an aid to understanding (17.34+38+73).

Every member of the Church, each according to his or her particular responsibilities, shares in the common mission of being agents for the gospel message (17.9; 18.59), both individually and collectively (17.35):

They are responsible for choosing and creating suitable conditions which are necessary for the Christian message to be sought, accepted, and more profoundly investigated. (17.71)

This is an enabling function (17.44). Bishops are the ones primarily responsible for catechesis, largely in a managerial role:

bring about and maintain in your Churches a real passion for catechesis ... in a pertinent and effective organisation, putting into operation the necessary personnel, means and equipment, and also financial resources. (19.83)

For this task, the Bishops are to choose people who are distinguished for talent, doctrine and spiritual life: it is a priority work:

It is necessary that ecclesiastical authorities regard the formation of catechists as a task of the greatest importance. (17.115)

Hence, the suitable formation of catechists must come before reform in texts and strengthening of the organisation for handling catechesis. (17.108)
She (the Church) is bidden (by God and by events) to offer catechesis her best resources in people and energy, without sparing effort, toil or material means, in order to organise it better and to train qualified personnel. (19.15)

The principle of on-going development and continuing adaptation is an important one:

The people of God have thus continued for almost two thousand years to educate themselves in the faith in ways adapted to the various situations of believers and the many different circumstances in which the Church finds herself. (19.10)

While emphasising the importance of individuals in the work of catechesis, (priests (19.64); men and women religious (19.65); lay catechists (19.66); parents and children (19.68); members of school communities (19.69) or lay associations, movements and groups (19.70)...), there is a corresponding importance given to the community dimension:

Catechesis runs the risk of becoming barren if no community of faith and Christian life takes the catechumen in at a certain stage of his catechesis. (19.24)

It is in this context of the ecclesial community that the true importance of the adult agent is most clearly evident:

The Christian community cannot carry out a permanent catechesis without the direct and skilled participation of adults, whether as receivers or as promoters of catechetical activity ... the faith of these adults too should continually be enlightened, stimulated and renewed, so that it may pervade the temporal realities in their charge. Thus, for catechesis to be effective, it must be permanent. (19.43)

2A.1.4.2. Educational settings

The Foreword to the General Catechetical Directory calls on "the art and wisdom of education" in the application of the principles to the
local situation. "A new, adapted catechesis" (17.36) needs the help of the sacred sciences, theology, Bible studies, pastoral thought, human sciences and all the media (17.9). It is by reading sacred scripture and learning the tradition that there will be a "gradual grasping of the whole truth about the divine plan" (17.24).

There are many possible starting points for learning (e.g. Bible; liturgy; doctrine; life problems 17.46), but adaptation to local circumstances is of paramount importance:

In selecting a pedagogical method, one ought to take into account the circumstances in which the ecclesial community or the individuals among the faithful among whom the catechesis is directed live. (17.46)

No method, not even one much proved in use, frees the catechist from the personal task of assimilating and passing judgment on the concrete circumstances, and from some adjustment to them. (17.71)

Both inductive and deductive approaches have their merits, but the inductive is of greater significance (17.72), giving greater scope to individual creativity (17.75), and allowing the positive contribution of individual experience:

Experience begets concerns and questionings, hopes and anxieties, reflections and judgments; these merge and there results a certain desire to steer the human way of life. (17.74)

It is experience too which indicates the importance of the group dimension, through which self-knowledge, support and stimulation are obtained, fostering a sense of co-responsibility based on joint study and (in the context of catechesis) a shared experience of ecclesial life (17.76+93). Adequate formation is needed for those involved in
the preparation for adulthood, whether at home (17.78) or at school (17.79), working towards the acquisition of that synthesis of personal, social and spiritual life which is a sign of the full development of the personality (17.94). This is not a static state, however: a systematic study of the entire Christian message is needed through all the changing circumstances of life, a charge which must not easily be dismissed:

This organic and well organised formation is certainly not to be reduced to a simple series of conferences or sermons. (17.96)

To ensure that such opportunities are possible within each hierarchy, a structure of a Commission with an Executive from the Conference of Bishops is demanded to see to the planning, research and administration of catechetical work (17.98). A procedural method is also outlined:

So that with the aid of these organs the pastoral action in the ministry of the word can be carried out in an efficient and coordinated way, it is necessary that:  
1. a report be prepared about the actual state of affairs and the place, and about what it is possible to achieve through the ministry of the word under those conditions;  
2. a programme of the action to be carried out to be published;  
3. attention be given to the formation and instruction of those who have responsibility in this matter;  
4. appropriate aids for the work be rightly planned and made available;  
5. organisational structures suitable for catechesis be promoted;  
6. pastoral action in catechesis be co-ordinated with the other fields of pastoral work;  
7. provision be made for research; and  
8. international co-operation be encouraged. (17.98)

In a lengthy and detailed commentary on these headings (17.99-134),
the call is for practicality and consistency with the principles: for example:

The goals to be attained and the means to be used should be considered the cardinal points of any programme of action. (17.103)

the means proposed should always respond appropriately to the spiritual objectives that are to be attained. (17.105)

Higher institutes, of university standard, and religious education schools, of less advanced but still effective curriculum, should be founded in order that full-time catechetical personnel might be prepared (17.109). Continuing formation "cannot be entrusted to the central offices alone", but is very much the responsibility of the local clergy (17.110). Agents for this work require theological, doctrinal, anthropological and methodological formation, with an emphasis rather on the practical than on the theoretical in matters of what the document calls "pedagogy" (17.112). Such a formation calls for genuine co-operation between the various apostolic agencies (17.115), using as chief working tools directories of the Conferences of Bishops (17.117); programmes (17.118); catechisms (17.119); textbooks and manuals (17.120-121); audio-visual aids (17.122); the media (17.123; 18.45) and programmed instruction (17.124). In all this, Christ is the exemplar:

the whole of Christ's life was a continual teaching: his silences, his miracles, his gestures, his prayer, his love for people, his special affection for the little and the poor, his acceptance of the total sacrifice of the cross for the redemption of the world, and his resurrection are all the actualisation of his word and the fulfilment of revelation. (19.9)

In the same spirit, the Church has to give proof today of
"evangelical wisdom, courage and fidelity in seeking out and putting into operation new methods and new prospects for catechetical instruction" (19.17). Inflexible routine and overflexible improvisation are extremes to be avoided (19.17), but if "authentic catechesis is always an orderly and systematic invitation into the revelation that God has given of himself to humanity in Christ Jesus" (19.22), then it must also be "continually renewed by a certain broadening of its concept, by the revision of its methods, by the search for suitable language, and by the utilisation of new means of transmitting the message" (19.17), in word, worship and witness (19.47).

Educational settings must vary according to the circumstances and needs of the individuals concerned:

The age and intellectual development of Christians, their degree of ecclesial and spiritual maturity and many other personal circumstances demand that catechesis should adopt widely differing methods for the attainment of its specific aim, education in the faith. (19.51)

"The original pedagogy of the faith" (19.58) calls on all the accumulated wisdom of "the science of education and the art of teaching" (19.58). The aim is "the restoration of a judicious balance between reflection and spontaneity, between dialogue and silence, between written work and memory work" (19.55).

2A.1.4.3. Interaction with the world

Adaptation to the needs of the day is seen as essential: sheer zeal is no substitute for suitable preparation (17.9). Age is a determining factor, indicating phases of development which can be clearly
discerned as distinct, for example the very young (17.30+78); children (17.30+79); adolescents, including pre-adolescents (17.30+82-83); young adults (17.30+83); adults (17.30+92); the old (17.30+95). Adaptation also demands a clear analysis of the facts of collective life, to understand the hopes, fears and anxieties of the people of the time (18.1) and to establish to what extent the Church's evangelical activity is attaining the goals that have been set for it (17.99-100).

Language is another area calling for appropriate adaptation: the principle is to use the language of the people to whom the educational effort is directed (17.32), an adaptation which would take account of age levels, social conditions, human cultures and forms of civil life (17.34+37; 18.63):

the supreme rule is that the great advances in the science of language must be capable of being placed at the service of catechesis so as to enable it really to 'tell' or 'communicate' to the child, the adolescent, the young people and adults of today the whole content of doctrine without distortion. (19.59)

All forms of cultural imposition are considered anathema:

those countries that have made greater advances in personnel, in economic goods and in scientific research, should assist the other countries that have not progressed that far, but should not impose their own styles of thinking and acting, nor their own methods. (17.132)

This respectful regard for the value of the other is the basis of the dialogue with the world ("a certain dialogue of cultures" 19.53), the discovering of what others consider important and making one's own position understood, recognising that this itself calls for a continual renewal and reform, particularly of historical anachronisms:
striving to divest ... of those external forms which seem less Gospel-like, and in which traces of eras already ended appear all too clearly. (17.67)

Witness is the name of the presence of the Church to and within the world: it is more than sermons or communication of doctrine - "It must extend to life itself" (18.47). The active presence of the laity in temporal affairs is seen to be of the greatest importance (18.73), "the wide and complex arena of politics, sociology and economics" (18.70). The skill called for is "that spiritual sense which can detect the expression of God's message in the course of events" (18.43). Two suggestions are made which could help develop this "sense": a fraternal and ever-increasing love for the other (18.79), and to use joy and commitment (as opposed to apathy) as criteria for authenticity (17.35; 18.80). As agents for change, honesty in witness is demanded: one must avoid presenting as certain things which are not (19.60). The Christians' concern does not exclude the concerns of the rest of humanity; it is not an other-worldliness:

Christians ... must work sedulously and sincerely in the temporal sphere, so that as far as possible the best conditions may be established for the right exercise of freedom. (17.61)

2A.2. Forty Two Other Documents

The post-Conciliar period, 1965-82, has been marked by a whole series of official documents from Rome which have attempted to incorporate the renewal of thinking and approach championed by the Council into the various aspects of institutional Church life and teaching. Singly, their contribution to the issues of adult religious education is
quantitatively not vastly important, that topic being of only incidental concern. However, viewed collectively, there is an indication of the qualitative change in appreciation which passing years and increased experience have brought. Using Flannery's anthology (1982) augmented by the major encyclicals of the period (see Appendix B p.380-382), it has been possible to discern a sharpening of appreciation of some of the issues already raised.

2A.2.1. The Client

The distinctive characteristic of the findings in this section is that the categories of dignity; purpose; growth and participation discerned in the Council documents (cf.pp.26-31), come together as mutually dependent and effectively indivisible. The ramifications of earlier decisions are drawn together, converging towards an integrated teaching. For our present purpose, the presentation of findings follows the model established in the earlier sections.

The aspect of human dignity which comes out of the documents, more often by its absence than its presence, is the growing recognition of the dignity of women. Sexism in the formal language of the documents will be slow to eradicate. The official language of most of the documents is Latin; there is a challenge to the translator's art to render the hidden impersonal in gender-free English. The more serious criticism at this time is that of stereotyping women, for example as child-minders (34.14) or performing liturgical functions of various sorts - but not altar serving (50.18). Other documents, however, see
the need for logical development from the principle of equal dignity of all:

The movement for the emancipation of women, in so far as it seeks essentially to free them from all unjust discrimination, is perfectly justified. (37.15)

The idea is not to remove the distinction of particular qualities, but to value the essentially feminine (40.Flannery p.321-322). What these natural characteristics of women are, both in society and in the Church, is only now becoming more clear (40.Flannery p.323-324):

The Church desires that Christian women should become fully aware of the greatness of their mission: today their role is of capital importance, both for the renewal and humanisation of society and for the rediscovery by believers of the true face of the Church. (41.6)

There is a balance to be redressed, both in society and in the apostolate (41 passim):

Above all it is important to underline the equal dignity and responsibility of women with men. (59.22)

In the search for balance, there is a reminder, in the context of parish pastoral teams, not to allow gender to be more important than adult status: the parish team:

ought to be a true community where all the members, irrespective of their sex, play an adult part. (40.Flannery p.324)

There is at least one forthright statement of recognition of the size of the task to be done if women's potential is to be fully utilised:

One notes that in the secular sphere women who are qualified for particular positions are admitted more easily than hitherto. This ought to take place too in the field of religion and evangelisation. It must be said, however, that much remains to be done before it will be even possible for women to place their immense resources totally at the service of the kingdom of God. (40.Flannery p.329)
On the more general level of the appreciation of human dignity, further developments have resulted from Church reaction to threats to the sacredness of life, for:

it belongs to her vocation to defend man against everything that could destroy or diminish his dignity. (37.1)

Her mission involves defending and promoting the dignity and fundamental rights of the human person. (29.II)

Life itself is to be prized above freedom of thought, for example (37.20), and is too fundamental a value to be weighed against even very serious disadvantages (37.14):

Human life is the basis of all goods and is the necessary source and condition of every human activity and of all society. (51.Flannery p.511)

(the human being) possesses a unique dignity and an independent value from the moment of conception and in every stage of development, whatever his or her physical condition. (57.I.1)

For the Christian, life is more than the life evidenced in this world (37.25). Put in other words:

Man's true dignity cannot be achieved unless the essential order of his nature be observed. (39.3)

This order of nature is derived from the divine order of creation (39.13). The human person is therefore sacred (57.6), with a value beyond the merely economic or demographic (39.18).

The new climate of sensitivity to the implications of Church teachings, that they should apply within as well as without, carries with it a threat to the rigidity of a seemingly traditional belief in institutional righteousness. Now the freedom of the individual must be sacrosanct:

Students will surely have many different levels of faith response; the Christian vision of existence must be presented
in such a way that it meets all of these levels, ranging from the most elementary evangelisation all the way to communion in the same faith. And whatever the situation, the presentation must always be in the nature of a gift: however warmly and insistently offered, it cannot be imposed. (61.28)

The purpose of the client's life is expressed in terms narrowly applicable to Church members (e.g. "messengers of God's word" (56.7); "The mission of the People of God is one" (44.15)) with the reminder that eternal life depends on what is done with this life (37.5+25). An integration of insights can be seen, however, in a more incarnate appreciation of the extent of the "good news":

Love is therefore the fundamental and innate vocation of every human being. (59.11)

This love is further articulated in terms of justice:

Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel, or, in other words, of the Church's mission for the redemption of the human race and its liberation from every oppressive situation. (29.Introduction)

This leads to a rapprochement between two concepts which had not previously been so closely associated:

The teaching of the Church shows with increasing clarity the deep links between the evangelical demands of its own mission and the obligation laid on all people to foster human advancement and to build a society worthy of humans. (55.Introduction)

This endeavour by the magisterium effectively to integrate evangelisation and human advancement (55.Introduction) has important ramifications for attitudes towards life, particularly towards its sorrows and miseries: other-worldliness is not an acceptable refuge from facing up to the harsh realities of the present (37.25-26).
The phenomenon of growth is considered as an essential characteristic of development:

The right to development must be seen as a dynamic interpenetration of all those fundamental human rights upon which the aspiration of individuals and nations are based. (29.1)

It is not a development which happens automatically:

That right to development is above all a right to hope according to the concrete measure of contemporary humanity. To respond to such a hope, the concept of evolution must be purified of those myths and false convictions which have up to now gone with a thought-pattern subject to a kind of deterministic and automatic notion of progress. (29.1)

The adult is the norm for human development (52.14+18), a norm which is not static but under the pull of a permanent call to renewal:

The Christian lives under the interior laws of liberty, which is a permanent call to man to turn away from self-sufficiency to confidence in God and from concern for self to sincere love of neighbour. Thus takes place his genuine liberation and the gift of himself for the freedom of others. (29.1)

There is a close link between the building up of the human body of Christ and the authentic development of the human personality of every Christian (46.9). The right to this full personal development is equated with the right to education (61.13), which itself is seen as linked to an inexhaustible source:

The people of God has a right to receive in abundance from the spiritual treasury of God's word. (56.45)

Past studies cannot exempt one from continuing intellectual formation (46.10): likewise, the offer of pre-cast conclusions hinders the true processes of human development (43.27):

It must develop persons who are responsible and inner-directed, capable of choosing freely in conformity with their conscience. (43.31)

Put in the context of specifically religious formation, the message is the same.
For the Catholic educator, religious formation does not come to an end with the completion of basic education; it must be a part of and a complement to one's professional formation, and so be proportionate to adult faith, human culture, and the specific lay vocation. (61.65)

When it comes to participation, the matter is seen as relating to the basic dignity of solidarity in Christ:

If one member of Christ's body, the Church, suffers, all members suffer with that member. (32.32)(cf.54.5)

Because the Son of God became man, there is no man who is not his brother in humanity ... (37.1)

Because every man is truly a visible image of the invisible God and a brother of Christ, the Christian finds in every man God himself and God's absolute demand for justice and love. (29.11)

This solidarity finds its truest expression in dealings with those who are most vulnerable:

The quality of a society and a civilisation is measured by the respect shown to the weakest of its members ... By recognising and promoting that person's dignity and rights we are recognising and promoting our own dignity and our rights. (57.3)

No one should be excluded from ministerial attention (24.1.6), and the due exercise of specific roles and responsibilities (24.11.2b). Sharing between people demands the cultivation of mutual trust and understanding (38.3.1). Ecumenical sharing, for example, has to be characterised by participation well beyond the superficial:

It is not enough that the Church simply have delegates in a council or other ecumenical structure; unless they are taken seriously by the Catholic authorities, the Catholic participation will remain purely superficial. For the same reason, all participation in ecumenical structures should be accompanied by constant ecumenical education of Catholics concerning the implications of such participation. (38.6.1)

A similar logic applies to relations within the Church:
The Church recognises everyone's right to suitable freedom of expression and thought. This includes the right of everyone to be heard in a spirit of dialogue which preserves a legitimate diversity within the Church. (29.III)

2A.2.2. The Content

The documents indicate lines of development which are already familiar. There is a discernible movement towards a synthesis between elements previously considered separate. The traditional wisdom (cf.pp.32-34) is increasingly understood to embrace the qualitative knowledge (cf.pp.35-37). There is less emphasis on skills than was apparent in the Council documents (cf.pp.37-41), but more concentration on the shift in attitudes, values and vision called for by the growing understanding of the Council's teachings. Of particular importance is the increased awareness of just how much the actual social context forms part of the content.

The traditional wisdom as a living reality is accorded a description which usefully gathers together elements which are essential in any summary of content: doctrine; sacramental and other forms of worship; Church discipline; Church mission; the key importance of the word of God:

Thus, in its teaching, life and worship, the Church maintains intact and transmits to successive generations all that it is, all that it believes, so that over the centuries it may never cease to advance towards the fulness of divine truth, until the word of God shall have been brought to fulfilment in it. (56.8)

Liturgy is seen to be a key route through to an understanding of the faith heritage in the spirit of the Council, containing as it does
doctrinal and catechetical elements and a great richness of biblical tradition. The positive results of liturgical reform are seen to be:

- a more active and conscious participation by the faithful in the liturgical mysteries, doctrinal and catechetical enrichment through the use of the vernacular and the wealth of readings from the Bible, a growth in the community sense of liturgical life, and successful efforts to close the gap between life and worship, between liturgical piety and personal piety, and between liturgy and popular piety. (50. Foreword)

The difficulties experienced in liturgical reform are also faced up to:

- (most difficulties) stem from the fact that neither priests nor faithful have perhaps been sufficiently aware of the theological and spiritual reasons for which the changes have been made. (50.27)

There is a renewed call for educational updating of priests' liturgical and biblical formation and a suitable infrastructure of continuing support (46.10; 50.27). By prayer and study, the priest can come to see the harmony and interconnection between the liturgical readings and other dimensions of the celebration which can then be passed on in the homily. It is interesting to note, however, that the mere telling of the message is not to be equated with the reception of it: reflection by the recipient is seen as a further necessary stage in the learning process:

Thus, when they have listened to God's word and reflected on it, the faithful are able to make an active response to it, one replete with faith, hope and charity, by prayer and self-offering, not only during the celebration, but in their Christian lives. (56.48)

Referring in this case specifically to professed religious, there is recognition that the whole Body of Christ is "continually in a process of growth" (44.11) and that this has repercussions on religious formation. In the light of the common mission of all the People of God (44.15; 55.6d), the implications can be applied more generally:
A solid intellectual formation ... is also basic for a balanced and rich life of prayer and contemplation. Therefore study and updating are recommended as components of a healthy renewal of religious life in the Church and for society in our times. (54.19)

It is clear that human development must be balanced and harmonious:

The need for an adequate formation is often felt most acutely in religious and spiritual areas; all too frequently, lay Catholics have not had a religious formation that is equal to their general, cultural, and, most especially, professional formation (61.60)

...religious formation must be broadened and kept up to date, on the same level as, and in harmony with, human formation as a whole. (61.62)

The tradition itself has to be purified:

All who are commissioned to transmit these points (the essential points of catechesis) must have a clear idea of them. We must therefore provide them with the means to be firm with regard to the essence of the doctrine and at the same time careful not to allow childish or arbitrary images to be considered truths of faith. (47.Flannery p.503)

What constitutes the "integrity of the faith" (23.Introduction) in the face of changes which for many did away with "seemingly permanent customs and ways of thinking" (23.1.1) is a vital concern: the "deposit of faith" (23.2.3) must be preserved. "But a positive way of setting forth the truth will usually be more fitting than a mere negative condemnation of error" (23.2.3). This deposit is not static: the "ever new questions that face mankind" (23.2.3) are essential to it. The Church cannot, therefore, remain closed in on itself (24.I.4):

All truly Christian undertakings are related to the salvation of mankind, which, while it is of an eschatological nature, also embraces temporal matters. (24.I.7)

The great task that has to be faced today for the renewal of society is that of recapturing the ultimate meaning of life and its fundamental values, (59.8)... those absolute values which alone give meaning and value to human life. (43.30)
The attitudes demanded by this content are integral to it. Ecumenism matters essentially in any renewal (38.1) and collaboration must be "accompanied by suitable education of the Catholic people concerned so that its significance may be grasped and any danger of indifferentism is avoided" (38.3d).

Problems do arise when the gap in understanding of the ordinary Church members and the discussions of the theologians is allowed to grow too great. (38.31)

Issues of human rights, justice and peace, are possible areas of fruitful ecumenical collaboration (38.3j+k). Communication and dialogue are basic to the success of any ecumenical endeavour (38.7).

The importance of human rights and working for justice and peace are emphasised by the trend, already mentioned, towards the identification of the twin concerns of evangelisation and fostering human advancement - "an integral vision of humanity" (55.Introduction; see also 29.Introduction). This new order of priorities is shown clearly in the particular context of professed religious life: four great loyalties are called for:

1. fidelity to humanity and to the times;
2. fidelity to Christ and to the gospel;
3. fidelity to the Church and to its mission in the world;
4. fidelity to religious life and to the charism of one's institute.

(55.13)

What is expected is "a deep education in attitude and in life style which makes it possible to remain true to one's self even in new forms of presence" (55.32). There is a shift in emphasis too from book knowledge to knowledge of the human heart (22.57). Nowhere is
this change of attitude more dramatically exemplified than in the
question of the re-appreciation of women in the life and mission of
the Church, already alluded to in this section (pp.74-76 above). The
tenor of "The Role of Women in Evangelisation" (40) is an important
corrective to the inadvertently sexist atmosphere created by earlier
documents. That this is the only document among all those under
present consideration to have benefitted by a largely female
editorship is itself illustrative of the scope for the further
redressing of due balance.

The Christian vision as applied to life today is neither bound by the
horizon of life in this world, nor impervious to any aspect of it
(37.25-26; see also 29.I). The essential solidarity of humanity
necessarily implies that personal conscience is not sufficient if a
collective consciousness is absent within the community (57.15).
Social and international levels must feature as fully as the strictly
personal (23.2.6). This vision is informed by the renewed appreciation
of the development of doctrine (23.1.1). Clear thinking and good
communication methods are needed to facilitate the diffusion of sound
document:

If this diffusion of theological teachings is to have positive
and not negative results, sound pedagogical principles must be
respected.

First of all, let what is certain and fundamental be proposed
as the unshaken basis of the faith and of Christian life; then
what is new should be presented in such a way that a fitting
explanation will manifest the continuity in the faith of the
Church.

Finally, hypotheses should be put forth with that grade of
probability which they in fact enjoy and with attention to the
ways in which it is foreseen they will be understood. (23.2.5)
In a remarkable passage on education for justice, many disparate elements are gathered together in a useful synthesis:

But education demands a renewal of heart, a renewal based on the recognition of sin in its individual and social manifestations. It will also inculcate a truly and entirely human way of life in justice, love and simplicity. It will likewise awaken a critical sense, which will lead us to reflect on the society in which we live and on its values; it will make men ready to renounce these values when they cease to promote justice for all men. In the developing countries, the principal aim of this education for justice consists in an attempt to awaken consciences to a knowledge of the concrete situation and in a call to secure a total improvement; by these means the transformation of the world has already begun.

Since this education makes men decidedly more human, it will help them to be no longer the object of manipulation by communications media or political forces. It will instead enable them to take in hand their own destinies and bring about communities which are truly human.

Accordingly, this education is deservedly called a continuing education, for it concerns every person and every age. It is also a practical education: it comes through action, participation and vital contact with the reality of injustice.

Education for justice is imparted first in the family. We are well aware that not only Church institutions but also other schools, trade unions and political parties are collaborating in this.

The content of this education necessarily involves respect for the person and for his dignity. Since it is world justice which is in question here, the unity of the human family within which, according to God's plan, a human being is born must first of all be seriously affirmed. Christians find a sign of this solidarity in the fact that all human beings are destined to become in Christ sharers in the divine nature. (29.III)

The scope of education, thus envisaged, is so much more than the transmission of information or even the regulation of behaviour:

The work of education is arduous, and very important; for that reason, its realisation is delicate and complex. It requires calm, interior peace, a reasonable, not excessive workload, continuous cultural and religious enrichment. (61.73)
Of considerable importance for the educational observer is the development of an awareness that the living context is part of the content of adult religious education. The move away from an "other-worldliness" in matters religious has already been alluded to: the here and now cannot be neglected in the anticipation of a happy hereafter. In a missionary context, the principle of insertion is invoked:

The duty of inserting the mystery of the Church into the context proper to the region raises the problem of the mutual influence between universal and particular values in the People of God. (44.18)

In a telling phrase, the particular Church (with its local values) is described as "the frame of history" (44.23d): nothing happens without a context. Prayer becomes an affirmation of God in the world and its history (54.5); the Word of God is heard not only in its objective richness, but also in the historical circumstances within which we live and in the light of the Church's teaching. (54.8)

Scrutinising the 'signs of the times' and seeking to detect the meaning of emerging history, while at the same time sharing the aspirations and questionings of all those who want to build a more human world, we have listened to the Word of God that we might be converted to the fulfilling of the divine plan for the salvation of the world. (29.Introduction)

It is the growing appreciation of the role of the laity in the mission of the Church which has brought together the concepts of evangelisation and human advancement (55.Introduction+10+23). The needs of humanity today, "its problems, searchings and hopes" (55.29), are an important stimulus:

The story of the contemporary world, given flesh in the lives of men and women, becomes a book open for intense meditation by the Church and by all its members, whatever their vocation, urging them to a radical renewal of lives and of commitment. (55.15)
It is the signs of the times which pose the dilemmas which it is the Church's privilege to be able to help to solve:

There is ... a profound cleavage between action and contemplation, work and recreation, culture and religion, and between the immanent and transcendent aspects of human life.

Thus the world itself is obscurely awaiting a solution to this dilemma and is paving a way whereby the Church may go forward proclaiming the gospel. (24.6)

The "progress of the sciences and culture and the ever new questions that face mankind" (23.2.3; cf.39.13) have to be taken into account. This demands a flexibility which allows adaptation to the unexpected:

Structures are required as much as one must, but for a living apostolate they must be adapted as much as one can. (40.Flannery p.328)

This is only a reflection of the amazing diversity present in the human situation:

It is impossible to list the many and varied apostolates demanded by the variety of patterns of human living, of social structures and of cultures and civilisations, each with its own history and tradition. (46.6)

The Church has to address its gospel message clearly "and in ways adapted to the contemporary mentality" (23.2.2), avoiding "methods which are now perhaps obsolete to meet the modern mentality" (24.1). The documents have interesting clarifications of the interrelation between content and context, albeit when dealing with specifically school-based education:

the school is an institution where young people gradually learn to open themselves up to life as it is, and to create in themselves a definite attitude of life as it should be. (43.31)

Its task is fundamentally a synthesis of culture and faith, and a synthesis of faith and life: the first is reached by integrating all the different aspects of human knowledge through the subjects taught, in the light of the gospel; the second in the growth of the virtues characteristic of the Christian. (43.37)
This mutual influence of the Church on culture and culture on the Church (61.20) is seen to have a theological foundation:

The close relationship between culture and the life of the Church is an especially clear manifestation of the unity that exists between creation and redemption. (61.20)

Or, put more pragmatically:

To reject a formation that is permanent and that involves the whole person - human, professional and religious - is to isolate oneself from that very world that has to be brought closer to the gospel. (61.70)

Religious education is seen as "an extremely important instrument for attaining the adequate synthesis of faith and culture that has been insisted upon so often" (61.56). This cannot be restricted to school years either, since it is so closely identified with those inseparable elements of the lay Christian vocation, personal sanctification and apostolic mission:

For the Catholic educator, religious formation does not come to an end with the completion of basic education; it must be part of and a complement to one's professional formation, and so be proportionate to adult faith, human culture, and the specific lay vocation. (61.65)

"Within modern culture, in which spiritual values are to a great extent obscured" (24.II.4.6), the Church is challenged to bring about a revolution in awareness of the missing contextual element. The similarity with other lifestyle movements is clearly acknowledged in a telling assessment:

Spiritual ecology is needed as much as natural ecology. (57.II.3)
2A.2.3. Agents and Methods

The agents and methods of adult religious education did not receive direct attention in these documents. It is possible, however, to discern the shaping of insights as to how the development of thinking by the Church about itself and the world its mission is to serve might affect attitudes and action in this area of rediscovered importance.

The most obvious development is in the attempt to resolve the tension between a Church with a hierarchical structure of authority, yet a strong belief in the autonomy and dignity of the individual. The place of the Bishop (termed "pastor" to emphasise the caring nature of the authority he exercises) is explained:

According to the teaching of the Church, the office of teaching on questions of faith and morals authentically, that is, with the authority of Christ, has been entrusted to all successors of the Apostles.

It belongs to the Roman Pontiff personally and to the Episcopal College gathered in Ecumenical Council to meet the needs of the Christian people by the conscientious exercise of the magisterium. But it is not limited to them, since every pastor of the Church, each in his own see or region, is by the reason of his office bound by the same heavy responsibility. Today this sacred work is done more fittingly when it is done collegiately through the episcopal conferences. (23.2.2)

Bishops should see to it that in a world which is everyday becoming more united, the faithful are prepared to acquire more mature faith. (23.2.5)

It is important to note, however, that this responsibility is in no way an exercise of a monopoly:

This task of cultivating the faith belongs first of all to the bishops along with their collaborators in the priesthood, and among the religious who help the bishops.
But it also belongs to those laymen who are engaged in teaching the faith. It belongs, in fact, to all the faithful and, in a special way, to parents with regard to their children. (23.2.1)

This shared responsibility indicates preferred methods for the bishops to follow:

In fulfilling their office of teaching, the bishops must be concerned both with faithfully preserving the deposit of faith and with protecting their flocks from the dangers that threaten them. But a positive way of setting forth the truth will usually be more fitting than a mere negative condemnation of error. Insistence should always be placed on those things which present revealed mystery as a true message of salvation, meeting the problems and aspirations of modern man.

Above all, pastors should be aware of how legitimate, and even necessary, it is for preserving the deposit of faith that there be progress in the understanding that takes into account the progress of the sciences and culture and the ever new questions that face mankind.

Therefore, before they teach the faithful concerning new and difficult matters, they should consult attentively theologians and other experts, and seek the prudent advice of their priests and of the laity. (23.2.3)

The exercise of dialogue with the times is a familiar theme from the Council: it is clearly called for in the liturgy, a particular concern for the bishops but also a useful gauge by which to measure the effective implementation of the Vatican II teaching:

A very close and organic bond exists between the renewal of the liturgy and the renewal of the whole life of the Church. (48.13)

The liturgical celebration takes shape through bodily postures, actions and words and these are also the outward expression of the faithful’s participation. (56.6)

As has already been outlined in the section on the content of adult religious education (cf.pp.79-87) through active and conscious participation in the liturgy, all aspects of life are juxtaposed in a dynamic interrelation:
so what they celebrate in the liturgy they try to maintain in their lives, and their day-to-day lives they try to take into the liturgy. (56.6)

The preparation for the sacraments, their celebration and follow-up are seen as a priestly responsibility, but not to the exclusion of a collaborative effort from the whole community (cf.32.37; 33.7+13; 34.5.1). The priest as president of the liturgical occasion is to be considered as a facilitator rather than as the sole executor (56.38). It is interesting that priests "must acquire an ever deeper understanding of the authentic way of looking at the Church" (50.27) if their appreciation of the liturgy is to be really helpful. Priests will need continuing liturgical formation (through seminaries and faculties; courses; meetings; assemblies; liturgy weeks; study and reflection; use of model celebrations) - all designed with effective pastoral care in view, for example through liturgical catechesis; reader, server, animator and cantor groups; and so on:

(devoting themselves) to all the initiatives favouring an ever deeper understanding of the liturgy. (50.27; cf.56.55)

The emphasis on the liturgy of the word picks up the need for dialogue: it is in silence and meditation that the people can take in the relevance of the scriptural passages to their own lives (56.62). The actual books used for the liturgical readings should be particularly well produced to show they are signs of the supernatural in the liturgical celebration (56.35).

The new tone promoted by the Council is well expressed in the preamble to a document on ecumenical relations: the emphasis is away from the letter of the law to its spirit:
It is not a set of directives or prescriptions endowed with authority in the juridical sense of the word. Rather it is a document that gives the kind of information which can help Bishops in a certain place decide about the form to be given to local ecumenical collaboration. (38. Introduction)

The "ecumenical climate" is built of growing mutual trust and understanding (38.3.1) with contact as the learning point (38.2).

All Church members are now understood to be agents as well as recipients of information and formation (55.34) and the challenge is seen as the building of structures adequate to that task:

The need to find apt forms of effectively bringing the gospel message to all men, who live in differing circumstances, furnishes a place for the multiple exercise of ministries lower (sic) than the priesthood. (24. II. I. 1d)

Therefore an educational growth process is necessary, in order that individual believers, families and peoples, even civilisation itself, by beginning from what they have already received of the mystery of Christ, may patiently be led forward, arriving at a richer understanding and a fuller integration of this mystery in their lives. (59.9)

What seems to be evolving is a vision of a process in which all agents and methods appropriate to each cultural circumstance conspire to offer the richness of the tradition to the experience of the present:

Education is not given for the purpose of gaining power but as an aid towards a fuller understanding of, and communion with, man, events and things. Knowledge is not to be considered as a means of material prosperity and success, but as a call to serve and to be responsible for others. (43.56)

Referring to the Catholic school - the most obvious manifestation of the Church's educational interest - the attitude to be adopted towards this process is clarified:

loyalty to the educational aims of the Catholic school demands constant self-criticism and return to basic principles, to the motives which inspire the Church's involvement in education. They do not provide a quick answer to contemporary problems,
but they give a direction which can begin to solve them. (43.67)

As with liturgy and ecumenism where much was made of the "climate", so something similar is named for education, whereby the whole educative community should "ensure that a distinctive Christian educational environment is maintained in practice" (43.73), which involves the creation of "a lasting atmosphere of dialogue" (29.I). In such an environment, there is due respect for the Holy Spirit (56.9+47), faith (32.1) and prayer (46.10; 54.5+30; 56.48) as media for the learning process, while not ignoring the practical expedients of considered preparation and adequate resourcing of both educators and educatees (56.24+52+55-56). In reference to pastoral teams at parish level, the point is made that grace does not exclude the relevance of imposing exacting criteria at the human level: an agent should be well-adjusted; of sane and robust mentality; free of hang-ups; mature; warm and welcoming; with a strong personal spiritual life; all supported by adequately serviced pastoral and technical competence (40.Flannery p.325-326).

Let priests be mindful of the laity's maturity, which is to be valued highly when it is a question of their specific role. (24.II.I.2b)

The laity, moreover, by reason of their particular vocation have the specific role of interpreting the history of the world in the light of Christ, in as much as they are called to illuminate and organise temporal realities according to the plan of God, Creator and Redeemer. (59.5)

Lay persons often have specific responsibility for a family; teachers are their professional assistants in the work of educating the children:
Parents, first of all, and then teachers must try to lead their charges — their children or their pupils — by means of a complete education, to proper mental, affective and moral maturity. (39.13)

Theologians are specialist teachers to the whole Church, rather than to the children alone:

It is their duty in the expression of the Divine Mystery to do all they can to provide an answer to the new questions which continually arise, and which are often very important even for the existence of Christianity.

For them to be able to accomplish this task adequately, it is beyond doubt that they must be given the necessary freedom to investigate new questions and to further the study of old ones. (23.2.4)

Two landmark documents, issued internationally in Latin, but with approved English translations nationally, serve as corroboration for the trends discerned in this survey.

The "Rite of Christian Initiation of Adults" (RCIA) was published in England and Wales in a study edition with provisional text in 1976 (Rite 1976), with its real impact being felt only in the following decade. In what is clearly a liturgical process, but with important educational implications, the Rite calls for individual and communal participation and celebration in the developmental pilgrimage which is the Christian life journey. The adult clearly is the norm, a free agent (Rite 1976 para.30) who must not be hurried into commitment (para.20) but who certainly does need to be shown the whole Catholic teaching (para.99).
"The Code of Canon Law" was revised in the light of Vatican II and was published in English in 1983 (Code 1983). The principles are stated clearly: the fundamental equality of all (canon 208); the obligation of all to mission (canon 211); the right and duty to represent their views on the good of the Church (canon 212); the right to a Christian education "which genuinely teaches them to strive for the maturity of the human person and at the same time to know and live the mystery of salvation (canon 217). "Lay people have the duty and the right to acquire the knowledge of Christian teaching which is appropriate to each one's capacity and condition, so that they may be able to live according to this teaching, to proclaim it and if necessary defend it, and may be capable of playing their part in the exercise of the apostolate" (canon 229.1). "Education must pay regard to the formation of the whole person, so that all may attain their eternal destiny and at the same time promote the common good of society ..." (canon 795). None of the Church's wisdom can be closed to them (canon 229.2+3).

With such expressions of the law of the Roman Catholic Church internationally, we must now consider the national situation of that same Church in England and Wales.

2B. Documents of National Significance (cf. Appendix C p. 383)

In the period 1982-84, the hierarchy of England and Wales had yet to produce a national policy statement on adult religious education which could be put on a par with recent Australian and Canadian
examples (NCEG 1983; Chafe 1986; but now see Purnell 1987).

Developments were, however, noticeable in practice: by 1983, every diocese in England and Wales had a named person or persons at diocesan level responsible for adult religious education. In many instances this was one of many responsibilities - for example, religious education from cradle to grave, - in others the adult religious education specialism was respected as a full-time responsibility. The national forum for such officers was the National Board of Religious Inspectors and Advisers (NBRIA), a body originally set up in the early days of Catholic emancipation to cater for the servicing of religious education in the Catholic schools. The annual meeting of the NBRIA was the occasion for those charged with adult religious education responsibility to meet together: by 1984, the demand for representation in this interest group was considerable, leading to the formation of an autonomous professional Roman Catholic grouping, the Association of Adult Religious Educators (A.A.R.E.). The rapid shift in emphasis could be put down to a growing appreciation of the adult as the norm for all educational activity in the name of the Church and at whatever level. The importance of adults in the school education process, as parents, governors, teachers or ancillaries, was more widely appreciated.

This shift in emphasis can be interpreted as an expression of the growing appreciation of the content and development of the message of Vatican II, combined with a reading of the signs of the times as shown in the experience of adults in the dioceses of England and Wales and reflected in several documents at national level.
Of prime importance in the renewal of attitudes towards adult religious education was the continuing development of the ecumenical movement at both scholarly and popular levels. The involvement in a coming together to re-assess previously accepted positions in the hope of a common but unknown future as revealed, for example, in "The Final Report" (ARCIC 1982) held many of the characteristics of good adult learning context and process. Disunity had to be seen as a human phenomenon rather than one divinely ordained:

It is a common experience in ecumenical discussion today to find that the fundamental divergences between those who are ready to talk together often follow lines of differing mental outlook rather than of ecclesiastical allegiance. (RC Methodist 1970 p.2)

The Christian dimension served to underline the need for quality in whatever renewal was undertaken:

The Gospel makes it clear that our response to God is to be expressed primarily in a good life and love of our fellow men with no restriction. It is on the quality and range of our love that Jesus said we would be judged. (RC Methodist 1970 p.25)

The means for renewal were likewise understood more broadly:

Both Catholic and Methodist writers have seen both bible reading and preaching as 'sacramental' activity; we might well extend this point of view to friendship, the arts, and all that is fine and enriching in human life, for Christ has blessed it all and can make it all his instrument. (RC Methodist 1970 p.32)

In the hierarchy's "Statement Concerning Moral Questions" (Bishops 1970), there was demonstrated the tension between the old and the new attitudes, the desire for clear-cut answers to moral problems on the one hand and the need to respect the primacy of the individual conscience on the other. Respect for plurality of attitude and belief
was stressed, together with the need to honour the individuality of each and every person:

We should not expect to find answers ready made for every situation...Insight into the teaching of Christ grows throughout time as the members of his Church live the Christian life. We call this the development of doctrine. (Bishops 1970 p.22)

The document closed with a claim to a sound rationale for its basic optimism:

Christ did not simply give a command to lead the kind of life summarised in the Sermon on the Mount. He promised to live our lives with us. 'I am the way, the truth and the life' (Jn.14.6.). 'I am come that they may have life and have it more abundantly' (Jn.10.10). (Bishops 1970 p.24)

"A Time For Building" appeared in 1976 as the final report of a Joint Working Party set up by the Bishops' Conference and the National Conference of Priests in 1971. An interim report, "The Church 2000", had been published in 1973. Although it was not an official statement of future policy, it offered an agenda for discussion of the Church's life and mission in this country. The fundamental dichotomy is seen to be between those who felt that the emphasis in the Church should be on conservation of essential Christian values in the face of a hostile world, and those who saw progress in developing involvement in the world and closer cooperation with others. The report identified with this second group (Bishops 1976 para.3-4). Taking as its premise that the Church "is present in the world in order that the world may be changed" (Bishops 1976 para.41), it saw important implications in the allocation of resources of time and money (Bishops 1976 para.37+41). This was particularly emphasised in the context of what the report calls "Adult Christian Formation" (Bishops 1976, sub-heading to paras. 67-68):
In order to carry out their missionary role in the Church, Christians need to understand what it is they are called to do and they need to acquire the ability and the confidence to carry it out. The process whereby these needs are met we call here adult Christian formation, and we believe that this should be a chief priority for the Church and should have a primary call on resources in terms of thought, money, time and energy. (Bishops 1976 para.67)

In its conclusion (Bishops 1976 paras.119-120), the report called for thorough discussion throughout the Church in England and Wales:

We believe that the Church in England and Wales must make a re-examination of its work and arrive at agreed priorities for its pastoral strategy. (Bishops 1976 para.119)

It called for a National Pastoral Conference, representative of the whole Church in England and Wales:

At this Conference the priorities for the work of the Church and for the involvement of the whole Church in its missions should be agreed. (Bishops 1976 para.120e)

It is interesting to note that the one specific proposal for practical renewal ahead of the proposed National Conference referred to adult education:

Helping to draw up a practical adult formation and in-service training programme. (Bishops 1976 para.120.d.i)

The National Adviser to the Bishops of England and Wales for Religious Education was Rev. K.F. Nichols, 1974-80. He contended that he was no expert on adult education, but from his earliest official output (Nichols 1974) indicated how adult religious education had a logical and crucial place in lifelong religious education, but was still looking for a satisfactory general theory of adult education to be worked out. He noted the need for research, together with material and training resources at all levels, with co-ordination nationally,
internationally, and always ecumenically (Nichols 1975). These ideas were incorporated in his main work (Nichols 1978) commissioned by and published with the authority of The Bishops' Conference. This was the first in a proposed series of Guidelines in Religious Education, and was in effect a national commentary on the General Catechetical Directory. The second (Nichols and Cummins 1980) concentrated on Christian adult education: "Only an adult faith, informed and reflective, will really thrive today" (Nichols and Cummins 1980 p.7).

In two collections of essays, Nichols reflected on theology and education (Nichols 1979) and, with others, on religious education (Nichols 1980). Refreshingly, he reflected on the qualities the child can teach the adult - wonder, dependence, and the capacity for open and direct relationship (Nichols 1979 p.93-95). He also proposed the paradigm of commitment, search and dialogue which was to be adopted and further developed by the ACE Consultation (cf.pp.121-122 below).

The National Pastoral Conference did eventually happen in 1980. Before that, however, a remarkable survey of Roman Catholic opinion was commissioned by the Newman Association from Gallup and the University of Surrey (Hornsby-Smith, 1980). This survey gave the lie to many preconceptions about the demographic profile of the Church. Dr. Chris Harris, an Anglican sociologist, summarised the survey's reading of the situation in this way:

It is the great merit of this report that it demonstrates that there is diversity of belief and practice within the Church, and makes it impossible to assume that the Catholic Church in England and Wales is a highly solidary, uniform and undiversified group standing over and against both the rest of British society and the individualistic, pluralistic, latitudinarian and rapidly declining Protestant denominations. The report demonstrates the success of Catholicism in Britain.
It is no longer (if it ever was) the Church of the immigrant Irish poor and the recusant aristocracy but has penetrated into every corner of the society. It therefore faces all the difficulties which confront any religious body which is inclusive, or universal (Catholic) in the social sense. (Quoted in Gerard 1980 p.4)

Eric Doyle, commenting on the hierarchy of truths shown up in the report, saw strengths and weaknesses of a different sort:

The elements of Christian revelation on which Roman Catholics show themselves entirely orthodox, are elements of universal applicability and relevance to any and every culture, at any time and for all. The answers manifest that Roman Catholics see the Church, and religion in general for that matter, to be concerned with ultimate meaning, final purposes and destiny. (Quoted in Gerard 1980 p.4-5)

It is in the more specific teachings that disagreement was expressed, clearly pointing, in Eric Doyle’s view, to a need for a more protracted and rigorous catechesis. In the context of morality and authority, Gerard saw further important issues raised:

The conflict between what Catholics believe and what the Church teaches raises important pastoral questions not the least of which are concerned with the discernment of truth, the nature of moral absolutes and the acknowledgement of guilt. (Gerard 1980 p.5)

The variety of commitment, or possibility of commitment, covered by the term Roman Catholic clearly implies, in Gerard’s view, a need for not one but several pastoral strategies to meet the diverse needs of the disparate membership. Young adults seem, for example, to be victims of the concentration of the Church’s effort on schools and schooling. The effectiveness of this concentrated effort in producing committed practising Catholics was seriously challenged by the report. It is of interest to note, however, that there was little evidence of a desire for resources to be diverted from school work to adult education:
Whatever the impact of Catholic schools however it is clear that a substantial majority of parents have no wish to see resources diverted from schools into adult education. Furthermore, three-quarters of them accept primary responsibility for the basic religious education of their children. Nonetheless, the time may be ripe, given recent demographic changes and the findings previously outlined, for a change of emphasis in educational priorities. (Gerard 1980 p.8)

The survey showed that the vast majority of Catholics remain uninvolved in any sort of religious, social or political organisation. Those 13% involved in the parish are also more likely to be middle class and conservative. The survey could not effectively assess how successful the religious formation of Catholics was in terms of quality of service to others in the daily round. What it did reveal, however, was a poor level of information about Vatican II and its implications for the Church, and an uncritical attitude generally to the status quo within the Church.

The survey was made in 1978 and the findings published in 1980. The effect was controversial and not universally welcomed by the Church itself. With hindsight, however, it can be seen as a useful backdrop to the National Pastoral Congress held in Liverpool, 2-6 May, 1980, after eighteen months of grass roots preparation (Bishops 1981 p.5-7). The Congress worked in seven sectors, decided as a result of a consultative process:

A. The People of God: Co-Responsibility and Relationship
B. The People of God: Ministry, Vocation, Apostolate
C. Marriage and the Family
D. Evangelisation
E. Christian Education and Formation
F. Christian Witness
G. Justice
Each sector reported to the Congress, attempting to answer the Congress agenda questions: "What is Jesus Christ saying to us in the situation in which we find ourselves today? What is the way ahead?" (Bishops 1981 p.106) The sector reports (Bishops 1981 passim) reflected the euphoria experienced by many at this gathering, unique in the Roman Catholic history of this country: they did not always heed the double warning given by the Archbishop of Liverpool in the opening liturgy, namely, to avoid the false hope of finding instant answers to all the world's ills, and also to "avoid the alternative of moralising with uninvolving generalisations". (Bishops 1981 p.106) Each of the sector reports contained elements of importance to the ideology of adult religious education.

In the report from sector A, (The People of God: Co-Responsibility and Relationship), a call for spiritual renewal and commitment and the local provision for instruction and training in prayer was followed by an affirmation regarding Christian formation and education:

We strongly affirm that Christian formation and education are vital at every stage of life, and we therefore call upon the Bishops to take every opportunity to insist on continuing formation for all, lay and clerical, and to provide as far as possible human and material resources to build up the necessary programmes. In view of the fact that the teachings of Vatican II are not being sufficiently implemented, urgent provision and consideration should be given to a deeper formation of priest and people so that they may work together in the spirit of the gospel. The diocese and deanery must develop adult formation as a major priority, readily available on call so that the spirit and teaching of the Second Vatican Council can be received by God's people. (Bishops 1981 p.130.5)

Such a plan of action, expressed as a pious aspiration without reference to a strategy for its achievement, raised hopes that could only lead to frustration. It is important to be aware, however, that
this aspiration existed so strongly among the highly-motivated Congress representatives.

Sector B, (The People of God: Ministry, Vocation, Apostolate), reported similarly radical aspirations:

Each one of us recognises the need for a personal conversion of heart, so radical as to require a change of lifestyle, of attitudes and structures. (Bishops 1981 p.155.4.)

In a later section entitled: "The Apostolate of the Laity", some practical pointers are, however, offered for consideration:

The laity freely acknowledge that they are failing in their specifically secular apostolate. They are aware that their initiatives do not need organisation but that their formation does. The present means available to them are not sufficient. A positive change of priorities involving considerations of personnel and of finance are urgently required to provide permanent and structured means of lay formation at every level and for all age groups, but particularly for youth and recent school leavers.

The laity do not fear the challenges of the apostolate, but they need formation, and they need to be trusted. Suggestions for lay formation gave a high priority to programmes of spiritual renewal and to practical re-training appropriate to a rapidly changing society. Greater use should be made of the adult education system, diocesan centres and study groups in the process of shared learning and exploration. (Bishops 1981 p.157.13+14)

Sector C, (Marriage and the Family), reported an imperative in education for marriage (Bishops 1981 p.188.3). With reference to young people, it claimed that those who were alienated from the Church because of its irrelevance were rejecting the institutional Church not through conviction but through incomprehension:

What has too often been presented has been a set of moral imperatives that say little about Christ and his Good News, and its relevance to their own particular life style and concerns. (Bishops 1981 p.190.14)
Sector D, (Evangelisation), continued the call for attitude change in order that responsibilities, both individual and corporate, might be taken more seriously:

The Catholic Church in England and Wales must therefore place its resources in employing personnel in the adult formation of its members and in thorough ongoing education about world poverty. (Bishops 1981 p.210.8)

Sector E, (Christian Education and Formation), stressed the lifelong nature of education in faith and formation, and the need for appropriate training opportunities at national, diocesan and parish levels. The report reiterated the General Catechetical Directory's emphasis (cf.pp.51-74 above, passim) on the priority to adult Christian education and formation, in which:

concern is with the formation and development of individual members of the Church, taking them as they are with their different levels of commitment, different ages, different stages of cultural development, linguistic differences and senses of belonging. (Bishops 1981 p.231-232)

How this was to be achieved was not specified, despite concrete recommendations in sub-group Topic 4 on Adult Education and Sacramental Living (Bishops 1981 p.229-230). In parish catechesis, the single greatest need was seen to be training (Bishops 1981 p.234.21).

In the report from sector F, (Christian Witness), adult education is invoked in a specific context:

In attitudes to work, Christian formation and adult education are of great importance. In view of the complexities of industrial life, diocesan and national resources should be made available to enable a continuous review to be carried out in regard to the Church's social teaching and to provide, by pamphlets, reports and other means, information on Catholic thinking on the subject of industrial life. (Bishops 1981 p.256.10)
In a section on communications, emphasis was placed on the need for training in the communications techniques now available, with cost not being allowed to be a barrier to the training of any suitable person.

Trained people will learn to use better publications, talks, and audio-visual aids to form people for deeply Christian living. (Bishops 1981 p.260.35)

Sector G, (Justice), after presenting reflections on justice in the third world; justice at home; racial justice; prisoners; peace, defence and disarmament, offered two theological principles by way of conclusion:

All we have said is based upon two fundamental theological principles: firstly the principle that we must hear the Word of God addressed to us in the experience of our sisters and brothers in this world, and for us this means above all the powerless. And secondly the principle that we are a people who believe in a God who has revealed himself in relationships. (Bishops 1981 p.294.24)

The implications for adult education were expressed in telling phrases: for the first principle:

We must not invent problems, we must rather face problems. (Bishops 1981 p.295.25)

and for the second:

Relationships are not, however, born; they are fashioned. This fashioning is a hard task, demanding commitment and sacrifice. (Bishops 1981 p.295.26)

The Closing Declaration of the Congress gave the opportunity to re-assert the view of the human person in a Christian perspective:

We believe that each human being is of infinite value in the eyes of God; each individual created and redeemed; each individual with an eternal destiny. We profess together in Congress that all mankind, loved by God without limit, must be loved and served by us who glory in the name of Christian. (Bishops 1981 p.297)
In the homily at the closing Mass of the Congress, Cardinal Hume picked up the lack of a strategically determined first step towards the achievement of the rich vision offered by the Congress:

Our problem is to know how we can communicate to our families and parishes the spirit and atmosphere of these days, and how to awaken in the Catholic community a concern for the issues which have formed our Congress agenda. Time for reflection and prayer is needed, but action cannot be delayed. (Bishops 1981 p.303)

The Closing Declaration had seemed to pass this decision to the hierarchy:

Later this summer our bishops will provide us with their response to our recommendations and their guidance for future pastoral action. It will be for them to discern the way forward. (Bishops 1981 p.299)

This response came in the form of: "The Easter People - A Message from the Roman Catholic Bishops of England and Wales in Light of the National Pastoral Congress", approved by the bishops in July 1980 and published later that summer (cf. Bishops 1981 p.307-398). In two hundred numbered paragraphs, attention was given to The Sharing Church (para. 1-46); The Church In and For the World (para. 47-182); To Live Christ's Life (para. 183-200). An appendix of a further seventeen paragraphs developed the theme: Towards Pastoral Planning - Outline of a Process.

The prospect of living out shared responsibility but different ministries brought this declaration from the Bishops:

We should like to see the lay members of our Church, men and women, young and old, become steadily more aware of their true dignity in the people of God and of their daily calling as baptised Christians to evangelise the society in which they live and work. (Bishops 1981 p.318.27)
They looked to their priests to offer enabling help in this apostolate:

But lay men and women will expect a priest to help them to set the problems which challenge our lives today within the light of the gospel. (Bishops 1981 p.319.30)

In a section on Relationships in the Church, the need for assessment of local needs was emphasised, and care called for in the management of change within Church structures and procedures, with reassurance to those whom change upsets:

We must help such people to understand what is being presented to them: to realise that Christ wants Christians committed in mind as well as in heart; and that to encourage such commitment based on understanding is neither disloyalty nor a questioning of authority. (Bishops 1981 p.321.33)

The truth is that though in certain respects the externals have changed, in many areas there has been relatively little appreciation of the compelling doctrinal and pastoral reasons which motivated such changes. (Bishops 1981 p.332.58)

Taking liturgical change as a case in point, the bishops pointed out that for nationwide renewal to be achieved, "there is clearly need for education and formation at every level" (Bishops 1981 p.337.69). Bishops and their priests were the agents for this continuing liturgical education and formation (Bishops 1981 p.334.62). The people had the right to expect their priests to teach them how to pray (Bishops 1981 p.336.66). Moving on to examine the evangelisation imperative, the bishops indicated that this was for everyone, not just for a trained minority (Bishops 1981 p.342.84). There was, therefore, "no substitute for our deeper understanding of the truths of our holy religion" (Bishops 1981 p.343.85).
In the context of a reflection on marriage and family life, the bishops invited further reflection on the dignity of the human person:

We all need to think more profoundly about the immeasurable value of the individual person. A human being is more than a population statistic. An individual is in a limited and created way an unrepeatable expression of what God himself is. Each person is an image of the infinite God. So human life has an absolute value, each individual a unique worth. Human life is the summit of God's creation. (Bishops 1981 p.352.105)

The bishops called for long-term and continuing education for marriage; they recommended groups and programmes at local level. (Bishops 1981 p.352.107).

In a section on Christian Witness and Justice (para. 156-176), the bishops accepted the need to encourage the study and development of the Church's social teaching, seeing it as a priority in all programmes of adult education and formation (Bishops 1981 p.374.162). The seeming divorce in many Catholics' lives between religion and other aspects of life - such as work or unemployment - was seen as a further invitation to a more thorough education and formation (Bishops 1981 p.375.163-376.165; p.389.189).

The section entitled: "Growing Into The Fulness Of Christ: Christian Education and Formation" (Bishops 1981 p.360.125-371.155) moved to the heart of our particular matter. The opening paragraphs on catechesis are worth quoting in full, since they indicate the dynamic of the concept whilst inadvertently demonstrating the lack of definitional rigour (cf. pp.53-57 above):

Catechesis is the name given to all that the Church does to make true disciples of those who have already heard the word
of God or who have been baptised in Christ Jesus. It is a work
of education and formation for Christian living; it is a
gradual, many-sided process of growth in faith. It is a life-
long process because our potential is never fully realised and
we can always explore further the reality of God and his love
for us. It is a community process because we grow through our
relationships with others. Catechesis makes us ready to listen
to the Holy Spirit and to open our minds and hearts to the
constant invitation to conversion. It is a continual effort to
lead us to intimate communion with Jesus Christ so that we
come to think like him, to judge like him and to do his will.
(Bishops 1981 p.360.126)

The whole Church is responsible for catechesis: though each has
a different part to play, the work has to be shared by all
because of our baptism which lays on each of us a personal
responsibility to witness to Jesus Christ. Parents, teachers,
catechists, religious, priests and bishops, together build up
God's people. The family first of all, then the parish, the
schools, friends and many other individual groups and
organisations, contribute to the work of catechesis. Personal
growth in faith is not restricted to one segment of life nor
is it limited to one kind of learning. It happens through
belonging to the Church and through the manifold experience of
life and sharing that this belonging brings. It is fed by the
sacraments, consecrated by celebration of the liturgy and
deepened by prayer. It is strengthened by information and
instruction, matured by reflection and discussion, and given
confidence by reasoned argument. It is expressed in action,
enriched by sharing and confirmed by relationships. In all
these ways, catechesis contributes to the development of a rich

But those with special responsibility for catechesis have to
remember that it is not a one-way process, a generous gift
from those who have to those who have not. We need not be in
full possession of riches before agreeing to share and we need
to remember that whenever we teach in the name of the Lord we
indeed give but receive as well. (Bishops 1981 p.361.128)

These paragraphs make interesting reading as an example of an
assembly of ideological data in search of an effective methodology, a
point to which further attention will be given in Part Three.

The Bishops indicated that all catechetical activity is to find its
natural centre and focus in the parish, since many of the resources
needed for catechesis already exist there, underused:
Every parish should reflect on the need for a life-long process of formation for every Christian and should offer a programme of catechesis for all its members to guide them continuously to a closer union with God in Christ. (Bishops 1981 p.361.128)

Prayer, liturgy and witness were seen as valuable means for catechesis, supported by trained volunteers and possibly paid co-ordinators working from centres (Bishops 1981 p.361.128-362.131). Catholic schools (Bishops 1981 p.363.134-366.139) and Catholic centres of or within Higher Education (Bishops 1981 p.366.140-368.144) were seen as servants to a community beyond that of their own registered pupils or students.

Paragraphs 145 and 147 of "The Easter People" were the texts most frequently invoked by the sponsors of the project, Theology for Parishioners, which will be examined in Part Two. These paragraphs form part of the sub-section entitled "Life-long Formation" (Bishops 1981 p.368.145-371.151, with a complementary section on Diocesan and National Support, p.371.152-155).

The last Synod of Bishops taught us clearly about the absolute priority of a continuing adult formation and education in the faith. The catechesis of adults is the principal form of catechesis because it is addressed to persons who have the greatest responsibilities and the capacity to live the Christian message in its fully developed form. The Christian community cannot carry out a permanent catechesis without the direct and skilled participation of adults, whether as receivers or as promoters of catechetical activity.' (Catechesi Tradendi, 43.) Adult education in the faith has to do with the recognition of the worth and dignity of each individual as a follower of Christ, the Way, the Truth and the Life. The continuing Christian education and formation of adult members of the Church must become a priority in our Church's educational labours. Any genuine renewal of the life and work of the Church will in the end largely depend on commitment to this work. The precise way forward is not yet plain, but it is obvious that we must walk in this direction. We willingly accept the practical implications of this decision, including the allocation of personnel and resources that may be proved necessary. (Bishops 1981 p.368.145)
There can be no priority more urgent, no effort more worthwhile, than the slow, patient work of forming lay people for their unique and irreplaceable task. Disappointment and frustrations will abound but nothing should deflect bishops or priests from the task of calling, forming and sustaining Christians who are deeply committed to Christ and who will express this commitment in the whole of their lives. Catholic laypeople are beginning to take it for granted that they are consulted on matters of pastoral importance. Now in the aftermath of the Congress and its clear call to individuals to play their full part in the mission of the Church, our main emphasis must be on formation of adults for mission. We recognise too that those responsible for such programmes of formation will themselves be in need of formation and training. We, as bishops with our clergy, religious and full-time collaborators, must be part of this process whereby the whole Church in our lands is led by the Spirit of God into renewal and an ever-deeper commitment to mission. Formation has therefore to be flexible and adapted to the diverse needs of clergy and laity of all ages, since formation is of course life-long and never considered to be complete. The Church must examine its resources and the opportunities already afforded by the State's adult education system, diocesan centres and study groups. Religious orders should be asked to examine how they can contribute their expertise and skills to lay formation for all kinds of ministry. We are already rich in resources of people and buildings. What we lack are practical programmes carefully prepared to implement our vision and drawing on every modern technique. (Bishops 1981 p.369.147)

The starting point was to be found in adults' needs: "We start from where people are" (Bishops 1981 p.368.146.). But to get started was not the whole story either:

It is not enough merely to note starting points; we have to build on these starting points so as to offer a coherent catechesis. (Bishops 1981 p.369.148)

Disappointingly, the bishops did not clarify their concept of coherence. They did, however, put considerable emphasis on the importance of community in all education:

At the heart of all education and formation is community. Consequently we believe that an important element of all adult education is a lived experience of community. (Bishops 1981 p.370.150)
In practice, it was envisaged that this community would be found in small groups of similarly intentioned people. Communication was the significant factor in community-based learning: communication skills had to be worked upon if they were to flourish in the parish context:

If we are to develop the parish as a community, there must be some way in which parishioners can respond to their priests in genuine dialogue. Our Church has not yet thought out sufficiently how to do this in practice. Certainly priests, lay leaders and religious ought to receive, during their formation, training in personal communicating skills. (Bishops 1981 p.371.151)

The uncertainty regarding how to foster dialogue extended really to the understanding of education itself. For example: "The educational scene is a circular one" (Bishops 1981 p.367.144), but the circle only comprised school, teacher and higher education. Likewise, Colleges of Higher Education and University Chaplaincies were given a vision of their role of service without acknowledgement that all adult members of the Church deserved no less:

They can encourage the young adult to come to grips with his faith in a way that is often impossible for a younger person still at school. There is opportunity for theological exploration, for facing problems of unbelief and moral uncertainty, and for a development from childish faith to a mature understanding and acceptance of God. By offering Christian presence without pressure, and adult security without strings, they can be of special help to those who have lapsed from the practice of the faith. (Bishops 1981 p.367.142.)

Two further paragraphs merit quotation in full: both come in the short section on "Diocesan and National Support" for adult education and formation. The first refers to diocesan adult education centres: a prime example offered was that of the Westminster Adult Religious Education Centre (cf. Sector E Topic 4 report, Bishops 1981 p.239.2),
some of whose work is to be the focal point of Part Two of this present study:

These small beginnings of adult education and formation at parish level need support and guidance from the local diocese. We hope that wherever practical there can be set up an adequately staffed Adult Education Centre whose task it will be to advise those working at the local level, to train leaders for this work and to plan more substantial courses than local organisers may be able to manage. We commend the pilot work already under way in various dioceses and look forward to its development. In particular we urge that much thought be given to ways and means of reaching those who would never consider attending a formal course of lectures, but whose need for growth in faith, understanding and spirituality is as great as that of anyone else. (Bishops 1981 p.371.152)

The final paragraph of the section attempted to reconcile past and present understandings of the educative task of the Church: the recourse to Jesus Christ appears the more heartfelt because of the complexity of the responsibilities clearly accepted:

Our educational heritage is indeed rich. We are deeply grateful for the vision and work of those who have gone before us. We see our present responsibilities clearly: to provide continuing formation and education in faith for all adults and to develop catechesis of the young in home, parish and school. At the centre is Jesus Christ, teacher and supreme catechist. It is he who will speak to adult and child alike on their pilgrim journey. (Bishops 1981 p.371.155)

In a final reflection on "Baptism and the Easter People" (Bishops 1981 p.392.195-394.200), the bishops envisioned the task ahead:

The continuing task of the teaching Church is to open the eyes of all Catholics to the treasures they have in their baptism and their faith and to form them in Christ. It is also our duty and joy to lead others, especially those among whom we live, to a knowledge of these treasures. At the same time, we commit ourselves to work for unity with our fellow Christians, having already acknowledged that with them we are becoming one community of reconciliation. We accept in faith our baptismal mission to every human being ... It is a mission which must involve loss, surrender, a kind of death. It is the way of the Easter People. (Bishops 1981 p.393.196)
We can contribute an alternative vision of education which will emerge from the work to renew our schools and to develop a life-long programme of Christian education. We can contribute an understanding of the dignity and rights of each individual which will enrich and revitalise political and social initiatives. More perhaps than others we can present the gospel vision of one world, one human family, called to share with each other the good things of our planet. Above all the Easter People, by its presence and witness, can respond to the deep spiritual hunger of people, to that search for meaning and purpose which never dies completely in human beings. (Bishops 1981 p.394.198)

In the text of "The Easter People", (Bishops 1981 p.363.134) the bishops referred to a report, commissioned in 1977, on Catholic Education. This report was finally published in July, 1981, under the title: "Signposts and Homecomings - The Educative Task of the Catholic Community - A Report to the Bishops of England and Wales". The Chairman of the study group which prepared the Report was Bishop David Konstant, an auxiliary Bishop of the Diocese of Westminster and Chairman of its Education Commission. The Report had, in this way, both a national and a local import.

The terms of reference of the report were:

To review the principles of Catholic Education and to make recommendations. (Konstant 1981, p.1)

Two approaches were adopted which indicated the format of the final report: the first was a determination to be inductive rather than deductive; the second was to use a tool which the report called "critical solidarity" and which it explained in an early footnote and re-stated at the end of the report:

The pastoral theology of Vatican II requires the Church to be involved unconditionally with human concerns. Christians are to work side by side with their fellow men for the improvement of human life and the progress of human society. This they must...
do, not directly for evangelistic reasons, but because this task is itself, though anonymously, of a piece with the redemption of mankind. Among these concerns education is prominent. So the Christian presence there is for its own sake. This is the meaning of the word 'solidarity' in the phrase. However, human progress is of many kinds. It is not an inevitable evolution towards the good. Sometimes it takes false trails. Christians, though themselves involved in human progress, should be able to view it in the perspective of faith and to judge it against their beliefs about man and human destiny. This is the force of the word 'critical' in the phrase. It should not be taken wholly negatively since it can involve also leadership and a distinctive contribution to the common human endeavour. (Konstant 1981 p.7.ftn.3)

There are at least two basic principles to bear in mind here: one is the permanence of the message of the gospel; the other is the need for the expression of our faith to be rooted in today's culture. (Konstant 1981 p.137)

The report opens with the questions arising from Catholic involvement in education, and a look at the pattern of Catholic education today. The next section examines the context of education, social and cultural; educational; and theological. The relationship between Christianity and education is treated under three headings: mission and education in Christian life; Christian formation a continuing process; and the distinctive nature of Catholic education. There then follows a section on adult religious education itself, prior to a full listing of conclusions and recommendations.

In general, the report stressed the inadequacy of institutional Church structures and supports for the real educative task of the Church. The historical importance of Catholic schools had given them a predominance ill-fitted to the post-Vatican II Church, with its renewed vision of the importance of life-long learning in the faith:
The education which is part of the Church's mission is restricted neither to highly organised institutions nor to particular age, ability, class or ethnic groups. Education in faith is a continuing process and requires assistance at every level; it is completed only in the beatific vision. (Konstant 1981 p.5)

The Church cannot fulfil its mission without being involved in educational enterprises which go far beyond the horizons of primary and secondary education in schools. (Konstant 1981 p.5)

The report's practical view of adult education is not enlightened, seeing it as an exercise in transference from the expert to an ignorant recipient - in religious education terms one who is "theologically relatively illiterate" (Konstant 1981 p.17). The vision is laudable enough:

The essential mission of the Church, therefore, is in a real sense educational; it is to communicate Christ to mankind and to elucidate the meaning and significance of that communication to each ensuing age. It is always in a concrete historical context that this mission must be fulfilled, and so a very important part of the Church's task is to relate the meaning of the truth of Christ to the knowledge and actual experience of men in any given age. (Konstant 1981 p.91)

Thus the Christian vision is of a world created for God, in which everything can work together for good. There is an essential coherence and purposefulness in living. This implies that Christian education has a deliberately salvific and redemptive quality. It is concerned with moving towards an ultimate harmony between God and man and between man and man. (Konstant 1981 p.117)

Likewise, the view of education as "the transmission of an appreciation of truth and an actualising of human potentialities" (Konstant 1981 p.90) has merit, as does the call for continuing religious education throughout life as a necessity in being able to live the Christian life in the ever-changing present moment (Konstant 1981 p.110-112). What seems to be deficient is the appreciation of Church (just who is the Church - the people or the authorities?) and
the understanding of who is to be the legitimate agent of adult religious education (just who is the 'teacher' - the magisterium or all members?). The model of Church which still obtains is that of Church as institution, rather than as communion; pilgrim people; servant or prophet (Konstant 1981 p.81-85). Vatican II policy has not fully informed the study group's thinking.

It would be unfair, however, to dismiss the report for this defect: it marked an attempt to argue a coherent policy on education which shifted emphasis from the child to the adult as the norm. It proposed four key elements to be kept in balance if the Christian educational ideal was to be achieved and the individual have the opportunity to grow towards responsible freedom:

1. communication of a perspective (Christ) as key to the meaning of life
2. a deep respect for the individuality and integrity of all human beings
3. a dedication to the pursuit of justice
4. promotion of a sense of mission.
(cf. Konstant 1981 pp.119-121)

The report also enumerated seven main difficulties in the pursuit of adult religious education: contact with the adults; motivation of the adults; access to appropriate means; conservatism in belief; fear; moral problems; inadequacy of resources (cf. Konstant 1981 p.111).

The report's Chapter VI: Adult Religious Education, is importantly placed as the summation of the whole thrust of the argument throughout: the continuing educative work of the Church is a vital and inescapable need for Christians in adult life. Adult religious education is placed firmly in the context of the redemptive process
and the stages of faith development (see Part Three section 1 below). The constant conversion called for from every individual needs the inspiration and support of the wider community:

If the individual Christian is to become the salt of the earth, to be a leaven in the community, to be able to find a harmony between faith and life, and to be able to contribute something of value to his fellow men and women, he needs the opportunity throughout his life to be renewed in faith and commitment. (Konstant 1981 p.129.)

It is unfortunate that the report moves from this open statement to a closed view of "levels" of adult religious education, with academic theological study in top place; less academic opportunities for further study, reading and reflection, perhaps in parish-based groups, feature next and include (in-service) training opportunities. A third level is made up of the largely unstructured opportunites present in Christian community interaction. There would seem to be an uncomfortable dichotomy between this hierarchy of levels and the insistence that value is to be determined by the quality of practice which ensues (cf. Konstant 1981 p.131.) The report moves back to firmer ground with its proposal of Christ as the model educator, inviting fellowship and the possibility of learning through personal relationship. This gives due importance to informal educational opportunities, not limiting adult education to fixed courses and structures (cf. Konstant 1981 p.131.). The problem of contact with the less gregarious Church members, as also with particular categories of adult, is again stated. The need is seen for greater support and co-ordination at local and national levels. The possibilities for development are considerable:

We can see that the opportunities for Christian education are immensely wide, and include (apart from education in schools and colleges), liturgical activities, prayer groups, study
groups, house groups, Parish Councils, Pastoral Councils, various kinds of youth groups, Third World groups, missions, retreats, conferences and so on. (Konstant 1981 p.134)

The report listed eighteen conclusions and thirty-two recommendations. Of the conclusions, numbers 5;6;7;8;10;11 relate directly to adult religious education, but it is conclusion number 17 which sets the really challenging context:

It is necessary to emphasise and elucidate the need for a radical shift in the attitudes of all Catholics - clergy, teachers, parents and all members of the Church - to the idea of what religious education and formation really means. From our understanding of the mission of the Church by Christ through the Holy Spirit we derive our conclusions about the meaning of religious education and formation:

- it is not the preserve of any specialist groups;
- it is not confined to any particular age-groups, classes, ability or ethnic groups;
- it is an essential and inescapable dimension of Christian commitment for all;
- it cannot be divorced from development in spirituality and prayer;
- it does not aim at a static and clearly defined position in this life but at involvement in a changing, growing and developing community, centred on the mysteries of life and of the Church - an approach which relies for its inspiration on the living tradition of the people of God;
- it involves a recognition that personal salvation cannot be sought without reference to personal responsibility for and involvement in the development and growth of the local community of faith;
- it involves openness to the movements of the Spirit as manifested in the actual life of the Church;
- it is stimulated by the emergence of actual needs in the life of the Christian community;
- it takes its inspiration from models of the Church as Communion, Pilgrim People, Prophet and Servant and so demands continual elucidation of these models at the pastoral level;
- it involves a radical change in attitude on the part of the laity, so that they do not see themselves as the passive recipients of an institutionalised teaching; they must know that they have the capacity to give as well as to receive, that they are teachers as well as learners, that as recipients of Christ's grace they have both the responsibility and the power to bring Christ to others, and that they are never mere spectators of developments contrived by experts but are fully involved in the life and growth of the whole Church;

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#it also involves a parallel and equally radical change in
the attitudes of the clergy, without which development in the
involvement of the laity cannot take place;
#it assumes a readiness of both clergy and laity to work for
the development of parishes into the sort of communities of
faith in which the mission of the Church can develop
organically.

We make recommendations in this Report for changes in
institutions and structures, but these will be ineffective
unless this shift in attitudes towards the meaning of
religious education and formation becomes a reality. The
commitment of all concerned to the promotion of this shift in
attitudes is assumed as an indispensable prerequisite, and
this is more important than any questions about structures
and resources. (Konstant p.147-149)

The numbered paragraphs gave particular applications of this general
thrust: the absolute centrality of sustained adult Christian education
as the single most important educational activity of the Church
(no.5); that it is to be needs based (no.6); the importance of a
suitably formed clergy (no.7); the possibility of redeploying religious
into the work (no.8); the need for a re-allocation of financial and
personal resources, locally and nationally (no.10); the importance of a
revitalised parish life and properly trained catechists (no.11).

Of the thirty-two recommendations, the first five called for strong
departmental structures for adult education at national and diocesan
levels, suitably piloted and resourced, and a national conference on
Adult Religious Education and Formation. A further eleven
recommendations made direct reference to the adult dimension:
national, diocesan and local structures are seen as inter-linked
(nos.7-9); training facilities for adult educators should be made
available at diocesan level (no.18); the needs of young adults should
be researched (no.20); full use be made of the Catholic presence in
Higher Education (no.24) and of the facilities of Extra-Mural
departments of universities (no.25); better use should be made of the parish liturgy as a resource for adult catechesis (no.26); the needs of immigrants should be researched (no.28); religious should assess the possibility of involvement in adult religious education (no.30); careful consideration should be given to the Liverpool Congress resolutions and those of the Adult Christian Education Consultation (no.32).

Despite its worthy rhetoric, this report has not been noticeably influential in practical terms in the years since its publication. It highlights the recurrent problem of the gap between theory and practice, which will be addressed directly in Part Three. For the moment, it is sufficient to note how those with the opportunity and stimulation of a common task clearly indicated that the educative task of the Church was to be understood rather differently than in the past. Conclusion 17, quoted above, is a remarkable digest of trenchant educational insight: its weakness lies in its call for a radical shift in attitudes without indicating the strategy for achieving such a shift.

Mention must be made of ACE Consultation (1979-1988) based at Upholland Northern Institute, Skelmersdale. Set up with a floating membership and backed by independent funds, its brief was to advise the Bishops of England and Wales on the development of adult religious education in the Catholic context. The Consultation hosted an annual weekend gathering of invited activists which generated papers, mainly of a theoretical nature (ACE 1979-85). The
Consultation could claim some important effect, particularly on the thinking of the participants and on aspects of the evolution of organisational structure for Roman Catholic adult religious education at national level. As with "Signposts and Homecomings", however, its potential effect was never fully achieved because the brief was never adequately addressed in strategical terms. We will return to this important factor in Part Three.

The final important input at the national level was the pastoral visit to England, Scotland and Wales by Pope John Paul II, 28 May – 2 June, 1982. In some 26 addresses, the Pope spoke mainly about sacramental renewal. However, the context of the visit, the Falklands conflict, provided a counterpoint which itself became a useful learning experience of the need for a healthy adaptation to meet the changed conditions of the times (cf. Pope John Paul II 1982 p.43). On only one occasion did the Pope refer to adult education as such: other references are nevertheless worthy of note.

In an address to the Bishops of England and Wales (28 May), the Pope spoke of their relations with different groups within the Church. Referring to Vatican II’s emphasis on the particular contribution of the laity to the welfare of the entire Church, the Pope urged this essential complementarity:

In God's plan, by fulfilling their own proper role, the laity are meant to offer a great service of loving support to their pastors in Christ. (Pope John Paul II 1982 p.40)
In a homily on Baptism at Wembley Stadium (29 May), the Pope set the scenario against which the Christian has to operate and to which she or he has a vision to contribute:

Man conquers space but is unsure about himself; he is confused about the direction in which he is heading...

The world has largely lost respect for human life from the moment of conception. It is weak in upholding the indissoluble unity of marriage. It fails to support the stability and holiness of family life. There is a crisis of truth and responsibility in human relationships. Selfishness abounds. Sexual permissiveness and drug addiction ruin the lives of millions of human beings. International relations are fraught with tensions, often because of excessive inequalities and unjust economic, social, cultural and political structures, and because of slowness in applying the needed remedies. Underlying all of this there is often a false concept of man and his unique dignity, and a thirst for power rather than a desire to serve. (Pope John Paul II 1982 p.35 + 37)

In an address to the Polish community, (Crystal Palace, 30 May), the Pope reflected further on the importance of culture, quoting his own words from a papal visit to Poland:

Culture is expression of man...Man creates culture and through culture creates himself...At the same time he creates culture in communion with others...for culture can only be preserved through creative development. (Pope John Paul II 1982 p.52)

Transmission of that culture was all-important and must be all-embracing:

However, one of the most important tasks is the passing on of proper ideas to the new generation. The emigre community must be capable of educating, appropriate educating of the complete man. Only in such a case will the younger generation be capable of accepting the idea of freedom and truth from the older generation. (Pope John Paul II 1982 p.54)

Addressing the young people of Scotland (Murrayfield, 31 May), the Pope linked the gospel message to the challenge of the times:

A correct understanding of the teaching of Jesus makes us react in a creative and co-operative fashion to the challenges that face us in life, without fear of acting mistakenly and
alone, but under the guiding influence of his own Holy Spirit at every moment and in every circumstance, be it great or small. (Pope John Paul II 1982 p.85.)

Speaking to the clergy and religious (Edinburgh Cathedral, 31 May), the Pope spoke of the message which was to be taught if honest dialogue was to be possible:

We must not tamper with God's word. We must strive to apply the Good News to the ever-changing conditions of the world but, courageously and at all costs, we must resist the temptation to alter its content, or reinterpret it in order to make it fit the spirit of the present age. (Pope John Paul II 1982 p.58)

He clearly indicated their agency in enabling the laity to flourish:

Lead them in the faith. (Pope John Paul II p.58)

Speaking to Higher Education teachers and students (Bearsden, 1 June), the Pope stressed the opportunities which scholastic institutions offered for the fuller involvement of adults:

and through this, the wonderful opportunity for Adult or Continuing Education - towards the full development of the person and his or her God-given potential. (Pope John Paul II 1982 p.67-68)

To the same audience, the Pope called for the respect and cultivation of spiritual values, particularly in Higher Education:

Any interpretation of knowledge and culture, therefore, which ignores or even belittles the spiritual element of man, his aspirations to the fullness of being, his thirst for truth and the absolute, the questions that he asks himself before the enigmas of sorrow and death, cannot be said to satisfy his deepest and most authentic needs. (Pope John Paul II 1982 p.70)

It was on the last day of the Pope's visit, 2 June, in the context of a Mass at Pontcanna Fields, Cardiff, that the Pope exhorted the priests present to back the Bishops' plans for adult education:
I know that your Bishops are anxious to develop throughout England and Wales practical programmes of adult education in the faith. I urge you be in the vanguard of those efforts, which are so important for the vitality of the Church. (Pope John Paul II 1982 p.16)

The allusion here was somewhat mysterious: nothing has to date claimed to be one of these practical programmes. A further injunction, "to make every effort to foster the active participation of the laity" (Pope John Paul II 1982 p.16), was more accessible.

2C. Documents of Local Significance

(The references in this section are to the Westminster diocesan documents as listed in Appendix D, pp.384-385.)

Although adult religious education was observable in the diocese of Westminster prior to 1969, it was only on an ad hoc basis with no particular diocesan intervention. It was in 1969 that the initiative was taken which was to develop into the Westminster Catholic Parents Centre (WCPC)(1971) and later into the Westminster Adult Religious Education Centre (WAREC) (1977-84). This marked the beginning of a formal and structurally signified recognition of the place of adult religious education as a separate and important aspect of the local Church's educative mission. A brief history of the evolution of this initiative appears in Part Two: for the present, our concern is with the development of official policy on the matter.

In their Interim Report to Cardinal Heenan (1969), Brennan and Cronin summarised their terms of reference thus:
We were asked to consider the possibility of providing some diocesan service for Catholic parents to help them in the religious education of their own children. It was pointed out that while the Church provides a religious educational service for very many Catholic children by building Catholic schools, training Catholic teachers, establishing Sunday schools, engaging voluntary catechists etc., it does not give any assistance directly to Catholic parents to help them in the work of bringing up their children in the Faith. Our problem was to see if anything could be done in this direction. (Westminster #1 p.1)

They had ascertained that there was nowhere in the country a diocesan agency whose specific duty it was to give direct help to parents (Westminster #1 p.1). They proposed working experimentally before establishing any official diocesan agency (Westminster #1 p.5).

In their first annual report to Cardinal Heenan (1970), Brennan and Cronin advocated the continuation of the experimental period for a further twelve months (Westminster #2 p.11.). The project became substantive in 1971: the event was marked by the publication of a booklet entitled: "Towards a Community of Faith - the work of the Westminster Catholic Parents Centre" (Westminster #3). What they advocated was the development of local groups of parents meeting to discuss their faith responsibilities, with the help of trained personnel and facilitative resources. In 1973 the work had evolved sufficiently to warrant a second edition, incorporating appendices on programme planning; guidance for discussion group members; guidance for chairing group meetings non-directively; and clarification of the role of the trained person in such groups. It is worth noting that the 1973 edition added theology to the suggested topics of interest to parents in general meetings of the lecture/discussion kind (Westminster #3 p.3; Westminster #4 p.2).
In 1974, WCPC was reporting the organisation of a course for potential discussion group leaders, open to interested adults, not necessarily parents. What was envisaged was a mixture of content and method. Having broadened the target participant group from parents to adults, the organising group extended it from the Catholic only to any interested adult. It was at this stage that the whole programme was offered to a local authority adult education service, with considerable success in the event. This marked the start of the work specifically called adult religious education (cf. Westminster #5).

By 1977, a WCPC paper entitled: "The Further Religious Education of Adults" (Westminster #6) summarised progress in this way:

The experience which the Centre has gained in six years of trial-and-error projects has led to the conclusion that Catholic parents value above everything the opportunity to continue their own religious education as adults, and this for two reasons in particular:

a) deep interest in the post-Vatican II "new theology", an interest which they share with other Catholic adults

b) concern at the catechetical revolution of the past two decades, and the new approach to the teaching of R.E. in schools, as a consequence of which their children seem to be taught what to them appears almost a "new religion".

The Westminster Catholic Parents Centre has attempted to meet these needs by

1) setting up and programming discussion groups for adults, mainly parents, at parish level;
2) arranging for talks/discussions to be given in parish or school halls on topics of interest to modern Catholics;
3) in conjunction with local education authorities putting on courses of religious studies in evening institutes and adult education centres, and encouraging local Catholics to attend these courses. (Westminster #6 p.1)

In April of that same year, diocesan educational affairs were reorganised into an Education Commission, with a separate Adult Education Committee:
concerned with the development of religious education for adults (Westminster #7 p.3):

concerned with the provision and promotion of the further religious education of adults. Attention will be given to the needs of individual groupings, e.g. clergy, parents, etc. and in general to those not professionally engaged in education. (Westminster #7p.5-6)

The educational thinking behind the Commission came second to its anticipated value as the co-ordinator of increasingly disparate elements in the diocesan educational enterprise. Two quotations from an early explanatory document illustrate the point:

The thinking behind the formation of this Commission is roughly as follows. First and foremost, the Church's responsibility for education is obviously very much wider than the provision for schools; for instance, there is need for attention to be paid to continuing opportunities for adult education, for the initial and further education of the clergy, for the training of personnel to work in religious education other than in the school situation. A Diocesan Commission will help people appreciate this wider scope. Moreover, it will hopefully provide not merely the sign, but also the occasion of a rich co-operation between the various agencies already involved in Education (sic) in the diocese. Without such a Commission it seems to me unlikely there will ever be a really coherent educational policy in the diocese in which it is possible to measure one priority against another and make a truly informed judgement. (Cardinal Hume quoted in Westminster #8:1.1)

An organisation as described in these notes could become bureaucratic, cumbersome and expensive to run. However, with goodwill, initiative, forbearance and reasonable informality it could become a great source for a stream of pastoral and apostolic work in the Diocese. (Westminster #8:5.5)

The umbrella offered by the Education Commission was conditioned more by the need for structural cohesion than by the existence of any new clearly articulated unifying vision. It was left to the individual Committees of the Commission, for example, to clearly identify terms of reference. It was at this time that WCPC changed name and emphasis, becoming WAREC, the Westminster Adult Religious
Education Centre, the executive arm of the Adult Education Committee.

The terms of reference and aims of the Adult Education Committee were described in this way:

The terms of reference for the Adult Education Committee are to ascertain the religious educational needs of the adult community of the diocese and seek how these needs can be met by existing resources, when necessary making new provision. This brief would include working with and through, for example, diocesan and parish organisations, local education authorities and other churches, and would have the following aims:

1. to promote an adult faith
2. to promote understanding of contemporary Catholic teaching
3. to help Christians to apply their faith to the problems of both personal and public life
4. to develop personal religious life
5. to help Christians to take an active part in Church life
6. to develop a competence for active participation in religious education. (Westminster #9 p.1 The aims are quoted from Nichols 1976, para.16).

Speaking at the opening of The Cornerstone Christian Life and Study Centre, Cardinal Hume rehearsed the understanding of adult Christian formation as expressed in "A Time For Building" (Bishops 1976 cf. pp.98–99 above). He went on to acknowledge the close interrelation between theory and practice:

It is possible to put in antithesis the faith as something to be experienced and lived on the one hand and something to be formulated and taught and learned on the other. That kind of polarising is wrong and misleading. The two mutually feed each other. Doctrine without the experience of Christian living is sterile; the experience of Christian living without attention to doctrine leads to chaos. Doctrines must be learned within the experience of Christian living, and Christian living and experience must be inspired by and rooted in authentic Christian doctrine. (Westminster #10 p.2)

In October 1979, the Education Commission produced a policy document which set out the general direction of a pastoral policy for
education in the diocese (Westminster #11). It envisaged the Church as participant in Christ's own mission, as being an agent for change (Westminster #11:2.1). "Man's journey to God is a growth achieved in community with others" (Westminster #11:2.2). "Growth is a lifelong process because what a person can become is never fully realised in this life" (Westminster #11:2.3). This is the backdrop against which to understand the Church's role in education:

One of the factors which encourages growth to God and growth to a full life is the work of education ... Education leads a person to become more aware of himself, more aware of the situation in which he lives, and more aware of the ways in which he can change that situation. (Westminster #11:2.4)

The implications for the Church's task were spelt out:

the Church must be interested and active in the education of all who belong to the Church, at every stage of their lives, in whatever circumstances they may be. There are, of course, some areas of education which are more important than others, but the Church must not concentrate so much on one branch of education (e.g. Catholic schools) that another branch is neglected (e.g. adult Christian formation). (Westminster #11:2.5)

An educated Christian community, in which all its members are educated in the gospel according to their gifts, was seen as a basic requirement in the Church (Westminster #11:3.1). Accordingly, the diocesan church must attend to "the specialised area of the theory and practice of religious education in homes, schools, colleges, parishes and elsewhere" (Westminster #11:3.2).

A consequent requirement is to discover the different ways in which the Church is or should be involved in education and to work out priorities for the use of resources. (Westminster #11:3.3)

In a section headed "Adult Religious Formation" (Westminster #11:4), the policy document invoked the General Catechetical Directory's
upholding of adult catechesis as the principal form of catechesis to which all other forms must in some way be orientated (Westminster #11:4.1):

There must therefore be a planned and sustained entry into adult religious education appropriate for every function and position in the Church. (Westminster #11:4.1)

An effort was made to list the adult groupings meriting specific attention: parents (Westminster 11:4.3.1); catechists (Westminster #11:4.3.2); teachers (Westminster #11:4.3.3); clergy and religious (Westminster #11:4.3.4); those at work (Westminster #11:4.3.5); students (Westminster #11:4.3.6); the handicapped (Westminster #11:4.3.7); catechumens; the unmarried; engaged couples; young married couples; single parent families; gypsies; youth workers; the unemployed; seminarists; the retired (Westminster #11:4.3.8) - but without claiming to exhaust the possibilities:

While a number of particular adult groupings have been mentioned, what needs to be stressed is the basic educational responsibility of the Church to provide opportunities to as many of its adult members as possible for their continuing education in faith. As their needs become more apparent so the Church must as necessary discover fresh ways of fulfilling them. (Westminster #11:4.4)

The function of adult religious education was developed in a paragraph which sets a considerable agenda:

The function of adult religious education is to show that the Gospel is always relevant. It is to enable people to look at contemporary questions in the light of the Gospel. It is to encourage and to teach individuals and groups to pray. It is to help people develop a more rational foundation to their faith. It is to evaluate the changes in society and so be able to interpret the 'signs of the times'. It is to show more clearly the role of the Church in a multi-cultural and multi-ethnic society. It is to help those with special educational responsibilities to do their work with more confidence. It is to make sure that the movement towards Christian unity is based on a real understanding of what is involved. (Westminster #11:4.2)
This policy document, it will be noted, made little distinction between adult Christian formation, adult catechesis and adult religious education. It also presented aspirations rather than strategically planned policies.

The policy document was amplified by a memorandum on Parents in Education (Westminster #12). Two resolutions are particularly relevant:

9. That adult education initiatives, be it through courses or through alternative methods, should receive increased support; that leaders should be recruited and trained to work in the field of adult and religious education generally.

10. That governors and staff be requested to open up the facilities of the schools for which they are responsible to the whole community and that every effort should be made to develop them as Centres of Catholic Education in the widest sense. (Westminster #12 p.1)

The trend towards a holistic view of the educational process is marked, but again the practical steps towards implementation are not specified. It was interesting, however, that the question of the shared use of school premises did get pursued, with a policy memorandum appearing in October 1980 (Westminster #13). In this instance the practical implications of shared use were spelt out, with particular emphasis on due procedures to be followed.

October 1980 also saw the diocesan approval of a "Policy Document for the Ministry of Parish Catechists", prepared by the Centre for Parish Catechetics, a diocesan educational agency, as its policy document (Westminster #15). The document presented a synthesis of the principal literature on catechesis in the Roman Catholic Church,
with no particular application to the situation in the Archdiocese of Westminster. The relationship, for example, between the Centre for Parish Catechetics and the other educational agencies in the Education Commission was not detailed. A report of an Adult Education Committee working group on a draft of the policy document (Westminster #14) suggested that the relationship between catechesis and school-based education should be clarified: there is no clear indication that this was ever achieved. The policy document does, however, stress the need for on-going training in the skills and disciplines required (Westminster #15 p.8 + 17), without indicating how or by whom this should be done.

"Growth in Faith" (Westminster #16) was a further product of an Education Commission working party in 1980, in realisation of a brief to "examine the process of initiation into the Faith and the ongoing response from birth to death" (Westminster #16 p.2). It took as its starting point that individuals are different and have changing needs. It saw that the teacher's role demands a comfortable balance of self-awareness and knowledge of the scriptures and the teaching of the Church (Westminster #16 p.3). The key growth and change points in an individual's life can be situational, physiological or psychological (Westminster #16 p.3-4). The teacher's role is again personal and facilitative:

The teacher's first task is to understand and value himself and in turn to help others to examine and understand themselves and their own story and to accept themselves as valuable. (Westminster #16 p.4)

Christian education is concerned with providing the circumstances, the atmosphere and the inspiration for the emergence and actualising of the God-implanted destiny of each
person with his own unique gifts and talents. To facilitate the attainment of one's true identity and to assist the full development of each one's particular personality, conforming ever more closely to that of Christ the first man, is the task of all Christian educators; be they parents, teachers or priests. (Westminster #16 p.8)

The basis of this understanding was an incarnational theology of revelation (Westminster #16 p.5). The document explained its meaning:

A traditional incarnational theology of the Church sees the whole of creation as Incarnation writ large. Nothing and no-one are beyond the absolute presence of the Risen Christ. All that men know and experience, in potency and in actuality, is intrinsically related to the movement towards the full humanity for which Christ is the paradigm. (Westminster #16 p.6)

Three "channels of Revelation" are proposed: the Scriptures; liturgy and doctrine (Westminster #16 p.10). However:

only in Christ, the First Man, do we find the full and final revelation of the dignity and destiny of all men. Scripture, liturgy and doctrines, therefore, must always stand under the primacy of the mystery of the God-man Christ. This fact will in turn influence the manner in which these three channels of Revelation are presented and considered in the handing on of the faith; i.e. are they seen as ends in themselves, divorced from people's daily experience of the human condition, or as essential interpretations of God's indwelling in the world He created and "so loved that He sent His only Son" to save and complete it? (Westminster #16 p.11)

It is in the conjunction between knowledge, reflection and living that the object of christian education is achieved, namely to grow in the mystery of Christ. (Westminster #16 p.36)

In this way, the document could move in its second section to a review of the "Stages and Phases of Growth":

Taking Scripture as guide and the Incarnation as surety of orthodoxy, growth in faith is inseparable from growth of our humanity. (Westminster #16 p.18)

In the description of the adult stage, considerable emphasis was placed on the importance of fully appreciating all the previous
stages, since each highlights one or other aspect of religion (the institutional; the critical; the mystical) which the mature person must hold in complementary balance - and all leave their mark:

Each stage is necessary but has risks inherent in the very advantages. RE must minister to each stage and seek to offset the risks. No person's development is simply chronological or linear. Everyone is subject to forces from within (genetic -> maturation) and from without (environment -> learning) and his own personal history is his interaction with these forces. Each person is unique. The religious development is an integral part of this unique history. (Westminster #16 p.19)

It is along the "oscillating pattern" between growth and regression that adult religious education must show its relevance (Westminster #16 p.19).

Acknowledging its debt to the General Catechetical Directory, the document draws out three main implications for adult religious education:

1. adult learning is problem-centred;
2. adult learning must be experience-centred;
3. the adult learner must clearly define his goals, and there must be feedback from the learner about progress toward those goals. (Westminster #16 p.20)

The emphasis throughout is on the person, but not to the neglect of community:

Thus the focus of adult education must centre on the problem as it affects the learner, not as it affects the community. It is one of the tasks of the teacher or catechist, however, to help adult learners identify a broader and broader range of problems and to see community problems as their problems. (Westminster #16 p.20)

The point is also made that the emphasis should be on the person as such, not on the person as functionary:

primarily adult religious education must address the adult person rather than the tasks the adult person must perform ... The religious educator then must always primarily address the person, for though tasks are important, they are effective only
if they are a true expression of a person. (Westminster #16 p.38)

Perhaps the radical contribution of Christian education to a 'secular' world is that it concerns itself, in spite of all persistent influences to the contrary, with the total person and not just his usefulness to society or his intellectual capacities. (Westminster #16 p.9)

The practical message regarding adult learning is writ large in the document:

THERE IS NO ONE WAY OF DOING IT. (Westminster #16 p.19)

A Memorandum from the Education Commission in April 1981 proposed the evaluation of the work of the Commission by an external agency (Westminster #17). Pending this evaluation, further major ideological work was not undertaken. The Adult Education Committee decided policy for WAREC, its executive arm, but its effect on diocesan thinking was, from this time, minimal. Cardinal Hume, in conversation with the Principal of WAREC, described the adult religious education centre's role as one of spreading the good news which would feed minds and touch hearts (Westminster #18 p.1). It was for the diocesan Adult Education Committee and WAREC to work out how the role thus envisioned could most effectively be realised. The story of one part of their endeavours is told in Part Two.
PART TWO

"THEOLOGY FOR PARISHIONERS"
I. The Organisational Context

1. The Diocese of Westminster.

In 1982, the year in which the "Theology for Parishioners" concept was introduced, the Roman Catholic Diocese of Westminster comprised the Greater London Boroughs north of the Thames and west of Waltham Forest and Newham, plus the districts of Staines and Sunbury-on-Thames and the County of Hertfordshire (Appendix E, p. 385).

Organisationally, the Diocese of Westminster was in a phase of change. The Ordinary of the Diocese was His Eminence George Basil Hume, O.S.B., who had been installed as the ninth Archbishop of Westminster in March, 1976. The Cardinal had six auxiliary Bishops, one of whom had retired from pastoral duties. The other five Bishops had been given delegated charge of the five Pastoral Areas into which the diocese had been divided by way of experiment through the Decree "Planning For The Spirit", 1st September, 1976.

The Cardinal had chosen to form an Episcopal Team with his auxiliary Bishops. This Council of Diocesan Affairs (C.D.A.), augmented by Vicars General and others co-opted as necessary, was responsible for the running of the Diocese as a whole. The Cardinal was president of the C.D.A., and retained particular responsibility for transdiocesan affairs and inter-Area apostolates, namely Diocesan Administration; Diocesan Finance; Pastoral Affairs; Diocesan Officers; and Diocesan Education Services. The Area Bishops exercised their mandate through a network
of Deaneries and Parishes (Appendix F, p.387). The "Westminster Year Book 1982" indicates the several patterns of organisation adopted within the Areas in order to meet particular pastoral needs (cf. pp.41-52 passim).

The Diocese could count 226 community houses of women religious and 98 of men. There were 251 Roman Catholic schools, together with specialist institutions maintained by the Diocese - for clergy training; for liturgy; for university students; for handicapped people; for retreats; and for adult education. Other Roman Catholic institutions within, but not belonging to, the diocese were a College of Higher Education; a Theological College of the University of London; a Missionary Institute; and a retreat and conference centre (Appendix G, p.388).

The estimated total population of the Diocese was 4.29 million, of whom 11.06% was estimated to be Roman Catholic. The estimated regular Mass attendance - the touchstone of regular practice - was 201,000. These people were served by 369 priests working directly for the Diocese. (Westminster Yearbook 1983)

2. The Education Commission.

Reference has already been made to the origin of the diocesan Education Commission and the policy which it generated (pp.132-136 passim). The Education Commission was begun in 1976 with the intention on the part of the diocesan authorities of better co-
ordinating the multifarious educational activities of the Diocese, and of providing a forum for the development of coherent policy. The Commission embraced existing structures (agencies for schools' administration; religious education in schools; parish catechetics; youth; adult education) and developed others (new committees for the above agencies; further and higher education committee; secretariat).

The Commission formed an umbrella over the diocesan committees for particular sectors of education and, where they existed, over their executive agencies (Appendix H, p.389). Area-based education committees or commissions and other educational groupings were also included. Representatives from all these bodies formed the membership of the Commission meetings. The Chairman, who within a year became an auxiliary Bishop of the Diocese with an Area to administer as well as special diocesan responsibility for educational affairs, had the assistance of a General Purposes Committee (appointed by himself) and the services of a full-time secretariat staff. The Chairman reported on the Commission to the C.D.A., which remained the only official policy-making body in the Diocese. The Commission's role was therefore advisory and consultative.

The Commission met in full session three or four times a year. The General Purposes Committee met more frequently. There was regular contact between the Chairman and the Secretary. Agencies and other bodies prepared information and progress reports for the Commission, and these were officially received at the meetings. The meetings
discussed working papers prepared in anticipation of proposals of policy or as a response to a request for consultation.

The goals of co-ordination and coherence proved difficult to attain. In 1981, the Commission agreed, through its constituencies, to the setting up of an independent evaluation of the Commission. The first choice of evaluators withdrew their tender, and it was not until April 1982 that the Grubb Institute for Behavioural Studies was approached and was finally commissioned for the task in September 1982, with a view to reporting by mid-February, 1983. In anticipation of the findings of this evaluation, new or replacement appointments of permanent staff in the agencies were discouraged. The prevailing climate, therefore, favoured emphasis on maintenance of existing provision rather than on further development of the educational enterprises.


As has already been noted (p.125), adult religious education had always been a feature of Catholic life in the Diocese, though not as a dimension of educational activity in its own right, nor with that specific name. Traditionally, the liturgy of the Roman Catholic Church, most notably in the sacraments, contained strong didactic and reflective elements, particularly through symbols and the whole affective dimension, alongside the homiletic commentary on the scriptural readings. More specifically, Catholic associations and
organisations offered the opportunity for discussion, reflection and action, using as means talks, discussions, study groups, retreats, and pastoral and social action. Such associations and organisations appealed in the main to the interested and keenly-motivated minority, but their influence on the formation and development of leaders in the Church must be acknowledged.

The principal concern of Catholic educational endeavour bore then, as now, upon the statutory school-age group. Great emphasis had been placed on Catholic schooling for all Catholic children as a necessary step in underpinning the freedoms won through Catholic Emancipation. The renewal in the understanding of school-based religious education, which came to the fore in the liberating atmosphere of the Second Vatican Council, was articulated locally in the work of the Corpus Christi Institute and the Catholic Teacher Training Colleges. The revolution in content and method which resulted left many parents, brought up under a system based on secure authority and rote learning, feeling bemused and betrayed.

In 1969, Sr. Gemma Brennan, a religious of the Institute of the Blessed Virgin Mary, was a lecturer in Divinity at Maria Assumpta College of Education, Kensington. Daily contact with many students and schools convinced her of the need for more adequate support to be given to the parents of pupils. She was not immediately clear how this could best be achieved: the situation called for some experimentation. Sr. Brennan approached the then Archbishop of Westminster, His Eminence Cardinal J.C. Heenan, to seek his approval.
for this initiative. At the same time, the Reverend Kevin Cronin, a Vincentian priest approaching retirement from the post of Principal of St. Mary's College of Education, Strawberry Hill, offered his services to the Diocese. Cardinal Heenan brought the two together, and a working rapport was quickly established. The partnership proved effective, building on the complementary skills of creative flair and procedural and administrative expertise. With initial financial support from the Vincentians and the guarantee of three years' running costs from a charitable trust, the partners began the Westminster Catholic Parents Centre (W.C.P.C.), working experimentally at parish level. The partners saw it as important to enlist the support of a management committee to help advise on policy and evaluate the activity of their enterprise.

From the accumulated experience of the Centre it became clear that the need they were attempting to meet was not limited to confusion in the minds of parents only: parents were adult people and were keen for help as individual persons, not just as particular functionaries. Adults who were not parents shared the parents' misgivings. Acceptance of the import of this insight was confirmed in 1977 by the change of name from Westminster Catholic Parents Centre (W.C.P.C.) to Westminster Adult Religious Education Centre (WAREC). The management committee continued, augmented, through the transition period and into the new phase. When the Education Commission was instituted in 1977, this committee formed the basis of the Adult Education Committee of the Diocese, with WAREC as its executive agency. The founding partners were designated Co-Directors of the
Centre. Through the ensuing years they had the paid assistance of up to five agency workers at any one time, with briefs in keeping with the new Area structure of the Diocese. The budget was adopted by the Diocese and included autonomous sections for Cornerstone and Family and Social Action (F.S.A.). In 1983 it was costed at £53,000.00 (of which £5,200.00 was for Cornerstone and £3,800.00 for F.S.A.), some 14% of the total budget of the Education Commission for that year.

(Diocese of Westminster Education Commission: Budget Summary 1983)

The experimentation at the Centre had been encapsulated in a small handbook written by the Co-Directors (Brennan and Cronin 1977). Their vision was spelt out in the concluding paragraph:

Finally, the diocesan organisers themselves should be persons who have received specialised training for the work to which they are appointed. In the long term, as the work develops, these are more likely to be lay people. (Brennan and Cronin 1977 p.54)

In 1980, Fr. Cronin decided to step down from directing the Centre in order to allow this vision to be actualised, leaving Sr. Brennan as the main agent of continuity between the old and new regimes. Staffing was allowed to run down in anticipation of the new appointment. The appointment was made, after due process, in April 1981, and the present researcher took up office as Principal of the Centre in September of that same year. The appointment was initially for a mutual assessment period of twelve months and confirmed in 1982.

Staff, in 1981/2, was down to three full-timers: the Principal; Sr. Brennan; and a secretary. In Spring 1982, the Committee advertised for
a Development Worker, but found no acceptable candidate. In the summer of 1982, budgets were frozen and full-time appointments excluded in anticipation of the evaluation exercise. After representation, one temporary part-time appointment was allowed for 1982/3, and a similar appointment, by way of replacement, for the final four months of 1983, later extended to the end of June, 1984.

The Grubb Institute reported its evaluation in a document dated 13th June, 1983, and distributed to interested parties later that month. It advised a reorganisation of the diocesan education service which would devolve power to the five Areas. The report proved controversial in its detail: the Adult Education Committee met for a full day on 2nd July, 1983, to prepare a considered submission for the Education Commission meeting on 7th July, at which each committee was to be permitted a three minute verbal response. The Adult Education Committee prepared such a statement (Appendix I/1, pp.390-392), with three further written submissions on specific points of factual inaccuracy (Appendix I/2, pp.393-395), requested clarification (Appendix I/3, p.396-398), and reaction to the report's propositions (Appendix I/4, p.399). The submissions received no reply. There had been no minutes issued from that meeting before a letter to all members of the Education Commission, its Agencies and Committees, dated 23rd July, 1983, (Appendix J/1, p.400), was sent out by the Chairman of the Education Commission. He acknowledged none of the objections, theological or otherwise, which had been put forward at the meeting, offering only the interpretation that there was broad acceptance for the Propositions in the Report. He reported the Council
of Diocesan Affairs' decision to dissolve the Education Commission and its Committees (cf. Appendix J/2 p.401), leaving the Agencies to continue their work "for the time being", but now directly accountable to the Council. The Agencies were themselves closed down in June 1984 as a further implementation of the evaluation report's recommendation. Responsibility for the organisation of educational services, including adult religious education, was left with each Area Bishop, who could call upon the assistance of a central diocesan service team, W.D.E.S.

4. The immediate context of "Theology for Parishioners".

The 1983 context of the genesis of the "Theology for Parishioners" project was therefore affected by a variety of tensions:

* between the devolutionary development of the five Pastoral Areas of the Diocese and WAREC's function as a centralised agency;

* between the multiple options for action thrown up by the re-assessment period for WAREC in the new Principal's trial period;

* between the uncertain time-scale and unpredictable outcome of the proposed independent evaluation of the Education Commission and the need to plan ahead;

* between increasing commitments and the inability to redress staff shortfall;

* between an understanding of Roman Catholic Church policy on adult education within the agency and the less strongly
imperative view often encountered in practice outside the agency.

It became increasingly obvious to the Centre and to the Adult Education Committee in the first half of 1982 that selection of options would be important if the period of uncertainty was to be used in any way constructively. The Centre had always espoused the policy of responding as effectively as possible to any direct requests for assistance made to it; this was considered essential to continue. (The most common requests were for assistance in setting up adult religious education opportunities as a parish, school, or other organisation initiative, or in collaboration with a local education authority or a university extra-mural department.) A certain responsibility for national and international networking of Roman Catholic adult (religious) educators, together with promotion of local, national and international ecumenical links with Christian adult (religious) educators had also long been accepted as an important part of the work of the Centre.

The Centre, from its inception, had been experimental, trying new methods and projects as well as building on what had already proved effective. The aggregation of experience and the accumulation of insights was unique. Centre time was allocated to Sr. Brennan to collaborate again with Fr. Cronin on the production of a practical guide to adult religious education. This project was begun in 1982 and was completed in June, 1984, the month of the Centre's closure (Brennan and Cronin 1984). The preoccupation of the authors with this project helped animate and sharpen the debate on principles and practice within the Centre throughout the two year period.
The Principal, meanwhile, was working on a research project with a
different practical aim. The Chairman of the Education Commission had
requested guidance regarding the worth of a university-based training
course in adult education which had sought his recommendation; he
suggested that the Catholic Colleges were probably providing such a
service. Ensuing researches indicated that although several courses
in adult religious education were available, in fact nowhere was it
possible to train as an officially accredited adult religious
educator. The Principal then worked to become the broker between two
existing resources, the Religious Studies Department at St. Mary's
College, Strawberry Hill, and the Educational Studies Department at
the University of Surrey. The result of the collaboration was the
introduction of a Religious Studies specialist application in the
existing Postgraduate Certificate in the Education of Adults
(P.G.C.E.A.) course at the University, receiving its first students in
1984. This closer look at the wider educational scene provided a
helpful alternative perspective from which to assess possibilities.
More specifically, the need to clarify the entry requirements - and
their equivalents - for the proposed course highlighted the absence
of a clearly discernible learning route for potential adult religious
educators. This peripheral preoccupation over the two years, 1982-84,
cannot be said to have been a direct influence on the "Theology for
Parishioners" project, but neither can its contribution as a stimulant
to the vision and the debate be minimised.

In May 1982, the Adult Education Committee and Centre staff gathered
for a twenty-four hour meeting to discuss the way ahead. The
Principal's report (Appendix K/2, p.406-411) indicated many possible options. It was decided not to adopt a new policy line, but to tackle with renewed vigour and single-mindedness the recommendation of the Chairman of the Education Commission made at the 1980 twenty-four hour meeting, to train the leaders (Appendix K/1 p.403-405).

This decision was seen to draw together many of the seemingly disparate elements listed as options or noted as observations after reflection on the Centre's history:

* It was essential to take seriously in practice the Roman Catholic Church's professed belief in the need for a continuing and lifelong education for adults;
* It was important to keep abreast of the best of new thinking and practice in adult education;
* Appropriate technology was opening up new possibilities which should be explored;
* Distance learning could help maximise restricted personnel resources;
* Adults in the Church did not have the content of their faith tradition readily available to them;
* There was a lack of sympathetic fora in which Catholic adults could freely express themselves;
* Those Catholic adults who were well-informed often felt inadequately skilled in the successful communication of their understanding to others;
* Leadership qualities were certainly to be found in working class as well as in middle class adults, but often these
qualities had not been encouraged to develop;
* the strength of existing resources, particularly of personnel, was not widely felt because it was not adequately co-ordinated;
* working links with statutory bodies were important;
* future developments within the Diocese should take into account the evolution towards an Area-based service, aiming to leave something which could be effective (because firmly based on proven principles) no matter what structural changes were introduced;
* the domino effect of successful training of trainers was an important method of maximising capability.

The Committee was aware that collections of insights did little in themselves to effect change, and that the challenge lay in the practical implementation through the discovery of an effective how.

The guidelines derived from the meeting (Appendices K/2+K/3, pp.406-414) were reduced to four practical guidelines for the future conduct of the Centre:

1) to continue day-to-day services;
2) to leave the door open on all the possible initiatives, but to actively develop just one;
3) to aim to meet a need nowhere else met;
4) to have strong content, use new methods, and maximise available resources.

On the framework of these guidelines, "Theology for Parishioners" was constructed.
II. The Planning

1. Background thinking

The whole project was, therefore, the fruit of a dialectic set up between ideas and circumstances. What some could interpret as a reification of ideology might be described more appropriately in this context as an attempted incarnation of an ideal.

The Centre saw itself as a service agency within the Christian mission (Appendix K/4, p.415; see also p.129 above). Its task was to help people to become who they are - unique manifestations of the godhead, loved and esteemed, open to infinite possibilities. "Good news" was considered its content guideline and evaluative method. The Centre's work was seen to begin with persons, where they were, as they were, and aimed to develop free choice in the light of their God-given dignity rather than impose any one conclusion. It was working to facilitate the process of self-awareness and empowerment.

The Centre's reading of the Roman Catholic Church position on adult religious education was not as thoroughly articulated as in Part One but showed an intuitive affinity with its findings. It saw the adult as normative in the Church's educational work; that each one has the right and duty to develop the capacities within them; that every Christian shares actively in Christ's mission. Adult religious education would always be a priority need, to help people face up positively and creatively to the phenomenon of change inside
themselves and outside in society. It considered it only right that resources should be found, by re-allocation if necessary, to meet this need.

The Centre's understanding of how adults learn was that adults learn most effectively through their own experience, and are best assisted in deriving meaning from this experience by sharing it with sympathetic peers and weighing their reaction. The strong school-centred tradition in Roman Catholic Church education was seen as often making an obstacle to this dialogue: Catholic adults were often observed to react as in their schooldays - rather more receptively than responsively, more passively than actively. This tendency was seen to be reinforced by the clerical and hierarchical structure within the Church. Many adults felt that the professional Church workers were party to mysteries beyond the ken of "ordinary" people. Faced with this attitude, an initial objective in any adult religious education opportunity with which the Centre was connected was to reassure people: firstly, of their own inestimable worth; secondly, of their capacity to understand; thirdly, of the unique quality of some of their own understanding of the meaning of life. With these in mind, the Centre aimed always to be open-ended in the design of its projects: some participants would go further than others; some would need more time and different support than others.
2. Planning method.

"Theology for Parishioners" was the fruit of a long process of gestation. The small WAREC team worked by close personal interaction, sharing lunchtime on most working days in order to sound each other out and voice particular intuitions or reservations in an informal setting. The first formal session on the new project was held on June 10th, 1982, when the Principal and Sr. Brennan used a brainstorming technique to collect their thinking; this was written up by the Principal as a position paper (Appendix L/1, pp.416-417), and later that month redrafted as a working paper (Appendix L/2, pp.418-421). Thereafter, aspects of the project were developed by each and brought to the other for critical appraisal. The explaining process itself proved creative. The productivity of this method of work was accelerated by having the priorities and criteria already clarified, combined with the facility of daily direct contact and frequent informal exchanges between the two members of the planning team.

3. The overall concept of "Theology for Parishioners".

The choice of title was not easily achieved, but served to indicate something of the nature of the project and to mark its limits.

"Parishioners" was used to indicate the general group for whom the project was intended (those attending a parish Church) but without being totally exclusive (a parishioner also being any person living in a defined geographical area - a parish). Since the project was being
developed by the adult religious education agency of the Roman Catholic Diocese of Westminster, two further indications of the type of parishioner envisaged - adult and Catholic - could be seen to be indicated, without wholly excluding other groups.

"Theology" was the term which caused most dissent, both in the initial preparation stage and during on-going evaluation. The decision to use it was taken partly to grasp this nettle, the feeling that theology was for the specialist, not for the ordinary person. In this thinking, theology was for the university or seminary, an academic discipline for the chosen few. The intention now was to make a move towards the development of a third model, with its character dictated, as in the other two models, by the aims it set itself, but unhindered by the dead weight of some of the historical accretions they had experienced. It was seen that the rich fare of the theology in the faith tradition should be available to adults in a form which did not insult their adulthood but yet took account of the absence of specialist learning. A child's menu was never designed to satisfy a hungry adult: something more proportionate to the appetite was needed.

"Theology for Parishioners" was aimed at keen Catholics who wanted to understand their Christian faith better (by giving themselves reasons for believing what they did believe), and to become more competent and confident in sharing it with others. It was intended for adults working together in groups, developing their own theology through the
interaction of formal (structured) and informal (unstructured) input and exchange.

"Theology for Parishioners" was the overall title for an open-ended collection of separate adult education programmes, each one complete in itself yet together building towards a more complete and soundly based understanding. These programmes were meant to be available to be followed at any time, in any order, as best suited the adult learner. However, all participants would have to start with a foundation course in order to establish a common basis of experience, and to assist the individual to discover where to begin their journey of discovery most profitably, by helping to identify the questions which arose with most urgency for them. This foundation course became the the module named "Opening Doors".

It was understood from the start that the project would not be suitable for all adults; it was aimed explicitly at keen Catholics, those who could share the vision implied in the project and who might possibly become the local cadre and community leaders of the future. This decision was one consciously made, as has been described, and was a recognition that only one major aspect of adult religious education need could be tackled with the resources available. This was not a value judgment on the myriad other possibilities open to adult religious educators with untrammelled resources; but in the circumstances of the time, this course of action was deemed the most appropriate.
The project marked an important deviation from the customary procedures of the Centre. Traditionally the Centre reacted to needs received from the local community; on this occasion it was the Centre which was perceiving the need from its own aggregated experience of active involvement, and reflection through its Committee. This decision was consciously made. The received needs continued to be an important method for assessing the authenticity of the project throughout its preparation and implementation. The need to explain the shift in policy was itself helpful in clarifying the aims and objectives of the project as a whole.

4. "Opening Doors"

4A. The title

The planners were attempting to lay down a foundation course which could serve as a common denominator for the wide diversity of background experience represented among the participant adults. Quality of learning experience was sought rather than quantity. The aim was to provide a panoramic view of the possible ground to be covered, the faith tradition, to get a feel for the utility of the methods employed, and to raise awareness of the communication skills already owned or in need of development.

As was intimated earlier (p.19), Pope John XXIII's surprise call for the Second Vatican Council marked the most recent and dramatic renewal in the official teaching of the Roman Catholic Church. The
task he envisaged was one of updating, of opening the windows of the Church to let the fresh air in - and some of the dust out. Twenty years on from the Council, it seemed fitting to take the imagery further: opening windows was no longer sufficient; the needs of the day called for doors to be opened and walked through so that work could not only be looked at from the windows but tackled on site.

The planners' pursuit of the imagery led them to consider the number of doors which could be opened: once free of traditional paradigms, it was difficult to see an end to the possibilities. The picture that emerged was of a very long corridor with many doors on either side: the foundation course would lead the participant at a run along the middle of the corridor, giving each door a quick push open as it was passed. All that could be retained of the space within would be fleeting glimpses, some more compelling than others. Further programmes would allow entry through the door of choice to engage with the contents more closely.

4B. The elements

The constitutive elements of this foundation course were considered to be:

4B.1. teaching content
4B.2. group dynamic
4B.3. prayer.
Experience had repeatedly taught the planners that the Vatican II development in official Church policy documents, with truly revolutionary impact if implemented, had hardly ever penetrated into local Church teaching and individual consciousness. The aim in "Opening Doors" was therefore to introduce participants to the spirit of the post-Vatican II Church, by indicating how it related to what preceded it, and how it was consonant with much of the wisdom a lifetime's lived experience and advances in all sorts of human learning were teaching them. It was felt that a personal offering of a personal appraisal of this renewed tradition, particularly as expressed in the final document of Vatican II, the Pastoral Constitution on the Church in the Modern World" ("Gaudium et spes" 1965), would be the most effective way of tackling this difficult task.

Sr. Brennan devised a programme of input (Appendix M, p.422) which acknowledged all the major areas of crisis thrown into relief by the recent acceleration of evolutionary development in institutional Church teaching: creation; humanity's place; flawed world; Christ; Church. The thematic unity was to be provided by a visual and verbal presentation which emphasised the essentially developmental character of the Christian vision of the purposefulness of life and the human story, and theology's complementarity with other branches of human wisdom. Sr. Brennan's personal enthusiasm for natural science and
psychology proved a useful vehicle for demonstrating particular manifestations of this interdependence.

The intention at this stage was not to teach particular new points of factual knowledge so much as to inculcate (or affirm) an attitude of mind which excluded no aspect of life from the quest for meaning and which acknowledged the phenomenon of change in the internal and external fora.

4B.2. Group dynamic

A fundamental premise of the whole "Theology for Parishioners" project was that adults learn most effectively from group involvement, with the ready acceptance that such a group could number as few as two persons and function as well in an informal as in a formal setting. In such a group consideration of a topic, a variety of views gets proposed and the individual is prompted to express her or his opinion—perhaps one which has been held semi-consciously and unquestioned for a considerable time. This commitment of personal opinion is memorable, particularly for the one making it. Subsequent discussion serves to either reinforce or modify it, balanced always by the particular life experience of those involved. From the Centre's experience, the number in the group for a programme was important: less than twelve, and the individual participant could feel over-exposed and vulnerable; more than twenty, and the individual could feel lost in the crowd, with little to offer the group at large. It was not disputed that smaller and larger groups
have their place, but the purposes of the programme were considered best served by the proposed parameters, within which inter-personal activity could be maximised.

This interactive process was planned as an integral part of the organisation of the sessions. The venue chosen had to be conducive to the development of the spirit of togetherness and solidarity, particularly with sufficient space and furniture for a single comfortable circle of seats. The furniture itself should allow for a variety of seating patterns. Music could help create a welcoming atmosphere. A refreshment break should be an integral part of the session, allowing free association within the group at an appropriate moment. Communication skills' development and the encouragement of an appreciation of a variety of methods of group animation and participation called for a range of experience of verbal and non-verbal communication, and participants' attention drawn to the skills required for small group work (in twos, threes, fours and fives), as well as some analysis of the procedures adopted in the common work of the group as a whole. The method was to be considered an explicit part of the message. Increased awareness of what was happening, both how and why, was intended to give the participants confidence in the methods and in themselves so that in future programmes reminders only would be needed rather than full-scale explanations. The artificiality inherent in following a brief explanation of theory with a very short practice could be balanced by the less rushed opportunities afforded by session six (a full day), or indeed by the multiple opportunities thrown up by everyday living.
4B.3. Prayer

The third constitutive element was prayer. It was planned that all sessions should start and end with prayer. The opening prayer was seen as a means of bridging into the session from other preoccupations, and underlining the group identity. The concluding prayer was to be allocated more time, and was to serve as a celebration of the previous two hours, bridging out to "ordinary" life.

This dimension of spiritual exercise was strategically placed to help participants set it in the context of the whole panorama introduced in the programme. It was an element of common denomination, a tangible link with a familiar aspect of the faith tradition, but one which the Centre's experience had frequently shown to be anchored in the forms learnt in childhood. New methods could be introduced, and a more adult expression encouraged through active participation. By using scriptural readings, particularly from the Book of Psalms, it was hoped to show the relevance of the theme in the prayer, and to help allay possible fears that the subject matter of the session and the manner of its treatment were not in line with traditional teaching. The pace and intensity of the sessions could well call for a settling time: the quiet could provide balancing contrast with the word-heavy main part of the session. As in all other aspects of the programme, ideas would be suggested and briefly explained before they were practised. Likewise, it was considered policy throughout that no
ideas or methods were the copyright of the Centre: everything was on offer for use elsewhere.

4C. The format

The purpose of “Opening Doors” was to provide a common foundation upon which learning together could be built. The need to provide a repeatable learning experience called for a tight but not dehumanised structure. The challenge was:

1. to find the right amount of hours for the course;
2. to set habits of behaviour (predictable elements) to help the rapid development of group confidence;
3. to give an experience of a common foundation beyond the group by facilitating cross-fertilisation between groups.

In the event, the decision taken was to make the course six sessions, five of two hours and one of six hours, a total of sixteen hours. The five two hour sessions were deemed sufficient time for busy people to be helped in the process of personalising their thinking on basic issues. The sixth session would be a common gathering of all the groups which had held their five sessions within the same few months. This encounter with previously unknown but similarly inclined people would, it was hoped, make for useful evaluation and a memorable and reassuring experience.

To further the aim of qualitative rather than quantitative learning, it was decided to provide full notes at all sessions in order both to
free the participants from the distraction of note-taking and to provide them with a handbook for their own future reference.

4D. The cost

The organisers of the project had difficulty in pricing the "Opening Doors" programme. Experience had shown that money invested in a programme by participants could strengthen their resolve to extract the maximum of benefit from it. On the other hand, cost could be divisive if it led to the exclusion of those on lower incomes or unaccustomed to budgetting for their own further education. As a diocesan project at the service of the people of the Diocese who provided the funding, it was felt that "Theology for Parishioners" should not need to make a profit, but, by the same token, neither should it take away funds from too many other possible projects which could be meeting other needs in the Diocese.

"Opening Doors" was seen as the start of an on-going relationship between the participant and the Centre, in the sense that all who completed "Opening Doors" would be placed on the mailing list of the Centre, and so receive regular information on the developing possibilities in adult religious education generally and "Theology for Parishioners" in particular. It was decided to put one figure, £10.00, on the "Opening Doors" programme, to cover the expenses of all six sessions, inclusive of folders, notes and refreshments. It was agreed that all publicity would emphasise that fees could be waived where
there was need, on the principle that individuals' participation was more important than their money.

5. Further Programmes

5A. The concept

"Theology for Parishioners" was conceived as a loosely structured project with "Opening Doors" as its starting point and foundation, followed by a range of twelve specialist modular programmes to be taken up as and when required, in no particular predetermined order. Early jottings for the organisers' planning sessions (Appendices L/1+L/2, pp.416-422) show how the understanding of these further programmes developed: initially the classical Roman Catholic theological syllabus was listed and an attempt made to popularise the title of each element. By working on the project, the organisers were made to see the richness of possibilities beyond the classical framework. It became, in their view, a complexity of richness that a lifetime's work could not exhaust. The original twelve programmes were shown to be inadequate to cater for all the interests of the "Opening Doors" participants. "Theology for Parishioners" rapidly became envisaged as an open-ended project, capable of innumerable developments.
5B. The Heythrop connection

One of the principles which led to the "Theology for Parishioners" project was that maximum benefit should be extracted from existing resources. The Centre had a history of being the mediating agency between people with a particular need and the specialist personnel who could best help them to meet that need. In this regard, there had always been a close link between the Centre and the staff of Heythrop College, a theological institute of the University of London. The Centre regularly arranged placements for those students studying pastoral theology who chose to make a special study of adult religious education. From the inception of the diocesan Adult Education Committee, there had always been a representative of Heythrop College in its membership. It was consistent, then, that the Centre, as the executive arm of the Committee, should first look to Heythrop College in its search for specialist theological expertise. Preliminary explorations were later made elsewhere (e.g. The Missionary Institute London; The Catholic Radio and Television Centre) as the search for complementary skills was widened, but these contacts had not reached fruition by the time the Centre was closed down. The pattern of approach and the nature of the mandate had been usefully clarified in the process of planning collaboration with the staff at Heythrop College.
5C. The process

The obvious means of liaison between the Centre and the staff of Heythrop College was the Heythrop staff member then sitting on the Adult Education Committee, James Crampsey, s.j.: he already knew of the project through his work on the Committee. At the Centre's request, he arranged a working lunch (October 8th, 1982) to enable the Centre staff to discuss the concept with the College Principal. The Centre was requested to prepare a statement which could help generate interest in co-operation among the College staff. This document was printed and distributed later that same month (Appendix N/1, p.423-424). It attempted to indicate the new approach which the project demanded. Section 1 of the document described the aim of the project in these terms:

This whole project has the long term aim of helping the local Churches to help themselves in adult religious education. It will do this by providing local people with the understanding, skills and support necessary to implement the RC Church policy of giving priority to adult religious education. The outside servicing agency is helping those inside to look outwards, to be free and to grow.

The emphasis of this new model of doing theology was described in this way:

The emphasis is on the unique dignity of the individual, rather than on academic standard. (Appendix N/1.2.e. p.423)

This first document indicated the twelve subject areas envisaged as follow-up options to "Opening Doors", covering the subject areas of the classical seminary theology syllabus under twelve headings, and calling for specialists to offer to work with the Centre in establishing the content matter of each one. The demand of the task was clearly acknowledged:
The experts must be keen and capable, prepared to face the challenge of reviewing their expertise from a different standpoint. (Appendix N/1.5. p.424)

It was left to Fr. Crampsey to raise the matter with his colleagues and to initiate informal discussions among them. By the end of 1982, he was able to come back to the Centre with a request for more specific information about the individual programmes. The Centre was able to respond in the light of the first series of sessions of "Opening Doors", September to December, 1982. "A further discussion document from WAREC (T.McC) for Heythrop College (JC)" dated January 13th, 1983, (Appendix N/2, pp.425-428) spelt out the Centre's expectation: at this stage each programme was considered to be of three terms of seven two-hour sessions plus one full day each. The twelve titles of the follow-up programmes were subtitled, and the scope envisaged for them briefly outlined. The end of 1983 was set as the limit date for completion. To facilitate and accelerate liaison, Sr. Brennan was given the priority task of entering into individual discussion about any further points as they arose.

On the strength of the January document, Fr. Crampsey was able to list a number of theologians interested in the task: the situation was discussed with Sr. Brennan in a meeting at Heythrop, February 1st, 1983. A further meeting was set up at Heythrop to allow the Centre staff and the ten volunteer theologians to meet, Fr. Crampsey acting as convenor. This meeting took place on February 14th, 1983, and was reported in a summary document two days later (Appendix N/3 pp.429-431) and sent out with a covering letter to each participant.
theologian (Appendix N/4 p.432). These documents demonstrate the flexibility within the planning process at that stage: following representation, the time scale was much reduced and a new format suggested, built on a ten session model (cf. Appendix N/3.10, p.431). The theologians' input total was set, on their plea, at three hours per programme, but without an upper limit for those who required more (cf. Appendix N/3.5, p.430). Two further points were causing concern among the theologians: safeguard of their material, and the academic level and presentation style required. The Centre pledged to honour the first point - indeed it had never been in question (Appendix N/3.6, p.430). On the "level" question, the reply was formulated in this way:

The adult you are talking to has had an adequate formal education and a rich experience in the school of life. (Appendix N/3.3, p.430)

This was developed further in the response concerning presentation style, effectively breaking the mould of the professional lecturer:

Imagine you are sitting in an armchair talking to an individual adult (m or f) sitting in an armchair in a comfortable room. You know and enjoy what you are talking about, and your listener is keen to understand what you are saying and come to share something of your enthusiasm.

You are one side of the dialogue. The response will happen in the group. You do not have to put their points, just your own, with the examples which appeal to you. (Raise the occasional smile!) (Appendix N/3.4, p.430)

There were no further formal meetings or reports. Liaison with the individual theologians was thereafter assured by Sr. Brennan. The documented negotiation was treated as forming general background guidelines; modifications were made to suit the circumstances and
work-style of the individual theologians. The Centre, through Sr. Brennan, assumed the role of service agent, providing whatever was required to bring the programmes' inputs to completion. The first batch was of a quality which encouraged perseverance in the nurturing of those which took more time to appear.

The Centre planned to package the material into usable programme units. The specialist input was generally in six half-hour sections, to be recorded at the studios of the Catholic Radio and Television Centre, Hatch End, in pursuance of the operative principle of not duplicating existing resources. The Centre had evolved an in-house package for "Opening Doors", and the plan was to devise something similar to accompany every programme in the project. The plan was only realised through the process of implementation.

III. The Implementation

There was no point at which planning ended and implementation began. The whole project was seen as an evolutionary creative process, which would generate improved vision and methods in the light of the growing experience of the Centre staff. In this way, the practitioners were, in a very real sense, the learners too. In the first year of the new project, they worked together in the operation of "Opening Doors", observing the process closely, evaluating and improving the methods and management of the groups and working towards a tried and tested programme package. Experience with "Opening Doors" stimulated the thinking on the formulation and compilation of the further
programmes. Over and above this, one of the main fruits of the accumulated experience was the appreciation of the need for leadership training in order to develop personnel adequate to the task of facilitating "Opening Doors" programmes. The three main divisions of this section are therefore:

1. "Opening Doors"
2. Further Programmes
3. Leadership Training.

It is important to recall the particular climate of the implementation period: the Evaluation of the structure of the education service of the Diocese was a major preoccupation (cf. p.141 above). Firstly, there were the consultative stages; then the frustrations of delays in publishing the findings; once published, then the uncertainty about decisions to be taken on the strength of the findings; finally, disappointment regarding the fate of adult religious education within the reorganised Diocesan Education Service. Pressure on time and personnel was considerable. The tension between negotiation within the diocesan structure and travelling the Diocese to meet the growing demands of the adults was keenly felt and not always adequately resolved. The determination persisted to leave a project which could operate for the adults of the Diocese whatever the results of the Evaluation and any subsequent reorganisation.
1. "Opening Doors"

In June 1982, the Centre decided that "Opening Doors" should be offered as widely as possible from Autumn, 1982, and that the Centre staff should work on it as one team. At this stage, the project was known only to the Adult Education Committee and other direct associates of the Centre. Publicity was the first priority.

1A. Publicity

By using the central mailing service of the Diocese, thereby reaching all parish clergy and most religious houses, together with the contact network built up through the Centre's work over the years, it was possible to spread the word. An A3 poster and A5 handbill version of the same were produced, giving minimal information but, it was hoped, sufficient to arouse the curious to ask for more information (Appendix 0/1, p.433). A more comprehensive statement was prepared for those who requested this further information (Appendix 0/2, p.434-435). The intention was to set people thinking and talking, and to acquire a core group to allow for at least one session to be held in each of the five Pastoral Areas.

The initial mailing had a discernible impact, but return on it was not immediate. The timing of the launch, the summer holiday period, combined with the reluctance of people to commit themselves to something new and untried were considered the probable reasons for the lack of response. The months of July, August and September were
ominously quiet, and in the end the Centre had to abandon its plan to operate where demand dictated and decided itself on locations for the programmes, effecting local publicity by leafletting the local Roman Catholic parishes.

By January 1983 it was possible to press those who had completed "Opening Doors" to encourage their own contacts to take up the project. It was felt that once this word-of-mouth effect was established, the project would grow largely under its own momentum. The explanatory leaflet was retitled: "Theology for Parishioners '83", with local information kept to the enrolment form.

In January 1984, the hypothesis regarding the importance of personal contact was put to the test in connection with a repeat course at Cornerstone, the part-time school of prayer, study and Christian living based in the Westminster Cathedral Conference Centre. The first session of "Opening Doors" had only been advertised through Cornerstone's publicity, and received a numerically poor response. The Centre had been asked by the Bishop in the Central Pastoral Area to actively support and encourage Cornerstone, and so was conscious of the need to make a more vital impact. Personalised letters were sent to all "Opening Doors" contacts in the vicinity of the Cathedral. The response to this extra mailing led to a minor crisis of over-subscription, but also more happily demonstrated the efficacy of word-of-mouth publicity.
The Centre's part-time worker in the Hertfordshire Pastoral Area promoted "Opening Doors" by cultivating positive relationships with the parish clergy. He modified the literature, linking the explanatory leaflet and the application form in one document (cf. Appendix 0/3, pp.436-437). This handout, used as reinforcement to personal contact at parish Sunday Masses, was most effective. Throughout the experience of this project, personal recommendation proved the most effective form of publicity.

1B. First Series: Autumn 1982

Following on the initial publicity campaign and its slender returns, it was decided to develop four course opportunities using existing contact networks in East, Central, North and West Areas (cf. Appendix E p.386). Numbers were a worry: eventually two groups reached satisfactory size, the other two remained quite small. Comparison was able to be made and indicators discerned about optimum size for maximum all-round benefit. It was also the start of a period of experimentation with the spacing between sessions, which in turn would later lead to experiments with the holding of sessions at times other than evenings.

The record of this series (Appendix P/1. p.438) shows only the number of participants who completed the programme: records were not kept of people who left the programme for whatever reason. It was anticipated that there could be a wastage of 10% - 15%: this figure was never exceeded, so wastage was never considered problematical.
The sessions themselves were organised locally in a particular Area, but there were no limits set on who might join which group. In a mobile society, this flexibility was particularly appreciated by certain participants.

In this first series, the presenters were preparing and modifying the printed hand-out material. It became clear very quickly that participants welcomed having a folder of their own, with fresh notes to add at each session. The struggle with the technology of the clip fastener became an enjoyable group ritual.

The work of the Centre's secretary, a religious sister, was particularly important at this stage. She typed and copied the papers and had all the administrative documents ready for every session. She liaised with those in charge of the local venues; administered the finances; ensured adequate supplies of instant drinks and biscuits for the refreshment breaks; maintained the supply of flip-chart paper and markers; negotiated a book supply service for those who had no access to suitable bookshops; and kept all the equipment in good working order. As the main point of contact in what was to become increasingly a distance learning mode, the secretary's personal charm and understanding, conveyed particularly through an engaging telephone manner, was of immense importance. Without all this effective infrastructure to the service, the project could never have been realised.
The Centre staff knew from experience that to rely too heavily on adequate provision of material resources from a variety of different institutions would be risky: they attempted, therefore, to make the provisioning of the sessions as self-reliant as possible. The travelling equipment would typically be:

- Notes for presenters, including a sheet clearly delineating respective duties and time-scales.
- Notes for participants' files (plus any requested material).
- Portable overhead projector, with acetates and markers.
- Flip-chart and markers (newsprint roll proved easier).
- Spare writing materials.
- Bible and Documents of Vatican II.
- Books for sale and money box.
- Attendance register and money box for fees.
- Visual aids: pictures/posters/candle.
- Cassette player; extension lead; adapter; music cassettes.
- Blutak; drawing pins; sticky tape.
- Refreshments: instant tea, coffee and chocolate in disposable cups; plastic cup-holders; spoons; sugar; digestive biscuits.

The venue was required to be adequately heated and well lit, with sufficient suitable furniture and space: access to hot water facilities and to a power plug was also required. The Centre's secretary ensured that on no occasion was any important material found to be lacking.

With such dependable support, the two presenters were able to concentrate on the quality of the programme. Roles within the sessions were clearly developed: Sr. Brennan concentrated on the content input and responded to the immediate reactions to it: being a religious, a woman, and of mature years all proved important factors in helping participants to appreciate the nature of the challenging view she was offering for consideration. The Principal's role was that of facilitator, looking to see that the individuality of each group
was respected and developed within the common experience of the programme. Both presenters concentrated on the particular needs of the participants and offered them the opportunity to relate, more or less closely, with one or other or both of them.

The sessions worked to a format: a typical 7.30 – 9.30 p.m. session would run as follows:

- 7.30 Introductory notices and prayer
- 7.40 Presentation of input
- 8.10 Refreshments (informal discussion)
- 8.25 Group reaction
- 8.40 Presentation of skill, and practice
- 9.15 Report back
- 9.20 Prayer
- 9.30 Departure

In practice, timings were considered flexible to the needs of the group, but not totally arbitrary: the guiding principles were to cover the programme of the session within the set time, and to maintain a sense of purposefulness. This element of directedness caused different reactions in different people: facing up to this tension between individual immediate interest and the demands of the programme gave the presenters the opportunity to reinforce the purpose of the programme and the project as a whole in the minds of the participants.

It was through this first series that people's interest in the phenomenon of change, within themselves and within their Church and society, became apparent. It was soon clear also that to limit further programmes to twelve was to do a serious injustice to the breadth
and depth of adult people's serious interests. This was to affect the planning of the further programmes (pp.166;191-3).

The two presenters provided their own on-going evaluation of the programme and their respective parts in it. This was done orally, as a mutual de-briefing, while packing up after a session, while travelling home, or the following day. The points raised were noted for future reference, but these notes have since been lost. However, joint preparation of sessions helped incorporate the new insights regarding content or method. Strategies for meeting the particular needs of individual participants were developed in the course of these conversations.

No two groups were the same, and no two sessions went to exactly the same pattern. This was interpreted as a sign of strength, in that individuality was being respected, but also as a possible weakness in that a common foundation experience might not be being laid. The richness of the sessions meant that the presenters were as involved and as stimulated as the other participants: the fortnight's gap between sessions seemed a comfortable one, allowing time for some readjustment to take place. The one week gap left less chance to find equilibrium. The one example of a gap of two days (West session 4/5) left everyone concerned feeling drained and dissatisfied.

Session 6, being a full day (Appendix Q, p.443) allowed for a more relaxed interaction and more opportunity to reflect and evaluate. The Centre suggested the form of the evaluation (see pp.187-191), and
Appendices R/1-R/4, pp.444-447). The aim was to help people to use their critical faculties and to exercise both positive and negative criticism in a matter of religion - a particular skill which previously had not received much encouragement. The information requested was not tightly coded: what proved most useful was to collect the various observations and note any trends. Often opposite views were given: this was taken as a good sign in that it demonstrated that people were not allowing themselves to be processed unthinkingly in any one particular way. In this first session 6, it was seen as important for the Centre to get pointers for the content of the further programmes: the direct question to that effect left people disconcerted, however, since it was a matter which had not yet really impinged on their consciousness, and the Centre did not repeat the exercise. Instead, the presenters listened carefully to the issues raised and concerns expressed in "Opening Doors" sessions generally: their vision became broader because of this.

1C. Second Series: Spring 1983

The second series (Appendix P/2, p.439) was assembled by using the contacts available to the Centre through the Adult Education Committee to set up groups in East; Hertfordshire (2); North (1 + 2); and Central Areas. Hertfordshire (1) was a regular venue for WAREC courses. Hertfordshire (3) was arranged as a result of an individual response to the original publicity mailed to all parishes.
The material for the sessions was clear enough to the presenters, so more emphasis was able to be placed on getting the sessions to run according to the common plan, while always attempting to meet the expressed needs of the particular group. Travelling together to and from the sessions provided the opportunity to adjust to the session ahead and evaluate it afterwards. During the session itself there was always at least one opportunity for an exchange of immediate assessments: close working allowed the development of an almost intuitive understanding in this matter, based on a high level of mutual trust and respect. Role demarcation proved useful: both presenters had particular tasks to fulfil, but also the opportunity of observing the conduct and effect of the other at work on theirs.

This second series marked the emergence of the people of the Hertfordshire Area as a considerable force in adult religious education. The Area had not been represented in the first series, and this neglect was symptomatic of the uncertainty about how to serve this rural sector of an otherwise urban Diocese. The response when something for adults was offered was enthusiastic and constructive: once started they wished to continue. The participants at Hertfordshire's session 6, for example, decided that a further day conference should be held in the summertime. Representatives met to decide its theme and format, and the day was successfully held at All Saints Pastoral Centre on July 10th, 1983. This reaction was most encouraging.
The East Area group was important as the first explicit attempt to reach a mainly working-class community. It proved helpful to have a strong core group of participants who had attended other adult religious education opportunities in the Area: their greater self-confidence helped those who were less experienced. The group counted a parish priest in its number: his unobtrusive presence as an ordinary group member was a cause of evident pride and reassurance to the other participants.

The North Area groups resulted from promotion work by a part-time member of the WAREC team who had been given the brief to research ways of developing adult religious education work in the Area. Over thirty people appeared for the first session: it was impossible to create the desired learning environment with that number in the particular physical location at the group's disposal. It was discovered that a small number could meet during the day, so it was decided to hold an early-afternoon session for them as from the second meeting. This afternoon group developed a spirit of its own: it convinced the organisers that daytime opportunities must be promoted in the future in order to reach a wider group of people who might otherwise be excluded from active involvement.

A further development resulting from an accident of circumstance came from observing two sessions held on Friday evenings. It had been understood, in the Centre's experience over the years, that Friday evening was to be avoided when programming adult religious education opportunities. This judgement had to be reassessed in the light of
the new experience: people would attend if sufficiently motivated, and this the members of "Opening Doors" groups were proving to be.

Numbers and distance dictated the need for two opportunities for session 6. The theme, "Open Your Doors to Christ Jesus", was an echo of the theme of the Holy Year announced by Pope John Paul II and due to start at Easter 1983: that it affirmed the relevance of the "Opening Doors" title was obviously an added and welcome bonus. The success of the Hertfordshire session 6 has already been mentioned. The day at Heythrop College also had unexpected results: the organisers had hoped to confirm the link of the "Theology for Parishioners" project with Heythrop College, and this was achieved. What they had not anticipated, however, was the effect a day actually working and worshipping in a University institution would have: for many, the very fact of being physically present made the day eminently memorable and immensely affirming.

It was during this second series that the organisers began to think more seriously about the development of other leaders. The pressure on their time was great and increasing; but so was the demand for their services. The repeat session on the one day was an added difficulty: accompanying one group through an intensive two hours left the presenters in a position from which they needed to backtrack mentally and emotionally in order to be ready to accompany a second group along the same route. The second session of the day was never, in the presenters' eyes, as successful as the first, nor as single sessions on one day.
Space between sessions within the programme was also important: just as the fortnightly interval was proving more satisfactory to the participants than the weekly - or less - so the presenters were finding it difficult to flit between sessions with little opportunity for redressing their own balances. Looking for potential "Opening Doors" group leaders and devising some training for them became a further dimension of the work from this time.

ID. Third Series: Summer 1983

The third series of "Opening Doors" sessions (Appendix P/3, p.440) was set up in the summer term, a time of the year not usually associated with adult education courses. Numbers enrolling were not impressive. The Centre's other commitments (particularly in the context of the Evaluation by the Grubb Institute, and the drive to get the further programmes of "Theology for Parishioners" recorded and their accompanying notes written up) meant that the initiative for setting up groups and advertising their existence was left in the hands of interested volunteers. This was not always effective. That the poor numbers were due more to lack of local publicity than to the time of the year was evidenced by the experience of the North Area group. The first meeting in Enfield produced less than the twelve members deemed the minimum for normal viability: the group was given the option to find more members or fold. The first session was repeated for the newcomers the following week, and the group was doubled in size. The Centre staff was once again confirmed in the belief that word-of-mouth was the most effective means of publicity.
In this series, daytime sessions were purposely set up, rather than being allowed to happen. In West (1), pre-nursery children played on the floor during the sessions and were neither ignored nor considered a distraction. Numbers were tolerated at the lower level in order to encourage the idea of the new scheduling.

In the East Area, a programme was arranged at the invitation of the local adult religious education representatives: there was compression on diary time and an irregular pattern of sessions was the best that could be managed – even a Sunday evening was used. Although the programme was not unsuccessful, this aspect of the arrangements proved less than satisfactory for everyone involved. This particular experience, together with the completion of the "Opening Doors" input on cassette, gave the final impetus to the leadership training programme and its timing for September, 1983, as will be detailed later (p.200-206).


The fourth series (Appendix P/4, p.441) fell at a bad time for WAREC. The Evaluation Report had been published in June, and decisively and precipitately acted upon in July. It was during the summer vacation period that the Education Commission was dissolved and the various education committees disbanded. The Adult Education Committee regrouped as the WAREC Advisory Committee, in line with the permissions given (Appendix J/3, p.402). Personal support from the Committee and from those using the service of the Centre was
undiminished, but the power of an official diocesan body had gone.

The future of WAREC's existing work commitments was uncertain.

Added to all this, the leadership training programme had not been the success anticipated for it: as will be seen (pp.201-202), it was helpful, but not sufficiently so to activate the dormant potential. The apprenticeship model was, nevertheless, adopted. The Centre's new part-time member of staff for Hertfordshire worked with Sr. Brennan in Central and West (1). In North, an existing parish-based adult religious education group was taken through the programme by a trained leader, the religious sister who had worked with the group for some years. She took as her apprentice a young priest who proved to be a willing learner.

West (2) was the first "Opening Doors" session to be run under the aegis of a local authority community education programme. The Principal had worked with the authority when Chairman of the local Deanery Adult Religious Education Group. His assistant for the sessions was his successor in that post. This renewed contact opened the way for informal negotiations to begin regarding the establishment of a local distance learning resource base for "Theology for Parishioners", making use of the community education facilities. Events overtook the implementation of this idea.

It was interesting for the two original leaders not to have the securely established pattern of working together on "Opening Doors". With new partners, it became clear that to convey the spirit and
manner of the programme necessitated a considerable amount of preparation work face-to-face, and a thorough de-briefing afterwards. Where this was done, progress was made: unfortunately pressure on time meant that it was not always possible to achieve, and then progress was less sure. As the project mushroomed, the threat of outgrown capacity became more evident.

The original team continued to exercise direct collaboration through the series of consultations set up to prepare for the packaging of the further programmes (cf. pp.195-196 below).

1F. Fifth Series: Spring 1984

The fifth series (Appendix P/5, p.442) saw the development work flourishing, and the domino effect beginning to tell. New leader teams were operational and the deployment of an active adult religious education worker in the Hertfordshire Area caused an upsurge of interest there.

In Central (1), a repeat of the autumn course was poorly subscribed to by early January. A letter to "Opening Doors" contacts in the Area led rapidly to over-subscription (cf.p.172 above). Two trained helpers, with complementary skills, assisted on this programme.

Central (2) was an existing house group which asked for help. It was not possible to create a new programme to suit the group, and in retrospect it would have been wiser not to attempt to meet their
needs by this material and method. The assistance in this instance came from a trained counsellor: her skills were most useful.

Central (3) was again an existing group, a parish foundation of the Union of Catholic Mothers whose spiritual director was a religious sister who had followed "Opening Doors" and the training programme. She adapted the structure of the programme to the needs of the group and the circumstances of their regular meetings: as such, it could be considered invalid as a common experience with all other "Opening Doors" groups. The initiative was encouraged, however, since it provided an important learning experience in a familiar context, with a leader who already ranked as a personal friend, for people who might not otherwise have felt able to tackle such a programme. The Centre team recognised the need to find alternative ways of covering the same ground in order to reach a wider group of people. It is worthy of note that this particular programme was the only time that an "Opening Doors" group and leader were all of the same gender. Various other permutations could be observed: in East, for example, the new leader team was female; in Hertfordshire (6) the leader team was male, the remainder of the group all female. It was the general feeling of the leaders that the more narrow the representation of the sexes, the less open the dialogue within the sessions, with a discernible difference in the prevailing atmosphere.

The bulk of the work of presenting the sessions, and initiating new leaders thereby, fell to Sr. Brennan. The Principal of WAREC was increasingly tied by problems of administration in the period of
reorganisation. The time and travel involved in maintaining this number of groups was considerable: it was clear that a new initiative in leadership promotion was needed if the growing demand for the programme was to be met.

This problem of over-extended resources was highlighted on March 5th, 1984, when the Principal led session 1 in Croxley Green, session 2 in Chelsea, and session 3 in Cornerstone, with four different co-leaders in all. The experience proved only that this was definitely not the best way to conduct the programme.

It was during this fifth series that it was made clear that WAREC and the other educational agencies would close, and that the personnel involved might not find suitable new situations in the reorganised diocesan education service, with its unfamiliar theological and educational stance. It was decided at the Centre to use the remaining time to concentrate on the completion of the packaging of the further programmes already commissioned. There was therefore no "Opening Doors" series in the summer of 1984.

1G. Evaluation

Two evaluation processes operated in the conduct of the "Opening Doors" programme, one latent, the other explicit.

In the first, the presenters worked together before, during and after each session, to ensure that they shared awareness of what was
happening within and between the participants, in order to function more effectively in responding to the developing needs of the individuals and of the group. This on-going evaluation was not always systematically recorded, and all such records were inadvertently destroyed when the Centre was closed down. With teams that were well established, it did not take much time or many words to conduct such an evaluation effectively.

The second process involved the whole body of participants in each particular programme. In the first session, the exercise of listening skills in groups of two was focussed on each other's hopes and fears regarding the whole "Opening Doors" programme. The results were collected and recorded in a demonstration of "brainstorming". This exercise proved to be a useful way of knitting the group together by affirming its unique identity: the findings between groups were similar, but never the same. Chief among the hopes was that of understanding the faith tradition better and learning how to pass it on to others, particularly to the young. A recurrent fear was that of not being able to understand the content of the course, another of having to change from long-established patterns of belief. These statements of hopes and fears were used to stress the need for corporate responsibility within the group - and also to lay down two sets of criteria for the success or failure of the programme.

Explicit reference was made to the opportunity for overall evaluation in session 6, the final (one day) session of "Opening Doors". It was interesting to note how often attitudes had so developed through the
duration of the programme that the original criteria of success or failure had been superseded by others more positive and personalised. The experience had wrought change and the suggestion of empowerment.

The evaluation in session 6 was also a timetabled exercise made of the following elements:
* an explanation of the method;
* discussion in small groups to compare impressions;
* a period of quiet in which to record, in writing, personal answers to specific questions.

When this exercise was timetabled in the first series, the organisers had in mind to collect feedback on their new product and to gather hints for the content and form of further programmes. This reasoning persisted throughout, but the emphasis shifted to helping the participants to see the value of evaluation as such in their own adult religious education work and as a process of discernment. This shift was reflected in the changing format of the evaluation sheets: initially a questionnaire with 13 sections (first series, Appendix R/1, p.444); then becoming more free (no signature required) and with only 4 sections, presented with added colour and humour (second to fourth series, Appendix R/2, p.445); with an explicit invitation to accept the process as open-ended by the p.t.o. amendment in the fifth series (Appendix R/3, p.446).

It is a matter of regret that the full documentation has not survived: at least two bundles of evaluation sheets have proved untraceable, and must be presumed destroyed in the final clearance of
the Centre's offices. The samples which remain amount to some 40% of the total originally received, being 182 completed sheets, together with a full summary record of the first series' evaluation, representing a further 33 submissions. By aggregating similar responses, trends of reply can be charted as in Appendix R/4, p.447.

The findings demonstrate a remarkable consistency across the five series. The cryptic headings deserve explanation: "content" refers to formal input; "group dimension" reflects the importance participants placed on the meeting with others and the sharing of insights, and refers to the whole programme group as well as to the small discussion and activity groups within that larger group; "format" refers to the variety of activity encompassed within the structure of the sessions.

The returns indicated the reluctance of many participants to exercise overt negative criticism in a situation closely related to their religious belief: this was not new to WAREC's experience, and was a skill its workers tried to encourage. Similarly, the comments on the time factor were no surprise: the strongly-felt need for security prompted many to want immediate answers. The understanding of learning as an on-going process was encouraged to counter this tendency (see Appendix R/4, fourth column, p.447).

The fifth series' results are only those collected from the small London-based session 6: the Hertfordshire session 6 was the largest and most vital of all. The leaders of the day remember the evaluation
as emphasising the enjoyment of collective strength (the antithesis of the feeling of isolation, a syndrome common in that Area); and the need to continue what had begun.

2. Further Programmes

The concept of the further programmes of "Theology for Parishioners" (cf. p.164) was that they should be special studies of areas of concern touched upon only fleetingly in "Opening Doors". It was not anticipated that there should be any particular route through them: they should simply be available, as and when needed, by those who had completed "Opening Doors". In the preparation of these programmes, therefore, much attention was given to the wishes and aspirations of the increasing number of adults eligible to use the programmes. As was noted in the context of evaluation (p.189), an attempt was made in session 6 of the first series of "Opening Doors" to draw out people's priority choices of the programmes suggested, and what they would hope to find in the subject matter of each. This exercise proved useful as an invitation to people to think ahead, but it provided little new information for the planners. Stronger indications were obtained through the contact with the many "Opening Doors" groups, and the discernment of common attitudes and difficulties which arose out of the various sessions.

The planners were confident that if they could provide a range of programmes to cover the topics detailed by the twelve titles originally proposed (Appendix N/1.3, p.424), it would be possible to
meet everyone's immediate need. Other topics were frequently suggested (for example: women's studies; peace studies; media studies; one or other of the seven sacraments; politics; background to, training for, and in-service of particular ministries, ...) as well as specialisation of the content of existing programmes, particularly those dealing with scripture. It was proving a comparatively easy task to generate new ideas, but the implementation of the existing initial commitment was more difficult to achieve. It had originally been anticipated that the programmes should be ready for Autumn 1983, after three series of "Opening Doors" had established a viable quota of eligible adults in each Area. As it turned out, the first programme ready, "Growing in Faith", was only monitored through a pilot project in March - May, 1984, with others in final preparation in the first six months of that same year. Because of production difficulties outside the Centre's control, three of the programmes only became available after the demise of WAREC. In all, nine of the twelve programmes originally proposed were completed.

The basic planning error was in WAREC's estimate of the time it would take to develop the programmes. Conditions were not conducive to steady application to the job, and attention could only be given to it as time allowed. Attempting to dialogue with the reorganisation process within the diocesan education service was proving costly in terms of time and morale, making for introspection within the structure rather than for service beyond it. The specialist theologians suffered equally from pressure of multiple commitments on their time: this particular commission was a voluntary effort on
their part, on top of a considerable work-load for the university and beyond. Temperament played an important part: some found the task more difficult to achieve than others, either because of the time involved, or because of the challenging nature of the task, or a combination of both. Sr. Brennan was given the job of liaising with the theologians to help overcome these difficulties.

An unexpected setback arose out of the original decision to use the production and recording services of the Catholic Radio and Television Centre, Hatch End, to get the theologians' input onto cassette. Its Director resigned unexpectedly just as WAREC made its approach regarding the project. The existing staff continued to operate the plant, but there was understandable reluctance to venture too deeply into fresh initiatives pending a new appointment. Consequently, recordings could only be made at times convenient to the staff member allocated to the project. Further delay followed from unpredictable sub-contracting of the printing of the cassettes and of the cassette labels.

The issue of the invoices for the total production package for each programme came against a background of financial reorganisation within the Diocese and the dissolution of the Education Commission: this resulted in delays while the whole project was questioned from within the Diocese, on financial and theological grounds. WAREC had no anxiety on either count: an operational report (Appendix S, pp.448-451) allayed the fears of the financial administrators. Theologically, there could be no doubt of the eminence and orthodoxy of the
theologians commissioned for the task. In order to allay the fears of
those authorities concerned by a possible negative reaction from a
small but influential lobby of conservative Catholics to anything
controversial which carried official diocesan status, WAREC readily
agreed to have all recorded and scripted material submitted to the
diocesan Censor. Because of the nature and quantity of the material,
however, a new system of submission had to be devised for this
operation, which itself took time to establish and operate.

The diocesan administration had been approached, early in the life of
the project, for advice on the payment of royalties to the
theologians commissioned for the programmes. WAREC had anticipated
little more than a gentleman's agreement sufficing; the Diocese
preferred a more formal solution, and the whole process of drawing
up official contracts took further time.

These external factors aside, the chief difficulty for WAREC lay in
the development of a programme file of support notes on content and
method as a pack to accompany the cassettes of each programme.
Feedback from "Opening Doors" indicated the importance of this
support to participants. The further programmes would need stronger
support still. It was not a task WAREC felt could be left to others:
the input material had to be summarised and guidelines suggested for
the direction of the group discussion, all the time making explicit or
implied reference back to the foundation course, "Opening Doors".
The further programmes were meant to have the strength of the "Opening Doors" format, but not its rigidity. It became clear that to treat each programme independently would be both unachievable in terms of time and undesirable in terms of overall cohesion. Useful optional extras also had to be discarded, it was hoped only temporarily: reading lists, for example, were often requested, but merited more consideration than there was time available. The main task was to find a formula which would respect the individuality of each programme yet afford the security of a predictable format.

In the search for a formula, great emphasis was placed on existing links with the people who had completed "Opening Doors". Occasional mailings (Appendix T, p.452) kept them informed of developments, and offered them ideas for involvement in activities beyond the scope of "Theology for Parishioners". (This network of grass-roots leaders or of leadership potential, was becoming as important as any available.) There were also specific invitations offered to special follow-up sessions, to strengthen personal links and enjoy some adult learning through a purposeful demonstration of good practice. These were developments of the occasional in-service evening sessions which WAREC ran for the benefit of its volunteer tutors (Appendix U, p.453). These general sessions combined a social gathering (food and drink) with a learning opportunity on a particular theme or with a particular purpose. These evenings gave WAREC some useful pointers to the hopes and fears of its clientele.
In the autumn of 1983, a more specific series of Consultations was set up, to look at the further programmes and the way they might be tackled. The content was already established, the method of handling it was not. Six of these Consultations were held at the Centre's headquarters (Appendix V, p.454). The sessions were conducted by WAREC. Only people who had both completed "Opening Doors" and had a stated interest in the theme of the particular further programme were invited.

These Consultations provided both positive and negative feedback to inform the creation of the packaging of the further programmes. Most telling was the common reaction of participants who arrived expecting the expert to address them about the programme rather than to find themselves treated as the expert for the occasion.

The further programme "Growing in Faith" was the first to be ready on cassette: it was also well structured, offering three inputs of ten minutes for each of six sessions, and faithfully following the guidelines originally laid down. "Growing in Faith" was also the theme which attracted most attention among those who had completed "Opening Doors", embracing as it could seem to do the phenomenon of change which they recognised as having happened - and as still happening - in their lives. It was this programme, then, which was prepared for a pilot group and monitored as closely as authenticity would allow. A daytime group met in a pleasant room adjacent to but independent of the WAREC offices. WAREC ensured the physical arrangements. As for the group, one member was a student at Heythrop.
College, using the experience of participant-observer status to provide raw data for a research paper. Another member was invited by WAREC to lead the group initially, and the group maintained this choice. The group met on days and at times to suit the members, and the leader reported in writing to WAREC after each session. WAREC staff attended the final seminar.

This pilot experience was of great importance in fashioning the format adopted for all the further programmes. Two main points came out distinctly: that participants needed to know where they were up to and where they were heading to; and that a lot of time was needed to assimilate the material offered. It was clearly important to empower participants to be in charge of the programme rather than be taken over by it.

The outcome of reflection on this experience was the development of a format which was predictable and safe to use, while yet being open and supportive:

Session 1: establishment of group identity within this programme
Session 2 - 4: group works on one input each session
Session 5: half-way reflection and catching-up
Session 6 - 8: group works on one input each session
Session 9: catch up; prepare seminar session
Session 10: seminar with expert - face-to-face.

In this format, certain sessions were common to all programmes. The programmes with more than ten sessions would maintain, proportionately, the same internal balance.
The packs were thereafter prepared to this formula. Group leader notes (Appendix W p.455-458) were considered a constitutive element of all the packs, on the principle that anyone with experience of "Opening Doors" and using the pack as directed could be the leader - for one session or throughout them all. That people might disregard the notes - or even the group dynamic - altogether was a risk which threatened to introduce nothing worse than a lesser for a greater good, and was not to be feared. The feeling in WAREC was one of some satisfaction that by June 1984, when the Centre was closed, nine further programmes were available in packages which, though not perfect, were yet workable for those keen to get on with them.

The cause of most anxiety in the final weeks was not the format, nor yet the editing out of all references to WAREC in the literature: rather, it was the realisation that the support and development work, formerly assured by WAREC's agency, had no obvious successor. It was distinctly possible that the whole project would have to be shelved for lack of the essential personal and identifiable back-up resource. At the last, however, the project was given an administrative home at the Thomas More Centre for Pastoral Liturgy, a diocesan resource base in North London. The project was handed over on 4th July, 1984, at a meeting between the former WAREC staff, the Director of the Thomas More Centre, and representatives of the diocesan financial and (new) educational services. The hope was expressed that, given time, the project could receive appropriate promotion and development.
3. Leadership Training

3A. The need

From the start of the "Theology for Parishioners" project, there were leader notes for the "Opening Doors" sessions, if only as aide-memoires for the two presenters, detailing role function and time scheme. These notes proved a useful first framework for the assessment and improvement of the sessions in the light of practical experience.

The whole "Theology for Parishioners" project was designed to help keen parishioners to develop their knowledge and confidence in their Christian mission. Through the "Opening Doors" experience they were to be given assurance of the worth of their own individuality, and the opportunity to learn to trust the group dynamic as a useful and enjoyable way of adult learning. The emphasis on skills as well as ideas in "Opening Doors" was intended to leave the participants at least basically equipped to exercise group leadership in similar well-defined situations: in the context of this project, these would be the further programmes. WAREC would supply the reassurance of personal professional support from a distance (with ready advice on content and method) using the now familiar format of programme notes to help the leader (Appendix W, p.455-458). It was anticipated that group leader notes would be incorporated into the programme file, thus allowing all group members to understand what was being done, or even to take turns at leading the group. It was considered important (following Dulles 1974) to make leadership a function of service rather than of personality, in order to counter the contrary tendency
readily observable in the authoritarian structure of the Roman Catholic Church. In the further programmes of the project the expert authority on the subject matter would be present on sound cassette only, leaving the group, as equals together, to develop their personal understanding of the issues raised.

The problem remained how to release "Opening Doors" from the personal direct control of WAREC. A discernible trend in adult religious education work had been away from the talk and questions format to the development of opportunities offering more active participation by the learners. WAREC had been experimenting with ways of in-servicing its voluntary tutors to spread the awareness of this trend, for instance through an experience of the use of games in adult learning (19/11/82). It was clear, however, that it would be unrealistic to expect people to lead "Opening Doors" sessions without further help to understand:

- the spirit of the project;
- the content of the project;
- the method of the project.

To ensure that the spirit of the programme was understood, it was decided that potential leaders should themselves have had direct participant experience of "Opening Doors". The content input was made readily accessible by recording it on sound cassette: but the leaders would still require personal confidence in the content matter in order to be able to respond to issues as they were raised in the sessions. The method used, incorporating the presentation and practice of communication skills, called for familiarity and conviction. Leadership training was needed.
3B. Leadership Training Courses, September 1983

By the end of the third series of "Opening Doors", Summer 1983 (cf. p.185), the need for more presenters was urgent. It was decided to invite particular tutors known to WAREC and previous participants of "Opening Doors" to attend training sessions. Because of the WAREC commitments and the multiple demands on the volunteers' time, it was decided by the WAREC staff at a planning meeting on 21st July, 1983, to limit the training to three two-hour sessions, and to confine these to the month of September. In recognition of the increasing devolution of diocesan authority to the five Areas, it was decided to offer the training opportunity in each of the five Areas. Constraints of time meant that the two WAREC educators had to operate independently, but on a common programme (Appendix X, p.459-461).

The proposed pattern was that Sr. Brennan would tutor the courses in Central, West and North Areas while the Principal would tutor the same course in Hertfordshire and East Areas. In the event, lack of numbers caused the cancellation of the course in West and East Areas. The remaining three courses were successful in that participants found them interesting, but unsuccessful in that the participants did not feel sufficiently empowered thereby to take on leadership of "Opening Doors" sessions. The reasons for the lack of success were never wholly determined, but the organisers were able to acknowledge two areas of inherent weakness. Firstly, the training programme was hastily prepared and hastily executed, which contributed to the aim of the exercise being lost somewhere in the rush. Secondly,
recruitment was based on too loose criteria: as a result, those who had no direct experience of "Opening Doors" were still uneasy with the "Theology for Parishioners" project as a whole, and their proposed part in it, while those with the direct experience were only too well aware of the demands which could be made of the leader, particularly in situations of awkward questioning, and felt unhappy about facing this alone. It was clear that a bridging operation was needed; such a bridge was found in the adoption of an apprenticeship model of training.

3C. Apprenticeship Model

The two WAREC staff members, who had worked as a team on "Opening Doors" throughout 1982-83, now had to work separately, united by the well-tried formula of the programme. The double focus of having two presenters was seen to be advantageous to all, so there followed a recruitment, by personal invitation, of voluntary helpers who could gradually be introduced to full participation as co-presenters. Each partnership was different, starting from agreed strengths, and moving gently to tackle other aspects of the work as the sessions progressed. This initiation process was more demanding of the main presenters' time, since more explanation and discussion was needed before each session and in de-briefing after it. It was also less satisfying in that the balance of complementary strengths, developed over time in the original partnership, could not be repeated. It was a necessary move, however, and resulted in the emergence of some impressive leaders. Given more time, WAREC would undoubtedly have
paid increasing attention to this model of leader development, drawing the learning out of monitored participatory experience.

There remained, however, the common problem of insufficient understanding of the ideology underpinning the project. In the final weeks of its existence, WAREC sponsored a course on the Church document which more than any other provided the key to the thrust of the whole "Theology for Parishioners" project, namely, the "Constitution on the Church in the Modern World" (Gaudium et Spes) of the Second Vatican Council.

3D. "Gaudium et Spes" Course, 1984

From December 1981, following a meeting between the Principal of WAREC and the Cardinal Archbishop of Westminster, WAREC had been researching how the official teaching of the Roman Catholic Church, as incorporated in its official documents, could most effectively be transmitted to the people. The experience of "Opening Doors" and the attempt to train leaders had emphasised just how unfamiliar even the keen people were with the seminal texts promulgated from the Second Vatican Council, 1961-65. The last of the sixteen documents (Appendix A. p.379), "Gaudium et Spes" (1965), encapsulated the spirit of the renewed understanding reached by the Council Fathers concerning the Church in the Modern World.

The course was set up with a dual aim: first, to attempt to convey the meaning of an official Church text to those keen to have it;
secondly, to provide an opportunity for potential "Opening Doors" leaders to develop a familiarity with and feeling for the spirit of the teaching contained in it.

The course (Appendix Y, p.462-464) was held over eight weeks, with one two-hour evening session each week, at WAREC headquarters. There was no time after the course ended to incorporate the findings into the "Theology for Parishioners" project. What did become clear, however, was that any leadership training in the future should contain an unhurried study of this document. Such a study could well be developed into a "Theology for Parishioners" further programme in its own right, and be the start of a diversification into all sorts of distance learning training programmes. The possibility for such development remains open.

IV. The Issues

In Part One, the background to the "Theology for Parishioners" project was outlined, with particular attention to the ideological climate within the institution which sponsored its creation. Thus far in Part Two, the story of the origin, planning and implementation of the project has been told. Now, in this final section, the aim is to identify the significant educational issues which the research has disclosed. It is these issues which, in Part Three, will be analysed in the light of the critical literature of adult education with the purpose of deriving from the analysis some practical conclusions for the future conduct of adult religious education.
The first issue of educational significance goes to the very heart of the matter: what is the validity of the concept of adult religious education? The ideological background, as discerned in Part One, indicated that the three elements of adult, religious and education were being considered in juxtaposition, but at no time did it apply itself to an examination of viability in strictly educational terms. The particular project detailed in Part Two carried the subtitle "a new approach to adult religious education" and was the product of a Centre designated specifically for Adult Religious Education and whose staff would have claimed that the ideology and practice substantiated the validity of the name. However, the ideology was that of a particular institution, an institution with interests in a particular faith commitment as well as in religious understanding; the project came out of a service agency of that same institution and was itself subject to the effect of the institutional culture. This institution claims a teaching authority: educationally, how does this sit with the personal autonomy of the adult? This in turn raises the questions of what makes for adulthood, and how does the adult learn? Is there a relationship between adult growth and faith development? Is there compatibility between the roles of the non-aligned adult education teacher and the adult religious education teacher from a particular institutional background? The risk inherent in facing this issue is that the result might indicate that what purported to be adult education was in fact something else. Alternatively, there is the more welcome risk of understanding the true nature of the educative process thus engaged. Either way, the risk is necessary and worth taking.
The second significant educational issue is programme planning. In Part Two there was the description of a particular project with an indication of its planning stages. Four of these stages deserve closer analysis. Firstly, the question of needs' assessment: the need for the project was assessed by an intuitive process within the providing body: is that an adequate assessment? Are there better models which could have been adopted? Secondly, the programme structure and content: how should this be done to ensure consistency with the principles of adult learning established earlier? What is the relationship between quantity and quality in this sort of adult learning, in which there is need to respect both a body of received wisdom and a personalised process of consciousness raising in matters of human uncertainty? Thirdly, publicity: how can adults' motivation to learn be most effectively stimulated? Fourthly, evaluation: how should evaluation be conducted, and how should its findings be incorporated into the on-going planning and conduct of a project of adult education?

The third significant educational issue is that of methods used in adult education. Three main areas were indicated by the story of the project. Firstly, the place of the group dynamic in adult education. Secondly, the use of a modular construction in a distance learning mode: was such a method appropriate to the task? Is such a method possible when support services are limited? How educationally effective is the use of the audio cassette in adult learning? Thirdly, the project aimed to be a way of enabling adults to help each other more effectively and so necessitated an element of leadership.
training: what makes for effective leadership training in adult education? This last question returns us again to the first issue, the validity of the concept of adult religious education, for Part Three is, in effect, an inquiry into the regularity of relationship within and between adult education and adult religious education generally, and within the specific areas of programme development and methods of programme implementation in particular.

Before moving to conclusions drawn from the analysis, a fourth significant issue will be examined. This issue permeates this research, but is not limited to the field of education. It is the issue of the relationship between theory and practice. In Part One, what ought to be done was clearly indicated, but the manner of its realisation was not made clear. In Part Two, the principles considered basic to the project were sometimes contravened in practice. In Part Three, many adult education theories will have been described: yet they are sometimes more evident on the page than in informing practice. It seems important, therefore, to examine this tension between theory and practice, and to use it as an evaluative tool in the formulation of the conclusions of this research.

The overall plan of Part Three is therefore:

I. The validity of the concept of adult religious education.
II. Programme planning in adult education.
III. Appropriate methods in adult education.
IV. Theory and practice.
PART THREE

SIGNIFICANT EDUCATIONAL ISSUES
I. The Validity of the Concept of Adult Religious Education.

It is significant that the Principal and staff of the Westminster Adult Religious Education Centre did not need to raise for themselves the issue of whether or not the concept of adult religious education had educational validity: for them it was axiomatic - the existence and development of the Centre (pp.142-144) indicated that it was so. The Centre's title proclaimed its purpose, and the best efforts of the personnel went into enacting that purpose rather than defending it. This very single-mindedness is, however, sufficient reason for care to be taken in the educational assessment of the Centre's special project, "Theology for Parishioners". As the product of an adult religious education centre, it could too readily be assumed that this was adult religious education in practice. By saying that it was so, there could have been an unintentional pre-judgment made: the mission statement could be confused with the implemented policy.

Pursuing this same theme further, it could be legitimately asked whether an institutional Church could be understood to be involved in the education of its adults, or whether it was not rather an indoctrination process, an inculturation into the life of the institution in order to safeguard its continuance, a training in loyal membership. An examination of Part One is needed to establish what this Church seemed to imply about adult religious education and how this stands up to comparison with adult education models. It has to be asked whether the institutional imperative does not become the
total explanation, or whether it is in line with educational thinking generally.

Part One indicated the importance placed on the dignity of the individual person, and the scope of that person's responsibilities as an adult. Related to the person's dignity was the person's perceived purpose: linking both was the perception of the adult person as learner. It will be illustrative to compare the constructs of adult education with those implied in the documents analysed in Part One.

Having considered the place of the institution in the educational process (1), and then looked at the understanding of the adult as person (2) and as learner (3), it remains to examine the concept of religious education in their light, and how, if at all, adult religious education differs from religious education (as commonly understood as relating to school-aged children), and how it relates to adult education generally (4).

1. Institutional culture, personal autonomy and adult education.

The Roman Catholic Church claims a teaching authority, magisterium, yet also proclaims the primacy of the individual conscience. These two poles of authority indicate the presence of a tension within the institution, a tension not always held in easy balance. The Church as guardian and purveyor of a tradition has a responsibility to maintain internal discipline so that the tradition shall be duly respected. However, the tradition it maintains is a living tradition, always
capable of development. The rules and regulations set by the Church institution are always made in the light of experience, after the event. It is in the space between the new experience and the teaching following from it that the tension can most quickly turn to discord.

The anxiety of the adult educator looking at such an institutional Church in its educational work with adults could be understandable: history bears out that one understanding of the mandate can quickly turn it to an exercise in indoctrination, the imposition of a set paradigm allowing of little or no individual variation in perception. The danger in this approach is that the imposed knowledge acts as a block to personalisation in the learning process. It makes for a drilled tidiness within the institution, but at the cost of the basic dignity of the individual which the institution purports to uphold.

The obverse is also worth noting, however: that the tradition through the institutional Church is a possible enrichment of the individual; that it is offered, rather than imposed, as a paradigm worthy of serious consideration. To leave an individual totally untouched by any culture is an impossibility, since all environmental features will leave their mark. Neither does it seem advantageous to leave all individuals to benefit from their direct experience only, divorced from the accumulated wisdom of the experiences of their antecedents. While accepting that this body of insight could overwhelm the unwary individual, nevertheless it is conceivable the individuals could be empowered to personalise this corporate understanding, weighing the experience enshrined in it against their own, and coming to personal
conclusions about the matters raised. This approach is particularly relevant in the matter of Church institutions, for it is through such means that the accumulated religious insights are offered for personal consideration. The paradigm offered can open new horizons as well as risk closing them down: it offers indicators in the religious dimension, full of fundamental questions yet short on verifiable answers: where am I from? where am I going? why am I here? The search for meaning in an ambivalent situation can be assisted by the offer of a possibly meaningful perspective from which to reconsider the import of others' and one's own experience. That the institution itself has to follow this same process if it is to remain faithful to its positive purpose becomes, in this light, a sign of maturity and strength rather than of immaturity, insularity and weakness.

In a well-argued chapter, Schaefer (in Parent 1982, p.21-32) discusses the tensions between adult growth and Church authority. He sees the problem as being between orthodoxy and orthopraxis, and traces it back to the reactive, protective, defensive and constrictive attitude to authority in the post-Reformation Roman Catholic Church, contrasting with the Vatican II vision of a return to the service model of the New Testament. (The contrast of theory and practice is significant; further attention will be given to this aspect in a later section (pp.340-370).) Schaefer poses a question — "Can the Roman Catholic Church tolerate the emergence of mature believers?" (Schaefer in Parent 1982 p.21) — and offers a nuanced affirmative answer:

At the theological/philosophical level ... it seems that it is possible for the Roman Catholic Church to tolerate the
emergence of mature believers. But that possibility requires holding in tension an organic theory of doctrinal development, a co-creational understanding of personhood, and a willingness to negotiate learning needs.

In terms of religious authority, the possibility requires affirming two poles of a dilemma: the Spirit's guidance of the Church in teaching and in believing. (Schaefer in Parent 1982 p.26)

He sees the search for a new style of Church authority as falling somewhere between the monarchical and the democratic: the fact that those involved in the search for this collegial style have never seen it before makes their task all the more difficult. He concludes his chapter with a useful seven-point checklist to gauge if the Church can tolerate – and even facilitate – the emergence of mature believers:

1) We embrace a theory of developing dogma that welcomes the insights of all Christian people.
2) We affirm assumptions about human personhood which incorporate cocreative autonomy within a pattern of God's design.
3) We arrange for mutual negotiation of needs and goals by participants, resource persons, and ecclesial leaders in our adult programme designs.
4) We relativise authoritative moral teaching in light of its origins and in view of its applications.
5) We recognise the radically personal but tendentiously objective value and limits of individual conscience.
6) We acknowledge the propensity of the 'sense of the faithful' to outstrip Church law of a given historical moment...
7) We continue to work through the thickets of collegial decision making. (Schaefer in Parent 1982 pp.28-29)

Schaefer's list holds no surprises for anyone familiar with the reorientation in thinking and method signalled by the documents of Vatican II, and which indeed find echo in the selective scrutiny of them as recorded in Part One. Using the same list to check the spirit of the "Theology for Parishioners" project, the resonances are clear. Of the nine further programmes prepared, six have direct bearing on
five of Schaefer's points. On 1), "Development of Doctrine" and "Other Religions" go wider still for insight; on 2), "Man and the World", despite its unintended male bias in the title, and "Growing in Faith" have explicit bearing; on 4) and 5), "Morals and Me" and "The Church Then and Now" make very much the same points; on 6), "Development of Doctrine" and "The Church Then and Now" have a direct bearing. 3) and 7), being more to do with style of method, are not as easily corroborated. The negotiation of needs and goals was indeed done, but not as explicitly nor as widely as Schaefer would seem to expect; this point will merit a section of its own (pp.279-288). Negotiation of goals with ecclesial leaders was never fully achieved, and could well have contributed to the demise of the adult religious education centre as a feature of the diocesan education service. The demands in time and personnel to establish common ground for such negotiations to be successfully undertaken were greater than the Centre had at its disposal: the question then remains whether or not the Centre was working beyond its capacity to deliver - and that unwittingly it impeded the emergence of mature believers. It might also be suggested that the attempt by the Centre staff to work "collegially" would not work without this earlier thorough-going negotiation. What happened to the profile of adult education work in the diocese, and the way it happened, would have confirmed Schaefer's fears: but his faith is still in the people:

Yes, the Roman Catholic Church can tolerate the emergence of mature believers. Will it? That question remains to be answered existentially by the millions of persons who make up the Roman Catholic Church at this moment of history. (Schaefer in Parent 1982 p.29)
2. The Adult Person.

In Part One, the examination of the nature of the client of adult religious education indicated (pp.26-31) that the adult person possessed dignity based in purpose, a purpose achieved by growth, a growth gained through participation. It is the intention of this section to examine the adult person as presented in adult education literature in order to compare it with the findings in Part One, and to use both as critical instruments to examine the assumptions about the client contained in the project described in Part Two.

It is important to keep in mind the differing starting points of the three Parts: the ideological background (Part One) indicates a logical development from a theologically supported premise. The adult educators (Part Three) start from philosophical bases. The project (Part Two) borrowed from both sets of premises, their influence tempered by the constraints of time, place and human and material resources. The project was, of course, prepared for a particular group of adults, keen Catholics of Westminster diocese, and at a particular time: the educators and Church document compilers are looking for pointers with a more universal applicability.

One further general difference needs to be noted: the adult education literature concentrates on the adult as learner rather than on the adult as person. Jarvis rightly observes that:

> education, of whatever form, is fundamentally about people. Therefore, any theory of education has to take into
consideration an understanding of the nature and development of the person. (Jarvis 1986 p.466)

However, the literature offers this consideration more often by implied assumption than by explicit reference. As with the Church documents on adult education, so now with adult education literature on person, the researcher's task has been to disengage the perceptions on the topic from literature bearing on other (albeit connected) matters.

On the adult as person, the ideological background in Part One does not have an explicitly argued case, but there is a logic in its all-embracing vision of the person, with an acknowledgement of a purpose extending through time into the eschatological dimensions of infinity. The present examination of different viewpoints on the adult person is not intended simply to reveal any oppositions, rather to indicate the viability of a variety of approaches to one complex reality, with the further possibility of discovering mutually corroborative or complementary insights.

The emphasis on the power of words is illustrative of the difference in viewpoint. When examining the concept of the adult person, most educators tend to make the adjective - adult - into a noun, and use this one word to stand for the original two. The emphasis in the Church documents is primarily on the person, who is secondarily adult. It would not be helpful to consider "an adult" to mean anything other than "an adult person": but it must be recognised that in an adult
education context, "an adult" can quickly mean "an adult learner", omitting the stage of acceptance that this adult is primarily a person. It will be helpful at this point to examine the concept of "adult" more closely.

Clearly the meaning of "adult" is a major problem of definition: is it dependent on chronological age? is it dependent on maturity, and if so how is that maturity to be defined? does it depend on life experience? or social commitment? or again on a certain development in personality?

Knowles (1984a p.55) sees four possible starting points for defining "adult". Firstly, the biological: the adult as a person who has achieved full physical development. Secondly, the legal: the adult as a person who has been accorded rights and responsibilities in the good order of society. Thirdly, the social: the adult as a person who has position in the social order, to give and receive respect. Fourthly, the psychological: the adult as a person who has attained a level of development which allows rational control of emotivity. All four aspects shade into each other and are interactive. Knowles does us useful service in thus underlining the multi-faceted complexity of the concept and yet its imprecision.

Brookfield (1986) sees the fourth starting point as the most relevant. Clearly the adult educator is concerned with a client who is more than an accumulation of years or the bearer of certain civic responsibilities, important qualifying factors though these can be.
What matters more is the qualitative understanding of adulthood, the separate self-directedness of autonomous, unique individuals, possessed of self-worth. He sees the shift from adolescence to adulthood, for example, as marked by an internal change of consciousness regarding the contextuality of knowledge and the culturally constructed form of value frameworks, belief systems and moral codes. It is the resulting habits of thought, prejudices, stereotyped attitudes, beliefs and values which "interlock to make up the pattern of his personality, of his self as he sees it" (Wiltshire in Rogers 1976.p.149).

By moving from the concept of adult as denoting status to adult as centre of awareness, Brookfield here blurs edges that Paterson (1979) kept clean-cut. In his closely argued analysis of adult, education, and adult education, Paterson contends that adult denotes an ethical status based on the presumption of various personal qualities and capacities which call for respect from others, while allowing others to demand as of right qualities of concern in their turn. He stresses that the concept of adult is normative: he indicates the presence of potentiality rather than actuality. Paterson's analysis is helpful, treating adult as adjectival and independent of any particular quality of the person. There is an expectation of maturity rather than a statement of its definite presence, a cautious distinction but one authenticated by everyday experience.

The psychological view of adulthood is succinctly put by Moore:

Psychologically speaking, the years of adulthood are years of ever increasing individuation. In other words, as one gets
older one becomes more peculiarly oneself, and more unlike other people in one's perceptions, interests, attitudes, ways of thinking, perhaps even one's appearance. Every person is a unique being, growing in his or her own way, and in a continuous state of change. (Moore in Tight 1983 I p.161)

Moore does not explain the basis for his bold assertion, nor the purpose for this uniqueness. As it stands, it is corroborative of the Church documents' position without being as far-reaching.

The psychological view further questions the concept of adult when the origins of adulthood are traced: Harris (1973 p.28) sees them in the self-actualisation discernible in the ten month old child. Rogers sees close similarity in the valuing process between the infant and the mature adult:

the criterion of the valuing process is the degree to which the object of the experience actualizes the individual. (Rogers 1983 p.264)

It is a salutary reminder that personal development is more of a flowing process rather than a transition from one segregated compartment to another. It is a suitable cautionary note on which to leave the consideration of adult and to move on to consider the understanding of personhood and the adult person in particular.

As has already been stated, the view of person is conditioned by the perspective adopted. In the present context, viewing person as adult person, it is important to acknowledge the values produced by the conjunction of adult and person. As has also been intimated, appreciation of the richness of the concept is partial. In a useful overview of trends in adult education philosophy, Elias and Merriam
(1980) list six approaches to adult education which will be borrowed here as a vehicle for discerning the range of understandings about the adult person.

In the Liberal approach to adult education, the individual is introduced to the best of classical culture through orderly acquisition of knowledge. Most esteemed are the powers of intellect, and that which has rational, moral, spiritual or aesthetic merit. The person has value, in this approach, according to the degree to which intellectual capacity has been used and the received wisdom absorbed.

The Progressive approach looks less to tradition and authority as the chief ways of arriving at truth and more to the open-ended exercise of reasoned reflection on experience and personal feelings. The person is valued for the contribution made to society.

The Behaviourist approach sees the person as the product of environmental conditioning. The individual is considered as an active agent, but within contextual limitations.

The Humanistic approach is person based, starting from the premise that the person is of intrinsic worth. All aspects of the person are esteemed, including the emotional and affective, and the capacity for development is recognised.

The Radical approach sees the value of the person as a potential agent for change, socially, politically and economically.
The Analytic approach to adult education has more to say about method than about person. However, the insistence on clarification of language and concepts in the establishment of a sound philosophical basis indicates that the person is considered to warrant all this effort.

These six approaches have emphases which can offer contributions to an understanding of the nature of the adult person: together they indicate some of the complexity of the client of adult education. However, to compare these approaches with the ideological background is to compare dissimilar elements. The educators see the adult person as more or less participant in the educational process, that is to say, in a particular function. That this function is basic to human development indicates its importance, but does not thereby permit claim to the full explanation of the human condition. The view of the adult person from the educational viewpoint says much about the nature of the adult person, but does not comprehensively explain it. The ideological background stressed human dignity, rooted in meaningful purpose. To achieve this purpose, and so to fulfil the inherent dignity, growth (development) is called for, a process which requires participation in interactive relationships. While the one group reflects on the observable nature of the adult person, the other is offering a vision of adult person potential. Neither group is anchored totally in present, concrete experience, and so both are open to critical comment from that particular vantage point. However, this distinction between the nature of the adult person and the vision of the adult person is worth noting at this point and will be returned.
to for further reflection. First, however, it is important to turn from general classifications to look at some individual contributions to the debate. Moving within and between the six approaches, they offer further insights on the adult person.

Kidd, for example, (in Dave 1976), seems to hint at the inadequacy of some approaches to the person, referring to them as two-dimensional, offering only a linear profile. The missing dimension is depth, the quality rather than the quantity of the person. This is a useful image, indicating as it does that no one viewpoint can offer the definitive perspective and that all our perceptions are partial. (It is interesting to note that recourse to a concept of an all-loving, all-embracing deity allows the existence of just such a total perception.)

Jarvis (1983a) highlights the themes of dignity and growth. He sees the human as, by nature, a lifelong learner, a meaning-seeking animal, driven by a need to understand. This humanity is to be respected and positively encouraged to develop its potential. He considers the value of the human being and concludes that:

the human being and life itself are intrinsically valuable.
(1983b p.137)

The person is set in a particular time and from that position can reflect on the accumulated experiences of the past, consider the present moment, and project into hypothetical futures. The human person is more than the product of her/his previous experiences:
physical and social constraints cannot remove the potential for personal reflection and change.

Freire emphasises purpose: he sees this development as essential in the process of liberating personal potential for development:

the ontological and historical vocation of becoming more fully human. (Freire 1972 p.41)

It is important to note that Freire does not provide the criteria for this fuller humanity, but he recognises that it can only be achieved in certain socio-political conditions.

Personal growth continues in adulthood. The phenomenon of change in the adult years is evidenced, according to Knowles (1984), in critical periods; in degree of commitment; and in time perception. Vogel (1984) looks at adulthood from its furthest time end and makes the point that: "old age" allows no more precision than we have when we speak about "childhood". Both cover a complexity.

In understanding aging, one must take into account the interrelatedness of chronological age (years lived), social time (which is determined by age norms and how persons interact with the environment), and historical time (involving particular events... ). One must also be cognizant of both cognitive and affective factors. Beliefs, values and lifestyle must be considered if one is to view aging persons holistically. (Vogel 1984 p.9)

She goes on to consider what is meant by the holistic approach:

A holistic approach is based on the belief that the reality of aging and old age is more than just the summation of biological, psychological, and sociological data. (Vogel 1984 p.10)
She agrees with Harry Overstreet (1949) that:

mature persons have not attained a certain point on an achievement scale; rather, their linkages with life are always in the process of becoming stronger and richer as their attitudes develop and encourage their growth. (Vogel 1984 p.43)

Maturing is seen, then, as a lifelong process: persons move along continua as they mature. Knowles (1970) suggests poles for these continua:

- from dependence to autonomy
- from narrow interests to broad interests
- from an amorphous self-identity to an integrated self-identity
- from imitation to originality
- from impulsiveness to rationality.

Maturity, in this scheme of things, is measured by the degree to which the adult characteristics are favoured.

But life is characterised by change, which is a challenge to dignified self-possession. These are times of transition:

Transitions arise when one's life structure is no longer adequate to deal with life and persons find themselves moving toward a different life structure that will more adequately meet their needs. (Vogel 1984 p.14)

Allman noted that in the response to change:

the movement appeared to be in the direction of gaining ever increasing amounts of control over our thinking and therefore our lives. (Allman in Tight 1983 I p.119).

This movement from adapted (controlled by outside forces) to integrated (in control of oneself) personalities echoes that
conversion of attitude which Freire calls liberation (Freire 1972 p.41). This is a persuasive explanation, since it implies that development is not automatic, and that growth will demand personal effort to withstand contextual pressures.

Allman picks up this underlining of the importance of environment with an interesting comment on the participative nature of adult persons:

With reference to the nature of adult beings and adult development, our assumptions are the same as those which derive from the contextualist paradigm; namely, human beings are social beings and are socially and historically interactive. Therefore, whilst contributing toward their own development and developments in society and history, they are influenced by what they and others have created and this is a lifelong process. (Allman in Tight 1983 I pp.119-120)

This is a welcome statement of the essential solidarity of the human race: what is missing is a statement of the purpose of this solidarity: in other words, accepting that this solidarity is in the cause of mutual self-development, what is that development itself for? The human person's capacity to ask fundamental questions must be accepted as part of the scenario to be explained. Perhaps what is called for is a broader vision than the educational. Is this the interface between the philosophy and metaphysics of education?

The psychotherapist Rogers (1983), in a work bearing more on young people's education than adults', produces an idealistic vision of the optimum goal of all education, "The Fully Functioning Person". He resists the tendency of some to equate full maturity with adjustment
to society, for that society could be exploitative. Likewise, mental health is no criterion, for who can establish "normal"? Rogers takes it as basic that a person is to be unconditionally accepted because "of unconditional self-worth; of value no matter what his condition, his behaviour or his feelings" (Rogers 1983 p.285). He does not explain why this is so.

Rogers claims his definition of the fully functioning person is unitary, but for clarity presents it in three facets:

1. this person would be open to his experience;

2. this person would live in an existential fashion:

   self and personality would emerge from experience rather than experience being translated or twisted to fit a preconceived self-structure. It means that one becomes a participant in and an observer of the ongoing process of organismic experience, rather than being in control of it. (Rogers 1983 p.288)

3. this person would find his total organism a trustworthy means of arriving at the most satisfying behaviour in each existential situation;

   He feels an assurance that he is on his way, even though he could not describe the end-point of that journey. (Rogers 1983 pp.289-290)

This fully functioning person, who has experienced optimal psychological growth, does not exist, says Rogers, but it is towards this that we move.

Rogers expands on his vision of the fully functioning person:

He is able to live fully in and with all of his feelings and reactions. He is making use of all his organic equipment to sense, as accurately as possible, the existential situation
within and without. He is using all of the data his nervous system can thus supply, using it in awareness, but recognising that his total organism may be, and often is, wiser than his awareness. He is able to permit his total organism to function in all its complexity in selecting, from the multitude of possibilities, that behaviour which in this moment of time will be most generally and genuinely satisfying. He is able to trust his organism in this functioning, not because it is infallible, but because he can be fully open to the consequences of each of his actions and correct them if they prove to be less than satisfying. He is able to experience all of his feelings, and is afraid of none of his feelings; he is his own sifter of evidence, but is open to evidence from all sources; he is completely engaged in the process of being and becoming himself, and thus discovers that he is soundly and realistically social; he lives completely in this moment, but learns that this is the soundest living for all times. He is a fully functioning organism, and because of the awareness of himself which flows freely in and through his experiences, he is a fully functioning person. (Rogers 1983 p. 290)

Rogers could be criticised here for allowing a somewhat romantic enthusiasm to dictate a theoretical tidiness not supported by daily experience of the human condition. But the vision is optimistic and appealing, and Rogers offers it as the fruit of his labours. He contends, as the inescapable conclusion of his life's work, that

the basic nature of the human being, when functioning freely, is constructive and trustworthy. (Rogers 1983 p. 292)

In the daily round, life is more of a struggle: Rogers offers an explanation:

The pain of new undertakings, of acceptance of new facets of oneself, the feeling of uncertainty, vacillation, and even turmoil within oneself, are all an integral part of the pleasure and satisfaction of being more of oneself, more fully oneself, more fully functioning. This to me is a meaningful explanation of what would otherwise be a puzzling paradox. (Rogers 1983 p. 291)
Parks (1980) invokes this paradox in a more overtly religious connotation:

The mature adult must act congruent with the knowledge that the self is intricately woven into the tapestry of life and is essential to its quality and strength. Mature adult faith lives with the paradox that one is both 'woven' and 'weaving'. (Parks 1980 p.199 quoted by Johnson in Stokes 1983 p.248)

These understandings of paradox in human experience provide an interesting resonance with Knowles' depiction of personal development as movement along continua. Paterson comes to a similar conclusion to that of Rogers when he refers to the concept of person as being an open-ended one: it is always characterised by further possibilities:

We can never say of a man that he has exhausted all his potentialities as a person, or that he has fully and finally realised in himself a perfect completeness of personal being. (Paterson 1979 p.32)

The journey, it would seem from Paterson, is the all. It will be interesting to see if the adult religious educator sees it otherwise.

Elias looks at the adult person from the point of view of the religious traditions and uses this same concept of dialectical tension:

To become an adult means to hold together two divergent tendencies. Adulthood might be best described as the delicate art of balancing various needs, tendencies, instincts, or demands upon the person. It is a time for stability but also a time for changing and becoming. It is a state that one achieves but never realizes fully. The religious adult balances trust and dependence on God with reliance on one's own powers and abilities. The adult must hold in tension personal initiative with necessary conformity to societal norms and rituals. The active life must be embraced but not at the expense of the contemplative life. One must be both mystical and practical. Mature religious adults attend to personal growth and development but are also actively engaged in affairs of the
world. Mature religious adults imitate and learn from the founders and heroes of their religious tradition but they also develop their own styles of maturity and spirituality. (Elias 1982 pp.24-25)

Elias (1984) acknowledges and paraphrases the remarkable insight of Basil Yeaxlee, particularly in his doctoral thesis (Yeaxlee 1925) championing spiritual values:

the human person is a finite spirit participating in the life of the Infinite and the universe, possesses a personality that is both individual and social, and exercises personal and social freedom and responsibility in forming a moral character through the conscious pursuit of spiritual values. (Elias 1984 p.3)

This uninhibited acceptance of the primacy of spiritual values leads us to a consideration of the comparison of the findings of the present review and those of the ideological background regarding the adult person. The four headings of the ideological review will be recalled here before drawing some more general conclusions.

2A. Dignity (cf.p.27 above)

The understanding of the uniqueness and worth of each individual is shared as a basic premise, but with differing rationales. The Church documents offer a theological reflection as support, rooting the principle in the nature of the Creator/Redeemer Deity. For the educators, the principle is assumed as an axiomatic given of human experience. The critic could ask for a more rigorous consideration of this starting point, the soundness of any later construction being dependent on the proven strength of its foundation.
There is general accord too in the understanding of the adult as developing: the Church documents offer this as a corollary from the theological consideration of the nature of the relationship between created and uncreated persons. The educators are beginning to explore the nature of this development in practice: the theories do not yet seem to explain all the observable phenomena adequately.

2B. Purpose (cf. p. 28 above)

Starting from theological premises, supported with the lived experience of the power of innate human drives, the documents map out a goal and field of operation which is bounded only by infinity. The educators offer hints of an equally cosmic view, with increasing emphasis on the solidarity of mankind faced with the problems and crises of human existence.

2C. Growth (cf. p. 29 above)

The Church documents present an optimistic picture of development as an evolution towards a better. There is the indication that care should be taken to encourage this. The educators are more inclined to observe things as they are rather than indicate what could be. They note the conditioning which societal factors impart. While admiring the strength of the human spirit, they also note the stultifying effect and regression which is evidenced in some human lives.
2D. Participation (cf. p. 30 above)

The Church documents see this involvement as a basic right of the human person. Church members have more reason, because of their faith values, to be actively and responsibly inserted into the social, economic, political, spiritual and cultural areas of life. The educators, concentrating on the adult person in the teaching/learning transaction (to be discussed in the next section) do not expand on this aspect as so basic to the human person as such.

Comparison of sources reveals much common ground, though couched in different language, and with an important distinction in method: the Church documents are deductive from principles conveyed in the faith tradition and corroborated by experience. The educators offer an inductive approach, but are not totally divorced from the limitations of the scientific background from which they start.

The question posed by the juxtaposition of the two groups of understanding of the human person is the relative value of vision and observation in the appreciation of the common concern. By vision is meant the perception of the ideologically conceived context in which activity occurs: by observation, the focus on the activity itself within that context. This is an issue which will be noted as it runs throughout this critical analysis and will be examined specifically in a concluding section, in terms of the relationship between theory and practice (cf. pp. 340-370 below).
It is interesting to discover that a strong proportion of adult educators who have contributed to the discussion of the adult person are, or have been, influenced by the Christian faith tradition (cf. Jarvis 1987:passim). The distinctive common factor is the emphasis on the uniqueness and essential dignity of every individual. This cannot be claimed as a particular contribution in itself, since such a starting point is accepted as sound educational sense; however, the principle is perhaps more deeply rooted in the Christian ideal, and offers broader ramifications to the adult educator who shares it.

It remains only to consider how the adult person was effectively considered in the "Theology for Parishioners" project, as described in Part Two.

The "Theology for Parishioners" project was the product of a Christian education centre designated specifically for adults: by its very existence it was making a statement about the importance and special status of adults. The whole thrust of the project was to liberate existing potential in adults, enabling them to be more active in their own spheres of influence in a way suited to their talents and circumstances. In planning and implementing the project, it was accepted that adults needed help with information and communication skills: this was not considered to be in any way a diminution of their basic dignity but rather an acceptance of the factual context of human lifelong learning and consistent with the understanding of faith as developing.
The background thinking to the project emphasised the essential dignity and potential force for change in each individual. The aim was to free this power rather than impose pre-set conclusions (pp.151-153 above).

In practice, although the project offered paradigms based on documented Church teaching, the individual person was given primacy and priority. The search for a suitable formula for the common foundation course was guided by the need for humanity in the structure (p.158). The individual's basic need for a stimulating and non-threatening learning environment dictated the guideline norm for group size (p.160).

Throughout, the method was considered as part of the message. The placement of individuals as the starting point (where they were, as they were) was taken as a basic principle with which all further activity had to be consistent, even to the pricing of the project (pp.163-164).

The attitude to the adult person as practised in "Theology for Parishioners" was based on the theological premises as outlined in the ideological background. In the specialist adult education context, this approach can be said to be equally viable.
3. The Adult Learner

The overview of the adult person revealed a consensus from all authorities and from common experience that the life of a human person is broadly developmental. Moving to new ground, taking stock on it and re-focusing perspectives as a result is the dynamic process called learning. This learning is both quantitative and qualitative: quantitative learning seems to sit more easily with the earlier part of human life; qualitative learning, on the other hand, seems more easily associated with the adult. It is the intention here to examine the burden of some of the theoretical approaches to the adult as learner and to use the findings as a possible point of dialogue with the ideological background to adult education within the Roman Catholic Church, and to use the findings as a critical instrument with which to review the "Theology for Parishioners" project.

In order to construct as useful an instrument as possible, three aspects of this one complex reality, the adult learner, have been separated out for particular attention: the learning context; the learning process; and lifelong learning. The learning context is chosen because it provides a common factor in most of the literature on adult learning, and provides a link with the earlier consideration of the human person by elaborating on the importance of the context in which human life is lived. Regarding the learning process, on the other hand, less unanimity is evident between theoreticians: at the present stage of our understanding, the variation is not so much between those right and those wrong as between observers who focus
on different aspects of the one complex phenomenon. This section will carry the major part of our attention. The third aspect, lifelong learning, returns to a concept invoked by many but which, in practical terms, is less easily accommodated.

3A. The Learning Context

No adult learns in a vacuum: each one has a particular learning context, defined both from within and from without. The adult person is open to a whole range of sensory perceptions, emotional stimuli and intellectual juxta-positionings. What is received is received according to the receptive capacities of the receiver: perception is both individual and yet socially constructed. At the same time, that which is received has the potential to alter the receptive mode of the receiver. While accepting that the two contexts are indivisible in reality, for the purposes of examination the internal context will be discussed first, and then the external context.

By the internal context of learning is understood those factors which condition the individual's receptivity to anything new. Four particular factors figure strongly in the literature and merit attention: age; experience; self-perception (inclusive of gender); and motivation.

Age is, as we have seen, a poor indicator of the adulthood of a person. However, it is a more important indicator in learning because of the physiological repercussions on the individual's receptivity. Adult physical power seems to peak at a relatively early age,
compared to the life expectancy of the Western adult. The quest for youthfulness and the idealisation of the physical looks and capacity of young people are also facets of Western culture which could blind us to the possibilities which the adult metabolism offers, rather than the youthful qualities which it lacks. The ageing process is often seen as a negative factor by adult learners not aware of that great quality of perception crystallised from long experience. The ease of learning in childhood is idealised by something akin to selective memory, comparing it favourably with the difficulties of retention in later years. However, the move from ease of quantitative learning to greater facility in critical qualitative learning is less often recognised, relative though that ease, in either case, might be. There is a tendency to confuse learning and memorisation. More illustrative might be the attention to the concept of time which, with the passage of years, offers a changing pattern of values to sift that which is worth the learning from that which is not. Allman's (1981) survey of the research on adult development would seem to indicate that learning itself does not disappear as a capacity with the passage of time, but that it is vulnerable to modification by factors which do not figure so strongly in the child learner, namely experience and self-perception.

Experience is all that is actively or passively felt and is the route by which all genuine education comes (Dewey 1938 p.13). Experience is what brings individuality to fruition and it is the raw data from which the individual builds a character all its own, striving for the fully-functioning ideal. Every experience leaves its mark, either a
help or a hindrance to further learning. Experience can lead the adult to take refuge in pre-set (and therefore predictable and safe) categories, as well as to follow hunches into uncharted regions. Experience is the stuff from which self-perception is assembled.

Self-perception, consciousness of self, is a particular mark of the burgeoning adult person. The adult's view of self is not necessarily that of the "objective" observer. The individual adult is accustomed to the mirror image of the body; the interior forum is a place known only to the individual and those the individual allows in, and this can act as a filter in the reception of any external stimuli. Time and experience, both reflected upon, provide the basis for self-perception. It is a manifestation of the meaning-seeking phenomenon which is the human person. Making sense of the data of experience, and particularly ascertaining the place of self within it all, is a peculiarly adult human activity, achieved with varying success and effort (Luckmann 1963).

The question of the developmental stages characteristic of adults will be discussed at some length later, in the section on adult faith development; for the present it will suffice to indicate the danger of generalising on the sequence, intensity or relevance of any of these particular key points. If no two people are the same, then no two learners will develop their learning in exactly the same way, even from common stimuli, at a common age, in a common place. Adult learning theory, as adult learning itself, has to be open-ended if it
is to be consistent with an appreciation of the human person as being unique.

The fourth aspect of the internal context of learning, and one which derives its support from the three others, is motivation. Motivation is that inner desire which drives the individual to make the effort needed to know something so that it can, by being known, be understood in its relation to self and all else, and so take its place in or modify that perspective which is the individual’s paradigm for imposing meaning on (or extracting meaning from) life as it is lived. This drive is not simply fired by immediate experiential circumstances or crises, but is related to the cumulative awareness of the essential solidarity or interdependence of humanity and its universe, and the chosen response able to be made to it. The implication here is that the individual is free to respond, reactively or proactively, to the situation in all its perceived complexity. Much depends on the external context, which is our next point for consideration.

We have seen that the adult person has an inner identity, but this identity has parameters which are societal. The person is always in a context, both environmental and social. The interrelatedness provides the dynamic for development. The ability to control the self in the societal context is the mark of the mature person - an ability which has as chief characteristic the balancing of calls from seemingly reasonable but conflicting interests.
Culture provides the widest immediate context. Many of the most lasting influences of culture are inculcated in the early years of life, in the childhood phase of education. "The way things are done" is an ever-present, and not always consciously recognised, cocoon. It is reinforced by multiple and multi-faceted repetition in the course of "normal" life: it is culture which provides the norm for "normal". Culture clash is a phenomenon of our century, with its improvement in transport and communications media generally. It is more easily discovered that others' ways are not necessarily our own. As with all other aspects of the learning context, this has positive and negative possibilities, inviting as it might a critical re-appraisal of inherited culture, or a withdrawal into it as an absolute benefit in itself, with all that this implies in value judgment of the other. This is a crucial manifestation of human dignity - or a rejection of it. As Wren perceptively remarks:

Animal species adapt to their environment in order to survive. The human species modifies its environment in order to find fulfilment. (Wren 1986 p.5)

Local society provides a more proximate context. The time-honoured habit of the school pupil to write name and address beginning with the home base and ending with the universe, naming all points between, gives an indication of the complexity of the configurations of influence. The rules, written or not, of local society are the most immediately potent of these influences: gender; class; colour and creed exert pressure on the learner, as do prevailing politics, socio-economic conditions and peer-group values, attitudes and language.
Knowles (1980 pp.135-139) gives particular importance to the social climate in the learning project itself: his insistence on learning as a social activity leads him to plead for attention to be paid to the development of a learning group culture. Experience supports the view that learning with others who share the same basic values (but not identity of viewpoint) is both stimulating and supportive. This observation leads us from the consideration of the learning context to the examination of the intrinsically related phenomenon, the learning processes.

3B. The Learning Processes

There can be no easy straightforward generalisations about the needs and characteristics of the adult learner. There is considerable variation between individuals in their approach, performance and commitment to learning. (Lovell 1980 p.120)

The field is under-researched. Brookfield points out (1986 p.32) how dangerous it is to generalise on the nature of adult learning from research samples which are culturally, ethnically and class specific. The problem, however, would seem to be made more difficult by restricting conclusions to what is relatively safe. Rogers (1977 p.58ff), for example, gives seven conditions necessary for adults to learn well: learners do not have to rely on memory; they learn through activity; at their own pace; with relevant materials; using their experience; affirmed by "right" answers; reinforced with lots of practice. It would be interesting to see how this list would specifically differ from one referring to human learning generally.
To find the principles of adult learning, a similar route to that taken by Brookfield (1986) is followed, but with an idiosyncratic conclusion not of his making.

Gibb (1960) offered six principles of adult learning: learning must be problem-centred; experience-centred; it must be meaningful to the learner; the learner must be free to pursue it; goals must be set and pursued by the learner; and the learner must have feedback about progress towards these goals. These are elements which will recur; they are, however, more like indicators rather than principles, and there is insufficient indication of any inherent priority of importance.

Miller (1964) laid down six crucial conditions for adult learning: the learner must be adequately motivated to change behaviour; be aware of the inadequacy of present behaviour; have a clear picture of behaviour required; have opportunity to practice required behaviour; obtain reinforcement of correct behaviour; and have access to appropriate materials. Miller's conditions seem too strongly behaviouristic if they are to apply to adult learning as a whole: they fit with a situation of training in motor skills, but less so with concept development.

Kidd (1973) refers to seven concepts to be kept in mind regarding adult learning: the changing conditions of the adult's life span; role changes required by changing societal imperatives; egalitarian nature of adult student/teacher relationships; great differences between
child and adult metabolisms and functions; self-directing nature of the adult; appreciation of time; and appreciation of death. It is interesting to note that the first five concepts suggested have already been mentioned, but the last two specify particular elements of the adult learning environment. It is to Kidd's credit that the transitory nature and essential contingency of the human is placed as central in learning. It could be helpful to look as deep for fuller reasons for human endeavour.

Knox (1977) continues the trend away from dogmatic statements of principle by offering six observations: adults learn continually and informally as they adjust to change; their learning is modified by their personal characteristics; and by the context of the learning occasion; and by its content and pace; that adults tend to underestimate their own ability; and adults are actively searching for meaning in the totality of their lives. Knox is helpful in re-stating in fresh guise points already raised in this survey. It should be noted that content is observed as being a basis for variability. Knox reveals an optimism about the adult learner which he states clearly later in the same work:

almost any adult can learn anything they want to, given time, persistence and assistance. (Knox 1977 p.469)

Brundage and Mackeracher (1980) expand this into thirty-six "learning principles". It is, more accurately, a collection of observations on the complexity of adult learning situations, emphasising the effect of past experience on present learning; the importance of self-concept;
relevance as the most powerful motivator; the learner's good health and free participation as important to success; the need for supportive feedback and adequate time to achieve learning; that collaborative modes are more productive, and a mixture of individual and group learning the most satisfying.

Darkenwald and Merriam (1982) present eight principles: the more learning previously accomplished, the more ready for learning the learner is; personal motivation makes for better learning; positive reinforcement is effective; material should be presented in an organised way; learning is helped by repetition; meaningful tasks and material are more easily learned; active participation improves retention and environmental factors affect learning. It is interesting to note how the principles are directed to one side or other of a learning transaction.

Smith (1983) seems sensitive to this confusion, and offers six observations on (rather than principles for) learning: it is lifelong; personal; involves change; is bound up with human development; pertains to experience; is partially intuitive. (This final observation is new: it could hardly appear in a set of principles, yet it is an observation readily corroborated by daily experience.) Smith goes on to compare the adult as against the child or adolescent learner: the multiple roles and responsibilities of the adult give learning a special orientation; life experiences indicate the preferred mode of learning; transition points in life, be they physical, psychological or social, call for the rearrangement of the catalogue of past
experiences; this increased complexity marks adult learning as a matter of some anxiety and ambivalence. From these observations and characteristics, Smith lays down conditions for learning: the adult learner must feel the need to learn and feel responsible for the what, why and how of learning; learning content and process must link to past experience; learning is to be life-related; learning method should foster autonomy; the learning atmosphere should be non-threatening, open to experiment and varied in style. This check list approach fits more happily with the present situation where, as was indicated earlier, our research data is limited.

Conti claims a consensus of Freire, Lindeman, Houle, Knox, Bergevin, Kidd and Knowles when he states that for the adult:

the curriculum should be learner centred, that learning episodes should capitalise on the learner's experience, that adults are self-directed, that the learner should participate in needs' diagnosis, goals' formation, and outcomes' evaluation, that adults are problem centred, and that the teacher should serve as a facilitator rather than as a repository of facts. (Conti 1983 p.63)

Such an unnuanced statement seems stark and doctrinaire: the complexity of adult learning is looking for its definition rather than prescription.

James (1983) offers a list of basic principles which respect rather more the breadth of the subject. For James, there are nine basic principles of adult learning: adults maintain the ability to learn; adults are a highly diversified group of individuals with widely differing preferences, needs, backgrounds and skills; adults experience a gradual decline in physical/sensory capabilities;
personal experience is a major resource in learning situations; self-concept moves from dependency to independency as individuals grow in responsibilities, experience and confidence; adults tend to be life-centred in their orientation to learning; adults are motivated to learn by a variety of factors; active learner participation in the learning process contributes to learning; and a comfortable supportive environment is a key to successful learning. Again there is a wide range of principle, and no clear indication of the priority of importance. The avoidance of over-dogmatic statements is, however, welcome.

This survey of recent writing would seem to indicate that the drive for the establishment of hard and fast principles for adult learning, in all its guises and at all its stages, is premature. There is not the unanimity of view on what constitutes adult learning or an adult learning occasion. Like is not being compared with like: the vocational training situation, for example, sits uneasily with a birdwatchers' outing. There is a growing recognition of the multi-disciplinary influences on adult learning, and the influential power of sex, age and culture. Principles reflect basic values. It is difficult to envisage a rapid discovery of universally applicable principles, but the move towards that level of understanding is illuminating. The lack of specificity does not make the study of adult education any less valid: it means that this particular field of educational science has to discover a new mode of articulation of that which is essential to itself.
Knowles (1980) provides a useful, though contestable (e.g. Day and Baskett 1982; Hartree 1984) suggestion in his four assumptions (or working hypotheses) of andragogy:

1. Adults both desire and enact a tendency toward self-directedness as they mature, though they may be dependent in certain situations.

2. Adults' experiences are a rich resource for learning. Adults learn more effectively through experiential techniques of education such as discussion or problem-solving.

3. Adults are aware of specific learning needs generated by real life tasks or problems. Adult education programmes, therefore, should be organised around 'life application' categories and sequenced according to learners' readiness to learn.

4. Adults are competency based learners in that they wish to apply newly acquired skills or knowledge to their immediate circumstances. Adults are, therefore, 'performance centred' in their orientation to learning.


It is interesting that Knowles has moved from seeing pedagogy and andragogy as opposites (Knowles 1970), through seeing them as opposite ends of spectrum (Knowles 1980), to seeing them as parallels, with andragogy able to include pedagogy (Knowles 1984).

But what happens within the learning process? Lovell (1980) contends that:

All learning, in whatever category it is included, implies the reception of new information, its retention over a period of time and its subsequent recall. (Lovell 1980 p.22)
Effective adult learning is not restricted to the acquisition of simple statements that can be recognised as right or wrong, but involves the integration of new material into a complex network of already existing ideas and experiences. (Lovell 1980 p.42)

Knowledge, then, implies information and change.

Information comes in a variety of forms. It is not always a simple statement of news: it can also be a skill, a concept, a value, an attitude. It is rarely conveyed by an isolated experience: it is cumulatively attained.

Change is implied in the process of assimilation of new information: it could be a change in body control; or in motivation; in cognitive structure; or in ideology or fundamental belief. It is the fruit of the interaction of the individual and the environment, personal, social, occupational, political, religious. The need to understand this dynamic, and to make sense of the changes it necessitates, has led to the concept of critical consciousness.

Critical consciousness is an awareness that everything we come to know is culturally transmitted, and hence provisional and relative.

Adults do not acquire and internalize ideas, skills, knowledge and insights in a context-free vacuum. They interpret these through the mediatory mechanisms they have developed, assign meaning to them, codify them according to categories they have evolved, and test them out in real life settings. (Brookfield 1986, p.16)

Critical consciousness is like an in-built question mark, setting up dialogue with reflection and action, countering any unwilled conditioning in any aspect of life.
The point is that education is centrally concerned with the development of a critically aware frame of mind, not with the uncritical assimilation of previously defined skills or bodies of knowledge. (Brookfield 1986 p.17)

This will be considered further in the context of method and the adult learner.

The nature of the adult and of adult learning underline the folly of treating the content and method of adult learning as distinct entities: they are interrelated facets of the one complexity of processes. Reflection on moments in the methodology produces aspects worthy of our examination: how is the learner's attention first aroused?; in what sort of interaction is it developed?; what is the manner of the relationship?; which routes to learning are followed?

The stimulus comes from within or from without the learner. From within, the learner experiences a wanting, a felt need for something which becomes the motivating drive to find and acquire it. How this desire or restless unease originates will vary in each unique experience: often there are multiple contributions from outside the learner, from personal circumstance, from historic events, from experience of transition, or from relationship with other people. The stimulus offers another way of acting or reacting than our own. How the learner copes with the stimulus is a matter of personally acceptable style.

Style is not a question of hard and fast categories: styles can vary within the same learning situation. Three styles are suggested here
as being broadly inclusive: teacher/learner; collaborative; self-directed.

The teacher/learner style can be seen in two ways: one, as straight transmission of information; the other, as a dialogue. In the first, the emphasis is on memorisation and information gathering; success is measured in the accuracy of mental recall. In the second, information gathering and memorisation are seen "as the servants of critical awareness and perceived relevance" (Wren 1986 p.28). This style should not be discounted on the basis of our conditioning: the teacher/learner relationship is one of function rather than person. No one person has a monopoly on information and insight. For the adult learner, the teacher function is frequently referred to as facilitative: the task is not to give the answer, rather to help pose the question.

If to learn means trying to stand back from the world in order to understand it, then teaching means helping people to gain mental distance from what they have previously taken for granted. If knowing means discovering, questioning and investigating, then teaching means presenting the most apparently obvious of 'facts' as a problem for exploration. (Wren 1986 p.13)

The collaborative style does not name the function to the individual person: the learners learn as a co-operative task, with a fluid interchange of roles as the group needs demand...Social intercourse in this style is "a challenging, passionate and creative activity" (Brookfield 1986 p.1). This style, as expressed in group-based
learning opportunities, will be examined more closely in a later section (pp.306-315).

The self-directed style is not totally distinct from the teacher/learner or the collaborative. The emphasis here is on the learner getting to grips with the fundamental frameworks which shape his or her particular perceptions. It is coming to own one's specific adulthood:

At its heart is the notion of autonomy, which is defined as the possession of an understanding and awareness of a range of alternative possibilities. Hence, self-directed learning is predicated upon adults' awareness of their separateness and their consciousness of their personal power. When they come to view their personal and social worlds as contingent and therefore accessible to individual and collective interventions, then the internal dispositions necessary for self-directed action exist. When adults take action to acquire skills and knowledge in order to effect these interventions, then they are exemplifying principles of self-directed learning. They are realising their autonomy in the act of learning and investing that act with a sense of personal meaning. (Brookfield 1986 p.58)

This particular understanding was indicated earlier in the context of critical consciousness (cf.p.247) and will return in the paragraph on reflection (cf.p.252). Firstly, however, a brief look at three of the main learning routes open to the learner: the cognitive; the affective; and the intuitive.

The cognitive route makes most use of the rational faculty which processes immediate sensory experience either for use in the short-term working memory, or for permanent location beyond that, in the long-term memory. This learning continuum provides the material for concept formation and classification. As Ausubel states:
For meaningful learning to take place, the learner must have relevant concepts available within his existing cognitive structure to which he can link the new material. Most adult cognitive learning, whether formal or incidental, involves building upon a structure of existing concepts already within the long-term memory. (Ausubel 1978 p.54,55)

Bruner (1956) contends that these concepts are attained by scanning or focusing. The shape of the conceptual structure is the most important single factor influencing new adult learning.

The affective route has not been well-served by Western civilisation's predilection for reason. Psychologists have, however, helped inform us of the influence and positive productivity of emotion. Fear, anger, anxiety, pleasure and well-being can be triggered by conditioning: it is important for the autonomous adult to maintain control of this part of the self. Feelings need not be the opposite of reason: positively valued, they can be integrated to good effect. Feelings can be used as the energising power which pushes reason to action and keeps reason in reality, not in flights of abstract fancy. The fully-functioning adult feels as well as thinks.

The intuitive route allows for the sudden flash of insightful learning. It is not suggested that such inspirations arise from anything other than previous learning and experiences: it is clear, however, that the source is not always obvious. Divergent thinking or scanned long-term memory could account for the phenomenon: or perhaps there are dimensions of our capabilities which we have yet to
explore and explain. Meanwhile, we classify this as an unconscious procedure rather than one of logical inference.

The styles and the routes already outlined leave space for one further operation: reflection. This is the process which balances new learning experience against the collectivity of the old. It is a critical evaluation which bears on all aspects of the situation - the assumptions, values and beliefs of the new challenge to the personal paradigm. Allman (1983) reads Riegel (1973) as showing that in dialectic operations reflection reunites thought with reality. Monette (1979) looks on reflection as an exercise in double-loop learning, questioning all perceptions and actions as not being absolute. It is reflection which Mezirow (1981) indicates is the emancipatory process which leads to perspective transformation. What self and others do, why and how, are the object of reflection, to sharpen consciousness the better to inform action.

3C. Lifelong Learning.

This section comes as a corollary to all that precedes it. The concept of lifelong learning highlights some of the regular difficulties raised in previous sections: the meaning of learning; the learning processes; the notion of human development; the influence of culture. Allman has indicated important recent research on human development and concludes:

The revolution in our thinking about adults' potential for lifelong cognitive development requires that we re-examine our practice of adult education and discuss whether it is fulfilling its role in enabling this potential for continuing
The question would seem to be asked of a culture which has not learned to appreciate the wisdom of its ancients whether lifelong learning is not more of a pious wish than a verifiable reality.

Brookfield claims that lifelong learning is:

an empirical reality not a political strategy in that adults learn throughout the developmental stages in response to life crises, for the innate joy of learning, and for specific task purposes. (Brookfield 1986 p.7)

The political strategy is needed, however, if Vogel's stark statement is to be believed:

Lifelong learning is a prerequisite for survival in the world today. (Vogel 1984 p.71)

The nature of that learning has to be further investigated. The stages of development, if such they be, have to be equally lifelong.

Kidd expresses the optimistic message:

People of all kinds, in all places, and of all ages have a marvelous capacity to learn and grow and enlarge. (Kidd 1973 p.7)

There is much to be done to actualise that capacity worldwide.

3D. The Adult Learner and the Church Documents

The documents call on the faithful to have recourse to the theory and practice of the educational process, the better to understand their own development. No claim is made to hold a rival theory of
learning. The theological stance is a consistent affirmation of the dignity of the person, and as such offers a ready tool of positive and radical criticism. The theology does not provide easy answers to difficult problems, but does offer a way of making some sense of experienced tensions.

The adult person has the potential to develop through seeking for meaning. This potential is conditioned by the individual’s circumstances and abilities. This learning is purposeful: to read the signs of the times and to act upon them in order to render life more truly human. Dialogue, for example through group learning, is indicated as the most effective learning mode for adults.

The adult learns primarily through participation in life, that is to say informally rather than formally. The professed aim of developing a living and mature faith evokes much of what has been written on perspective transformation.

It must be acknowledged, however, that the great freedom implied in the theoretical infrastructure can sit uneasily with a respect for institutional discipline. Tension is inevitable between theory and practice: a later section will consider how best to ensure that this tension is positively creative (p.363ff).
The adult learning theory espoused by WAREC, the adult religious education Centre developing the "Theology for Parishioners" project, was described earlier (p.154), together with some of the most common causes of blockage to effective learning. In effect, the work was envisaged as remedial of the worst effects of institutional Church structure. The adult was for release rather than for continued containment.

In practice, quality rather than quantity of learning was sought (p.158). The aim was to encourage an all-embracing attitude of mind which excluded no aspect of life from the quest for meaning (p.161). The brief to the participant theologians emphasised the same point (Appendix N/1 p.423). The Centre's role was to help the learners to help themselves: what the Centre offered was there to be taken away and used - be it resources or ideas (p.164).

Using the teacher/learner mode, the practitioners were learners too (p.171). The attention of the presenters of "Opening Doors" was on the participants as individuals. Feedback from participants was used to modify future sessions, the better to meet their needs (p.180). The project worked on the group dynamic as the best learning context for adults (p.161). Group Leader was considered a function rather than a personality (pp.199-200).
The project was not an isolated initiative, but the culmination of a long practical experience pioneering the work of adult religious education. Many of the principles underlying aims, scope and methods had been evolved and tried to the extent of being almost axiomatic to the practitioners at least. It could be said that the experience of the Centre staff could have blinded them to the need of adequately extending their understanding of the principles, leaving others with the impression of a "group of enthusiasts" at work rather than soundly-based educationists (cf. Grubb 1983 p.6). The project would have no doubt benefitted from a more reflective approach to all aspects of its development and its assumptions. The Centre was not staffed for such an approach to be possible. It would be instructive in any future major project of this sort to have a working (collaborative) relationship with a group of adult educators outside the particular institutional Church structure who could offer dialogue on the strictly educational aspects of the project. This would be an effective learning experience for those directly concerned, and could supply important research data on good practice (cf. Withnall 1986 p.114).

4. Adult religious education

To recapitulate: in order to gauge the validity of the concept of adult religious education, it was deemed useful to clarify the relationship between teaching authority and personal autonomy before examining the concept of adult as person and adult as learner. These two concepts are, clearly, closely related. The human person, formed
through the influences of the familial, social, political and economic relationships, is able, through learning, to become critically aware of these influences. Depending on how this learning is acquired and used, there is the capacity for growth.

Growth, in this context, applies to the person rather than to the biological characteristics of that person: it refers to the readiness of the individual to respond to the new awareness, to change to meet the newly perceived relevance of a particular situation. This radical, self-imposed shift in belief, attitude or behaviour is an important sign of that auto-determination which is an individuating note of the human adult person. It has its parallel in the language of religious education in the term 'conversion'. This parallel is important, and it is helpful to dwell further on the phenomenon of growth which occasions it.

Growth is considered as a distinguishing characteristic of adults by adult educators: the evident growth, physically, of the person from conception to late adolescence is obvious to all observers, but growth thereafter is more discrete and consequently sometimes underestimated. The work of Levinson and his associates (1971) helped by putting names to what experience had shown to be true, that adults 'grow' by responding to the changing conditions and circumstances of life. For Levinson, the key periods, "eras", (childhood and adolescence; early adulthood; middle adulthood; late adulthood) are some twenty years in duration, with an overlap of a few years marking the all-important transition from one era to the
next. The change is more qualitative than quantitative, the progress cumulative. Life with its varied circumstances sets the agenda: the adult responds in the light of his/her learning and opportunity.

The educators look upon the evident changes in attitude and disposition, once recognised and personally assimilated, as positive developments. There is a general acceptance that human existence is purposeful; there is an optimism about the capacity for the adult person to cope ever better with the challenges continuing existence poses, individually and socially. The chief characteristic of this development is an increasing interiorisation which allows equilibrium to be maintained no matter how disconcerting the stimulus. The most daunting experience to face the adult person is the reality of death, that of others first, but ultimately one's own. Death asks a question to which there is no verifiable answer:

If I must some day die, what can I do to satisfy my desire to live? (Dunne 1974, p.xi)

The religious dimension begins with just such questions.

The religious dimension is open-ended, and it has three entry points from human experience in the three metaphysical questions: where am I from? why am I here? to where am I heading? Some, like Peterson (1984), would look fundamentally to a theological answer from a particular religious tradition, and refer the questioner to the Bible. Elias (1982) would see the usefulness of a theological response, but only as the basis for adult educational development. McKenzie (1982) however, while not denying the theologian's place in education,
considers the human's religious quest as sufficient basis for pursuing these basic questions strictly as a legitimate curricular dimension for adult education: the question is essentially human, and the response should be in terms of human experience and wisdom. Answers suggested from other disciplines merit consideration in terms of the adult education processes rather than accepted as a final and complete reply from an intrinsically superior source. In the light of the findings of Part One, the McKenzie approach is favoured here since it would appear to maximise the importance of the disciplined approach to the basic human questions without swift recourse to a sectarian viewpoint which is necessarily exclusive if not triumphalist. This approach would make the religious dimension a legitimate field of interest for adult education, and the whole variety of responses proposed throughout history legitimate areas for critical examination.

But man's religious quest is not limited to posing questions, no matter how basic. The questions can urge themselves with an acuteness which is impatient of academic procedural niceties. The human person does not thrive on uncertainty which brings feelings of insecurity: what is needed is not so much a definitive answer as a perspective from which to make the whole new dimension meaningful, "a single subjective pole within a matrix of relationships" (Moran in Stokes, 1983, p.163). This giving-meaning-to-life is the act of faith - or "faithing" as Fowler puts it in his effort to emphasise the dynamic in the concept, in contrast to the more static "belief".
Faith too has its development: as the personal perspective on life shifts through the eras of the individual's human development, so a re-jigging of the faith paradigm is called for. Understanding of this development process is still rudimentary but exciting and challenging: Fowler (1981 and 1984) leads in research, while Stokes (1983) provides the richest overview of the state of the art. What appears to be coming through is some sort of correlation between adult development and faith development: both are partial aspects of the human personal reality. The difficulty for the researcher in faith development is how to quantify what is essentially a qualitative change, which grows as much immeasurably slowly over a long period as it does climactically at a measurable moment. The crisis which triggers the question may be pin-pointed, but the reflection which follows and occasions the shift characteristic of learning can be very prolonged. Fowler sees a series of stages possible, from the intuitive to the universalizing. These stages are non-hierarchical and non-judgmental of worth, but show the increasing interiorisation already mentioned, a holistic view of the full panoply of experienced reality, what Levinson suggests as being late late adulthood's "view from the bridge" (Levinson 1977 p.39).

In an interesting exercise in correlation of development stages between disciplines, McDowell (Appendix Z/1,p.465) juxtaposes the eight stages of psychological development as devised by Erikson (1950) with the six stages of moral development as discerned by Kohlberg (1981) as against the six faith development stages proposed by Fowler (1981) or the four by Westerhoff (1976). It is important to
recognise the similarity of progress if not of rhythm, from similar starting points to similar final stages; that the stages build on and include the preceding one(s); and that no tight time-scale is allocated.

A recent approach which could effectively link adult growth and faith development is educational development (Egan 1979) which has been taken up by Moran (1983) and applied to religious education development.

Egan sees four stages of educational development: the Mythic Stage (approximate ages 4/5-9/10); the Romantic Stage (approximate ages 8/9-14/15); the Philosophic Stage (approximate ages 14/15-19/20); and the Ironic Stage (approximate ages 19/20 through adulthood. He contends that all these stages are necessary and natural to experience and to maintain:

Educational development is a cumulative process ... Ideally we should leave nothing behind; a properly educated adult should still be able to see the world with the eyes of a child. (Egan 1979 p.92)

The mythic stage is marked by the binary opposites of good and evil; the romantic explores the limits, looking to transcend a threatening reality; the philosophic stage marks a coming together with the unifying scheme informing the particulars; the ironic stage sees this influence reversed, the particulars inform the unifying scheme. Egan sees the transitions as points of potential crisis as an intellectual security is left in order (possibly) to discover a better, "a qualitatively different way of making sense of things" (Egan 1979
We can criticise Egan for the length of his ironic stage, but cannot complain that he does not give it a lifetime's agenda:

The achievement of the ironic stage is the opening up of the mystical insight, by forgetting our self, we finally find ourself. Ironic scholarship requires something that is a part of sanctity, the denial of the self and the full acceptance and acknowledgment of the autonomy and value of other - whether other people or other knowledge ... only at the ironic stage is one able to properly pursue and establish a truth uninfected by our ego's needs and independent of the self. The achievement and expression of such a truth are as rare as hen's teeth, of course. But people we consider great manage it, and such truth is the proper aim of educated people. (Egan 1979 p.88-89)

This ironic stage would seem to necessitate the incorporation of the religious dimension.

Egan's work concentrates on students: his neglect of others of similar age who are not students only serves to indicate the possibilities of further discovery. Clearly, there is a need for everyone to have the educational opportunity to allow the integration of childhood learning and adult experiential learning in one general schema.

Moran (1983) questions the comprehensiveness of Egan's stages and adds two of his own: the physical stage to cover the early years of life; and the leisurely stage to cover the later ones. He warns against reading the stages as too rapidly complete:

Development requires the description of a kind of process that is definite but never-ending. (Moran 1983 p.113)

The educational journey I am trying to describe is an interplay of bodily and social forms that are always open to further development. (Moran 1983 p.165)

Moran's adaptation of Kegan to the matter of religious educational
development is unsatisfactory because too narrowly conceived, but his
observations on the adult are helpful:

The religiously adult person is one who holds in fruitful
tension the rational and non-rational, dependence and
independence, action and receptiveness. (Moran 1983 p.131)

He links this inextricably with childhood experience:

..a rediscovery of childlike attitudes integrated with rational
knowledge and technical skills. (Moran 1983 p.131)

He acknowledges the importance of religious traditions:

Religious traditions supply poetry, narrative, and vision that
keep imagination open to possibilities beyond the daily
political battles. (Moran 1983 p.145)

It is Moran also who most neatly summarises the link that must
connect education and religion:

Abstractly defined, religion and education collide. But placed
in relation to the idea of development, the educational and the
religious achieve a working relationship. Education needs a
religious impulse, or else its concern to put things in order
closes off further development and thereby undoes the meaning
of education. Religion needs educational restraint and
challenge so that its impulse to transcend the world does not
lose touch with the world to be transcended. Otherwise,
religious activities are not a going beyond but a gone beyond,
leaving us with a sphere called religion which no longer
transforms our lives together. (Moran 1983 p.184)

Before looking at religion and what adult religion might have to
offer by way of illumination, it could be profitable to step sideways
into the realm of spiritual values. Yeaxlee has already been
mentioned as the neglected champion of spiritual values in adult
education. His call is for a vision of the universe, a philosophy
which sees everything as part of one harmonious whole (Yeaxlee 1925
I p.7). He contends that the world after the Great War was more
concerned with the forces at work in society than with the values:
while not being totally materialistic, he noted a certain shyness of
the spiritual (Yeaxlee 1925 I p.11). It is the spiritual which makes
more of human life than the sum of its physical experience, and which
establishes personal identity in a social context from which that
same individual is inseparable (Yeaxlee 1925 I p.22). He sees the
human person as part of an infinite universe which is accessible and
open to value and meaning:

There is in personality something infinite and universal,
realising itself in the concrete human life of the individual,
the transcendent becoming immanent, but yet not making of that
individual a mere puppet without power of resistance or
initiative. (Yeaxlee 1925 I p.24)

Personal and social values thus include all material values.
Reverence for them demands that we should judge the worth of
all that is or may be experienced by men and women in the
light of its importance relative to this great process of
discovering oneself, society and the universe. (Yeaxlee 1925 I
p.25)

Yeaxlee’s breadth and depth of vision, seeing creative unity where
others would see discordant dichotomy, resonates well with the vision
implied within the documents analysed in Part One (p.36). None of the
perspectives offered by any of the sciences or academic disciplines
need be feared or disparaged; all can work, through the unique human
powers, to one whole challenging meaningfulness of cosmic dimensions:

In the story of evolution values appear with man, and the
highest attainment of the human species is the attainment of
absolute values - the conviction that what makes life worth
living for man at his best has abiding value, not simply for
him as an individual or for the human society of which he is a
part, but for the whole universe. (Yeaxlee 1925 I p.29)

Yeaxlee puts the welfare of the values’ cause firmly in education:

Our point, then, is that the understanding and appreciation of
spiritual values, personal, social and universal, and the
strengthening of the desire and will to act accordingly, as
well as the acquirement of the knowledge and power that make
such action possible, have always been and must always be the life-principle of any education worthy of the name. (Yeaxlee 1925 I pp.45-6)

This education is necessarily linked to life as it is:

For education unrelated to life is as futile as life undisciplined by education. (Yeaxlee 1925 I p.51)

...all true education is concerned with the whole man in all his relationships. (Yeaxlee 1925 I p.58)

Of great significance to our present purpose is the fact that Yeaxlee sees adult education as the champion of this whole dimension:

And when we examine the educational situation we discover that insistence upon the supremacy of spiritual values is implicitly or explicitly a vital element in the adult education movement, and has been so throughout its history in this country. (Yeaxlee 1925 I p.36)

He sees this education as a practical matter, which must necessarily be unconfined. He sees religion as another viewpoint which must be rooted in reality and be all-embracing:

Religion ... is intimately concerned with everything in this world, just as education is. Each deals with and involves the whole personality. Each must face all the problems of human society. Neither can restrict itself to the realm of theory. (Yeaxlee 1925 I p.77)

Yeaxlee concludes his argument with the claim that education and religion need each other if they are to be complete, helping each other in the spiritual quest, finding meaning in response to fundamental questions. His challenge to both the Church and adult education is extremely relevant: it is quoted now, but will merit further attention later:

Here, then, within the limits of their own direct and special interests, the Church and kindred bodies have a great province which should be associated with others in the republic of learning. They can produce, as material for education, treasures that owe nothing to any accidental setting and that are the birthright of every man and nation. They come to participate in adult education, but not as mendicants or pensioners; they bring a rich contribution. And those who refuse to share it
because of prejudice (perhaps as pardonable as it is explicable) against old dogma, fear for their own intellectual integrity, or passion for what is practical, are committing educationally the sin of Esau. (Yeaxlee 1925 I p.149)

The style is of its day; the challenge undated.

Yeaxlee has drawn us through spiritual values to a consideration of religion and adult education. It will be useful to consider the understanding of religion a little more before proceeding further towards an overall view of adult religious education.

To proceed negatively, religion is not the same as faith: faith is the personalised stance before the ultimate questions posed by human existence. Neither is it beliefs, which are the formulations of faith. Religion shares something of both faith and belief, but specifically refers to the "cumulative traditions of the faith of a people in history" (Bruning and Stokes in Stokes (1983) p.46). Reed offers a more dynamic view, and adds the ingredient of ritual:

Religion is a social institution which provides a setting in ritual for the regulation of oscillation processes in a social grouping. (Reed 1978 p.52)

The oscillation processes are, for Reed, the swings between autonomous activity and the physical or symbolic contact with sources of renewal, between the individual facing the problems of living and being disengaged from them. Groome makes more overt play of the transcendent:

I understand religion as the human quest for the transcendent dimension of life by which a conscious relationship to an ultimate ground of being is promoted and enabled to come to expression. (Groome 1980 p.22)

This is not satisfactory in that it does not convey the corporate
element which would distinguish it from the realm of personal faith and belief. Luckmann goes to the other extreme of seeing only the social dimension at the expense of the particular individual:

Religion is rooted in a basic anthropological fact: the transcendence of biological nature by human organisms. The individual human potential for transcendence is realized, originally, in social processes that rest on the reciprocity of face-to-face situations. These processes lead to the construction of objective world views, the articulation of sacred universes and, under certain circumstances, to institutional specialization of religion. The social forms of religion are thus based on what is, in a certain sense, an individual religious phenomenon: the individuation of consciousness and conscience in the matrix of human intersubjectivity.

The concrete historical individual, of course, does not go about constructing world views and sacred universes. He is born into a pre-existing society and into a prefabricated world view. He does not, therefore, achieve the status of a human person in genuinely original acts of transcendence. Humanity, as a reality that transcends biological nature, is pre-established for him in the social forms of religion. The individuation of consciousness and conscience of historical individuals is objectively determined by historical religions in one of their social forms. (Luckmann 1963 p.67)

Luckmann's problem with the concept highlights a sticking point for sociologists of religion, but also usefully indicates a problematic area for the adult educator, who may indeed intend to facilitate liberation but might in fact be constructing a different prison. This is a matter to which we must return. Meanwhile, we take religion to mean "what people have made of their faiths over the centuries and as it can now be seen in terms of forms and rules" (Saris 1980, p.150).

Religious is that which appertains to religion. This seeming truism will, nevertheless, be an important critical tool later in this section.
Two further concepts must be introduced before a synthesis is attempted: education, and, more particularly, adult education.

Education is a concept dominated in our culture by the most evident experience of it, school. An education service of a local authority, for example, has most of its resources and preoccupations in education, and mostly in the school sector. This emphasis is not helpful in our present context which is looking for illumination on adult education. Education may be a system, but for our purposes it is more helpful to consider it as the complex of processes whereby people are helped to learn. This help implies agency. A further implication is that there is something to learn, and worth learning: education as a complex of processes has quantitative, qualitative and methodological dimensions. Education differs from training; training is a narrower concept, being the process whereby understanding or skills are modified in order to attain a specified end. Formation is a particular sort of training whereby an initiate is effectively introduced to the culture of a particular institution.

Adult education is a particular form of education: it is any process whereby adults are helped to learn - the education of adults - but in a manner which conforms to the self-determining nature of the adult - adult education. It was Lindeman (1926) who re-assessed the humanistic philosophy of Dewey (1916) in terms of the adult. He could see the need to re-think the educational process from that which obtained in the experience of the day, what he would later term "conventional" (cf. Gessner 1956 p.160). The need to differentiate
"education" and "adult education" came, therefore, from an inadequacy in the contemporary perception, sadly still all too apparent sixty years later, of what education meant, rather than from any intrinsically valid distinction. By looking at the adult situation in terms of education, Lindeman was offering a new insight into what the whole educational process might become. The distinction was between the vision and the reality - something we have already noted and will return to under the heading of theory and practice (p.345).

Culturally, the distinction persists because of the emphasis placed by society on the statutory provision of a school-based education service. The normative value in education is still to be found in school (an institution of initiation towards adulthood) rather than in the person of the individual adult. Knowles takes on the mantle of Lindeman and sees this difference as that between pedagogy and andragogy, noting differences in assumptions between the two models under the four headings of concept of the learner; role of the learners' experience; readiness to learn; and orientation to learning (Knowles 1980 pp.43-44).

To summarize, andragogy is premised on at least these four crucial assumptions about the characteristics of learners that are different from the assumptions on which traditional pedagogy is premised. These assumptions are that as individuals mature: 1) their self-concept moves from one of being a dependent personality toward being a self-directed human being; 2) they accumulate a growing reservoir of experience that becomes an increasingly rich resource for learning; 3) their readiness to learn becomes oriented increasingly to the developmental tasks of their social roles; and 4) their time perspective changes from one of postponed application of knowledge to immediacy of application, and accordingly, their orientation toward learning shifts from one of subject-centredness to one of performance-centredness. (Knowles 1980 pp.44-45)

Knowles does us a service by indicating this breadth under the
education umbrella: there is an element of disservice, however, in the presentation that makes it all one or the other: in swings along a continuum, elements of both are found in either. Reality, in the shape of adults, is not as tidily contained as he would seem to imply:

It is widely accepted that in the UK we have, comparatively, a poor record of provision of adult education and training. Over half the population, including mainly those who left school at the minimum age, have never taken part in any formally provided education or training since completing their initial education. We have one of the lowest occupationally qualified workforces in OECD; we have a restricted apprenticeship system supporting a rigid labour structure and thus only a small proportion of our working population consider themselves as skilled; there is some reluctance on the part of many of our adult workforce to enter formal education/training programmes, and on the part of many employers to bear the cost of training. On the other hand, almost half of our adult population are not in employment, and for those that are, full and regular employment is a diminishing proportion of their lifespan. And yet there is little or indication at present that support is being developed for the type of education/training strategy that is required to gain widespread social acceptance of new attitudes to work and to the opportunity which now exists for the enrichment of the quality of life as a whole. (F.E.U. 1984 p.1)

The shift does not happen, it would appear, quite as readily as Knowles' assumptions would seem to imply.

As was noted above, the variety of approaches to and perceptions of adult education have been categorised by Elias and Merriam (1980) according to the philosophies which underpin them: liberal; progressive; behaviourist; humanistic; radical; analytical. Such a classification is useful not so much for isolating different forms of adult education as for indicating the possible combination of elements present in any adult education opportunity, programme or service. The history of the development of adult education is cumulative: new phases do not imply total deletion of the old.
The concepts of religion and adult education, thus described, are far more complementary than incompatible. If the adult person is to be increasingly more autonomous through the exercise of an all-embracing critical consciousness, no limit should be placed on the extent of the questioning towards greater personalisation. Religion too will only attain adult relevance if it is exposed to the critical inquiry of adult education methodology, which is essentially to treat the adult person in all matters precisely as an adult. The fact that such a juxtaposition of religion and adult education could result in the one becoming modified by the other is the risk, challenge and potential enrichment which the combination offers. Dialogue of this sort is essential to human development.

There is a problem, however, when the marriage of religion and education becomes adult religious education. Religious education is a concept which has been very much conditioned in the popular perception as a school-related matter. The school is effectively the norm rather than the adult in the adult world (cf.GCD para.20), leaving the adult dimension as the metaphor rather than the reality. But it must be allowed that imprecision in the use of the terms has contributed to the obfuscation: adult religious education has sometimes really meant adult Christian education, or even adult Roman Catholic education, and in both the latter cases it is not clear whether the middle term is to be taken as a noun or as an adjective. The Westminster Adult Religious Education Centre typified this situation: as a diocesan agency within the Roman Catholic Church, was it really involved in adult education within the religious domain of
seeking meaning in self, life and relationships, or was it fostering initiation and formation within the institutional culture which sponsored it? Appendix K/4 p.415 gives the agency's self-perception as being in the main adult education tradition, in line with the open-ended ideology as discerned in Part One. It could be that the agency fell into the mission statement syndrome of believing that stating something made it so. This is a matter of some considerable importance, and will be returned to later.

Meanwhile, what can be said of adult religious education which takes equally seriously the rightful claims for attention from the concepts of adult, religion, and adult education?

In the cause of clarity, questions of content and method will be examined in later sections (p.288ff and p.306ff). It is important to note at this stage, however, that anything which proscribes the primacy of the individual conscience, or which treats the potential curriculum, both manifest and latent, as fixed and closed, or which calls for processes which are dysfunctional with adult education as described, such things rule out the validity of the concept of adult religious education. We will first examine the theory, then use this as a tool to assess the models in Part One and Part Two.

Adult religious education cannot sit with a theoretic, for example theological, stance which holds that all is known already, that the body of knowledge is complete and is simply waiting to be absorbed in its entirety. This is in no way to deny the importance of learning
to understand the particularities of religious traditions: the problem arises when this is equated with the whole task. Such fundamentalism lacks the balance necessary to adult religious education:

One of the goals of adult religious education must be the development of adults who are in touch with the sources of their religious traditions, another goal must be the development of adults who are not afraid to ask questions that challenge traditional positions. Unless these goals are balanced one against the other, unless the formative and reformatory aspects of religious education coexist in dialectical tension, there will be no future for adult religious education. (McKenzie in Parent 1983 p.20)

McKenzie adds two valuable clarifications drawn from this important philosophical base:

The principle of inclusion should govern what subject matters are studied in the adult education programme. This principle states that nothing human should be alien to the programme ... Religion is concerned with the so-called profane dimensions of life as well as the so-called sacred aspects ... the psychosocial context of education can promote religious learning regardless of the subject matter at hand. (McKenzie in Parent 1983 p.18)

He firmly champions the adult's rightful dignity in the educational process:

Adults expect to be able to criticize, evaluate and examine issues on the basis of their own experience ... Teaching by edict, without reference to learner inquiry, discovery and critical thinking, is wrong for children because it hinders their growth to adulthood. It is also wrong for adults because it attempts to keep them in a condition of childish dependence. (McKenzie in Parent 1983 p.20)

In this way, adult religious education is characterised by tension, change, growth and development.

Because of the nature of our task, it will be helpful to linger on this point further. What we are indicating is that the notion of religious education as pressing home the particularities of the
respective tradition upon the coming generation is to be discarded in favour of one which seeks to "preserve the best of the past while deepening our understanding of that past within a matrix of present relationships" (Moran in Stokes 1983 p.150). The adult educator's concern is expressed with some feeling, but not unfairly, by Brookfield:

We should note here that there is an enormous difference between facilitation and attempts at political or religious conversion in that in the latter activities the political or religious ideologues have predetermined the learning outcomes of the activity. They possess an ideology that they feel comprises the one true way of living in and thinking about the world, and views which do not coincide with these ideologies are deemed to be examples of bad faith, false consciousness, or wrong thinking. (Brookfield 1986 p.23)

Political and religious ideologues do not seek to learn from the people they are attempting to convert, and neither do they encourage critical and sceptical scrutiny of their views. Since they believe themselves to be in possession of some universal and divinely ordained truth, there is no need for them to learn from others, and criticism appears irrelevant. (Brookfield 1986 p.24)

Brookfield looks for evidence of "mutual respect, negotiation, collaborativeness, and praxis" (Brookfield 1986 p.5) and he is right so to do. We are brought back, however, to the balancing of seemingly opposed concepts, adult education and institutional religion. Reconciliation of the two calls for a theological basis which accepts the basic values of both.

Nichols (1985) faces this problem squarely, and sees the answer in a pluralistic understanding of the pilgrim process of the journey of faith: the individual pilgrims experience occasions of faith development at different rates and intensities - and more in connection with method than content. Nichols raises more questions
than he answers, in keeping with the purpose of his paper, which was to inform discussion at a meeting of the Adult Christian Education Consultation (cf. p.121). Pickup reviewed the work of the Consultation as contained in the working documents and reports produced by it:

The sequence of Consultations, 1979-86, meandered through the land as it were, trying to map unfamiliar territory, alternatively lost and found.

Who knows where we will end up ... like the wisemen in the story we have yet to arrive at our destination. (Pickup 1986 p.3)

Pickup notes the struggle to contain the elusive phenomenon – was it adult religious education? or adult Christian education? or formation? or doing theology? If these were not co-terminous, then what were they describing? The history of the Consultation is indicative of the pressure placed on a particular Church by the variety of ecclesio logies vying for dominance. Historically, the Consultation set out from a position paper by Wicker (1979) in which he laid down a challenge to the Roman Catholic church:

A large proportion of what is now being offered is designed to service and modernize the church rather than challenge the world...

Adult education must never lose sight of its role in offering alternatives ... preparing people to work for and participate in an alternative world in the future ... Hence Adult Education that claims to lie within the Christian orbit must surely be about more than bringing the Church up to date; it must be about alternative concepts of what the Church is for. (Pickup 1986 pp.8-9)

However, the preparation for the National Pastoral Congress and its follow-up effectively shifted the agenda to a consideration of the needs of the Roman Catholic Church and its members in a time of internal renewal: resources, strategies and structures for adult Christian education development drew attention inwards rather than...
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outwards; agents for change was seen as primarily an in-house concept rather than as a radical vision for a redeemed world. Since the Consultation was the one forum in which fundamental questions could be faced, this dilution of its own self-understanding was, with hindsight, regrettable. The Association of Adult Religious Educators, which was born of the work of the Consultation, continues the trend towards in-house support for those involved in Roman Catholic Church based adult education, be it by whatever name. This detachment from its own ideology is an important aspect which must be returned to later for its implications for future practice.

II. Programme Planning in Adult Education

The second significant educational issue to arise from the juxtaposition of Parts One and Two is that of programme development in adult (and adult religious) education. Part One implied that programmes were needed: Part Two presented the story of the development of a collection of just such programmes. It will be useful at this point to examine the variety of approaches to programme planning in adult education as a preliminary to the examination of four particular aspects of it.

1. Overview

McKenzie (1982 p.139-161) offers five approaches to programme development; the Pre-emptive; the Ascriptive; the Diagnostic/Prescriptive; the Analytic/Subscriptive and the
Subscriptive. He goes on to detail the principal focus, the immediate goal, the role of the educator, the education management style and the roles of the adult learner in each instance (see Appendix Z/2 p.466). He rules out the Pre-emptive and the Ascriptive as being inconsistent with adult education theory. The three remaining approaches do possess the necessary consistency, but demand a greater level of professional competence on the part of the educator. McKenzie's distinctions are useful indications of the levels of participation, but are not mutually exclusive. The approach of the educators and participants in the development of "Theology for Parishioners", for example, combined the Diagnostic/Prescriptive, with the Analytic/Subscriptive and the Subscriptive. With organisational needs (i.e. of the Roman Catholic Church Diocese of Westminster) and individual needs and interests intermingled, the individual's satisfaction itself became the organisational need. McKenzie does well to emphasise that more than devoutly wishing it so is needed to achieve this more altruistic approach to programme development. The observation has implications to which we must return later.

Having noted the possible variety in approach, what now of the programme planning itself?

Knowles (1980 p.59) in a five point process sees the starting point as the establishment of a climate conducive to adult learning; the creation of an organisational structure for participative planning, followed by an assessment of the needs and interests of individuals, organisations and communities. The fourth stage is to translate the
needs into programme objectives, both educational and operational. The fifth stage concentrates on the design of formats for individual and group learning and for community development. The sixth stage is the operation of the programme, in all its administrative and educational detail. The seventh and final stage is an evaluation of the programme objectives, effectively a rediagnosis of the needs for learning.

Brennan and Cronin (1984) follow Egan and Cowan (1979) and start with a planning group (first phase) which is empowered to discover needs and wants (second phase). These needs and wants are translated into general aims, (third phase) which in turn are developed into specific goals (fourth phase). The final project can then be shaped, with due attention paid to working knowledge skills and other resources.

Schaefer (1972), in a closely argued thesis builds planning on six basic questions:

1. Why? - what is the objective?
2. Who? - what are the needs and capacities of all involved?
3. What? - what is the scope to be embraced?
4. How? - what process is to be used?
5. Where? - what is the context?
6. When? - What is the timing to be?

Schaefer considers these basic questions to cover the three distinct matters of organisation, evaluation and administration.
Elias (1982) names six stages in programme planning, starting with a values' analysis prior to needs' assessment. The correlation of values and needs leads to the setting of objectives. The next stage is to decide the learning designs of which Elias names eleven, from individual independent study, through group and institutional designs to a mass audience design. His final two stages are management and evaluation.

The Experience of "Theology for Parishioners" did not follow such clean cut schemas, but nevertheless covered many of the issues raised by them, or put those points in question. In this section four aspects will be examined more closely: needs' assessment, programme structure and content; publicity; and evaluation. These four proved fundamental and problematic in the "Theology for Parishioners" experience and are therefore worthy of further critical inquiry.

2. Needs Assessment

It has already been indicated (cf. pp.238; 240; 241) that the adult learner has to be motivated in order to learn: the learning is recognised as fulfilling some sort of desire (the explicit requirement) or need (the implicit requirement), the nature of which is not always directly equatable with the content of the learning opportunity. If the general principle of andragogical method is to be operated, the learning must start from the individuals concerned where they are and as they are (cf.pp.151-152;246). The direction they wish to take from that point will be determined by the needs they
perceive to be operant within themselves. The adult educator, in the role of facilitator, has the task of assisting in the process of discerning between these needs as they are perceived.

Bergevin (1967 p.144-166) categorises adult educational needs as symptomatic, felt and real. He describes the need as a recognition of an actual lack which can be remedied through a learning experience. He sees the adult educator's task as helping the adult learner to differentiate between the three levels of need. Clearly, the assessment of need will vary according to the position adopted—what is felt by the learner, for example, might be prescribed by the educator (cf. Brookfield 1986 p. 84), and needs vary throughout the whole adult developmental process. Peterson patently borrows from Maslow's (1970) hierarchy of needs, from the physical, through the secure, the significant and the accomplished to the creative (Peterson 1984 p.48-49) to indicate the range of real needs. While the concern of the adult educator is with such real needs, the other levels of need (felt; perceived) must also be taken seriously. This is particularly important when attending to religious needs.

For the adult educator in an institutional setting the problem would seem to be this: how can the needs of many individuals be appreciated and met in a co-ordinated programme, offered to a multiplicity of persons, and presented in a way which transcends the needs of any one of them? What are the needs and how can they best be recognised? Which needs can be claimed to be being met? Brookfield cautions against seeing felt needs as the dictator of programme development.
which "...condemns education to an adaptive, reactive mode and turns educators into mere providers of consumer goods. Such a view absolves the educator from ever having to make value choices or from having to prompt learners to consider the possibility of other ways of thinking, feeling and behaving" (Brookfield 1986 p.222). There is scope needed for the provocative, the controversial, even the unpopular.

The "Theology for Parishioners" model of needs assessment was exercised from its institutional basis. As a Centre for Roman Catholics, the needs of persons as members of that institution could be assessed by the cumulative acquisition of personally experienced conversations and situations in which such needs were voiced or demonstrated. The Centre was never requested to produce a programme like "Theology for Parishioners" as the response to expressed needs. Rather it was the response of the Centre, made in the light of perceived data about the institution's ideology, and individual members' desire to be more fully attuned to it. The attempt to meet the need was made within the imposed confines of resources of time and personnel. The validation of the claim to be meeting real needs was understood from the very low fall out rate from the programmes actually run. It remains as a possibility that the needs were assessed more from the institution's than the individual's standpoint; however, the nature of the institution's standpoint, as delineated in Part One, is more liberating than restrictive of the individual's capacity for growth. It has to be acknowledged, however, that there was an element of the Centre knowing what was good for its
participant students— a coherent synthesis and analysis of their own faith tradition with scope to examine its relevance in the individual life situation.

Should this have been tackled differently? Should the needs' assessment have been more rigorously made? How can individual needs be best ascertained?

McKenzie presents himself as an important ally, seeing educational needs' and interests' assessment as the prerequisite research for programme development.

The rationale for the assessment of educational needs and interests prior to programme development can be expressed in a single word: responsiveness. (McKenzie 1982 p 238).

He sees numbers attending as important evaluative evidence. McKenzie also tackles the objection that the heterogeneity of the adult population precludes assessing needs adequately. He contends that "prevailing needs and interests" can be identified and "salient patterns of need and interest" determined (McKenzie 1982 p.239). Using the average American parish as an example, McKenzie champions the mail survey as the most effective way of conducting needs' assessment, which he sees as having seven phases:

1. Gather data from a representative panel
2. Construct a questionnaire
3. Select a random sample from parish records
4. Mail the questionnaire
5. Mail the follow up
6. Analyse survey data

7. Decide, on the basis of the analysis of data, what educational activities will be offered.

(McKenzie 1982 p.239)

The key to this approach is as much corporate involvement as possible and as much scientific method as possible. McKenzie warns that this process does not make programme planning easier, but that it does increase responsiveness (cf. McKenzie 1982 pp. 246-7).

The Centre was dealing with an ascribed catchment of more than 450,000 (cf. p.139) with all the heterogeneity McKenzie mentions as an impeding factor. The lack of any tradition of working from research data was a further impediment. The attempt at responsive relevance was, however, apparent, as was also the use of the Centre Management Committee (the Adult Education Committee of the Diocese) as a moderating body to monitor the insights and to help establish the priorities.

Knowles (1980 p.82) calls for a such a planning committee or advisory council to conduct periodic surveys of the needs and interests of the clientele the programme seeks to serve. He sees "felt needs" or interests as the starting point from which the educator can work to help people to face the "real" needs. Knowles distinguishes between basic or organistional needs and educational needs. The basic needs he summarises as:
1. Physical needs

2. Growth needs

3. The need for security

4. The need for new experience

5. The need for affection

6. The need for recognition

He accepts Maslow's view that the "the highest human need is for self actualisation" (Knowles 1980, p. 87).

Knowles describes educational needs as

the discrepancy between what individuals (or organisations or society) want themselves to be and what they are; the distance between an aspiration and a reality (Knowles 1980 p. 88)

In another work he applies this to a learning need:

A learning need is the gap between where you are now and where you want to be in regard to a particular set of competencies. (Knowles 1984a p. 223)

He examines the sources of these needs:

There are three sources of needs and interests that must be considered in adult educational programme planning: 1) those of the individuals to be served, 2) those of the sponsoring organisation or institutions, and 3) those of the community or society at large. (Knowles 1980 p. 93)

All three elements are of direct relevance to the situation of the Centre and its clientele in the Diocese of Westminster. Of particular interest are Knowles' recommended stages for a community survey:

1. Define the purpose

2. Create a study organisation

3. Decide on the scope of the survey

4. Recruit and train a citizen workforce
5. Identify the sources of information required

6. Establish community contacts

7. Collect the information

8. Organise the information

9. Interpret the information

(Knowles 1980 p.107-118)

Elias concentrates on the assessment of religious needs and interests and sees it as a tenet of humanistic personality theory that:

A basic need for all persons is to find meaning in life and to live a meaningful successful existence (Elias 1982 p.221)

He borrows McKinley's (1973) threefold classification of needs assessment models.

1. individual self-fulfilment models
   - the random approach model
   - the selective approach model

2. individual self appraisal model

3. system discrepancy models

This third category is of particular relevance in our present critique.

These (system discrepancy) models attempt to determine the gap or discrepancy between what is and what ought to be in a system, organisation, or group ... Needs assessment begins with the goals and stated purposes of an organisation. (Elias 1982 p. 223)
But Elias insists on the primary importance of the value systems operative within any given situation – what things or activities are considered worthwhile. Education does not take place in a vacuum but "in a context of commitment to a course of action in different realms of life" (Elias 1982 p.212). He agrees with Burns that values in this sense mean:

end states or collective goals or explicit purposes ... and standards in terms of which specific criteria may be established and choices made between alternatives. (Burns 1978 p. 74)

He classifies the values as personal; interpersonal; and political. Needs will vary according to the value system espoused, and these values will be discerned by a process of both self-analysis and socio-political analysis. The linkage of this understanding to a reading of the signs of the times (cf.p.39) and an imperative to be agents for change (cf.p.72) is clear and important. The implications for the relationship between theory and practice will be taken up in the fourth of the significant educational issues (p.340).

Walsh claims clerical paternalism as the cause of adults' needs not receiving adequate recognition, the argument being that it is easier to deal with dependent 'children' than with co-equal adults. Walsh sees the valuing of the developing adult as an essential prerequisite:

Conversion is an initial insight, but it must become a process of further insight. Where there is no on-going, changing vision, there is no life. (Walsh 1980 p.32)

Kidd, in considering the needs of adult learners, sees their interests as the way to discover other interests rather than being stuck with
simply providing what the people want. He faces the problem of non-participation and comes to the conclusion that it is not totally the potential learners' fault.

Many who have studied non-participation believe that if more adults are to be brought into educational activities, not only must the curriculum be modified to accommodate other interests but also many of the traditional forms of organisation may have to be revised. (Kidd 1973 in Tight 1983 I p.75)

This question of motivation to participate will be considered further under the heading of publicity (p.293), but meanwhile it is worth noting again that even the most accurate assessment of interests, wants and needs does not itself produce a programme commensurate with those same interests, wants or needs.

Sherer gives examples of a data gathering instrument, "A survey of Adult Learning/Faith Enrichment Needs and interests" (Sherer in Parent 82 pp.111-112) and a needs arousal survey, "Religious Beliefs/Attitudes/Practices survey." (ibid pp.112-119)

The needs assessment process adopted by the Centre, however was very much that described by McKenzie:

Information about emerging needs and interests can be gained in an unobtrusive fashion by being sensitive to what is happening during the instructional process, and by listening actively to what adult learners say. (McKenzie in Parent 1982 p. 34)

and anticipated by Lynch:

While working in the ministry of adult formation we have come to realise that we must be patient, willing to listen and above all, willing to change. (Lynch 1980 p.6)

The specific purpose of the "Theology for Parishioners" approach was to help keen Catholics towards a fuller appreciation of their Church
tradition and how to pass it on. The Centre attended to a need which was not being adequately met. The evolutionary development of "Opening Doors", however, was not matched by a similar thorough listening process for the further programmes due to pressure of time; they could be judged the weaker for that. The questionnaire method is strongly championed by North Americans but it is not clear what resonance it would have in a different cultural climate. The idea of scientifically accurate client research is, however, totally in line with the Church teaching as outlined in Part One (cf. p.45). The "how" of its accomplishment is not made as clearly apparent; there is need for a more adequate research and resource base for such work to be accomplished. The Centre's attempts to produce a working profile of an Area, or part of an Area, were significantly important when they were actually achieved. It is clear that any future work should take as full account as possible of the values existent in all aspects of the world of the potential client group.

3. Programme Structure and Content

If it is true that "needs find their solution in the discovery, recovery or creation of meaning" (Schaefer 1972 p.214) then it is necessary to attend to how to facilitate the discovery of that meaning through programme content and structure.

The first step in working out a religious education programme for adults is the recovery of the religious questions. (O'Callaghan in Parent 1984 p.93)

The religious questions include and transcend all other meaning-
searching questions. The Centre's aim, in its new approach to adult religious education, was to allow the possibility of lifelong learning on the basis of the radical rethink of the faith tradition as expressed from the Second Vatican Council onwards (cf p.25ff). The content, "the religious questions" of O'Callaghan, was thereby encyclopaedic, in its linkages if not in its direct constituency. An incarnational theological view necessitated the exclusion of nothing from the potential curriculum. The search for meaning and for meaningful answers to the ultimate questions underlies the whole adult religious education curriculum.

The early effort by the Centre to devise an all-embracing series of programmes was soon altered by the realisation that cramming the quantity could only result in inferior quality. The particular enthusiasm of the participant theologians was welcomed as a facilitative component of the dialogue necessary for effective learning. The organisers felt that further programmes could compensate for any lack of depth or breadth at any one stage. The aim of this Roman Catholic Church-based initiative was to reflect fully on the many revelations of God, through experience and through tradition - biblical; magisterial; and liturgical. The constitutive elements were the presentation of the tradition and the personal examination of it through discussion, reflection and prayer, always with the twofold aim of understanding that tradition more fully and learning how to pass it on to others more effectively. But stating the goal was not sufficient to achieve it. The learning opportunities had to be planned and structured, taking into account such questions
as: Why have this? Who are to be the learners? Who are the resource persons? What roles are assumed for both? What scope should be taught? How? What method/process shall be used? Where shall the learning take place? When?

To recover old meanings, to discover new ones, to share meanings provide the 'what' of a religious education programme. (Schaefer 1970 p. 3)

The kinds of learning desired must exactly correlate to the kinds of meaning selected for scope if there is to be effective interrelationship between the scope (content) and process (methods) of the programme. (Schaefer 1970 p.4)

The flow of planning runs, predominantly from initiating purpose, to needs, to meanings, to learning dynamics, to learning environment, to scheduling. (Schaefer 1970 p.8)

Sherer sees part of the real challenge for adult educators as:

1. our need to broaden our restricted notion of christian faith
2. adult spiritual formation and personal development must be more holistic than most programmatic resources suggest, by dealing with adult social responsibility. (Sherer in Parent 1984 p.40-46)

Bush presents six conditions which she sees as important for programmes of adult catechesis:

* provide for variety in programming
* plan for specific groups' felt needs
* plan for a specific audience and a specific time frame
* provide ways and times for adults to share life experience in a community setting
* involve adults in setting goals, selecting resources and methods, and evaluating
* join with others, don't work alone.

(Bush in Parent 1984 p.31-39)

Symbolised in the tradition as a free flying dove, the Spirit, bearer of God's truth, cannot be restricted to a fixed curriculum, or even to that which has been saved and savoured by the tradition. The law of life is that of growth faithful to the past, yet open to new directions in the future. (Thomas in Parent 1984 p.6)

It is clear that any reflection upon the content of adult religious education raises again many of the issues posited in previous
sections — particularly that on the validity of the concept of adult religious education (p.209-275). The unique perspective of adult religious education is to view whatever the matter under consideration from the perspective of ultimate meaning. Those matters which most directly raise such questions are the most obvious content: the implications then resonate through all other aspects of experience. The challenge to the adult educator is to contain this panorama in manageable portions, without losing the elements of extension, inclusivity and equilibrium, necessary for the gradual reconstitution of the whole.

The structure of the learning opportunity has to reflect the values and principles which are claimed as fundamental to it. Put another way, the structure itself (as well as the method, which will be considered separately p.306ff), will indicate the actual values and principles operating as fundamental to it. The structure of the learning opportunity must, in this instance, reflect the value of the adult and the nature of adult learning.

McKenzie is right to point out (Parent 1983 p.19) that the adult religious education experience contains a paradox: on the one hand the adult is being introduced to the norms and beliefs of a religious tradition; on the other, this same adult is to be helped to examine critically these norms and beliefs. He calls for a balance between education that is formative, putting people in touch with the sources of the religious tradition, and education that is reformative, developing adults who are not afraid to challenge these traditional
positions. He borrows from Bloom (1956) to propose the six levels of objectives (in the cognitive domain) which could indicate how these might interrelate. He sees knowledge, comprehension and application as three aspects of introduction to a paradigm, while analysis synthesis and evaluation are three aspects of the examination of that same paradigm. It is an attractive formulation, and one which rightly indicates how closely course structure and method are interrelated.

The national forum for discussion and reflection on adult religious education in the Roman Catholic Church at the time of "Theology for Parishioners", the Adult Christian Education (ACE) Consultation, reflected on their accumulated experience and identified the following characteristics:

Adult education is **dynamic**
- it flows from reflection on **human experience**
- it is based on **dialogue**
- it is an experience of incarnations (insertion)
- it operates in and through the power of the Spirit
   - (commitment to mission)
   - it is expressed in symbol (celebration)

Adult Christian Education draws the whole person into
- recognising and affirming personal faith history
- reaching out to the elusive (search)
- involving in action/ reflection/action
- listening to and journeying with others
- culminating in celebration

(Unpublished wallcharts for Consultation use.)

The Centre acknowledged these concepts as part of its own experience, and incorporated them in the structure of its project. They were reflected in the structure chosen (p.158ff). Any enterprise which actively espoused the vision of the adult, as outlined pp.36;51;73,
could hardly have done otherwise. However, it could be argued that an imposed structure negated this envisioned dignity in that it minimised the scope for negotiation or renegotiation of the learning contract. The Centre had anticipated this (but not fully resolved it) by giving time for open ended contact between the learner and the Centre at strategic points within the programmes. The role of the educator as specialist resource person rather than teacher (cf Chadwick and Legge 1984 p.21) was promoted by the Centre as an attempt to leave autonomy with the adult learner. The structure had to be considered and clarified at all stages, however, since it was recognised as itself forming an understanding and skills constituent of the learning experience as a whole, intended to be replicable in other adult learning initiatives developed by the students of "Theology for Parishioners". The format of listening, discussing, praying and socialising proved successful, but with debate on the optimum balance between the elements. This link of structure and content will be considered further in the section on appropriate methods (p.306).

4. Publicity

To have an adequately structured programme is not, however, to guarantee its success as an adult educational opportunity. The programme has to be promoted within its anticipated market area so that potential participants can assess its relevance and decide on its position in their priorities. Immediately it is clear that the notion of marketing poses an interesting challenge to the basic
andragogical principle of individual freedom. For adult education principles to be respected, marketing must enlarge, not narrow, the scope and exercise of individual freedom. Promotion of the dignity of the individual adult is the necessary latent agenda of any authentic adult education publicity.

That having been said, the converse is also true. Publicity is often needed to awaken the conscious recognition of wants and needs, to show the relevance of the learning opportunity to the individual in his/her search for meaning. Publicity serves, in this case, to arouse personal motivation to participate; to persevere in that participation; to learn and to return for more (cf. McKenzie in Parent 1982 p.34). Publicity is not the only factor governing motivation, nor even the most important; but it has its place in the plethora of contextual elements which shape an individual perception and thinking at any one time. Withnall (1986 p.24-25) sees a development in understanding motivation for participation in adult religious education. Schaefer's list of the kinds of motivation (out of obligation; attraction; contagion; responsibility; or ignition of the potential for inner growth) has to be expanded to include a sympathetic understanding of the causes of anxiety in adults, which must be remedied, compensated for or healed if true progress is to be made. Coughlin (1976) expands this to include an understanding of basic theology - the conviction that each one is Church - and the andragogical implications that can be drawn from that conviction.
It is useful to note just how much negative education may have to be undone if true progress is to be made. Several writers have put their minds to an examination of the reasons for the marked non-participation of adults in religious education programmes. Carp (in Cross 1974) classifies the barriers as situational, institutional or dispositional. Cross (1981 p.146) offers research to show a scale of barriers in descending order of mention:

1. lack of time
2. cost
3. scheduling problems
4. institutional requirements
5. lack of information
6. problems of babysitting or transport
7. lack of confidence
8. lack of interest

McKenzie (1982 p.55-57, 74-77) cites six reasons for non-participation: resistance to change; alienation; marginality; social non-affiliation; programme non-relevance; and other activities.

Baumohl (1984 p.37-54) offers as barriers misconceptions regarding learning; fears, real and imagined; and problems associated with adult learning. The antidote must be one of demystification, clarification and information. Good publicity will positively acknowledge the need for this to happen.

Elias (1982 pp.265-267) proposes a systematic approach to publicity for Church-based adult religious education, seeing it as part of a
public relations drive. The process starts with defining the target group and establishing the publicity budget. The pulpit must not be underestimated as a publicity platform. A theme, slogan, title or logo symbol should be chosen to help coordinate the impact of the campaign. Local press, radio and television can be used, as can posters and exhibitions. Direct mail and telephone publicity is recommended as personalising the approach. Importantly, Elias declares the impact of satisfied participants to be the most effective pro rata means of publicising programmes. He emphasises the need to evaluate the promotional effort as much as any other aspect of programme planning. McKenzie (1982) looks to a structured approach to overcome the barriers of participation: his recommended strategy is to work in stages to affirm people in their own experience and so move on from the personally acceptable to the less personally acceptable. The correction of any deficiencies in the environmental conditions is part of the educational task, whether it is in varying the learning modes on offer or the nature of the commitment required. Acceptance and good humour are seen as important factors in the eradication of confusion.

It is clear that the Centre's approach to publicity was in some ways more confrontational than conciliatory. By having Adult Religious Education as part of the title of the Centre, and "Theology for Parishioners" as the title of the new project, the Centre staff knew they would meet resistance. Many adults preserved bad memories of school-based religious education, and saw it as being part of the problem rather than an element of the solution. Education generally
suffered from this same negative memory: "adults have a natural sales resistance to education" (Knowles 1980 p.185). Theology was a technical term left for the clergy or academics, not a matter for the "ordinary" people. The Centre was prepared to challenge this false consciousness, seeing it to be outmoded and at cross purposes with a post-Vatican II understanding of Church membership.

Without recognising it at the time, the Centre viewed its publicity similarly to Knowles as educationally significant in itself as well as concerned with the intermediate task of recruitment.

One of the major functions of adult education is to sell the people the idea of continuing to learn (Knowles 1980 p.176)

The promotion of adult education activities is not only essential to the success of the activities' themselves, but it is essential to the extension of adult education as a force in our society. (Knowles 1980 p.189).

WAREC's initial poster (Appendix 0/1) affirmed the existence of adult education as an active service within the diocese as much as it announced the new approach. "Opening Doors" was a more positively attractive image than "Theology for Parishioners": it was intended that this poster, distributed to every parish in the diocese, should attract the active attention of the keen parishioners who were the target group for the programme. As has been recounted (p.171), this did not happen. Two main factors contributed to this lack of success. Firstly, the key agents of parish level publicity, the parish clergy, were insufficiently drawn into the idea of the enterprise. Secondly, the timing of the publicity campaign was insufficiently considered: the suggestion that three invitations were needed, one of which at
least should be personal had not been recognised. The later publicity campaign, particularly in the Hertfordshire Area (cf. p.172) took serious note of these deficiencies and remedied them. The archives indicate that suggestions in 1976 as to the procedure for a publicity campaign were not currently incorporated into Centre practice (Appendix Z/3).

Experience confirmed Knowles' contention:

A body of satisfied customers is a most effective instrument of promotion. Word of mouth advertising of people who have participated in a programme and are enthusiastic about it is the most important factor. (Knowles 1980 p.188)

This domino effect increased demand on the Centre's immediate capacity. It seemed to confirm McKenzie's expectancy theory of motivation (cf. McKenzie 1982 p.155) whereby effort is expended to achieve the desired performance because of the reward perceived by the learner to result from it. Peer group indication that the reward was in fact worth this effort proved a more powerful attraction than paper publicity. The continuing contact of the Centre with participants (cf. Appendices T; U; V p.452-454) proved valuable as a resource for the Centre but also as a motivating factor for further participation. The experience confirmed Knowles' exhortation:

Every opportunity should be given to participants to get a sense of belonging...by inviting them to special events and ceremonial occasions. (Knowles 1980 p.188)
5. Evaluation

The evaluation of the publicity for "Theology for Parishioners" leads us to a consideration of the place of evaluation itself in the adult education enterprise, and in the religious education enterprise in particular.

It will be helpful to clear the ground in order to see evaluation unimpeded by associated concepts. Assessment, for example, is the value-free checking of the extent to which objectives have been attained (Brookfield 1986 p. 264). Assessment is the process which provides feedback which allows the client to maintain a degree of control over his or her learning. (FEU 1984 p.7)

Knowles calls this the assessment of the present level of performance (1980 p 229-232) and sees it as continuing the diagnosis of personal achievements and the rediagnosis of and redefinition of needs. Clearly good andragogical method demands that objectives of any adult education programme be clear and assessment encouraged and made possible without undue stress or threat.

Evaluation, on the other hand, is a value-judgemental concept ascertaining the merit, significance, worth and quality of the educational experience: it goes beyond the assessment of the attainment of the agreed objectives to a critique of the objectives themselves (Brookfield 1986 p.263) and of the quality of the
provision (FEU 1984 p.7). This should be done from within by the participants (both educator and clients) but also by others from outside the programme:

Some form of external evaluation is also necessary to ensure that an efficient relationship exists between the process of teaching and learning as perceived internally and the needs analysis. (FEU 1984 p.7)

At times programmes may also be evaluated by outside experts or consultants. This serves to put the programme in a broader perspective. (Elias 1982 p.276)

Knowles raises four particular problems for adult education when it comes to evaluation:

1. human behaviour is too complicated, and the number of variables affecting it are too numerous, for us to be able to "prove" that it is our programme alone that produces desired changes;
2. the social sciences have not yet produced the rigorous procedures and measurement instruments for getting the kind of hard data required for evaluating many of the subtle and more important outcomes of a comprehensive programme of adult education;
3. The kind of intensive and scientific evaluation these statements are advocating requires investments of time and money that many institutional policy makers are unwilling to make simply to document the worth of training which they can see is valuable; and
4. adult education is, unlike youth education, an open system in which participation is voluntary, so that the worth of a programme is more readily tested by the degree of persistence and satisfaction of the clientele. (Knowles 1980 p.199)

Elias (1982 p.270-277) also sees particular problems for adult religious education, since it is even less clear just what it is intended to accomplish and what instrument to use to evaluate beyond the acquisition of information. The non-cognitive outcomes, the interests, values, attitudes, preferences and behaviours of participants are elusive of scientific measurement. Knowles contends that full evaluation is to be treated as a promise rather than a
goal:

it is good to hold out the goal and vision of deep, continuous, and scientific evaluation; but that great damage is done by raising the expectation that it is feasible and even perhaps desirable now in every situation. (Knowles 1980 p.200)

Knowles quotes approvingly the work of Forest (1976) who sees the question of evaluation in adult education as a manifestation of the theory/practice relationship, highlighting the incongruity of the gap between the two, interpreting this as a manifestation of some inconsistency:

Little relationship exists between the basic philosophies and concepts we profess, and the actual evaluations practiced and found useful in the real world. (Forest 1976 p.167)

Forest argues that the variety of experience, and so of value, from any one programme demands that programme evaluation must be designed by the programme situation and the people in it if the real value is to be discerned. The drift from reality is put down to seven interrelated factors:

1. accountability demanded by bodies outside the process itself
2. educator controlling the evaluation process
3. emphasis on formal rather than informal procedures
4. using evaluation models not specifically designed for adult education
5. narrow concentration on the attainment of educational objectives
6. increasing use of quantification, measurement and data collection
7. evaluation once done tends to be unused - and is therefore deemed useless and so hardly worth the doing

Forest sees the only viable way out of the impasse as redefining adult education programme evaluation "to fit the existing programme realities and their value to people" (op cit p.172). The principle proposed is to find increased scope by acting against the trend determined by the seven categories, in effect moving towards:

1. more accountability to self and to the owned programme
2. more control diffused to the non-educator participants
3. more use of informal unsystematic procedures
4. more attention to the varying adult education settings
5. more attention to the individuals' varied and changing goals
6. more attention to subjective data
7. closer contact with pragmatic reality

Evaluation can then be seen as not so much one specific exercise within a programme, but as a pervasive aspect of the whole educational process, valuing the evaluative processes which are already in fact happening. What is demanded of the educator is an improvement of communication skills rather than evaluation skills, an increase of observation and listening, gathering feedback as and when it is offered just as much as when it is formally requested: this feedback must be constructively used and seen to be used by those offering it.
Knowles cautions against losing the baby with the bathwater: just because some of the results of adult education will become apparent possibly only years after the event, it does not mean that all attempts at evaluation should be neglected. The kind of evaluation depends on the philosophy of education espoused by the adult educator, whether Knowles' andragogy or traditional pedagogy. In this context Knowles sees two principal purposes of programme evaluation:

1. improvement of organisational operation, including such aspects of the planning process, structure, decision making procedures, personnel, physical facilities, finances, recruitment, training, public relations, and administrative management; and
2. improvement of the programme, including such aspects as objectives, clientele, methods and techniques, materials, and quality of learning outcomes. (Knowles 1980 p.202)

The essentials of adult education evaluation are therefore, in this view, operational objectives, (namely organisational climate and structure; assessment of needs and interests; definition of purposes and objectives; programme operation; programme evaluation) and educational objectives, that is to say the behavioural changes an educational experience is designed to help participants achieve.

Regarding the process of evaluation itself, Knowles suggests four deceptively simple steps

1. formulating the questions you want answered (or establishing the criteria, yardsticks or benchmarks);
2. collecting the data that will enable you to answer those questions
3. analysing the data and interpreting what they mean as answers to the questions raised; and
4. modifying your plans, operation, and programme in the light of your findings. (Knowles 1980 p.203)

Qualifying this is the need to frequently make decisions as to "when to evaluate and who should be in on the evaluation" (op cit p.203):
The operant principle is inclusivity rather than exclusivity. The same is applied to practical methods for obtaining the judgments of participants as to the value of the programme. (Knowles 1980 p.211-214)

The argument is persuasive. Sherer neatly summarises the burden of it in this way:

Evaluation mutually involves educator and learner in a rediagnosis of needs and measurement of the programme. (Sherer in Parent 1982 p.100)

Elias cautions against two extremes to avoid regarding the evaluation of objectives for learning:

vagueness in objectives and too precise definition of behavioural objectives. Leaving objectives vague often produces an aimlessness in the educational process. Defining them too precisely leads to a loss of freedom and spontaneity. (Elias 1982 p.275)

The objective is the encounter, the occasion of learning, rather than what the learners are to get from the encounter. As Eisner puts it:

An expressive object is evocative rather than prescriptive. (Eisner 1969 p.16)

Elias offers a perceptive commentary,

With regard to such objectives the evaluative task is not one of applying a common standard to the product produced but one of reflecting upon what has been done in order to reveal its uniqueness and significance. The upshot of the encounter is likely to be a surprise for learner and teacher alike. (Elias 1982 p.275)

Evaluation is an area where satisfaction and objectivity are difficult to achieve. Attention to evaluation at least ensures that proper values and objectives are being sought in adult religious education. (Elias 1982 p.278)

Brookfield comes to a similar conclusion in his word of caution to the staff educator:

You may be unaccountably surprised at the degree of discrepancy between what you thought you were doing and what participants perceived as the object of the course. (Brookfield 1986 p. 256)
The evaluation experience of the "Theology for Parishioners" programme was more valuable in the informal feedback and accumulated intuitive insights and exchange between the organisers/presenters than in the formal evaluation exercise. The vast majority of participants felt less than comfortable in the exercise, particularly in the articulation of any negative criticism towards people whose good will they knew to be genuine and whom they had grown to like and respect. The evaluative instrument itself became, therefore, a teaching/learning aid rather than a simple method of obtaining feedback. Perhaps this was a dimension of the "political nature of the evaluation" which Brookfield claims is underrecognised in evaluation texts (cf. Brookfield 1986 p. 265). The mode was very much the naturalistic, more qualitative, mode championed by Guba (1978), Guba and Lincoln (1981), and Lincoln and Guba (1985).

What was gathered was reaction. Kirkpatrick (1967) sees this as just the first in a four level hierarchy of evaluation, the other three being learning (in the sense of acquisition of new information); behaviour (in the sense of practical adoption of new skills); and results (in the sense of ongoing impact on the community). Such comprehensive evaluation would be extremely useful; what is not clear, at present, is how these further levels can be systematically achieved in practice in the adult religious education context, and experiment is needed. This would be part of a general trend discerned by Brookfield:

The next ten years will most likely witness a major growth in the development of, and experimentation with, qualitative techniques in the search for an evaluative approach that incorporates principles of effective facilitation with adults. (Brookfield 1986 p.282).
III. Appropriate Methods in Adult Education

The programme planning cannot, of course, be wholly divorced from the choice of methods to implement the plan: in adult education, the medium is very much part of the message, in that it will either confirm or confront the basic values espoused in the planning. Three particular areas of significant concern arising from Parts One and Two are the group as a suitable learning environment; the modular construction of a programme in a distance learning mode, and the place of audio tape within it; and the question of appropriate leadership training.

1. Group dynamic

To question the group as a suitable learning environment for adults is to call for a fundamental reassessment of how adults learn (cf. pp. 234-255 above), and the purposeful solidarity of human existence. It is interesting to note how educational and theological insights align with each other at this point. The philosophical foundations appear to share much in common.

Firstly, a note of caution: if the individual person is unique, and is affected by factors of environment, so too the group will have a unique character about which it will be dangerous to generalise too freely. However, Lovell reminds us that

Almost all formal adult learning takes place in social settings of one kind or another. (1980 p.39)
Brookfield takes this a step further by emphasising the importance of a learning network of peers in a learning process which, be it ever so self-directed, in no way leaves the learner self-reliant and unaffected by external sources and stimuli (Brookfield 1986 p.44-48).

Coming together in a group is symbolic of the felt need to belong, to relate to the world and to other people. Saris sees this coming together as an important value in itself.

We all know that being together in a group of like minded people, being happy, singing, dancing together, gives us the experience of something which is more than the sum of me and the others. (Saris 1980 p.58)

A group which makes its individual members welcome does much to boost self-esteem: however, as Lovell rightly points out, such an important psychological influence can work negatively just as effectively:

Groups satisfy very important needs and contribute greatly to our sense of personal identity, but because they are so important to us they can put us under great pressure to conform. (Lovell 1980 p.93)

However:

If the climate of the group is a friendly and supportive one, then the individuals will be prepared to risk revealing their ignorance or misconceptions without fear of losing self esteem. (Lovell 1980 p.131)

It is at this stage that the excitement of transforming a group of people into a group of learners is aroused (cf.Rogers 1983 p.120).

Knowles believes that:

Most organised learning takes place in groups - largely because of the greater efficiency of operation afforded by dealing with people in collectivities and because of the richer resources and motivations for learning provided by the group. (Knowles 1980 p.135)
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Such groups can be expressly for learning or expressly for other purposes, with learning as a supplemental function.

Elsewhere Knowles and Knowles use the study of group dynamics to produce some generalisations about the value of groups as instruments of effective learning, of change:

1. A group tends to be attractive to an individual and command his loyalty to the extent that:
   a. It satisfies his needs and helps him to achieve goals that are compelling to him.
   b. It provides him with a feeling of acceptance and security.
   c. Its membership is congenial to him.
   d. It is highly valued by outsiders.

2. Each person tends to feel committed to a decision or goal to the extent that he has participated in determining it.

3. A group is an effective instrument for change and growth in individuals to the extent that:
   a. Those who are to be changed and those who are to exert influence for change have a strong sense of belonging to the same group.
   b. The attraction of the group is greater than the discomfort of change.
   c. The members of the group share the perception that change is needed.
   d. Information relating to the need for change, plans for change, and consequences of change is shared by all relevant people.
   e. The group provides an opportunity for the individual to practice changed behaviour without threat or punishment.
   f. The individual is provided a means for measuring progress towards the change goals.

4. Every force tends to induce an equal and opposite counter-force. (...)

5. Every group is able to improve its ability to operate as a group to the extent that it consciously examines its processes and their consequences and experiments with improved processes. (...)

6. The better an individual understands the forces influencing his own behaviour and that of a group, the better he will be able to contribute constructively to the group and at the same time to preserve his own integrity against subtle pressures toward conformity and alienation.

7. The strength of pressure to conform is determined by the following factors:
   a. The strength of the attraction a group has for the individual.
b. The importance to the individual of the issue on which conformity is being requested.
c. The degree of unanimity of the group toward requiring conformity.

8. The determinants of group effectiveness include:
   a. The extent to which a clear goal is present.
   b. The degree to which the group goal mobilizes energies of group members behind group activities.
   c. The degree to which there is agreement or conflict among members concerning means that the group should use to reach its goal.
   d. The degree to which the activities of different members are co-ordinated in a manner required by the group's tasks.
   e. The availability to the group of needed resources, whether they be economic, material, legal, intellectual, or other.
   f. The degree to which the group is organised appropriately for its task.
   g. The degree to which the processes it uses are appropriate to its task and stage of development.

(Knowles and Knowles 1973 p.59-61)

Kidd offers a minimum of three characteristics which need to be present in the group if effective learning is to take place:

i. A realisation by the members of the group that genuine growth stems from the creative power within the individual, and that learning, finally, is an individual matter.
ii. The acceptance as a group standard that each member has the right to be different and to disagree.
iii. Establishment of a group atmosphere that is free from narrow judgments on the part of the teacher or group members.

(Kidd 1973 reprinted in Tight 1983 I p.80)

This emphasis on the co-operative, the collaborative, the supportive and the non-threatening is expressed with commendable clarity by McConville, who enumerates her well-tried basic assumptions about small groups in this way:

1. That each individual is unique and each person brings his/her uniqueness to the group and has something to contribute by way of experience, knowledge, understanding and insight.
2. That every group has within itself far greater potential than is generally realised, and that the function of any group within the Church is to try to develop this potential.
3. That all persons are to be accepted for what they are, not for what they contribute; accepted for themselves, for simply being themselves.
4. That each person has gifts and talents, special expertise and experience of life. These will be heeded and will be called upon in order to further the group and its purpose.
5. That the leadership function is seen as one of service.
6. That each person shares in some way in this function of the group, and thus shares in the responsibility for the growth of the group.
7. That the communication to be fostered in the group is one of openness and trust, and that every effort should be made to achieve this spirit however difficult it may appear to be.

(McConville 1979 p.4-5)

It is significant that these assumptions apply to all small groups; they are not specific to the domain of religious learning.

Optimum group size is not easily quantified, there being too many variables in any group experience. The general indication is that extremes should be avoided: too few (less than six?) and the mix is insufficiently rich; too many (more than twelve? or sixteen?) and adequate general discussion is not possible. The preferred lay-out for an adult discussion group also moderates group size: the circle of participants symbolises the participation and common purpose of those present. Saris sees this physical relationship and proximity as a bonding with the rest of the group and an expression of the commonality of purpose (cf. Saris 1980 p.59). He goes so far as to see in the circle the vestiges of the religious circle experience, redolent of a genuine religious happening (ibid.p.56). Harton takes a less dramatic route to come to a similar conclusion:

The social component is an important ingredient in the educational setting and warrants attention in the structuring of learning settings. It is often through this channel that the essential climate of trust, mutual respect, and individual freedom of expression is developed. At the same time, the socialising aspect must keep in balance so that adults get the substance they expect in return for their investment of time.

(Harton in Foltz 1986 p.145)
This purposefulness of a learning group situation raises an interesting dichotomy for the andragogical educator or, indeed, for the adult religious educator. On the one hand, as Brookfield observes:

education is centrally concerned with the development of a critically aware frame of mind, not with the uncritical assimilation of previously defined skills or bodies of thought. (Brookfield 1986 p.17)

On the other hand, that uncritical assimilation has to be risked if knowledge, skills and attitudes are to be put on offer. It becomes clear that a learning group in this instance must be more than a straightforward discussion group: the nature of the contract and interactive process must be sufficiently complex to accommodate the multi-faceted nature of the transaction. The role of group leader (a fluid function rather than a prescribed individual) is of considerable importance if the momentum of purposefulness in the group experience is to be achieved and maintained.

The process which operates within the learning group must take account of all the principles and variables of the adult learning situation. Mandry and Mandry summarise the complexity by highlighting the four main movements in the group dynamic: first there is the gathering together, stressing personal relationship rather than mere membership; then input of content; followed by reflection upon it; and finally follow-up to it (Mandry and Mandry in Parent 1984 p.61-66).

Of particular relevance is the third stage, reflection. The authors see this as being unconfined to the group meeting times: they recommend that those engaged in adult religious education "let the theological stew simmer between sessions" (ibid.p.65). The debt owed
to the praxis mode championed by Freire is clearly great. Brookfield sees the same mode as equally relevant in adult education generally:

This notion of praxis as alternating and continuous engagements by teachers and learners in exploration, action and reflection is central to adult learning. It means that explorations of new ideas, skills or bodies of knowledge do not take place in a vacuum but are set within the context of learners' past, current and future experiences. (Brookfield 1986 p.15)

Groome applies the same principles to Christian religious education, and marks the five movements in this shared praxis with these chapter sub-headings:

1. Naming Present Action
2. The Participants' Stories and Visions
3. The Christian Community Story and Vision
4. Dialectical Hermeneutic Between the Story and Participants' Stories.
5. Dialectical Hermeneutic Between the Vision and Participants' Visions.
(Groome 1980 p.ix)

Dunning presents the same dynamic, but in more accessible language:

1. What are you doing?
2. Why do you do that?
3. What have Christians done and why have they done it?
4. Let's talk about it.
5. Now what are you going to do?
(Dunning in Parent 1983 p.15)

This disciplined reflection - "the ongoing quest for deeper understandings and the insightful questions needed to obtain them" (Hemrick in Mayr 1983 p.206) - indicates the role of the group leader in a truly adult education setting. Remembering McConville's fifth basic assumption that leadership is a service, the facilitative role of the leader in the dialogical process takes on a richer significance:

'Dialogue' in this kind of education is not 'A depositing facts in B', nor 'A and B depositing facts in each other', nor a
polemic where each one seeks to overpower the other. It is a listening relationship where people respect each other as much as they question each other, and vice-versa. It is founded on human and Christian values. 'Dialogue cannot exist ... in the absence of a profound love for the world and for men ... Love is at the same time the foundation of dialogue and dialogue itself.' (Freire 1972 p.62) Dialogue is only possible if the teacher-learner and learner-teachers have an attitude of humility and respect. 'How can I enter into a dialogue if I always project ignorance onto others and never perceive my own?' (ibid.p.63) Dialogue depends on mutual trust and cannot exist if one party's words do not coincide with his or her actions. Finally, dialogue springs from a profound faith in people - in their potential to know, discover, create, and give something significant to the world and to each other. Faith in people is a self-fulfilling prophecy. (Wren 1986 p.23)

Dialogue of this sort is as much a part of the content as of the method. Brookfield has a perception of the place of religion in this process as impeding rather than assisting it:

We should note here that there is an enormous difference between facilitation and attempts at political or religious conversion in that in the latter activities the political or religious ideologies have predetermined the learning outcomes of the activity. They possess an ideology that they feel comprises the one true way of living in and thinking about the world, and views that do not coincide with these ideologies are deemed to be examples of bad faith, false consciousness, or wrong thinking. (Brookfield 1986 p.23)

Political and religious ideologies do not seek to learn from the people they are attempting to convert, and neither do they encourage critical and sceptical scrutiny of their views. Since they believe themselves to be in possession of some universal and divinely ordained truth, there is no need for them to learn from others, and criticism appears irrelevant. (ibid.p.24)

Brookfield's warning is apposite only if his assessment of the situation is accurate. However, the ideology as unfolded in Part One indicates that such naked exploitation of individuals' dignity is not to be countenanced. Indeed, the theological argument for respect of freedom and the awareness in the doctrinal, moral and liturgical tradition of the need to develop goes further along the lines of
Brookfield's objection than he himself. Adult education and adult religious education rightly understood are not contradictory nor even contrary: their difference is in the range of perspective possible from a common vantage point. There need be no disagreement with Brookfield's claim for the educational process:

> education is essentially a transactional encounter in which learners and teachers are engaged in a continual process of negotiation of priorities, methods, and evaluative criteria. (Brookfield 1986 p.20)

What adult religious education (as understood in Part One) reinforces is the understanding that learners and teachers are transferable role functions rather than rigidly specified personal functions. Referring to adult Christian education, O'Keefe claims that if it is to be credible it must be emergent (in the sense of rooted in the present reality) and collaborative (cf. O'Keefe in ACE 1981 p.5). Clearly any group requires administration, no matter how informal, and attention has to be given to maintenance of group purpose - even to the suggestion of dispersal. The leader in this sense is the facilitator who provides the infrastructure on which the group can build. Rogers keeps in touch with all aspects of the task when she identifies six characteristics of such a teacher/leader:

> a warm personality able to show approval and acceptance of students; the social skill to weld a group together; an 'indirect' manner of teaching which allows and generates use of student ideas; conscientious efficiency in organising subject matter and administration; skill in identifying and resolving student difficulties and the sort of enthusiasm which shows itself in animated demeanour, plenty of eye contact and varied voice inflection. (Rogers 1977 p.101)

We will return to this important matter in the later consideration of leadership training for adult religious education.
The group format for adult learning has the distinct advantage of allowing interaction and dialogue at many levels. The student of a theological text, or the attentive listener to a lecture or sermon may well assimilate important new insights through a process of interior reflection. But the multi-sensory learning process possible in a sympathetically conducted group session allows for the activation of more potential aspects for growth. One such is the use of right-brain forms of adult religious education. Piazza makes the urgent plea:

When the power of imagination is taken seriously, it will affect, at times even redefine, the way we perceive the setting and understand the learning process of adult religious education. (Piazza in Parent 1985a p.5)

The story of "Theology for Parishioners" indicated how different prayer-forms and liturgical celebrations proved to be helpful dimensions of learning. The place of meditative prayer in particular as a dimension of the dialogical process is difficult to evaluate objectively: but a time of quiet togetherness often proved to be both therapeutic and creative.

2. Modular Construction, Distance Learning and the Audio-Cassette

Although the "Theology for Parishioners" project was strongly built upon the group as the most effective learning base unit, it was patently clear that WAREC as such could not be personally represented in all the places and at all the times that people would wish to meet. Clearly, too, the potential clients were already heavily committed people who could not give unlimited attention to this
particular leaning work. Two decisions were therefore made concerning the method of the project: it would be developed on a self-assembly system of modular programmes built upon a common foundation; and a distance-learning/distance-teaching mode would be adopted, making use of audio-cassettes for the main content input. What these choices implied educationally, and their appropriateness to the task they were called on to fulfil, are now our concern.

The concept of a modular system, serving both as a device of programme construction and as a method, was informally adopted for "Theology for Parishioners" from the Open University model. It seemed logical to offer a range of programmes which could stand individually but build together cohesively, according to the particular choice of the adult learner. As voluntary, part-time students, the level of personal commitment could not be expected to be consistent and permanent. Linked but autonomous programmes, built on a common foundation ("Opening Doors"), offered the possibility to the adult students of directing their own learning within a format which could become reassuringly familiar. The modular construction also allowed for the trinity of modes championed by Groombridge: prescriptive; popular/personal; and partnership (Groombridge in Tight 1983 I p.12), with the control firmly resting with the learner. Theodossin sees this as marking the move away from selling to marketing the product (Theodossin 1986 p.3), the intimation being that the needs of the individual (rather than the self-interest of the institutional provider) are paramount. A further implication of this form, as applied to adult religious education, is that the possible content

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matter is ultimately uncontainable: lifelong learning then becomes more a matter of quality than quantity.

Theodossin offers this definition of a module:

A measured part (or course) of an extended learning experience leading to the attainment of a specified qualification(s), for which a designated number (and, possibly, sequence) of modules is required, with the group of designated/required modules known as a programme of studies, or a modular course structure. (Theodossin 1986 p.9)

From this definition, he finds primary characteristics of size (width; length; weight); arrangement (concurrent or consecutive); and assessment (enclosure of its content or possibility of divergence). The secondary characteristics he notes are: counting; choice (with limitations of requirements; prerequisites; graded levels; sets, streams, series or co-requisites; special permission; exclusion; non-availability); and sharing. Theodossin's thesis is that modularisation is "a protean means employed over and over in, both Britain and the U.S. to foster innovations and/or to resist change" (ibid.p.4). The restrictive conditions he notes in Colleges and Universities, with modularisation determined by the end point of an academic qualification, do not obtain in the situation at present under consideration: in "Theology for Parishioners" the adult student has the vantage and end results are awaited from an open-ended process rather than dictated in advance. The one limiting factor was the number of modules available. In prospect, any number of modules could have been offered: the possibility remained of the range of such options being influenced by the political forces of vested interests.
This modular system was chosen as the most practical means of conducting an exercise in distance teaching/learning, which we shall refer to henceforward as distance education. This mode was adopted as the most apposite means of linking a small team of adult education resource personnel with a numerous and geographically disparate clientele (cf. Appendices E + F pp.386-387). This decision was in accord with the trend which Brookfield notes as emerging over the last twenty years, namely "a number of initiatives to create new, open, and flexible institutional paths for adult learning" (Brookfield 1986 p.66).

Rivera (1987 p.153) sees distance education (or distance learning as he terms it) as one part of open learning, along with correspondance courses and flexi-study. Open learning itself has been usefully described:

An open learning system is one which enables individuals to take part in programmes of study of their choice no matter where they live or whatever their circumstances.
(Bagley & Challis 1985 p.4, quoting C.E.T.Consultation Paper 1980 para.1.2)

The common aim of open learning is "to free courses of study and training from the constraints that prevent their effective availability" (Bagley & Challis 1985 p.4), including time; place; pace; access and methods. Distance education has moved on, in Moore's view, from tackling geographical distance to embracing educational and psychological distance also, a distance of relationship between the educator and student, which he describes, in a phrase borrowed from Boyd (1980), as "transactional distance". Moore reflects that "it is necessary for success when distance is high to be a competent,
autonomous learner" (Moore in Tight 1983 I p.158), but does not go on to tackle just how this skill can be inculcated by the very means which demand it. Smith suggests the group dimension, and offers as an exemplar the Antigonish Movement:

which had real impact on the lives of farmers and fishermen in Nova Scotia as a result of a variety of activities carried on through the extension department of St. Francis Xavier University. In addition to bulletins, radio broadcasts, conferences and lectures, hundreds of local study-clubs or discussion groups were set in motion. These face to face groups have been called the key to the success of the Antigonish programme ... (through which) relatively unlettered people learn to deal in ideas and consider alternatives." (Smith 1983 p.27-8)

The Antigonish model, with its reliance on local groups, would seem to avoid the two main difficulties in distance education: impersonality (Cepeda in Tight 1983 I p.197) and the maintenance of student interest (ibid.p.199). Cepeda's answer is to emphasise the importance of the Centre itself as a personal and supportive resource:

The tutorial Centre has a clear educational function which is defined by the methodology of each course. In general it is the place where students can clear up doubts, receive additional information on difficult points covered in the course, and complete practical exercises. The second, separate, function of the Centre is to maintain and if possible increase the student's motivation.

It is vital that the adult student should realise that a person exists who knows him personally and who is familiar in depth with his work. By this means the impersonality which is often a characteristic of distance learning systems is eliminated. (Cepeda in Tight 1983 I p.197)

The experience of WAREC would echo both of these points: the Centre had to be personalised (for example through a sympathetic telephone service -cf.p.174 - and personalised mailings, cf.p.163) and the
students had to be made to feel they were part of a purposeful and worthwhile enterprise. The aim of the "Theology for Parishioners" project demanded that the work be done in groups in order that communication skills should be exercised in the immediate context of theological content. This was not to deny the place of the individual tutorial-by-courrespondance system: it was simply not appropriate to the task in hand. As Jarvis rightly remarks: "it is difficult for skills based courses to be provided by distance education" (Jarvis 1983a p.196). Saris emphasises the need for proximity in the work of community building:

The first requirement for community is being present. He who is not present cannot really talk about it. Without this direct physical involvement there is no bond with the others. (Saris 1980 p.59)

Certainly the experience particularly of the "Opening Doors" component bore out the important learning contained in the group dimension, most noticeably achieved in the assembly of all the particular groups into a celebratory final session (session 6).

It is of interest to note just how closely this aspect of the distance education mode, using groups (rather than individuals) as the basic unit, resonates with Calder's account of the objectives of the Community Education programme of the Open University:

1. To meet the learning needs of individuals at various stages in their lives: in their roles as parents, consumers, employees and citizens, in the context of their family, workplace and community by...
   1.1. encouraging learners to value their own experience and the experience of others and to facilitate dialogue between learners and others;
   1.11. providing information to assist personal and collective decision making;
   1.111. helping learners make personal and collective decisions based on their own experience, values, resources and on
information provided; and to implement changes;
i.iv. enabling learners to take action individually and
collectively to improve the services and facilities in their
community and workplaces.

2. To reach as wide a range of learners as possible regardless
of prior educational achievement, through appropriate learning
materials and support for their learning.

3. To collaborate with national and local organisations in
defining needs, developing learning materials, sharing
resources, publicising and promoting learning opportunities,
organising support for learners and in evaluating the
provision.

4. To finance this work, within the rules laid down by the
University, from student fees, external grants and other
sources of income.
(Calder in Tight 1983 II p.173)

This statement serves to support Jarvis' contention that teaching at
a distance covers a variety of methods:

it must be emphasised that teaching at a distance contains a
totally different set of techniques from those of conventional
teaching and, therefore, it is not really a single teaching
method.
(Jarvis 1983a p.153)

Referring to "distance teaching" rather than "distance learning",
Jarvis notes how the distance education mode aptly accords with the
needs of adult learners:

Distance teaching is particularly conducive to adult learning
because it enables the adult to feel more independent, to
undertake his study at a time convenient to himself and to
study at his own pace. In many ways it enables the adult to
retain his own autonomy whilst adopting the role of the
student, so that it is essential that the materials produced
for adult learning and the way in which the tutors respond to
the students should also ensure that the student continues to
retain his autonomy, as an independent learner.
(Jarvis 1983a p.153)

Jarvis goes on to distinguish four key elements in the mode: writing
course material; tutoring at a distance; preparing students to study
at a distance; and student support (ibid.).
Taking these in reverse order, it is clear that andragogical principles are reflected in the concern for the student. The very word 'support' indicates an infrastructural function, assisting rather than impeding the autonomy of the individual student. In "Theology for Parishioners", for example, the Centre and its staff put on offer all aspects of its expertise, from know-how to know-who, but with no pressurising that it should be taken up. It was considered important that students should have the reassurance that such support was available as and when it was needed. There was less option, however, regarding the preparation of students to study at a distance, since this was incorporated into the mandatory foundation course, "Opening Doors". This course established a common experience, in both content and method, on which the rest of the project could be built. Exposure to a variety of dynamic group methods, and a conscious critical consideration of them as they were experienced, was deemed as suitable preparation for further group work, within or without the "Theology for Parishioners" project. It was not possible, in the timetable obtaining, to verify if this long-term aim was achieved, but early signs were encouraging. The problem was never so much that people lacked the necessary skills, but that they did lack confidence in the exercise of those skills.

The third key element, the need for sympathetic tutoring in distance education is important to ensure that the work is personalised but without threat to autonomy. Tutoring in this context is very much a part of student support, a reference point of expertise available for use as required. The Centre offered tutor assistance both in matters
of course content and group method, this latter being the equivalent of pastoral care in the group dimension. The support was offered to all individual participants as well as to groups, an open-endedness in happy harmony with the impetus of self-directed learning. The existence of a focal Centre was important: participants had the reassurance of a postal address, a telephone number, and names of personnel: it was less important for them to know just what processes went into the articulation of this support mechanism. It would seem important that any distance education structure should preserve a distinctly human dimension to its identity.

The fourth key element, writing course material, raises rather more controversy when applied to the "Theology for Parishioners" project, for it will be remembered that the core material was prepared, in the main, by content specialists with no particular trained expertise either in adult education or in the preparation of distance learning resources. The Centre provided an open working brief regarding the style and format of the work (cf. Appendix N/3 pp.429-431) but was pressed by delivery time to skimp on moderating the process of programme development. It could be said to have fallen into the error of presuming that naming the task and assenting to it was the equivalent of its accomplishment. This is a point which will receive more general attention in the section on theory and practice (p.340ff).

Hiscox (1986) reported on a distance learning research project which sampled over fifty sets of distance learning materials (not including
"Theology for Parishioners") in use in the churches in 1983-84. One aim of the project was "to devise criteria for evaluating such material under the following headings: theological content; adult education method; appropriateness for its intended audience." (Hiscox 1986 p.119) The instrument devised by Hiscox will have particular relevance in the formulation of conclusions (cf.p.371). Her observations on the state of the art are, however, well worthy of note:

It is part of the skill of writing distance learning materials that learners are encouraged to discover, use and extend knowledge, gifts and skills which they bring with them on the course. All have experience of life which may be worked into the raw material or content of the course, sometimes on a shared basis within a group, sometimes as part of an individual reflective process." (Hiscox 1986 p.12)

Hiscox sees as the aim of such distance learning that "adult learners may determine their attitudes for themselves in the light of the evidence available" (ibid.p.16). In a telling conclusion to a chapter entitled "Exploring the Faith", Hiscox notes how this is respected more in the breach than the observance:

Few courses attempt to use the expertise and experience of life participants bring with them, and weave them into the fabric of the course... the materials afford little scope to listen to today's world as a basis for dialogue...

In the absence of this kind of engagement with the world and with contemporary theological thinkers people are likely to emerge from the courses with a limited capacity to think theologically and take responsibility for their continuing learning and theological reflection. (ibid.p.33)

Interestingly, in the context of courses which purport to proclaim good news, Hiscox comments on the seriousness which denies a place to humour and liveliness:

Even the dullest material can hardly be intended to convey that the Christian faith is as dreary as might appear from its
This is all the more important because of the vulnerability of the recipient of distance teaching:

in distance learning the participant is in a much more isolated and dependent position. (ibid. p. 41)

Hiscox concludes that the fundamental question is one of educational principle and educational perspective. The difference is between starting where people are, or telling them where they ought to be. The perspective on contemporary issues is taken "from the church door rather than the market square" (ibid. p. 59).

The "Theology for Parishioners" project attempted to respect principles and perspectives consistent with the dignity of adults, but did not always succeed. The presentation of the printed word was functional rather than attractive, following the lines of the content input material rather than working alongside it to provide a broader front of engagement. The absence of Bibliography limited the impact of the course as a potential departure point for personal study. Such an omission was dictated by circumstances of time rather than by professional negligence: it was anticipated that future editions of the material could incorporate such improvements, but without the basic literature the courses could not be launched for use in the way intended for them. The same time limitation meant that the content input was not always presented in a way most suited to the chosen mode of presentation, the audio-cassette. This overextension of the Centre's available resources did necessitate, however, a concentration on the consistency of format in presenting the programmes. Whether
this consistency made for reassurance or dull predictability was not ascertained through the minimal piloting possible before the Centre was closed. Certainly the power to process the material was left with the participants, a necessary risk as Hiscox remarks:

This demands a fine balance between building up the confidence of learners in themselves through well-designed appropriate materials, and encouraging them to face up to competing values, ambiguity and paradox, as they make choices and decisions in the course of their personal journeys of faith.

(Hiscox 1986 p.114)

With respect to audio-visual resources, Hiscox notes little use of them "either as the main form of learning or to supplement written materials" (ibid.p.2). In "Theology for Parishioners", the audio-cassettes were the main teaching mode, with written notes providing summary notes and methodological recommendations. Hiscox complains: "None of the audio-cassettes I heard made any real attempt to explore the audio potential" (ibid.p.75). The same criticism could be made of the "Theology for Parishioners" cassettes: most were straight recordings of one voice; only one set used the device of an informal discussion being overheard via the cassette. The mode was not that of the public lecture, however, as the presenters kept generally to their brief of addressing their matter to an interested individual. Chang (1983) rather recklessly asserts:

Outside the domain of language instruction, speech recordings barely afford didactic possibilities not already offered by written instruction. (Chang 1983 p.81)

This is a strange statement, which presumes universal literacy and allows nothing for the affective power of individual voice modulation, described by Durbridge (1984) as embracing pitch, sound, pace, pause, phrasing, inflexion, tonal amount and quality:
Thus, a student who is invited to work with a modulated text rather than a printed one can be said to have certain advantages: for example, he or she has access to audible clues about the intended meaning of particular words and phrases in a text, or about the kind of attention he or she should pay to parts within the text as a whole. (Durbridge in Bates 1984 p.99)

Such a style seems to be educationally effective for the way it can evoke the sense of a one-to-one tutorial for many listeners, and appears to draw even the distant student towards active and participant work rather than passive and unthinking listening. (ibid. p.100)

Durbridge sees distinct educational advantages in the medium:

As compared with a written text, the spoken word can influence both cognition (adding clarity and meaning) and motivation (by conveying directly a sense of the person creating those words). (ibid. p.100)

Bates (1982) gives a five-point guideline for the choice of media for distance learning: accessibility; convenience; academic control; human touch; and availability. The audio-cassette scores well under every count: the weakness lies in its mono-sensory nature, which calls for support notes of some sort to allow a visual reference point to accompany the listening. Durbridge commends the Open University's use of graphics as visual paragraphs to link with an audio-cassette (Durbridge in Bates 1984 p.102)

Lewis and Paine (1986) give a summary of the advantages and disadvantages of sound tape:

**Points for:**
Easy, quick and cheap to produce.
Familiar widespread technology, equipment cheap and robust.
Easy to use.
Cheap to distribute.
Easy to up-date (since usually cheap to remake tape).
Unthreatening, personal, intimate.
High degree of author control possible: no complex production process.
High degree of learner control, convenient.
Can be recorded on by learner and returned to tutor.

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Points against:

Can be difficult to find relevant part of tape.

Complex branching/routing is difficult.

Requires access to a player, restricts portability.

Requires concentration; some content, e.g. a logical argument, may be hard to follow. (Lewis and Paine 1986 p.81)

They add a comment on the compatibility with print:

Note the advantages of combining with print - two media, both easy for learner control, easy to make, cheap, familiar and portable. (ibid. p.81)

Durbridge offers a corrective judgment on the use of sound cassettes in distance education:

In terms of academic time...it is not a soft option but it is an effective one. (Durbridge in Bates 1984 p.103)

3. Leadership Training

In Part Two (cf. pp.137-207), an account was given of how the question of leadership training arose and was responded to through an evolving strategy. "Theology for Parishioners" was always intended for the keen members of Church communities, with the purpose of enabling them to fulfil their chosen mission more knowingly and with increasing efficiency. The need for specific training arose when further presenters of "Opening Doors" were sought to meet increasing demand. The training courses set up to induct potential leaders into the spirit, content and method of the project were not successful in that real empowerment did not result from them. The apprenticeship model of leadership training was adopted, with the complementary
development of a course of induction into the contemporary thinking of the Roman Catholic Church as expressed in the final document of Vatican II. The experience of this attempt at leadership training resulted in more information about how it should not be done in the future than in discovery of ways in which it should. The question therefore remains: what makes for effective leadership training in adult education?

Three main sections suggest themselves in response to the question: firstly, an examination of the concept of leadership; secondly, the necessary components of leadership training in adult education; and thirdly, the implications for the conduct of adult religious education.

Peterson quotes Selznick (1957 p.222):

leadership is not a familiar, everyday idea as readily available to common sense as to social science. It is a slippery phenomenon that eludes them both. What leaders do is hardly self-evident. And it is likely that much failure of leadership results from an inadequate understanding of its true nature and tasks. (Selznick quoted in Peterson 1984 p.131)

This "slippery phenomenon" is aptly exemplified by Krech, Crutchfield and Ballachey's (1962) list of the functions a group may want its leader to fulfil:

executive, planner, policy maker, expert, external group representative, controller of internal relations, purveyor of rewards and punishments, arbitrator and mediator, exemplar, symbol of the group, substitute for individual responsibility, ideologist, father-figure and scapegoat.

(quoted in Lovell 1982 p.126)

So what is leadership about? Peterson (1984 p.133) sees the historical development of the concept through four phases: inherited;
individualistic; interactive; and investigative. He further distinguishes between leaders over people and leaders among people (op. cit. p.132). Such leadership can be seen as a process, a relationship, or a set of qualifications (op. cit. p.134). Reed offers a definition:

Leadership is the capacity to attract followers in task performance. (Reed 1978 p.165)

and differentiates the manager and the leader by the nature of their focus: the manager attends to the activity or process while the leader attends to the people involved. Lovell appears to share this understanding when he claims that:

The leader of a group is the member who has the most influence over the behaviour of the other members. (Lovell 1982 p.125-6)

This leader, Lovell claims, may be appointed or emergent, and can be either a task specialist or a socio-emotional specialist.

"Leadership takes place," claims Peterson (1981 p.136), "when people are joined together in the pursuit of specific goals." He sees leadership as essentially purposeful:

Leadership is a process of dynamic communication whereby one person is in the position of influencing others towards a particular objective. (Peterson 1984 p.134)

Smith takes us more specifically into the adult education context:

Leadership is an activity contributing to goal attainment. Some leadership in collaborative learning should - and usually does - come from everyone who participates. But designated leader roles - chair, co-ordinator, leader - are commonly utilised. The effective leader keeps in mind that his or her tasks are to help people learn; to tap the experience and knowledge present in the group; to help create an environment for learning; to facilitate decision making in ways that reconcile group process with individual needs (for example, needs for recognition, acceptance, and a sense of usefulness); and to help the group members help one another to clarify goals, find resources, and
utilise procedures that will foster change and growth.

Such leadership, according to Elias (1982 p.200-201) is collective, dissensual, causative, morally purposeful and elevating. The Whiteheads (1982 p.145) offer the concept of generative leadership, the non-combative, almost androgynous contribution characteristic of the best of the human's middle years.

Knowles observes a particular stamp to the people who present themselves for leadership training through adult education graduate programmes:

They tend to be less conformist, less inhibited, more adventurous, more sensitive, and more active in community causes on the whole. They have a generalised attitude of experimentalism about themselves and their work, and take pride in the fact that they are pioneers in a new field. They tend to be impatient with the rituals and constraints of bureaucracy and to have a high tolerance for ambiguity. A person with a deep need for certainty, prescribed direction, and order often finds it difficult to tolerate the degree of personal flexibility that seems to be required to be an effective adult educator. (Knowles 1980 p.79)

This dimension of the enthusiastic amateur within the professional (cf. Knowles 1980 p.156) perhaps points to McCord's contention that:

leadership is not something that can be comprehended only by means of linear, logically progressive, discursive reasoning... Leadership is not a reality which can be examined only by using the left half of our brains ... leadership is an art and the leader is an artist. (McCord in Parent 1985 p.117)

"Although potential leaders need certain qualities as raw material, leaders are made" (Peterson 1984 p.142). Knowles makes the application of similar thinking to adult education:

The increasing insight that the adult education process is different from other organisational processes requires that the personnel managing these processes be perceived as performing
specialised roles that require specialised training.
(Knowles 1980 p.79)

Kulich emphasises that this is not an optional extra:

Adequate training of the many volunteer and professional adult educators is crucial to the effective provision of adult education and its further development in any country.
(Kulich in Tight 1983 I p.32)

Elias adds a cautionary note:

The formation of a good leader takes time and effort.
(Elias 1982 p.200)

The adult education context is important to remember: Brookfield rightly differentiates between education and training as such:

In training, a set of clearly identified skills are transmitted, and adults are required to assimilate these in the manner prescribed by the trainer, employing agency, or certification body. In education, by contrast, learners are encouraged to examine the assumptions underlying the acquisition of skills, to consider alternative purposes, and to place skill acquisition in some broader context. (Brookfield 1986 p.17)

However, if the training for leadership is for adult education purposes, then the training itself should be an education based on those same principles which it is designed to serve:

Leadership is a learned behavioural skill which includes the ability to help others achieve their potential as individuals and team members.
(Robinson & Clifford 1975 p.2 quoted in Foltz 1986 p.234)

How can such leadership training for adult education be carried out? It is clear that much will depend on the philosophical values implicit in the operant ideology. Leadership as a collaborative service rather than as an autocratic dominance conforms better to the understanding of a humanistic adult education.
The first stage is selection of those with leadership potential. Peterson raises the question of whether leadership is a question of gifts and skills or rather of qualities of character. Knowles' observation regarding typological traits in adult educators would seem to indicate that both are needed.

The leader, or potential leader, must want to change, restructure, modify or adapt his knowledge, skills and attitudes in the direction of increased effectiveness. (Peterson 1984 p.140)

Leckey identifies six features that together sketch a profile of a leader, features which are discernible in an individual or in a corporate body. These features are: vision; inventiveness; courage; awareness of tradition; attention to the "sabbath side of life" (i.e. the time to wonder and reflect); and insertion in and commitment to community (cf. Leckey in Parent 1985b p.103). Smith offers a suggestion that courage is needed to face the distinct possibility that leadership will necessitate personal change, even to the point of "unlearning":

Since training usually represents deliberate efforts to change behaviour, it often requires "unlearning". The trainer needs to understand that the change process generally goes something like this: an awareness of the need for change; an unfreezing or loosening up with regard to assumptions about learning and behaviour; dealing with need to change in positive ways so as to move in preferred directions; and an integration or consolidation of change (incorporation of new behaviour) and refreezing. (R.M.Smith 1983 p.143)

Moreover, these new skills, attitudes and understandings are not firmly fixed:

One's skills for these tasks do not remain constant - something achievable and forever available when one is in the leader role. Rather, what is involved are understandings, attitudes, and skills requiring continual improvement, or renewal, and flexible application at different times in different groups. (ibid. p.110)
The seemingly contrary virtues of prudence and courage are most important:

prudence because a leader needs to be able to sense what is feasible, and courage because a leader needs to be able to risk what is not so feasible. (McCord in Parent 1985b p.118-119)

The first appreciation to build into leadership training is that of the nature of the enterprise for which the leadership is required. This induction is essential if the expectations made of the leader are to be clear: "well-defined goals are of primary importance" (Peterson 1984 p.137).

Even the best instructors cannot do their best unless they have been properly oriented into the programme. They should understand its objectives, its philosophy of education, its methods, and exactly where they fit into the organisation. (Knowles 1980 p.159)

Only with this background can the leadership development programme be accepted and understood, applied and evaluated by the trainee (cf. Peterson 1984 p.142) against the backdrop of the variables of the particular situation (ibid. p.137).

There is a consistency among adult educators that leadership training should bear on the three points of knowledge, skills and attitudes. Baumohl (1984 p.113-114) lists some nineteen subjects under these headings and suggests a method of training for each one. Jarvis (1983a p.203) indicates that such a list of subjects could be virtually endless, an opinion which the ACE Consultation report of 1983 confirms. Gordon, reflecting on the group-centred leader's need for a listening attitude sees the constants amid the variables as the creation of "a non-threatening group atmosphere conducive to creative
participation by the members, and facilitating communication so that
the various members' contributions will be understood by the others
and utilised by the group" (Gordon in Tight 1983 I p.219). Paterson
looks to the Christian leader:

The Christian leader needs to consider his philosophy of life,
his theological convictions, his concept of leadership, his own
personality, and, of course, the task that is set before him.
(Peterson 1984 p.140)

Training should therefore always be related to competence for the
goal envisioned, a matter to which we shall return.

Just how this leadership training in knowledge, skills and attitudes
is best to be achieved is not totally clear. Baumohl indicates three
ways of training: on the job; in the classroom; and at a distance.
Peterson, recognising that all training calls for strong motivation
and self-discipline, advocates a formal course:

A formal course is often helpful because it provides a
disciplined framework: study is in the company of others and is
held over a long enough period of time that concepts can be
integrated into experience. (Peterson 1984 p.141)

Smith, from an industrial perspective, warns of problems of
assimilation if the training is too intensive. He presents "an
idealised general training paradigm" in six stages:

1. identifying objectives and requirements
2. identifying training tasks
3. task analysis
4. preparing instruction schedules
5. conducting training
6. evaluation. (cf. in Tight 1983 I p.95)

The mode is not as supportive of collaborative participation as
adult education would require, but the idea of carefully designing
the whole process is a valuable one. Implicit in evaluation must be
the idea of on-going support for those in training, since the full
eexercise of their function demands continuing self-development.
Active supportive interest is an important ingredient of affirmation:

People need to be appreciated and recognised for the work they
are doing ... Leaders are people who are growing and as such
need encouragement to grow as well as direction for growth.
(Paterson 1984 p.140)

Similarly, Knowles points to the importance of morale-building in the

When addressing adult religious education from the Christian
perspective, a committed but open one (ACE Consultation Report 1984),
the same criteria apply, but with a stronger emphasis on the human
dimension:

The educating and training of people for leadership roles must
be life-centred and individual involving ... Commitment to a
training programme that is designed to develop people, not
simply fill jobs, should be the desire and design of every
Christian organisation. (Peterson 1984 p.143)

Baumohl sees the function of the Christian adult educator as more
than teacher or leader, and so coins the word "discipler", coming in
any one or a combination of four categories: speaker; specialist;
enabler; counsellor (Baumohl 1984 p.106). He contends that those who
disciple others need training to be good teachers and leaders,
training which should be available through colleges, training
organisations and local churches. Paterson takes New Testament images
of shepherding, servanting and administering to illuminate the
leader's role (Paterson 1984 p.133). The scope is broad:

A Christian leader must study both the forces and variables at
work within himself (personal value system, spiritual life,
characteristics of personality, degree of confidence in self and
others etc.) and the forces and variables at work in his
relations with individuals and groups (interests, needs, degree of independence, commonness of goals, etc.).

A trained leader attempting to properly influence others will draw upon his knowledge of himself, others, the immediate situation, the resources available to him at the time, and the nature of the objective. (Peterson 1984 p.135)

His view becomes more narrow thereafter, however:

The key concern of a leader is to influence others to the satisfactory attainment of established goals. He is an educator, a communicator, and modeler of that which needs to be accomplished. (Ibid.)

It is not clear that Peterson interprets "established goals" as being agreed goals: rather, he gives the impression that what is on offer is that which is deemed good for the led rather than negotiated and agreed with the leader. His insistence on the necessity for the development of leadership is, however, unambiguous:

Leadership development, recruitment and training must be a conscious and concerted effort on the part of the Church. Although the recruiting and training of leaders is often named as one of the greatest needs in the church, it is also one of the most neglected functions. (Paterson 1984 p.138-139)

Harton, from a different Christian tradition, echoes the same message:

So often persons enlisted for leadership at church are left to learn on their own by trial and error about their job ... (The church) must improve its service to (its) volunteers. This includes an approach which helps adults become more self-actualised through their volunteer activities. (Harton in Foltz 1986 p.140)

The reason for this state of affairs was addressed by the ACE Consultation in 1984. Four unresolved polarities of tension were discerned:

<table>
<thead>
<tr>
<th>Adult Education</th>
<th>Professional leadership</th>
<th>Management level</th>
<th>Systematic theology</th>
<th>Ministry Training</th>
<th>Charismatic leadership</th>
<th>Grassroots level</th>
<th>Experiential theology</th>
</tr>
</thead>
</table>

Leckey contends that both poles should be represented:
Christian humanism, shaped by spiritual disciplines, needs space to grow: inner, soul-space, and dialogue 'connecting space'.
(Leckey in Parent 1985b, p.116)

The contemplative and transcendent dimensions act alongside the drive for human liberation in the church that is both for God and for people.

Elias returns to the theme of competence which we have seen Jarvis allies with professionalism:

Once a person has been selected, opportunities for training should be provided ... Religious organisations that expect persons to do competent jobs should provide the necessary training opportunities. (Elias 1982 p.200)

McKenzie sees the link between adult religious educators and adult education as crucial for credibility:

The academic preparation of adult religious educators must involve them thoroughly in the field of adult education. Until such involvement occurs for large numbers of religious educators of adults, church-based adult education will remain an enterprise with marginal impact. (McKenzie 1982 p.161)

In this way, adult religious educators require more than theological competence: their credibility as educators demands that they be more than theologians with an interest in adult education, living isolated from the general run of adult education and with a language all their own (cf. McKenzie 1982 p.70). In this climate of critical thinking, McCord wonders whether the Churches talk leadership but mean management; he sees a place for both:

It seems that a good bit of what I do and what I support in our local Church under the heading leadership development is really better termed management training ... Don't stop doing these things, but get straight about what you are doing, and let your language better reflect what you're doing.
(McCord in Parent 1985b p.118)

In a report on a diocesan scripture-study programme not unlike
"Theology for Parishioners", O'Leary offers insight into the leadership component. He sees it as a combination of the presentation of the vision of being yet always becoming ("so that others in their group may be and also become") and learning how to realise that vision.

Any failure in this programme can be traced to the fact that it was presented to us as: "Here are some books and tapes; form a discussion group." Leaders must be spiritually formed as well as trained in the practical aspects of the programme ... The attitude is that all are embarking on the study together as equals on an adventure. The leaders are not teachers or bible experts, but facilitators whose purpose is to maintain a balanced discussion, so that all may participate, and to draw out deeper sharing for the enrichment of all.

(O'Leary in Parent 1985a p.90)

In summary, it would appear that leadership training in adult education is increasingly perceived as important. The main problem seems to be one of management, having a vision far-sighted enough to enable leadership development to take place without negating the very principles which adult education counts as essential to its purpose. Work on leadership is necessary for the underpinning of any worthwhile project, and the implications in time and human and material resources have to be practically acknowledged. The twin gauges of competence and credibility should record whether leadership development is effective or not. Reference to the vision of the project will help determine if it is indeed a question of leadership or simply of management. The "Theology for Parishioners" experience was a deficient example, but nonetheless indicated a healthier model to come. Smith, in a telling passage on training trainers, affirms the general intention if not the execution:

experience has shown that there is no royal road to producing trainers. The task is best understood as a process, since training trainer courses have seldom proven productive. When an
extensive training design is involved, the process usually involves four stages: the person first experiences the activity in question in a training situation; the trainee then applies the training 'back home'; the trainee serves as assistant or helping trainer in a training situation; and, finally, the trainee conducts training activities independently. (R.M. Smith 1982 p.143)

Hiscox emphasises the crucial importance of this process for distance education in the Churches:

Even good courses may fail to obtain the response they deserve because the need to train and support tutors in the field has not been recognised by either the sponsoring bodies or the intermediate agencies. (Hiscox 1986 p.11)

IV. Theory and Practice

The consideration of the fourth significant educational issue arising from this piece of research will serve as as a summation of the main themes of the work and as a prelude to the conclusions and recommendation. The fourth issue is that of the relationship between theory and practice (cf. p. 210 above).

The section will be considered in three parts: firstly, a review of the manifestations of the issue throughout the thesis thus far; secondly, an examination of the concepts of theory and practice in themselves; and, thirdly, an attempt to understand the nature of the disparity between the two and how it might be resolved. The purpose throughout will be to discern a more profitable way forward for the future.
1. The nature of the issue

Throughout the pages of this work reference has been made to the relationship which exists between concepts, functions and methods and which is characterised by a certain tension, whether actual or apparent. The tension arises from the gap, again real or apparent, which is seen to separate two concepts, functions or methods which should ideally be sharing common ground. Although the prime concern in this section is the relationship between theory and practice, it will be instructive to consider some of the other anomalous, paradoxical, ironic or dichotomous relationships of concept, function or method which have surfaced in the course of this work. As well as highlighting unresolved issues, of which more will be said in the conclusions, the survey will provide a broader context against which to examine theory and practice more closely in their own right. For convenience, the sets of relationships are here gathered in five clusters of similarity.

The first cluster contains five pairs:

1. observer <--------> participant (cf.p.12 above)
2. teacher <--------> taught (cf.p.58;117-8 above)
3. objective <--------> subjective (cf.p.15;19;23;58-9 above)
4. talking at <--------> listening to (cf.p.37 above)
5. reflection <--------> action (cf.p.82 above)

It will be noted that there are two pairs of functions (1+2); one pair of concepts (3); and two pairs of method (4+5). The common trait is the possibility of confusion as the one agent of the function, concept or method oscillates, sometimes inadvertently, between the two.
It is interesting to notice that the language of the two columns evokes something approaching a judgment of comparative value.

The second cluster contains seven pairs:

1. church <--------> world (cf. p. 32; 98 above)
2. sacred <--------> secular (cf. p. 27: 42 above)
3. head <--------> heart (cf. p. 85; 138 above)
4. mind <--------> body (cf. p. 91 above)
5. male <--------> female (cf. p. 16; 75-77; 85 above)
6. planner <--------> teacher (cf. p. 76 above)
7. verbal <--------> non-verbal (cf. p. 92 above)

This time there are four pairs of concepts (1; 2; 3; 4;); one pair of concept/functions (5); one pair of functions (6); and one pair of methods (7). The common trait is the contrariness within the pairs, heightened no doubt by that aspect of West European cultural conditioning which tends to make the content of the left hand column 'good', and the right hand column 'bad'. It is clear that the validity of these juxtapositions and their implied value judgments demand a strong critical evaluation.

The third cluster contains ten pairs; all of them this time concepts:

1. institutional policy <----> personal conviction (cf. p. 18; 97-8 above)
2. dynamic movement <----> institutional policy (cf. Part 2 passim)
3. equality of dignity <----> hierarchy of power (cf. p. 25; 90 above)
4. individual autonomy <----> social interdependence (cf. p. 26 above)
5. freedom <----> authority (cf. p. 39; 49; 57; above)
6. personal initiative <----> social order (cf. p. 39; 52 above)
7. centrality <----> collegiality (cf. p. 51 above)
8. conviction <----> dialogue (cf. p. 81 above)
9. dogma <----> persuasion (cf. p. 78 above)
10. necessary unity <----> beneficial diversity (cf. p. 100 above)

The common trait is that of seeming contradiction within the pairs of
concepts, yet with generally acceptable concepts present on both sides. Clearly either/or would be a simplistic and damaging option: some judicious balancing is needed.

The fourth cluster contains seven pairs of concepts with one pair that could also be treated as a method (5):

1. principle <---> strategy (cf. p. 18 above)
2. intention <---> reality (cf. p. 20 above)
3. abstract <---> concrete (cf. p. 64 above)
4. academic <---> practical (cf. p. 16 above)
5. professed belief <---> actual practice (cf. p. 39; 64; 120-121 above)
6. ideas in head <---> practice in life (cf. p. 110 above)
7. formulae <---> lived reality (cf. p. 37 above)

The common trait in this cluster is that each pair expresses a tension between an interiorised perception and what happens outside that perceiver's internal forum.

The fifth and final cluster contains five pairs of concepts:

1. ideology <---> experience (cf. p. 26; 69; Pt 1 v Pt 2)
2. timeless principle <---> in-time concept (cf. p. 18; 27; 83; 116 above)
3. future perfect (vision) <---> present imperfect (cf. p. 27 above)
4. stability <---> change (cf. p. 28; 34; 35; 67; above)
5. harmony <---> discord (cf. p. 34; 83 above)

The cluster is characterised by the contrast between an appreciated ideal and the experiential situation. As with all the others, it reveals aspects of the human condition with which most adults will be familiar. In concentrating on one further example - the gap between theory and practice and how it might be bridged - the intention is to attempt to offer a possible instrument for resolving at least some of these many tensions.
Theory \(\rightarrow\) Practice, as an issue in itself (cf. p.13;110;122;153), has distinct resonances with the fourth and fifth clusters. It can be taken as a concept a function or a method and this will allow ease of transference of applicability to other categories of unresolved tension. But first we must look at what constitutes the tension in this case, with concern for both the religious and the adult educational ramifications.

2. The concepts of theory and practice

One particular tension experienced by the researcher grappling with the concept of theory is the tension of frustration, for the one word covers a variety of meanings. Downey and Kelly present a useful summary of the situation:

The term 'theory' seems to have at least three different meanings. In the first place, it is most commonly used to refer to an explanation of a group of related scientific phenomena, as when we speak of the theory of radiation. In this kind of context, it denotes a set of interconnected hypotheses that have been framed in order to describe and explain a particular series of natural phenomena. The word 'theory' is also used, however, to refer to a body of doctrines, a collection not of description but of prescriptions intended not to explain but to guide action. It is in this sense that the word is used when we speak of such things as Marxist theory, where the concern is to offer a coherent body of opinion, a 'philosophy'. Finally, we find the term used in an intermediate sense, in which it does no more than pick out a related body of problems, as when we speak of the theory of knowledge. Here we are neither referring to an explanatory system, nor any particular set of views; we are merely indicating the relatedness of certain kinds of problem.

(Downey and Kelly 1986 p.x)

Before looking to relate theory in general to educational theory, and that theory as applicable to the adult and religious dimensions it
will be useful to stay with the general concept a little longer in
order to sharpen the appreciation of the issue of its relationship
with practice. It is instructive to note, for example, that the two
terms are most frequently juxtaposed in this order: "theory and
practice", rather than: "practice and theory". As with the left hand
and right hand of the pairs in the clusters (cf.pp.341-343 above),
this ordering indicates cultural conditioning which puts a certain
value on the aloof intellectual tidy ordering, the rationalisation
which is theory, over and above the more immediately affective,
environmentally conditioned circumstances of practice. Entwistle
raises the question as to whether thought follows or precedes
action/experience (in Hartnett and Naish 1976I:p.38). This is not as
intractable as the chicken and egg situation: clearly, we inform our
thinking through our experiences. Entwistle sees theorising (which he
equates with reasoning) as an essential part of the intelligent
practice of skill.

This theorising, or thinking, is not the same as practising, the
performing the actions: it is the difference between thinking what to
do and how to do it - and actually doing it. Entwistle clearly sets
this practice against the knowledge we have personally accumulated
and banked:

It is evident that much of what we do professionally or in the
general business of daily life is done intelligently, not merely
in virtue of the technique or manual dexterity we have in
actually performing a skill, but it is also by reference to the
cognitive repertoires at our command.
(Entwistle in Hartnett and Naish 1976Ip.43)
But this is not always a conscious act:

It seems that we are often incapable of giving any sort of explanation of how we do things. Facts, theories which explain the skills we perform, elude us.
(Entwistle in Hartnett and Naish 1976p.39)

This serves as a reminder of the complexity of most human operations:

Many activities are a complex in which the theorising, planning, reference to information and reflection upon the results of actions, all play a part along with overt physical performance itself.
(Entwistle in Hartnett and Naish 1976p.43)

With this complexity in mind, Knowles' definition of theory acquires increased cogency.

A good theory provides a conceptual structure for undertaking a given body of phenomena and for predicting how these phenomena will respond to various influences...

The practical effect of a good theory is to provide a set of guiding principles for the selection of means that will most effectively accomplish given ends.
(Knowles quoted in Schaefer 1972 p.18-19)

Knowles here defines a good theory, and sees in it elements of all three categories proposed by Downey and Kelly. It is worth noting that bad theory is thereby a possibility - that theory in itself is not necessarily of intrinsic worth.

Theorising itself is an activity which, like others, can be done well or badly, intelligently and stupidly, and so on. Intelligent theorising depends for example, on distinguishing relevant from irrelevant factors, and taking only the former into account. The value of theorising will depend on how well and intelligently it is done.
(Hartnett and Naish 1976p.117)

The theory, a disembodied rationalisation, is good in so far as it has consonance with the existential tangibility of the practical context. Such a theory would help define objectives more precisely and realistically, and would provide guidance of planning procedures.
in accordance with ultimate goals; a basis for selecting methods to accomplish each objective; and provide criteria against which to test results. Argyris and Schon similarly propose five-fold criteria of a good theory: it should be generally applicable; relevant to the matter and situation; consistent in its application; complete in its scope and testable in its contentions (Argyris and Schon 1974 p.197-8). The good theory then, leaves a minimal gap between the theory and its practical application to reality. This seems well when applied to Downey and Kelly's first category and possibly to the third; but what of the second?

In the second category the theory is built from first principles which do not necessarily seem to have immediate grounding in practice. In this sense, theory reflects the human's capacity to dream, to envision, to speculate, to idealise. This sort of theory is readily identifiable in educational and religious settings. Yeaxlee, for example, makes a strong plea for an over-arching theory to make sense of practical issues:

Nothing short of a sound theory of the universe will enable us to deal satisfactorily with our diverse practical problems. (Yeaxlee 1925 Vol 1 p.6)

The vision he seeks is holistic:

We have not found, or even set ourselves to find, that philosophy which sees everything as one harmonious whole. (Yeaxlee 1925 Vol 1 p.7)

La Verdiere articulates such a vision in overtly biblical terms:

By vision, I mean the dream which draws us forward, focuses all our efforts, and energises us to do great things. The vision corresponds to God's creative intent for humanity. It is inscribed in every human being's deepest yearnings and basic hopes. Projected into the past, the vision summons visions of a primal garden in Eden. Looking to the future, it evokes the
utopian scene in which the wolf lives with the lamb, the calf and the lion cub feed together, and a little child plays above the viper's nest and is unharmed.
(Verdiere in Parent 1985b p. 76)

For Yeaxlee, such a theory is eminently practical:

At the back of all our mistakes and failures lies our whole lack of theory of the universe, or our lack of courage and persistence to live by such a theory so far as we may have attained to it. This question of values is by no means academic or remote from practical life. What we do about it everyday, consciously or unconsciously, determines to the last detail the quality and conditions of life that we and our neighbours live.
(Yeaxlee 1925 Vol 1 p.36)

Theory in this understanding, as a value system, a set of ideals, a complete philosophy, appears to contain elements which, although founded in experience, seem to transcend the present moment by means of an intuitive leap of faith, taking faith as the meaning given to life (cf.p.259 above). Clearly, people will disagree on the nature or articulation of that belief. However, the problem remains an acute one: if the human person wishes to step back, as it were, to reflect on the shape of her or his existence, in order to discern the shape beneath the surface, to which point should they step back in order to achieve the desired perspective? Could theory, in this sense, be seen as the desired end state, the ideal rather than the achievement? And how can theory of this ideal sort co-exist with that eminently practical theory of action which is too easily dismissed as 'common sense'? How can such theories be evaluated? Are such theories static, or do they have a dynamic mode? Such questions must inform any solutions we may propose.

Gauthier is helpful in problematising theory and practice. A theoretical problem he sees as finding resolution in new knowledge, a
fresh understanding. A practical problem, on the other hand, while not excluding appeal to a hierarchy of principles, nevertheless accords greater importance to the dynamic context of the particular situation requiring resolution, a resolution which, importantly, is not always the solution (Gauthier in Hartnett and Naish 1976 I p.21).

Moving to the explicitly educational domain, Elias sees educational theory as a philosophy of education:

Theory attempts to describe and classify, understand and explain, predict, and at times control ... An adequate educational theory attempts to direct itself to the major elements in the educational enterprise: social contexts and institutions, aims and objectives, content and methods, persons and relationships, and evaluation of these elements. (Elias 1982 p.152-153)

Lee gives a familiar enough definition of theory:

Theory ... is a statement or group of statements organically integrating interrelated concepts, facts and laws in such a fashion as to offer a comprehensive and systematic view of reality by specifying relations among variables. (Lee in Mayr 1983 p.298)

The three characteristics he sees in theory are that it should be explanatory, predictive and verificative. He sees no reason to shirk sociological rigour in developing theory in religious education:

Without theory, everything in religious instruction is necessarily reduced to a hit-or-miss affair. If the religious educator operates without conscious theory, then the individual inevitably becomes ensnared in that which theory would have predicted. (Lee in Mayr 1983 p 298)

McKenzie echoes his mentor, Lee:

The crux of the problem facing religious educators of adults concerns a theory of adult education practice in the setting of church, parish or synagogue. Until a sound theory of adult religious education is developed, much of the activity that goes by the name of adult religious education will
continue to be marginal.
(McKenzie 1982 p.101)

He sees practice and theory as necessarily related:

Many see theory as something set over against practice. In my view practice is always the embodiment of a propositional theory, whether that theory is articulated or not, and whether the practitioner is aware of the propositional theory or not.
(McKenzie 1982 p.113)

Theory is unavoidable, even for those who never think about theory, and each propositional theory represents a particular vision of reality gained from a particular perspective.
(McKenzie 1982 p.108)

Progress in any professional field is gained only through criticism of the status quo and the paradigm that supports the conventional wisdom in that field.
(McKenzie in Foltz 1986 p.7)

Unfortunately the linkage between theory and practice is seldom a concern of practitioners of adult religious education. And yet one cannot have good practice without good theory. One's practice of adult religious education is an instantiation of theory.
(McKenzie in Foltz 1986 p.8)

He sees theory as:

a place from which to see a variety of interrelated events in terms of a given reference point for the purpose of constructing an explanation of that which is seen.
(McKenzie 1982 p. 105)

But the end-point is the practice; the ultimate purpose of theorising is the action that is evoked by a theory statement.
(McKenzie 1982 p.106)

McKenzie does the good service of describing four dimensions which bridge the gap between theory and practice

firstly, theory as the individual's unique perspective;
secondly, that theory as expressed as a coherent vision;
thirdly, that vision as fragmented into propositions;
fourthly, those propositions as practised.
(cf. McKenzie 1982 p.106)

McKenzie here recognises two important facts; first, the problem of transition from one dimension to the next, in which the sum of the
parts never quite matches the whole which was the preceding dimension (cf. McKenzie 1982 p.108). Second, he contends that the only way to validate or challenge the theory at any stage is by thorough research (cf. McKenzie 1982 p.108), a matter to which we will attend further in the conclusion.

Dearden (1984) has a neatly summative sentence which accords with McKenzie's four dimensions:

The distinction between theory and practice is not just one distinction but a shifting set of contrasts made to serve different, although possibly equally valid, purposes. (Dearden 1984 p.6)

A serious question which arises from this bears on just how and why people act in any particular way. To what extent are they proactive, acting from first principles, and to what extent reactive, responding to the circumstances of the present moment? The same question can also be asked of institutions, corporate bodies such as an institutional church, which have theory (or possibly policy in this context) and a practice which does not necessarily accord with that theory. Can theory be seen in terms of a mind commitment, with practice as the effective commitment, prone to more influences than the intellectual?

Thus far we have concentrated on the theory-practice relationship. Before examining how the disparity between the two might be resolved, it will be helpful to examine a concept which concentrates more particularly on the practice-theory relationship: the concept is praxis, the action-reflection-new action process which puts theory and practice in dialectical relationship:
One view regards theory as a source of principles that can be applied in practice; another regards practice as a matter of professional judgment which can be developed; a third regards theory and practice as dialectically related, with theory being developed and tested by application in and reflection on practice, and practice as a risky enterprise which can never be completely justified by theoretical principles.

(Carr and Kemmis 1986 p.45)

Carr and Kemmis place praxis firmly in its classical context:

*Praxis* is ... informed action which, by reflection on its character and consequences, reflexively changes the 'knowledge base' which informs it.

(Carr and Kemmis 1986 p.33)

Praxis ... remakes the conditions of informed action and constantly reviews action and the knowledge which informs it. *Praxis* is always guided by a moral disposition to act truly and justly, called by the Greeks *phronesis*.

(Carr and Kemmis 1986 p.33)

In praxis, thought and action (or theory and practice) are dialectically related. They are to be understood as *mutually constitutive*, as in a process of interaction which is a continual reconstruction of thought and action in the living historical process which evidences itself in every real social situation. Neither thought nor action is pre-eminent. In *poietike* by contrast, thought (a guiding idea or *eidos* is pre-eminent, guiding and directing action; theory directs practice. In praxis, the ideas which guide action are just as subject to change as action is; the only fixed element is *phronesis*, the disposition to act truly and rightly.

(Carr and Kemmis 1986 p.34)

The role of theory, then, in such a context is altered, and is itself open to participative critical reflection:

the value of theory stemmed from the way in which philosophical self-reflection helped to transform the manner in which ... existing values and beliefs were held. The practical purpose of this kind of educational theory was to transform unconsidered and unexamined modes of thought and practice into thoughtful and reflective ones. Educational theory did not so much 'imply practice' as transform the outlook of the practitioner.

(Carr and Kemmis 1986 p.53)

This critical perspective aims at

a systematic understanding of the conditions which shape, limit and determine action so that these constraints can be taken into account. And this is seen to require the active
participation of practitioners in collaborative articulation and formulation of the theories imminent in their own practices, and the development of these theories through continuing action and reflection. (Carr and Kemmis 1986 p.152)

Brookfield applies this concept of praxis more particularly to the adult learning context:

This notion of praxis as alternating and continuous engagements by teachers and learners in exploration, action and reflection is central to adult learning. It means that explorations of new ideas, skills, or bodies of knowledge do not take place in a vacuum but are set within the context of learners' past, current and future experiences. (Brookfield 1986 p.15)

This proposal of a dialectical unity of theory and practice offers an important possibility of constructive development which we must now explore in more detail.

3. Bridging the gap

3A. Finding the gap

I believe that theory-building is the most practical exercise possible if one puts his or her ideas into practice. The problem, I realise, ... is that the best theories in religious education are often ignored and, instead, practising Church educators operate out of unexamined theories which may be quite inadequate. (Grimes in Mayr 1983 p.136)

The tensions between valuable signs and stories and empty, worthless, valueless forms, prescriptions and rites can be found in the religions of every age. (Saris 1980 p.58)

These contrary tendencies are not new: they lie at the heart of the human spirit: indeed, an early Christian adult religious educator put it well (New Jerusalem Bible 1985):

I do not understand my own behaviour; I do not act as I mean to, but I do things that I hate. (Romans 7.15)
As we have already seen, both theory and practice have their place, and that a dialectical communication is needed if there is to be mutual enrichment. In practice, the effect of physical, cultural, social and political conditioning needs to be appreciated as having a bearing on what happens and how, but it is not an adequate explanation or excuse for what happens. Training, for example, could be just such a conditioning:

No doubt a purely practical training based on a few rules of thumb would produce teachers who could perform prescribed routines efficiently in familiar situations, but who would be unable to analyse their work in such a way that their competence would develop in response to changed situations. The teacher who has the resource to adapt himself to novel circumstances is probably the one who has sufficient appetite for theorising to ask himself occasionally why he is doing what he does, and this seems likely to follow from some study of educational theory as well as from mastering teaching techniques in practical situations. (Entwistle in Hartnett and Naish 1976:43)

The problem is that there is a "tacit component" at the heart of every skill (cf. Polanyi 1958 p.102-3), something intangible which is based on personal experience, in fact or in imagination (Entwistle in Hartnett and Naish 1976:46):

Our conclusion is that the tacit component at the heart of all skills makes learning by practice an essential condition of mastery. It also signals caution against claiming too much for the role of theoretical explanations in teaching technical and professional skills. On the other hand, reasons have been advanced for believing that theorising may helpfully precede and accompany practical learning and for the view that knowing how to do something intelligently often depends upon reference to theoretical knowledge about the contexts in which a skill is practised. Similarly, a proper understanding of the contingent experiences of daily life depends upon the acquisition of a considerable cognitive repertoire. (Entwistle in Hartnett and Naish 1976:50)
Clearly there is a gap between theory and practice in skill terms: the same can apply to other forms of knowledge:

A distinction can be made, therefore, between theory and practice in terms of a distinction between practical and theoretical problems, and so between practical and theoretical reasoning and, as a consequence of this, between practical judgments (or statements) which will be the conclusions of practical reasoning and theoretical judgments (or statements) which will be those of theoretical reasoning. (Hartnett and Naish 1976 p.2)

Knowing in theory ... is knowing the precepts or being able to give a verbal account of what requires to be done, and knowing in practice is being able to carry out the activity they prescribe. (Hartnett and Naish 1976 p.108-109)

What is needed is a tool to help bridge the gap whenever and wherever it occurs and for whatever cause.

3B. Some proposed solutions

Various solutions have been proposed, all having elements of the concept of praxis, already briefly described. Reflection is a key dimension:

Dialectical thinking ... is an open and questioning form of thinking which demands reflection back and forth between elements like part and whole, knowledge and action, process and product, subject and object, being and becoming, rhetoric and reality, structure and function. (Carr and Kemmis 1986 p.33)

As we noted in the section on adult learning, Mezirow persuasively contends that critical reflectivity (which necessarily includes theoretical reflectivity) is central to the process of perspective transformation (cf. Mezirow in Tight 1983 I p.129). Allman places the
same emphasis when it comes to adults' thinking and the need to refer to the reality beyond the self:

The ability to reflect upon and analyse the way we think about or theorise about experience should be a natural consequence of the development of mature reflection, which may well underpin many of the other developments in adult thought.
(Allman in Tight 1983 I p.117)

Hartnett and Naish make the application in an educational context:

What educational theory is likely to be able to offer those engaged in educational practice is not firm guidance but only suggestions and hints about what might be best done, and when and how. There is little, if any, possibility of it offering practical generalisations which, if followed, will solve practitioners' practical problems and ensure successful practice. Where theory is available, it will have to be applied, and this will inescapably require initiative from the practitioner. If this is the case, then Entwistle's words are particularly relevant. He writes: The job of a theory is to evoke judgment rather than rote obedience. The application of theory to practice is the bringing to bear of critical intelligence upon practical tasks rather than the implementation of good advice).
(Hartnett and Naish 1976 I p.121)

Elsdon, on the other hand, sees training as a way to bridge the gap between studies in theory and field studies in practice by way of interrelated study and practice (Elsdon 1975 pp.43; 52). The particularities of adult education make this process all the more important:

The function of adult education is to keep open the options, to prevent the arrest of development by the pressures of society, to ensure that, whatever the stage of self-knowledge or self-fulfilment that has been reached, the way of further growth is visible.
(Jones 1971 p.195 quoted in Elsdon 1975 p.90)

The implication is that vision and critical awareness are key, and indeed that some "gap" is to be welcomed. There is an uncomfortable vagueness, however, about how this is to be achieved, and why. More compelling is the forthright directness of Wren, who puts definition of stance high on his priority list of bridge-building procedures:
If we know we must take sides, the act of naming who we are supporting, who opposing, is a necessary step. It brings us out of the sheltered haven of rhetoric, into the ocean of real risks and real voyages.
(Wren 1986 p.xv)

Helpful though the individual suggestions might be, what is lacking is a more complete instrument for resolving the tension between theory and practice, for the purpose of mutual enrichment and ongoing critique. Such an instrument must take account of the complexity of the dialectical processes, as also of the complexity of levels at which these processes achieve palpable effect. If it is to be useful, such an instrument will indicate when there is absence of due process and how that absence has contributed to the new situation. Finally, such an instrument will indicate just how effective dialogue might be conducted. Such an instrument can be found in the work of Argyris and Schon.

3C. Argyris and Schon

The advance made by Argyris and Schon consists in a re-evaluation of the concept of theory. Fired with a degree of healthy scepticism regarding existing manuals of exemplary practice which seemed so divorced from the real world, the task they set themselves was to discover the nature of the 'gap' between abstract theory and real practice, affective and cognitive learning, thought and action. Their proposal was that the two result from the application of two theories which are not necessarily of the same content: in the guise of one theory of practice there is a set of interrelated theories.
The distinction they propose is that between "espoused theory" and "theory-in-use". Espoused theory is the way we describe and justify behaviour, and is the product of reasoning drawn from but not immediately reliant upon experience. Theory-in-use is the creative, improvisational pattern of action in response to the needs of the immediate moment.

Blindness to incongruity between espoused theory and theory-in-use may be culturally as well as individually caused and maintained. In such cases, re-education has to begin with an attempt to specify the patterns of existing theories-in-use. (Argyris and Schon 1974 p.viii)

These patterns are to be discovered by careful observation of what is done and why. The problem is that "every theory-in-use is a self-fulfilling prophecy to some extent" (Argyris and Schon 1974 p.18), so a powerful tool is needed to break into the round. They have recourse to Ashby's (1952) distinction between single and double loop learning:

In single-loop learning, we learn to maintain the field of constancy by learning to design actions that satisfy existing governing variables. In double-loop learning, we learn to change the field of constancy itself ... Double-loop learning changes the governing variables (the "settings") of one's programmes and causes ripples of change to fan out over one's whole system of theories-in-use. (Argyris and Schon 1974 p.19)

The reason for such radicalism is eminently practical:

The protagonist himself cannot discover that his theory-in-use is mistaken unless he can envisage an alternative theory and act on it. (Argyris and Schon 1974 p.26)

Argyris and Schon present two distinct models of theory-in-use which offer valuable insight into how alternatives might be envisaged - and how sometimes they are blocked. The Model I theory-in-use has four governing variables:
1. Define goals and try to achieve them.
2. Maximise winning and minimise losing.
3. Minimise generating and expressing negative feelings.
4. Be rational.

Model II proposes three governing variables:

1. Valid information.
2. Free and informed choice.
3. Internal commitment to the choice, and constant monitoring of its implementation.

The distinction between the Models at this stage is worth noting:
Model I emphasises personal achievement and the avoidance of that which might betoken vulnerability. Model II is open to the possibility of change in the furtherance of the enterprise.

The action strategies of the Models reveal the difference between the sets of governing variables more clearly:

Model I
1. Design and manage the environment unilaterally.
2. Own and control the task.
3. Unilaterally protect yourself.
4. Unilaterally protect others by withholding information.

Model II
1. Design environments where participants can be creative.
2. Task is controlled jointly.
3. Protection of self is a joint enterprise and directed toward growth.
4. Bilateral protection of others.

The consequences for the behavioural world follow necessarily: Model I makes for self-centredness, defensive mistrust and general fearfulness. Model II encourages a collaborative and co-operative mode, open to creativity and change without eschewing conflict.

The consequences for learning reveal a widening gulf: Model I is closed within its own set patterns, practises single-loop learning,
and does little testing of theories in public. Model II is open-ended, uses double-loop learning, and puts its theories to public test.

The effect on the quality of life follows accordingly: Model I has a facade to maintain within predetermined bounds, Model II encourages individuals to maximise their uniqueness (cf. p.107) and be open to choose freely. Effective problem solving and decision making will be more feasible in Model II than Model I. Effectiveness in Model I decreases over time: in Model II effectiveness increases in the long term.

We have given this aspect of Argyris and Schon's work some emphasis because it would seem to hold the key to understanding the difference between policy and practice within an institution, and the threat that change or challenge causes in the status quo:

If the prevailing theories-in-use in our institutions and organisations follow Model I, we can see why double-loop learning would occur - if at all - through revolution. This would also clarify why the behavioural worlds created by such revolutions would tend to become stagnant, self-sealing systems incapable of double-loop learning except through the next revolution.

(Argyris and Schon 1974 p.81)

The changed role of a teacher in Model II as opposed to Model I is important:

Effective learning (1) is based on personally caused experience, (2) is usually produced by expressing and examining dilemmas, (3) values individuality and expression of conflicts, (4) must be guided by an instructor who has more faith in the participants than they may have in themselves, (5) who recognises the limits of participants' learning methodologies, (6) whose idea of rationality integrates feelings and ideas and (7) who can encourage spontaneity.

(Argyris and Schon 1974 p.98)

and the importance of the affective worth emphasising:
Ideas tend to be feeling-laden, feelings have both cognitive and behavioural correlates, and behaviour is based on both rational ideas and feelings. ...

In a Model I world, feelings tend to be suppressed and ideas tend to be revered. Maturity is defined as controlling emotions, and being cool, rational, and level-headed. Under these conditions, feelings tend to become separated, and the feeling components of ideas tend to be suppressed. Ideas are considered objective and associated with effectiveness, while feelings are considered subjective* and associated with ineffectiveness.

* the 1974 edition actually has objective.
(Argyris and Schon 1974 p.107)

Argyris and Schon's interest in the professional as demanding interpersonal as well as technical skills is important. From their survey of the Models they draw out the criteria for an effective theory of practice:

Models I and II show that there are certain criteria for an effective theory of practice. (1) The theory should not be self-sealing. It should permit detection of and response to its degree of obsolescence. (2) The theory should make the interaction between client and professional conducive to mutual learning. (3) The theory should enable the professional to seek out, identify, and respond to new kinds of clients. (4) The theory should include a theory of reform of the profession that describes methods of transition from present to desired behaviour. (5) The theory should be conducive to creating a professional community that undertakes explicit, public, cumulative learning. (6) The theory should make professional practice increasingly compatible with self-actualisation, including engaging one's needs, values, and abilities in the job and setting realistic yet challenging levels of aspiration to promote growth. ...

Building one's own theory of practice includes diagnosis, testing, and accepting personal causality.
(Argyris and Schon 1974 p.157-158)

For professionals, they see field experience as the opportunity for developing critical reflection "under real-time conditions so that effective ad hoc theories-of-action can be created and tested"
(Argyris and Schon 1974 p.158). And professionals need courses:
in which espoused technical theories are confronted with theories-in-use so that students may be helped to develop their own hybrid theories of practice.

These courses will require faculty who are competent in surfacing conflicts and incongruities in their fields; whose sense of self-esteem and intellectual integrity are high enough so they can admit the differences between what they teach and effective practice; who are strong enough to invite confrontation of their teaching and to make themselves vulnerable to inquiry into the incongruities in their teaching and practice; and who, finally, will confront themselves with the conflict of values implicit in these incongruities.

(Argyris and Schon 1974 p.195-196)

Schon (1983) develops the relationship between the "practical competence and professional artistry" of the reflective practitioner, seeing the professional's main task as finding the right problem (Schon 1983 p.18; cf. Freire 1972 p.52 "problem-posing"), and exercising reflection-in-action as the counterbalance to technical rationality (Schon 1983 p.49). In this understanding, the professional is a creative artist as much as a technical expert. Schon's idea of a reflective conversation with a unique situation (Schon 1983 p.163) calls for a sort of double-vision - an ability to see the present situation while open to the surprise vistas which reflection on that present situation might open up in the form of "unanticipated meanings, problems and dilemmas" (Schon 1983 p.347). The professionals, in this sense, are "agents/experient ... who are at once the subjects and the objects of action" (Schon 1983 p.347). His cautionary word for bureaucrats could equally apply to Church-based adult educators:

When a member of a bureaucracy embarks on a course of reflective practice, allowing himself to experience confusion and uncertainty, subjecting his frames and theories to conscious criticism and change, he may increase his capacity to contribute to significant organisational learning, but he
also becomes, by the same token, a danger to the stable system of rules and procedures within which he is expected to deliver his technical expertise.
(Schon 1983 p.328)

In his most recent work, Schon (1987) links reflection-in-action (thinking about what you are doing as you are doing it) with the competence and artistry of skilful practice which characterises the professional.

3D. Implications and Applications

The work of Argyris and Schon proves attractive as an instrument because it resonates harmoniously with the complex of situations and attitudes revealed by this research. The implications inherent in accepting such an approach will be examined before some precise applications are made with it.

The move towards an integrated view of the world which respects and does not diminish its diverse complexity is more evident in the various ecological movements than in education. It is interesting, however, that Coss-Durrant has this to say of John Dewey's thinking on education:

this pragmatic philosophy with its unifying and mediating perspective, striving to weld theory and practice, to hold an holistic view of the problems posed by human life, continually informed and influenced his educational theory, and is easily traced in his attempts to integrate learning and living, school and life, and his views on learning throughout life.
Clearly the search predates our research!

As has already been intimated, a critically reflective approach according to Model II will necessitate change, even at the level of fundamental faith:

When beliefs do not seem to be very effective in serving the interests of believers (from their own point of view) or when routine behaviour is in apparent contradiction with professed belief, tensions are added to that relationship that constrain people to resolve or reduce them by some alteration in their ideas or their circumstances or both, despite the general reluctance of people to give up either their ideas or their interests, and despite the obstacles to altering their actual circumstances. (Berger 1981 p.15-16)

Such basic options have an inevitable logic of their own:

Attempting to limit the exercise of learner control to institutionally convenient activities, while at the same time claiming to be engaged in practising fully autonomous self directed learning is a contradiction in terms. (Brookfield 1986 p.87)

It also accounts for the uneasy relationship which any institution has with innovators, particularly from within:

Innovators are rarely popular people: their merchandise is concerned usually with the unfried, and they tend to be regarded as individuals who are opposed in principle to the present order of things, but who have nothing really solid and demonstrably certain to supplant it. Inevitably they have more enemies than friends; their enemies are represented by those whose profit derives from the status quo, and their friends are more often lukewarm and guarded than really supportive and whole-hearted, whilst they believe hopefully that in some way they will probably benefit from the new order. (Morrish 1976 quoted in Bagley and Challis 1985 p.69)

Disruption of this sort has little to do with maintenance and conservation, rather more to do with reform and revolution; less to do with consensus than with conflict. There would seem to be
interesting parallels here between the work of Argyris and Schon, already described, and that of Thomas on radical adult education:

The radical approach is to question the very assumptions on which organisations, institutions, and society itself, rest. The radical claims that the wrong questions are asked, mainly because they are not sufficiently basic.
(Thomas 1982 p.13)

This clear call to return to basics is a challenge religious educators should welcome, and adult religious educators most particularly, if double-loop learning is part of their methodological creed. Within a particular Church tradition, that radicalism will have a disturbing effect on theology - a challenge that "God" does not necessarily conform to our own image and likeness, and that God's espoused theories are not necessarily the same as ours:

There really is no sound biblical and traditional evidence that God's promise for the fulfilment of the human project necessarily endorses or echoes any of the concepts of that project which we form on our own and for ourselves.
(Jenkins in Winter 1980 p.91)

All this has serious implications for the institutional educators as facilitators:

We have to work out ways of being part of giving people a voice which is their own voice and is heard whatever it says. ... It is a simple part of taking people seriously which we ought to be able to risk precisely because we do not believe in any one ideology or invest in any one theory or programme. ... If we have been led into valid and god-given insights and enthusiasms these will only be developed as we persist in criticism, develop organisation and maintain fellowship.
(Jenkins in Winter 1980 p.92-93)

We are thrown back into the paradox of stability (of principle) within change (of awareness of that principle's applicability). Clearly theory, and ideology as a body of interrelated theory, have also to be considered as being open to criticism and more or less radical
modification in the light of the critical appraisal which they invite.

A compensating advantage is that any imperative from a teaching thus regularly and rigorously reviewed has to be considered as more than mere rhetoric.

The implications for religious education are important. Basic questions must be asked of the way religious education understands itself:

The most critical problem that faces Christian education, however, is the need to understand itself - to gain deep insight into what it is about. It needs to see how it is related to the cultural situation, to the Church's life and thought, and to the educational process. This problem of self-understanding is the problem of theory. (Burgess in Mayr 1983 p.176-177)

the way it operates that understanding:

I firmly believe that one major cause for the relative inefficiency of much of the contemporary religious instruction lies in the fact that most religion teachers hold one theory of religious instruction while at the same time they utilise pedagogical practices drawn from another highly conflicting theory. Consistency in the relationship between theory and practice is absolutely indispensable for the effectiveness, expansiveness, and fruitfulness of a practice in any domain whatsoever. (Lee quoted by Burgess in Mayr 1983 p.177-178)

and whether or not it really has a coherent and supportive theory at all:

Thus in the field of religious education a decision to change a practice generally means little more than that it will be done differently. This change process leaves little room for consideration of theoretical grounds which might justify either the change or the new practice, and so contributes almost nothing to the fund of knowledge by which practice could be guided. ... The problem with practice not based solidly on theory is that it has no sources which could encourage educational enrichment, change and reconstruction on a basis more solid than whim and fancy. Furthermore, too close a tie to practice typically results in a myopic perspective with reference to objectives. Consequently, evaluation of results is
difficult.  
(Burgess in Mayr 1983: p.179)

Elias is right to call for a clear statement of espoused theory:

Though educational theories are at least implicitly present in the educational enterprise, more attention must be given to making theories more explicit. Often what educators think they are doing is not what they are doing. Organisational structures may be at variance with the stated goals of an organisation and their members. Methods may be dissonant with content. Methods of evaluation may result in achieving undesirable results. Persons within an organisation may be working at cross purposes with one another. People may use the same language to express different realities, attitudes, and purposes.  
(Elias 1982 p.153)

This clarification of theories (of all kinds) will have the benefit of marking up the professional parameters of adult religious education, its beliefs as well as its techniques:

A major advantage from knowledge of theories is that such knowledge is the mark of a professional in a field. ... The practices of a profession are tested, modified, and revised through implementation in practice.  
(Elias 1982 p.153)

The ideology represented in Part One was not totally coherent, cohesive or convincing. However, it had the benefit of having been drawn from experience reflected upon in the light of the tradition as perceived. Many theories were espoused: the effective transition from espoused theory to theory-in-use demands proportionate strategy, with in-built criticism at every stage regarding matter and method (cf. Models I and II). Interestingly enough, the reflective practitioner does not need to differentiate between principles drawn from ideology (be it theology or hypothetical constructs) and principles drawn from personal experience: both need critical reflective evaluation
regarding their several dimensions. A healthy praxis demands a critical theory and a critical practice. Generalities are meaningless without the presence of the particular:

General formulae for the solution of practical problems, or for the justification of proposed solutions, which do not take account of the dynamic context, can offer little practical guidance to the agent.

(Gauthier in Hartnett and Naish 1976p.19)

The difficulty, in Part One, of seeing the present reality in the remote statement highlights a problem in hierarchical communication: the wider the audience addressed, the less account can be taken of the social context. Principle and practice need to dialogue. Using the arena of justice and peace issues, Wren has cleverly combined theory and practical context in a list of some principles for action:

1. Ask not, 'what does the gospel tell us about the unjust situation?', but, 'what does that situation tell us about our understanding and practice of the gospel?'
2. Follow gospel insights with social analysis.
3. Focus first on economic structures and processes.
4. Recognise the scope, and the limits, of moral concern.
5. Say who and what you are FOR, and who and what you are AGAINST.
6. Focus on the rich and powerful, not the poor and powerless.
7. Look for the raw nerves and weak links of oppression. Then go for them.
8. Remember that the personal is political.
9. Do something to make your commitments irrevocable.
10 Put yourself where solidarity with the poor and oppressed has to be lived rather than spoken.
11 Form groups and congregations which can take off from these principles, instead of dancing round them.
12 Cultivate a political spirituality, where action and worship are inseparable friends.

(Wren 1986 p.xiii-xviii passim)

When theories-in-use diverge from espoused theories, there is either a lack of adequate criticism of the espoused theory, or of the
theory-in-use, or, indeed, of the very space between them. How the critical process is to be generated and maintained, and how the attitude shift (conversion) is to be achieved within the individuals, groups and totality of the institution will demand carefully considered but bold appropriate strategy. "To grasp by deed what they hold by creed" (cf.p.28 above) constitutes a full and continuing agenda. Cardinal Hume's injunction to "feed minds and warm hearts" (cf.p.138 above) and his dialectical juxtaposition of doctrine and Christian living (cf.p.132 above) indicate a mind-set which itself has the power of an espoused theory. The practical articulation, in process terms, is less evident. Clearly, the emphasis discerned from the documents of Vatican II on skills (cf.pp.35-39 above) is an important one as providing specific means by which to move between espoused theory and theory-in-use. Prayer, for example, could be examined more closely as a means by which espoused theory could inform theory-in-use, and vice versa (cf.pp.41+65 above). Readiness to learn from disciplines and experience beyond direct Church control (for example, as here, from the management work of Argyris and Schon) will be important both in itself as a means of double-loop learning, and as a declaration of espoused theory (of openness to the world) in use.

Finally, to return to the five clusters with which we opened this section: functions, concepts and methods are set in pairs on the same continuum, the difference being of centrality in the perspective at any one time. The need to critically appraise and evaluate is important, particularly in the case of implied value-judgments in such
pairings. This delving will raise new questions, as will the practice as it confirms, modifies or confronts the theory. The vision is one of pulsating life and the possibility of dynamic, sometimes turbulent, lifelong development.
CONCLUSIONS AND RECOMMENDATION
The burden of the future can be borne best only by those who recognise that there are always more questions than answers and more qualified responses to the questions than absolute verities. (McKenzie 1978 p.75)

The conclusions of this research are familiar, the route by which they have been reached less so. For clarity of presentation, the conclusions will be tabulated from the starting point of each of the three main Parts in turn, followed by the conclusions more easily traced to the interaction between the Parts. After stating and explaining the recommendation based on the conclusions, the section will close with a final comment of reflection on the research methods employed, and the researcher's personal reaction to the work as a whole.

Part One, the close examination of an institutional Church's documents for "The Ideological Background" to adult educational work, highlighted the nature of the client of adult religious education (pp.26-31; 51-53; 73-79) as being of sacred value (p.75) and infinite worth (p.53). To take this unique dignity as a basic premise is to take a theological stance with important educational implications, making for uneasy tensions within the institution (cf.p.254). The content of adult religious education (pp.31-41; 57-61; 79-87) has the same breadth as the questions which delineate the religious dimension (cf.p.258). The agents and methods of adult religious education (pp.41-49; 61-72; 88-94) are less convincingly exposed, thereby indicating the need for improved strategic specificity. Part One leads, on reflection, to conclusions such as these:
1. that the vision offered (pp.26-136) of the client, content, agents and methods of adult religious education is a valuable one and is deserving of further critical scrutiny and systematic development with a view to a more accessible public articulation (p.357);

2. that the concept "adult person" deserves investigation as a tool of educational and theological critique (pp.95; 135-136; 229-230; 253-254);

3. that the place of gender in the understanding of personhood in Roman Catholic Church ideology, language and practice warrants critical examination (pp.16; 73-74).

From Part Two, the story of a particular project in adult religious education, "Theology for Parishioners", it is clear on reflection that by the very nature of the task every aspect of the project could have been improved upon (p.232). However, the weaknesses appeared to be more institutional and managerial than educational. To attempt to be researcher, developer, promoter, trainer and practitioner all at once was to attempt too much with too little. The conclusions reflect this vulnerability, but do not thereby comment negatively on the validity of the attempt that was made, indicating as it did the expanding scope of the possible. The conclusions from Part Two are:

4. that for such an institutional project to be successful there needs to be an understanding of the task and of the reason for doing it which is common to the leaders of the institution and the practitioners, and that all aspects of the enterprise must be open to rigorous theological and educational critique (pp.145-147; 151-152);

5. that adult educators are adults too and require appropriate support (pp.137-207 passim);

6. that rigorous research is needed to assess the relative worth of adult religious education approaches and projects (p.351).
From Part Three, a critical consideration of some of the significant educational issues from the standpoint of adult education, the significance of critical reflection in discerning the wider problem (as, for example, in the identification of tension clusters pp.341-344) has been proved experientially to the researcher. A further general conclusion, that adult religious education is necessarily interdisciplinary, is again the result of convincing experience. The conclusions from Part Three are:

7. that the interactive relationship between adult education and adult religious education warrants ongoing research; (pp.229-232)

8. that adult education offers valuable modes of constructive critique for any Church-based adult learning opportunity (pp.208-370 passim).

From across and between the Parts, four further conclusions may be formulated:

9. that adult education might usefully be considered as the process whereby individuals and groups are empowered to bridge the apparent gaps between seemingly distanced goods (pp.146-147; 233; 341-344);

10. that the relationship between theological and educational principles warrants closer examination (pp.256-276);

11. that to move with consistency from espoused theory to theory-in-use demands expertise which necessitates training and other resources (pp.357-370);

12. that Models I and II could provide useful critical tools with which to examine the efficacy of adult religious education as a means towards societal transformation (pp.358-370).

These conclusions, drawn from this research, reflect the tentative nature of the procedures adopted and the broad range of the issues covered. The stated aim of the research, however, was to offer
recommendations for the future conduct of adult religious education (p.2). The conclusions as such lack the strategic specificity of any recommendation which purports to be more than yet another mission statement. The single recommendation proposed here is designed to connect with all the individual conclusions and to add the element of a feasible strategy. The recommendation is stated firstly as a whole, followed by particular reference to its specific parts:

RECOMMENDATION:

(a) that the Roman Catholic Church of England and Wales
(b) establish
(c) a professional service
(d) of research and development
(e) in adult education
(f) from the Christian viewpoint
(g) with the purpose of
(h) informing and supporting
(i) the work of the religious education of adults.

(a) The recommendation is directed to the Roman Catholic Church of England and Wales as an existing, interested group, potentially effective through its hierarchical structure at national and local levels. Its espoused ideology advocates the strategy here recommended (cf. pp.43; 45-46; 61; 69; 98; 113; 120-121; 149-150).
(b) The term "establish" is not meant to imply the creation of something which has not existed under any guise: but it does imply that a fresh and specific strategic mandate is required, with practical acceptance of its resource ramifications.
(c) The reference to "professional" implies here rigorous standards of accountability yet with that autonomy achieved through a Model II adult education approach (cf.p.359).
Service is an important qualification, since service is of the essence both of Christian leadership and of adult education facilitation (pp.328-340).
(d) Research here implies the critical appraisal of that which is happening or has happened; development implies the application of that research to fresh initiatives, with due regard for the training implications.
(e) In the light of the ideology as described, adult education as such is the most appropriate locus in which to dialogue with the times.
(f) Crucial to this dialogue is the dynamically Christian (rather than the more circumscribed denominational) viewpoint.
(g) The recommendation is aimed at a practical outcome.
(h) Information refers particularly to the accumulated wisdom of the educational, spiritual and theological heritage of the
sponsoring body. The support envisaged would be that critical assistance required by an individual or group to enable them to help themselves.

(i) Work implies a task which is demanding, productive, and not to be left to chance. It is an adult work, to be done in an adult way. It is not the whole education of the adult, but an important and permeating aspect of that education.

With the explanation in mind, the recommendation bears repeating:

that the Roman Catholic Church of England and Wales establish a professional service of research and development in adult education from the Christian viewpoint, with the purpose of informing and supporting the work of the religious education of adults.

Once implemented, the conclusions could be realised, lessons learned from past experiment, and support given for important future progress in the field.

It remains now to put on record the researcher's thoughts on completing this particular piece of work. The methodological problems were more acute than at first anticipated. The ideological background proved a fast-moving and elusive target, but also one which grew surprisingly as soon as it was properly in focus. The effect reminded the researcher of the astronomers who probe deep space with their ever more powerful telescopes and scanners, only to discover that the edge of infinity is still as far away as ever. A similar reaction was felt in the attempt to read the wisdom of adult educators: it was an impossible task, and the need to discern quality from an unknown quantity often proved troubling. The unexpected complexity of the matter was aggravated by the absence of locally produced research in the field. With hindsight, an individual's research project might well not be the most appropriate mode for research in adult religious
education: faced with the daunting scope of myriad possibilities, the collaborative mode might prove more productive, while also being more in accord with principles of adult learning. However, all the effort has not been in vain: the research has offered some useful tools to put to good use in the future. The "reflective conversation" (pp.14;23) is a technique with fascinating philosophical implications. Critical solidarity (p.114-115); creative reflectivity (pp.311-312); critical consciousness (pp.247-248); Models I and II (pp.358-360); double-loop learning (p.358), all have proved helpful in shifting, if not transforming, the researcher's perspectives. Particularly useful was the espoused theory/theory-in-use tool (pp.357-358) which helped to put in place much that was previously intractable. It was interesting to experience the effect of well-known texts when examined afresh with this new equipment.

Finally, what effect has this work had on the researcher? The single most important lesson learnt has concerned the place of reflection in creative work. Most frustrating has been the inability to convert the new learning into immediate action. Overall, the researcher ends this task pensive but empowered. Espoused theories are clearer in the consciousness, and there is a strong desire to put them into good use. There is a better appreciation of the nature of adult religious education and an enthusiasm to share this with others. The strategic "How?" is no longer a threat, more a vincible challenge.
APPENDIX A

THE SIXTEEN DOCUMENTS OF VATICAN II, BY DATE OF PROMULGATION.

(4/12/63)
1. Constitution on the Sacred Liturgy. ("Sacrosanctum Concilium")
   Abbott p.137-178
   ("Inter Mirifica") Abbott p.319-331

(21/11/64)
3. Dogmatic Constitution on the Church. ("Lumen Gentium")
   Abbott p.14-101
4. Decree on Ecumenism. ("Unitatis Redintegratio")
   Abbott p.341-366
5. Decree on Eastern Catholic Churches. ("Orientalium Ecclesiarum")
   Abbott p.373-386

(28/10/65)
6. Decree on the Bishops' Pastoral Office in the Church.
   ("Christus Dominus") Abbott p.396-429
7. Decree on Priestly Formation. ("Optatam Totius")
   Abbott p.437-457
   ("Perfectae Caritatis") Abbott p.466-482
9. Declaration on Christian Education. ("Gravissimum Educationis")
   Abbott p.637-651
10. Declaration on the Relationship of the Church to Non-Christian
    Religions. ("Nostra Aetate") Abbott p.660-668

(18/11/65)
11. Dogmatic Constitution on Divine Revelation. ("Dei Verbum")
    Abbott p.111-128
12. Decree on the Apostolate of the Laity. ("Apostolicam Actuositatem")
    Abbott p.489-521

(7/12/65)
13. Declaration on Religious Liberty. ("Dignitatis Humanae")
    Abbott p.675-696
14. Decree on the Missionary Activity of the Church. ("Ad Gentes")
    Abbott p.584-630
15. Decree on the Ministry and Life of Priests. ("Presbyterorum Ordinis")
    Abbott p.532-576
    ("Gaudium et Spes") Abbott p.199-308

The official Latin versions of the texts were originally published in the Vatican State official periodical, "Acta Apostolicae Sedis".

The English version used for this paper is from Abbott (1966).
APPENDIX B p.1.

POST-CONCILIAR DOCUMENTS OF INTERNATIONAL SIGNIFICANCE, 1965-82.

Three Key Documents (cf. 2A.1 p.51):

17. General Catechetical Directory. ("Ad normam decreti")
   Sacred Congregation for the Clergy. 11/04/71. Flannery 529-605.
18. Evangelisation in the Modern World. ("Evangelii Nuntiandi")
   Pope Paul VI. 08/12/78. Flannery 711-761.
19. Catechesis in Our Time. ("Catechesi Tradendae")

Forty Two Other Documents (cf. 2A.2 p.72):

20. Apostolic Constitution on Penance. ("Paenitemini")
    Pope Paul VI. 17/02/66. Flannery 1-12.
    Pope Paul VI. 26/03/67. Walsh & Davies 141-164.
22. Encyclical Letter on Priestly Celibacy. ("Sacerdotalis Caelibatus")
23. On Dangerous Opinions and on Atheism. ("Ratione habita")
    Synod of Bishops. 28/10/67. Flannery 662-671.
24. The Ministerial Priesthood. ("Ultimis temporibus")
    Synod of Bishops. 30/11/67. Flannery 672-694.
25. The Credo of the People of God. ("Solemnis hoc liturgia")
    Pope Paul VI. 30/06/68. Flannery 387-396.
26. Encyclical Letter on the Regulation of Births. ("Humanae Vitae")
    Pope Paul VI. 25.07.68. Flannery 397-416.
27. Introduction to the Rite of Initiation to the Religious Life.
    ("Sacris religionis vinculis") Sacred Congregation for Divine Worship.
    02/02/70. Flannery 190-192.
28. Apostolic Letter on the Eightieth Anniversary of "Rerum Novarum".
    ("Octagesimo Adveniens") Pope Paul VI. 14/05/71.
    Walsh & Davies 165-187.
29. Justice in the World. ("Convenientes ex universo")
    Synod of Bishops. 30/11/71. Flannery 695-710.
30. Rite of Christian Initiation of Adults.
    Sacred Congregation for Divine Worship. 06/01/72.
31. Errors Concerning the Mysteries of the Incarnation and the Trinity.
    ("Mysterium filii Dei") Sacred Congregation for the Doctrine of the Faith.
    21/02/72. Flannery 423-427.
32. Introduction to the Rite of Anointing and to the Pastoral Care
    of the Sick. ("Hominum dolores") Sacred Congregation for Divine Worship.
    07/12/72. Flannery 15-19.
    ("Per initiationis Christianae") Sacred Congregation for Divine Worship.
    24/06/73. Flannery 22-28.
34. Introduction to the Rite of Infant Baptism (second edition).
    ("Nomine parvulorum") Sacred Congregation for Divine Worship.
    24/06/73. Flannery 29-34.
38. Ecumenical Collaboration at the Regional, National and Local Levels. ("Reunis a Rome") Secretariat for the Promotion of the Unity of Christians. 22/02/75. Flannery 153-182.
41. Declaration on the Admission of Women to the Ministerial Priesthood ("Inter insigniores") Sacred Congregation for the Doctrine of the Faith. 15/10/76. Flannery 331-345.
42. Common Declaration of Pope Paul VI and Archbishop Donald Coggan. ("After Four Hundred Years") 29/04/77. Flannery 183-185.
43. Catholic Schools. ("Malgre les declarations") Sacred Congregation for Catholic Education. 24/06/77. Flannery 606-629.
44. Directives for Mutual Relations Between Bishops and Religious in the Church. ("Mutuae relationes") Sacred Congregation for Religious and Secular Institutes. 23/04/78. Flannery 209-243.
47. The Reality of Life After Death. ("Recentiores episcoporum synodi") Sacred Congregation for the Doctrine of the Faith. 11/05/79. Flannery 500-504.
49. Norms for Cooperation among Local Churches and for a Better Distribution of the Clergy. ("Postquam apostoli") Sacred Congregation for the Clergy. 25/03/80. Flannery 361-381.
50. Instruction on Certain Norms Concerning the Worship of the Eucharistic Mystery. ("Inaestimabile donum") Sacred Congregation for the Sacraments and Divine Worship. 03/04/80. Flannery 93-102.
51. Declaration on Euthanasia. ("Jura et bona") Sacred Congregation for the Doctrine of the Faith. 05/05/80. Flannery 510-517.
52. Instruction on Infant Baptism. ("Pastoralis actio") Sacred Congregation for the Doctrine of the Faith. 20/10/80. Flannery 103-117.


57. The International Year of Disabled Persons. The Holy See. 04/03/81. Flannery 518-528.


60. Common Declaration by Pope John Paul II and the Archbishop of Canterbury, Robert Runcie. ("In the Cathedral Church") 29/05/82. Flannery 187-189.

61. Lay Catholics in Schools: Witnesses to Faith. ("Les laics catholiques") Sacred Congregation for Catholic Education. 15/10/82. Flannery 630-661.

The official versions of the texts were originally published in the Vatican State official periodical, "Acta Apostolicae Sedis".

The English version used for this paper is from Flannery (1982) or Walsh and Davies (1984) or the approved text detailed in 30 above.
APPENDIX C


ARCCIC
"The Final Report"
London. SPCK/CTS. 1982

Bishops Conference of England and Wales
"Statement Concerning Moral Problems"

"The Church 2000"
Abbots Langley. Catholic Information Services. 1973

"A Time For Building"
Abbots Langley. Catholic Information Services. 1976

"Liverpool 1980"
Official Report of the National Pastoral Congress

Gerard, D.
"Roman Catholic Opinion"

Konstant, D.
"Signposts and Homecomings"
The Educative Task of the Catholic Community
A Report to the Bishops of England and Wales.

Nichols, K.
"Cornerstone"
Slough. St. Paul Publications. 1978

"Into His Fulness"

Pope John Paul II
"The Pope In Britain"
Collected Homilies and Speeches

RC Methodists
"Christian Belief"
A Catholic - Methodist Statement.
London. L.P.P. 1970 (?)
APPENDIX D p.1.

POST-CONCILIAR DOCUMENTS OF LOCAL SIGNIFICANCE, 1965-82.

Westminster #1
"Interim Report to His Eminence Cardinal Heenan from K. Cronin, C.M. and Sister Gemma, I.B.V.M. on the Proposed Westminster Catholic Parents' Institute"

Westminster #2
"Westminster Catholic Parents Project"
Report to His Eminence Cardinal Heenan

Westminster #3
"towards a Community of Faith"
the work of the Westminster Catholic Parents Centre
Private circulation. London. WCPC. 1971

Westminster #4
"towards a Community of Faith"
the work of the Westminster Catholic Parents Centre

Westminster #5
"An Experiment in Adult Education"
Unpublished report. WCPC. 1974

Westminster #6
"The Further Religious Education of Adults"
Unpublished report. WCPC. 1977

Westminster #7
"The Education Commission"
Structure - Internal and External Relationships
Information document from the Secretariat. 1977 (?)

Westminster #8
"The Diocese of Westminster Education Commission"
Publicity pamphlet from the Secretariat. 1977 (?)

Westminster #9
"Westminster Adult Religious Education Centre"
Explanation of aim and terms of reference for WAREC
Unpublished paper. 1979 (?)

Westminster #10
"Text of Sermon Preached by Cardinal G.B. Hume at the Opening Mass of 'The Cornerstone' (Christian Life and Study Centre) at Westminster Conference Centre 9th October, 1977"
APPENDIX D p.2.

"Westminster #11
"Catholic Education in the Diocese of Westminster"
The Diocesan Education Commission.
Privately circulated policy document. 1979

Westminster #12
"Parents in Education"
Diocese of Westminster Education Commission policy document. 1980

Westminster #13
"The Shared Use of School Premises"
Diocese of Westminster Education Commission policy document. 1980

Westminster #14
"Report of Working Group to Consider CPC Paper on a Policy for
Parish Catechetics"
Adult Education Committee working paper. 1980

Westminster #15
"Policy Document for the Ministry of Parish Catechists"
Centre for Parish Catechetics. 1980

Westminster #16
"Growth in Faith"
Education Commission report. 1980

Westminster #17
"Memorandum"
A proposal for an evaluation of the work of the Education
Commission, its Committees, Agencies and Area Bodies.
Secretariat. 1981

Westminster #18
"Note on a Meeting with Cardinal Hume 7 December 1981"
WAREC internal memorandum from the Principal. 1981
APPENDIX 3

APPENDIX F.

1. East London Pastoral Area.
   Rt. Rev. Victor Guazzelli, V.G.
   Camden Deanery: 9 parishes plus one University Chaplaincy
   Hackney Deanery: 7 parishes
   Islington Deanery: 10 parishes plus one Polish Church
   Tower Hamlets Deanery: 11 parishes plus one German Church
   and one Lithuanian Church.

2. North London Pastoral Area.
   Rt. Rev. Philip Harvey, V.G., O.B.E.
   Barnet Deanery: 14 parishes
   Brent Deanery: 11 parishes
   Enfield Deanery: 8 parishes
   Haringey Deanery: 7 parishes
   Harrow Deanery: 7 parishes.

3. Central London Pastoral Area.
   Rt. Rev. David Konstant, V.G., M.A.
   Cathedral Deanery: 1 parish plus the Cathedral
   Hammersmith Deanery: 7 parishes plus one Polish Church
   Kentingston & Chelsea
   Deanery: 6 parishes
   Marylebone Deanery: 5 parishes
   North Kensington
   Deanery: 7 parishes
   Westminster Deanery: 6 parishes plus one French Church
   and one Italian Church.

   Ealing Deanery: 9 parishes
   Hillingdon Deanery: 10 parishes
   Hounslow Deanery: 10 parishes
   Upper Thames Deanery: 11 parishes.

5. Hertfordshire Pastoral Area.
   Rt. Rev. James O'Brien, V.G.
   Hatfield Deanery: 8 parishes
   Lea Valley Deanery: 9 parishes
   St. Albans Deanery: 15 parishes
   Stevenage Deanery: 9 parishes
   Watford Deanery: 10 parishes.
APPENDIX G.
EDUCATIONAL INSTITUTIONS, DIOCESE OF WESTMINSTER.

1. Schools.
   Voluntary Aided:
     Primary..... 175
     Secondary... 53
     VI Form.... 1
   Independent:
     Primary..... 16
     Prim.& Sec.. 5
     Secondary... 8
   Special Schools:............ 3

2. Other educational institutions of the Diocese.
   a. The Seminary, Allen Hall, Chelsea.
      (Clergy training and in-service.)
   b. St. Thomas More Centre for Pastoral Liturgy, Manor House.
   c. University Chaplaincies: Gower Street
      Cromwell Road
      Bethnal Green
      Brunel
   d. Pastoral Office for Handicapped People, Hendon.
   e. All Saints Pastoral Centre, London Colney.
   f. Cornerstone School of Prayer, Study and Christian Living,
      Westminster.

3. Other relevant institutions in the Diocese.
   a. St. Mary's College, Strawberry Hill.
   b. Heythrop College (University of London), Cavendish Square.
   c. Missionary Institute London, Mill Hill.
   d. Damascus House, Mill Hill.
Each of the five Pastoral Areas was meant to have an Education Commission of its own, covering the same spheres of interest as the Diocesan Commission. Each Area Commission would supply representatives for the Diocesan Committees and Commission, while also maintaining links with Area Committees, deaneries, working parties and the Diocesan professional agencies.
EDUCATION COMMISSION MEETING - 7 July 1983

"Three minutes on the Evaluation Report"
(AEC Chairman's statement to the Commission)

1 As Chairman of the Adult Education Committee I come, as always, well briefed by the Committee and its agency, WAREC. In this instance, the Committee has met for nine hours to prepare its submission.

2 We welcome the Evaluation Report. We agree generally with Part One of the Report: we have alerted the Grubb Institute and the Commission Chairman to a few inaccuracies in the description of our present situation.

3 Part Two is less satisfactory, in our view, because of a weakness in its view of Church.

4 The Report implies the model with the Bishop at the top in Picture One and the people dependent upon him. This is the very structure from which we are trying to escape. Vatican II upended the triangle (see Picture Two).

Every individual is important and the reason for all the Church's ministry. If the individual is not served, the structure becomes an end in itself. The criterion must be: are all the individuals in this pilgrim community being served properly, where they are, as they are, on their life's journey, helping them to be adequately equipped for their God-given mission? (cf 10.4).

Education is, of course, just one of the services and must be open to and supportive of all the others.

5 This line of thought, and the call for integration of effort expressed in the Diocesan Conference led us to look again at Diagram 9 (p 38).

Picture Three

Leaving aside for the moment the detailing of names and functions, we would suggest this model could be applied to every level of the education service.
Picture Four

a) We start with the individual. Everyone is linked, if only geographically, with a parish. The special services must be present in some form at this level if that individual's educational needs are to be met. The outward thrust shows that education is for mission. The inward arrows indicate the influences for good from the society around us. The Holy Spirit is not the prerogative of the Catholic Church.

b) At Area level, specialist services must be offered to ensure that the requisite skills and learning opportunities are available to the individuals through or beyond their parish.

c) At diocesan level the same model applies, the task being to service the Areas so that the individuals can get their rightful service. (The same model could apply at national and international levels).

6 A key factor will be the officers appointed to carry out the work in the servicing positions at all levels. We feel that the importance of the parish clergy in all this has been seriously underestimated in the Report: in our experience the clergy are vitally important to the success of the whole enterprise (cf implied statement of importance only in 10.3). The Committee urges that great care be taken to recruit, train and in-train the people with responsibility for education at all levels in the diocese.

7 We see the need for continued use of the many skilled people in the diocese to provide ongoing evaluation, training and in-training opportunities and forward planning at diocesan level.

Thank you.

Patrick Collins
CHAIRMAN
Adult Education Committee
Adult Education Committee
Chairman: Mr Pat Collins
Principal: Mr Tony McCaffry BA

Westminster Adult Religious Education Centre

23 Kensington Square, London, W8 5HN. Telephone: 01-937 9210

Diagram 9 from page 38 of EVALUATION
EDUCATION COMMISSION MEETING - 7 July 1983

Factual Inaccuracy

2.7.5. "Their work is more opportunistic than planned."

This was indeed true prior to this year, but policy was changed by the AEC (March 1982) in view of limited staffing. The plan for 1982/3 has been to concentrate on the Theology for Parishioners project and simply contain or shelve other opportunities.

2.8.4. "The Adult Education Committee includes some members who are in effect part time voluntary staff members of WAREC, organising and contributing to the Centre's Courses."

There are no such members on the Committee. It is indeed Committee policy that members should involve themselves in adult religious education projects. It is also true that Area Representatives speak for their Areas and have access to funds budgetted to cover their expenses. They are, however, on record as saying that they have no time to do the work expected of them, and they are unanimous in expressing the need for at least one full time adult religious education worker for each Area.

2.8.6. The word "laymen" is an unfortunate choice here, meaning inexpert or out of depth rather than a member of the Church who has not been ordained, it's usual meaning in Catholic circles. (Elsewhere in the report such people are described by implication as sheep, with unfortunate cultural connotations!)

2.10.6. It is implied that the agency workers are at 23 Kensington Square. This is not the case. In the main the work goes on away from the base - which makes coordination all the more difficult to assure.
2.10.8. Final two sentences.

The brief of the Education for Justice worker was not limited to schools. Her report has not yet been released, so discussion of it has not yet started.

2.13. "no difficulties"

Our experience is that there are no personal difficulties - but getting money for adult education is not therefore without difficulty.

3.7. Final sentence.

In fairness, Directors were meeting regularly and facing basic questions until the evaluation exercise began, when such meetings ceased lest they be misconstrued. Contact with the Vicar General ceased at the same time. The year of evaluation has been passed in a somewhat artificial climate of self consciousness.

5.1.3.

5.5.

5.14. Last sentence.

The fear of critique (cf 2.7.5.) hides behind such slogans.

6.3. reads differently from 9.5.

7.9. The Committee fully supports the submission of Sister Margaret Leckenby of Social Action. There must be more effort of integration of education with all other aspects of diocesan activity. The whole of the Church's work is educative. (Signposts and Homecomings)

5.1.3. Our experience is that people look primarily to each other in this matter.

5.5. Actual parish life is less child centred than this diagram would indicate.

7.15. It is a fact in this diocese that Chaplains to schools are not only priests, but also religious sisters and brothers and lay people. Certainly the diocesan clergy must have every encouragement to get involved in schools.
7.16. Conference of Major Religious **Superiors** (not Orders)

Association of Religious in Education
(no longer Association of Teaching Religious).

8.2. "though the Continuing Education Officer may not require any other professional assistance."

Why not?

In the present WAREC on September 1st 1983 there will be two educators and one secretary, and no Area Workers. The Central Area has one full time Adult Religious Education Worker, answerable to the Area Bishop. Without paid full time Area based workers the sort of work encouraged for the Areas will not be achieved.

In the short term no expansion of the existing budget would be needed. In the long term, being realistic, money will be needed to buy professional assistance.
EDUCATION COMMISSION MEETING – 7 July 1983

Clarification, please

1.3. How many / which Chief Education Officers of Local Education Authorities were contacted? (cf 2.13.)
   How many parish priests? (cf 2.23.3.)
   What was the basis of selection of interviewees?

2.10.6. "providing a structure of inter-agency meetings."
   What is this structure?

2.10.8. Which subcommittee is picked out here?

2.15. To whom in the diocese are such approaches made?
   Who is charged with responding to or passing on such invitations?

2.20.1. It is not clear how the second sentence follows from the first?

2.23.3. Some will read the final sentence as implying criticism of CPC by WAREC. Is this so?
   (WAREC sees CPC and itself as working two parts of a field that is bigger than either or both of them)

2.26.1. Why was the shepherd image chosen in preference to that of teacher in this educational context?

2.26.4. "to be more fully involved with"
   Is this in the sense of "being more at the service of"?
3.9. How does/should education fit in with all the other activity of the diocese?

4.13. Implies that the CDA is the Archbishop and Area Bishops only. The CDA at present has more people on it than that. Which is meant?

4.18. Why was "Continuing" preferred to "adult"?

- The names indicate two places and one process: does this indicate difference of importance?

5.2. Why were religious associations left out?

5.13. This rationale for support groups is not clear.

5.15. Is this a call for the reinforcement of the status quo and diversion from the exercise of the critical faculties? (cf 2.7.5.)

6.3. What is the meaning here of deployed and regarding?

6.5. Is the reference to existing or to be appointed Pastoral Assistants? Please note, not all are male!

6.6. What are the grounds for this presumption of competence?

7.3.7. Who are staff coordinators?

7.3.10. Is this complete?

7.3.11. What is this discussion?

7.9. Family Service Agency

Is this Family and Social Action?

Diagram 10. How do people get information into and out of the system? What is the mechanism for continuing evaluation?
8.6. What sort of resource centre is meant?

8.7. Why is this dimension being introduced?

Omissions Why were other important educational resources absorbing much diocesan plant and money not included in the new structure:

e.g. Allen Hall
    All Saints Pastoral Centre

What is the machinery for the appointment of officers of the service?

5.10. A further important point would be the use of school buildings as a wider diocesan and local community resource.

5.14. in their sacramental and pastoral, and daily life.
EDUCATION COMMISSION MEETING - 7 July 1983

Proposition

1. For pastoral read educational: add in the pastoral service of the people of the diocese.

2. After "needs of the" add people. Remove "and the Pastoral Areas" - are superfluous.

3. Agree as a step in the direction of better service to the individual where and as he/she is.
   (Don't limit it to institutions).

4. Put full stop after Continuing Education and omit the rest as superfluous. Why two places and one process as names?

5. This needs reworking.

6. The idea is good, the statement of it poor. There must be an investigation of feedback mechanism and information and communication networks.
   CF 6.12. the people need strengthening and reassuring, not the authority of the Area Bishop.

7.

8. Policy decisions should be made in a wider form than School Education Division since the school is a shared diocesan resource.

9. Needs a thorough re-thinking, together with

10. and a more integrated effort made to allow for different shapes to sit together in loose accord, to suit local needs.

To all members of the Education Commission, and its Agencies and Committees

Mr A. McCaffry
WAREC
23 Kensington Square
London
W8 5HN

Dear Tony,

As you know the Grubb Report on the evaluation of the Education Commission was presented to me last month and has subsequently been considered by the Agencies and Committees of the Commission, and on 7th July by the Commission itself. The Commission broadly accepted the Propositions in the Report, though with certain provisos concerning the need for further consultation and discussion before some of these Propositions should be put into effect.

The Council of Diocesan Affairs met on 20th July to consider the Propositions in the Grubb Report. The members endorsed these in principle, and in particular accepted that the Church's educational mission in the Diocese would be enhanced by developing services in the five Pastoral Areas while retaining a strong professional centre.

Accordingly I am writing to you on the instructions of the CDA, as former Chairman of the Education Commission, to let you know that the Education Commission has as from 20th July 1983 been formally dissolved. Subject to the arrangements indicated below the timing of the closure of the Committees may depend on the completion of unfinished business. The Agencies continue their work for the time being.

There clearly has to be a transitional period between the ending of the Education Commission and the establishment of the new Diocesan Education Service. During this period the CDA's responsibility for the management of the Agencies and of Education Commission business will be exercised by a sub-committee of the CDA which Monsignor Brown has been appointed to head with Mr P. J. O'Connell as his deputy. This will assist in ensuring proper continuity between the old and the new.

For my own part I would want to thank you most warmly for the assistance you have given me over the past years and for your own contribution to the educational work of the Diocese. I believe that the projected new education service can help to bring about great improvements to the Church's mission in education in the Diocese, and I look forward with enthusiasm to its inauguration.

With all good wishes,

Yours sincerely,

David Konstant
Bishop in Central London
Dear Mr. Collins,

CLOSURE OF EDUCATION COMMITTEE EXECUTIVE

As you will be aware from Bishop Konstant's letter concerning the ending of the Education Commission, the committees relating to the agencies would close down from 20th July 1983, or as near thereafter as possible, in accordance with the decision of the Council of Diocesan Affairs (CDA) of that date. It may well be that you have already decided not to hold a further committee meeting, and that would, of course, be in conformity with the CDA decision. On the other hand I can advise you that it would be equally acceptable if you were to hold a final meeting in September or October.

A major ground for ending the central committees is to enable your committee members to contribute to the new area-based education services envisaged in the Grubb report and endorsed by the CDA. I should accordingly be most grateful if you would advise your members either in a farewell message or at your meeting, that their service to the diocese, far from being ended, will be urgently needed in the operation of the new and more locally based service.

At that stage too I should be most grateful if you could convey to all members of the Adult Education committee the deep appreciation of the diocese for their service to the adult education work of the diocese. To you personally I would convey the warm thanks of His Eminence the Cardinal for your leadership of the committee in these past and most challenging years.

As a more tangible sign of the regard of the diocese, the Cardinal will be holding a reception for all the members of committees and agencies who have participated in the work of the Diocesan Education Commission over the last years. The reception will be held on Friday 9th December at Archbishop's House, and invitations will be sent out in due course. I would be grateful if you could keep this date free in your diary; and convey this to your fellow committee members.

With kindest regards and all good wishes,

Yours very sincerely,

Monsignor Ralph Brown
Chief Education Executive

P. Collins, Esq.,
46 Percy Road,
Isleworth,
30th August 1983

RB/GL

Dear Anthony,

I enclose a copy of my letter to your Committee Chairman on the closing of the Executive Committee of the Education Commission.

Although I have as Chief Education Executive, and in accordance with the decision of the CDA, formally brought the Committee to an end, this does not mean that you may not seek the advice of past Committee members as you see fit. I know that you have often found the assistance of your Committee colleagues most invaluable and I should not wish, in any way, to rob you of this source of help.

Yours sincerely,

Very Rev Monsignor R Brown VG
Chief Executive
Diocesan Education Services.
The Committee met twice in November and December 1979 and once in January 1980. A new Committee was formed in December and a new Chairman, Vice-Chairman and Treasurer (a new post) were elected by ballot at the meeting on 6th December. A list is attached showing the officers and members of the Committee and the interests they represent.

Special Meeting on 23rd November on "Training for Leadership"

The Committee discussed the shortage of lay leaders, which is hindering the development of adult education and other activities based on the parish; and the discussions took place in the context of the Laity Commission's paper on Leadership. There are several obvious reasons why people are not coming forward to lead, such as a lack of training in the technique of leadership, a lack of knowledge of the teachings of the Church, but the main reason is thought to be the attitude of the local community to lay leaders. Many people have a limited idea of ministry, which they associate with priests and religious, and not with lay leaders. The question whether some form of official recognition is necessary for a lay person wishing to exercise any ministry in the Church needs careful consideration. Some members of the Committee feel that a requirement that lay people be commissioned for leadership or for other roles could lead to lay people being debarred from posts they have held hitherto. The Committee has set up a working party to consider a core training course for lay leaders.

Weekend Conference of the Committee on 7th and 8th December at St Mary's College of Education, Strawberry Hill

The Business of the Conference fell into three parts:

(i) Constitution of New Committee: The posts of Chairman, Vice Chairman and Treasurer were filled by ballot. Mrs Kathie Walsh was elected Chairman in her absence on sick leave and Mr P Collins was elected Vice Chairman. The former Chairman, Alan Whelan, was elected to the new post of Treasurer; one of his functions will be to develop the income-producing side of WAREC's activities.

(ii) Westminster Adult Religious Education Centre: The history of the Centre and its relationship with the Committee; its past and present activities were described. The Centre's future
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(ii) Westminster Adult Religious Education Centre: The history of the Centre and its relationship with the Committee; its past and present activities were described. The Centre's future
development was considered, together with staffing and resources requirements.

(iii) Future Direction of Adult Religious Education: There were wide-ranging discussions on this subject and amongst the the propositions were the following:
Concentrate on educating church-going Catholics: build-up a feeling of community and of being a church in parishes.
Provide studies in theology and ecclesiology, and training in leadership and communication skills; provide for different levels of ability. Base adult educational work in the parish and use the services of other diocesan agencies; undertake further research in adult education.

Preparation of delegates from the five Pastoral Areas to the National Pastoral Congress 1980

WAREC arranged the following programme of talks by Rev Gerard T Burke and Monsignor T Firth:

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<th>WEST LONDON</th>
<th>Fr G Burke</th>
<th>Fr T Firth</th>
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<tr>
<td>Ealing Abbey</td>
<td>29 Jan</td>
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<td>Parish Centre</td>
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<tr>
<td>WAREC, 23 Kensington Square</td>
<td>7 Feb</td>
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<tr>
<td>Maria Fidelis School</td>
<td>1 Feb</td>
<td>8 Feb</td>
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<td>34 Phoenix Road, London, NW1</td>
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<td>High School, Willesden, NW10</td>
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<th>HERTFORDSHIRE</th>
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<td>All Saints Pastoral Centre</td>
<td>11 Feb</td>
<td>25 Feb</td>
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<tr>
<td>London Colney</td>
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5. Contact with Pastoral Areas

On 29th November, Eugene Donnelly spoke to a gathering of representatives from parishes and deaneries, several course tutors and some members of the Committee and WAREC, about the techniques of advertising and how to
apply them to publicising adult religious education activities. Another meeting has been arranged for 13th February when Dr S Bano, a member of the Committee, will talk about "Communicating - with each other and in groups".

6. Westminster Adult Religious Education Centre

Three priests from the pastoral areas are now associated with the Centre team on a part-time basis viz. Rev George Stack (North London area); Rev Richard Wakeling (Central London Area); Rev Geoffrey Webb (Herts area). Rev Michael Cleary SVD has been appointed part-time to the Centre.

7. Programmes and Courses

WAREC produced a four-week programme for Advent for use by parishes, which comprised ideas for Liturgy for Sunday Mass, a homily outline, a mid-week talk by an invited speaker, a meditation on cassettes, for prayer and other parish groups, and a catechetical project. About sixty parishes applied for all or part of the programme.

A similar programme is being produced for use in Lent. Courses are being planned with the help of the Centre for the Spring Term and details of them and of other courses will be published in area Broadsheets.
WAREC Report for AEC Meeting April 2/3, 1982

1. **Staffing**

   Principal: Mr Tony McCaffry  
   Director: Sr Gemma Brennan  
   Secretary: Sr Gilberte Regnard  
   Treasurer: Rev Kevin Cronin

   The work of the agency falls directly on the full-time workers. The agency has been understaffed, but knowingly, in order to clarify the type of individual(s) needed to complement the team.

   The Committee will recognise the great work achieved by Sr Gemma, Sr Gillie and Fr Kevin in helping the new man find his feet. They have given nothing but positive support and have worked long and hard to meet the exacting deadlines which the work sets.

   The Principal and Director front the involvement; the Secretary ensures that everything and everyone is in the right place at the right time, and looks to the smooth running of the Centre; (she has part-time temporary typing assistance). The Treasurer keeps an eye on all matters fiscal, and is ready with more advice on other matters when it is requested.

   The advertised post of development worker is seen as the first step towards enhancing the work on the ground, giving positive support to the Area Representatives and moving beyond simply contending demand. The future build up of the team must be evolutionary; it is a means to an end rather than an end in itself.

2. **Adult Education Opportunities**

   a) **Generally**

   We see ourselves as a servicing agency, providing what is needed or requested. But we also have to let people know that there is something on offer which is worth requesting. Taking Cardinal Hume's point that our work is evangelising, we have taken "Good News" as our keynote. People have a right in justice to access to that good news. An adult education opportunity we therefore understand as any occasion at which this good news can be offered. We do not limit this to the intellectual, moral, spiritual, theological, or any other single category or group of categories.

   b) **Courses**

   Courses continue to be the most visible way in which we do our work. The nature of the courses has been changing away from the formal presentation question-time format to a greater emphasis on sharing ideas and creating a climate of reassurance for the participants. When this reassurance...
is felt, then the specific request for particular content follows. The encyclopaedic course is less frequently requested.

Local authority courses are expensive, except for those exempt from charges; but these too are the very people who do not enjoy being out of their homes at night. Our liaison work in this area has diminished. Cambridge Extra-mural Department continue to give full support for study opportunities and we hope to make better use of this in Herts. London has suffered from more severe cutbacks.

The most successful courses are local based ones where people can learn to grow together - and carry on so doing after the formal programme is completed. The pastoral programmes in the East and Central Areas have helped promote new approaches and new understandings.

c) Alternatives

Far more people are affected by alternatives to courses (see the important section in the new book). These "alternatives" are really the acid test of our attitude to our work: it is a poor way to build a stable empire because WAREC itself is less immediately noticeable. The satisfaction is in working in the spirit of the gospel itself, working quietly yet powerfully, as leaven in the dough. We will only see the full implications as we get more involved.

3. Projects

a) The Book

Sister Gemma and Father Kevin continue to work on this one day a week. The end is in sight. We have felt the benefit of the thinking and debate which goes into the writing of this collaborative work.

b) How To Run

The reaction to the series of suggestions for the papal visit spiritual programme has been generally favourable. Use of the Catholic Press resulted in wide demand. This experience will help forthcoming issues be ever more practical in detail.

c) Wormwood Scrubs

The pilot programmes are nearing completion, and the effect on everyone concerned has been immense. The prison would have seemed an unlikely source of spiritual renewal, but this has been the effect on all the outsiders involved. Who was teaching whom? Jesus was teaching us through each other. The work will go on.
d) Bible

How do we bridge the gap between hearing the word of the Lord and understanding it? Informal contacts continue with experts in the field, not forgetting the important ecumenical implications. This is not about what, rather about how.

e) On Roehampton/Distance Learning

Formal religious education opportunities must keep up with today's developments in understanding and technique. Immediate results of time and energy expended are not visible - but the perspectives opening out help keep our view of other projects more healthily realistic.

f) Summer School

An attempt to make use of the resource that is the Diocesan Pastoral Centre, providing a specific growing point. Experience this year will determine future possibilities.

g) Visual Language

We tend to kill our message by being over wordy. How else do we/can we/should we communicate the good news? Sister Gemma continues her special study of new approaches.

h) ACLR

Local radio and television: we have paid our subscriptions, now what? Will this opportunity pass us by default?

i) Libraries and Booklists

There are more inquiries about what to read and where it can be found. We have started collecting suggestions of reading lists and useful libraries. The Areas could well benefit from having their own resources listed.

j) Spirituality of the Elderly

Father Kevin is on the working party examining yet another growing yet underused resource in the Church - the elderly.

k) Social Teaching of the Church

The Principal is on a working party to help launch a campaign in the autumn to promote the social teaching of the Church.

l) Roman Documents and Westminster

The Cardinal requested practical suggestions as to how to bridge the gap between the universal teaching and the local people. This has been mentioned in Committee, but so far no work has been done on it.

Cont/d...
m) Clergy In-service

Sister Gemma has helped in Northampton and East Anglia dioceses in-service training of the clergy.

n) English College/Allen Hall

WAREC has agreed with WREC to provide the content of a learning opportunity for students in training for the priesthood (Sept 1982).

4. Communications

WAREC's concern in this area has been the catalyst for a solid attempt to improve communications in the diocese as a whole. Here we consider our own particular interests:

a) Locally

- the Committee meets monthly, the Chairman and Principal more frequently,
- there are regular meetings with other agencies (DYO, CPC, WREC)
- there are working contacts with:
  - St Joseph's Centre (Fr D Wilson)
  - Pastoral and Social Action (Mr L Donnelly)
  - Caribbean Chaplaincy (Fr B Creak)
  - Asian Chaplaincy (Fr A Moraes)
  - Education Commission Secretariat (Mr P O'Connell)
  - London Extra-mural Department (Lord Combermere)
  - Cambridge Extra-mural Department (Miss S. Rawlings)
- there are attempts at regular communication with Area Reps: there is as yet no use made of the network beyond that level.

b) Nationally

- there is a positive move at our initiative to establish a national forum via an address list of a person in each diocese responsible for adult religious education (possible recognition of this group via NBRIA)
- Working links with:
  - Upholland Northern Institute (Fr V. Nicholls)
  - laity commission (Mr K. Muir)
  - Cafod (Mr B. Davies)
  - CAACE (Rev R. White)
  - "Adult Network" (Church House).

Cont/d...
c) Internationally

We continue to represent the nation on FEECA and the universal Church on EEAE with all the dangers that such bold pretension involves. The wider implications of national and international involvement merit further research.

5. Sharing the Umbrella

a) Family Social Action have a diocesan worker, Sr Margaret Leckenby, whose expenses the diocese meets. WAREC would welcome development of this work through increased training and group support work.

b) Cornerstone works as a further education resource, based on the Cathedral Conference Centre. Its budget is submitted under the Committee's heading. WAREC welcomes the important function Cornerstone performs.


On the basis of seven months' experience, I am confident that optimism is still a reasonable starting point: there is much good will. The harvest is ripe.

At the moment we are running to stand still. We need greater discernment about the nature and extent of our personnel involvement.

The immediate task may be summarised in a sentence:

The Area Reps must be given help to do their job.

Firstly, I would see this as collecting and collating the descriptive data of each Area so that the basic information and network of contacts could be known to the Area Rep, who could well also need help to feed and use this network. (Area Newsletter/Newspaper?) The Area Rep's main task is to be in touch with the Bishop, the Area and the Agency, making sure each is alert to the concerns, needs and possibilities of the others. The agency must ensure that this is possible.

Secondly, the Area Rep should have a growing number of people throughout the Area who are involved in adult education opportunities. To this effect we will need a regular training opportunity in each area, working on both content of adult religious education and method. People who had completed the initial course could be encouraged and supported in their local involvement by the Area Rep. Booster Courses could help build expertise, and provide support. (Possibility of certification?) Without a growing number of local activists, the Area Rep is reduced to a face-saving name in the Year Book.
Proposal: priority action for WAREC 1982/3

1) Working with the Area Reps, the agency produces the basic information for each area – this to be completed by July 16th.

2) The Principal and the Director develop a practical training scheme as outlined above, to be conducted in each of the areas in 1982/3.

3) Development projects should involve the expertise of committee members as much as possible.

Tony McCaffry
25.3.82
A RECORD OF THE ADULT EDUCATION COMMITTEE/WAREC MEETING
Clive Hall, St Mary's College, Strawberry Hill 2/3 April 1982

PRESENT:

F T: Mr P Collins (CHAIRMAN)
Rev K Cronin (TREASURER)
Sr G Regnard (SECRETARY)
Miss J Adams
Dr S Bano
Rev J Crampsey
Mr P Lynn
Mrs M Smith
Mrs K Walsh
Rev Canon H Winstone

Ex Officio members: Mr P O'Connell
Sr G Brennan
Mr T McCaffry

F T: Rev D Beirne
Rev R Wakeling
Mr A Whelan

APOLOGIES for absence were received from:

Rev G Burke
Miss J Burn
Mr M Feeney
Mrs N Foley
Miss K Fuchs
Miss I Gardiner
Sr M Leckentby
Rev K Moran
Mr F Welch

Friday 2 April - First Session:

After an opening prayer, Mr Collins welcomed everyone and invited individual personal contributions to an open forum. Some of the points arising were:

1) Adult education is a long-term project
2) Adult religious education has a missionary dimension
3) Public sector resources must be used
4) Young people must not be left to drift
5) Mystery of how to motivate people for adult RE
6) Centre to be promoted as such
7) Unemployed - are we neglecting them?
8) We are not reaching the people and some of the people we need to reach do not want to be reached
9) Urgent need to educate Bishops and priests
10) Priority to train leaders
11) Problem of academic approach for less well educated
12) Adult RE must be presented as a possibility, not a threat
13) Possibility of Heythrop outreach programme
14) Frustration at unnecessary blockages
15) WAREC to promote itself more and be watch dog for malpractice
16) Adult RE/adult catechesis - what is the relationship?
17) Discernable swing towards adult education
18) Problem of diversity of the adult Catholic body. Church lagging behind the world
19) What is adult formation?
20) Room for optimism in ordinariness
21) Who will be Chairman in September 1983?

"Bedtime Story": If you are looking for a key, you must look where you dropped it, even if it is a very dark place!

Saturday 3 April - Second Session: The Areas

NORTH - Patrick Lynn: Problem of communications and overall strategy. Clearer terms of reference needed. High expectations but poor management.

WEST - Alan Whelan: Generally things going well but more by luck than judgement. Problem of access to information, how decisions are made and why so many are not implemented. Overall scheme for the Area may become clearer on Sr Christine Anderson's return.

EAST - Kathie Walsh: Pastoral plan showed the scope of the potential but also the tactical problem of how to develop it at all levels and for all situations. Common pastoral effort makes for good communications. Growing thirst for knowledge.

CENTRAL - Richard Wakeling: The planned adult catechesis in the Area was proving educative in itself. Much time and effort spent to win clergy support. Some area still no go. Workshops have to make use of diocesan resources.

HERTS - Kevin Moran working informally to reassure disillusioned clergy. Positive signs of growth in the Area.

A discussion followed and 3 points emerged:

a) we must arrange an informal open forum opportunity with the Bishops
b) communications are of vital importance if the Church is to grow
c) we must keep abreast of advance in technology.

Third Session: WAREC

Mr Collins welcomed Mr McCaffry as the implementation of the decision to appoint a lay Principal.

Mr McCaffry presented his Report, it was discussed and accepted.

Fourth Session: The Committee

a) A brainstorming discussion was then held concerning the post of Development Worker. Subsequently the job description was drawn up and short-listing panel appointed: Mr P Collins, Miss J Adams, Sr G Brennan, Mr T McCaffry. This meeting will take place before Committee meeting on Friday 23 April.

b) Regarding Committee membership, reminders should be sent out to members absent for 4 consecutive meetings. They might like to help simply on an ad hoc basis.

c) Committee members could link with a particular Area to help on an outside consultant basis.

d) Before Committee meetings, Area Reps should submit a written report indicating any particular points they would wish to be discussed.

e) Committee to make use of the existing power structure and resources e.g. Education Commission, GPC and Secretariat.

f) A successor as Chairman of the Committee must be prepared.

Mr Collins thanked everyone concerned and especially the College authorities for their hospitality. It was unanimously agreed that the meeting had been most worthwhile.

Mass was then celebrated by Rev Canon Harold W instone.
WESTMINSTER ADULT RELIGIOUS EDUCATION CENTRE

The Centre is a service agency of the diocese of Westminster whose brief is to help promote and develop adult religious education throughout the diocese.

It operates in conjunction with the diocesan Adult Education Committee, whose members include people qualified and experienced in adult education and representative of the five Pastoral Areas of the diocese.

The Committee is a policy-making body; the Centre is its executive arm. The task of the Centre includes working with and through diocesan and parish organisations, other churches and the state system.

It operates both by taking initiatives and by supporting initiatives. It fosters interest in the continuing religious education of the adult community and researches a variety of processes. It offers its services to any group or person wishing to set up an adult religious educational opportunity, whatever form this might take. This involves working with and through parish priests, deans, area Bishops, heads of schools and the other diocesan agencies. It involves approaching local authorities, local community centres, university departments, other churches, and all concerned with adult and continuing education and formation. It also involves helping to engage speakers, tutors, in all branches of religious studies and also in the theory and practice of adult learning and in communication skills. It offers training facilities for all workers in the field and advises on publicity.

The Centre is an affiliated member of the Christian Association of Adult and Continuing Education; the Federation Européenne pour l'Education Catholique des Adultes, and is a participant observer on the Protestant Association for Adult Education in Europe (EAEE). It is frequently called upon to represent the diocese at national and international gatherings of these three bodies.

WAREC Staff: Tony McCaffry
Sister Gemma Brennan IBVM
Sister Margaret Leckenby SCJA (FSA)
Sister Gilberte Regnard IBVM (Secretary)

Adult Education Committee Officers:
Patrick Collins - Chairman
Martin O'Connor - Vice Chairman
Rev Kevin Cronin - Treasurer

** 415 **
THEOLOGY FOR PARISHIONERS

"OPENING DOORS" - generally

is the introductory module in a new approach to adult religious education designed to help active Catholics:

a) to understand their Christian faith better
b) to become more competent and confident in sharing it with others.

The method throughout is group-based, using all that is best in adult education techniques.

The theology will not be imposed but developed by the group using information given through the sessions, enlightened by the varied experience of the participants.

The number of participants in each group is strictly limited; places will be accorded on a first come first served basis. Parish priests will be encouraged to support/promote applications from particularly suitable candidates.

"OPENING DOORS" - rationale

Each of the five areas will be given the opportunity of an advanced programme of adult RE aimed at the active (keen) parishioners.

The programme will be an on-going process, coherent and cohesive, in manageable sections. It is for busy people - to help them in their ministry of service.

This first compulsory module will lead to a variety of possible modules, to be taken up as they are seen to be relevant, and are available.

The Area will then have by name a number of people who are that bit more aware of the what, why and how of their faith - and are ready to share this good news with others inside and outside their Church.
THEOLOGY FOR PARISHIONERS

Opening Doors – the introduction to show the existence and relevance of:

A) Scripture
   1) The Jewish Bible
   2) The Christian Bible

B) Tradition
   a) The Writings
   b) The Gospels

C) Magisterium
   a) Good News
   b) Magisterium

D) Church
   a) History of events
   b) Thought/belief/practice

E) Liturgy
   a) History of events
   b) Thought/belief/practice

F) Spirituality
   a) Thought/belief/practice
   b) Thought/belief/practice

 KEYNOTE QUESTIONS THROUGHOUT:

What has this got to do with Christ? What has Christ got to do with this?
What has this got to do with me? What have I got to do with this?

USE ALL THE AGENCIES – show the possibilities
active introduction
induction
"THEOLOGY FOR PARISHIONERS" - a Gerard Egan view -

Receiving System
The need is one which we at WAREC (and in the AEC) perceive by reflection on our experience and our attempts to plan in the longer term: as such it differs from needs previously met which have in the main been received.

The need is a generalized one and a long term decision to help local areas/Areas to help themselves by providing local people with the understanding, skills and support necessary to get to grips with the implementation of RC Church policy of priority to adult religious education/continuing formation.

Mission Statements
a) Purpose: to equip local people in the Areas to do their own (adapted) thing in adult RE.

b) Vision: each Area will see its task as continual growth because such growth is made possible by the supported and supporting presence of adequately prepared and serviced people at all levels and stages.

c) Philosophy: adults learn by reference to their own experience. People of the same general environment have a greater chance of sharing/understanding this experience. The people of
the Area/area are the Church—this they need to experience to appreciate fully. Outsiders should help by supporting, but the direct contact should be from within looking out.

d) Values: the essential dignity and worth of the individual and of the local collectivity.
The releasing of frustrated potential.
Practical implementation of laudable theory.

Goals

a) Realistic: WAREC will concentrate its resources on this project as from 2/3 April meeting.

b) Immediate: plan the programme generally, with detailed attention being given to the introductory module. Advertise the project throughout the diocese generally, and prepare the more detailed literature for enquirers, including application forms.

c) Specific: by 23 July, know when, where and for whom in each Area we are running the introductory module.

Knowledge/Skills/Resources

a) The Whole Programme: a cohesive and coherent understanding of the scope and exciting relevance of the Christian tradition.

a practical competence in arranging, conducting and evaluating opportunities for sharing...
this understanding with others or enabling others to acquire this understanding and these skills.

a working knowledge of the local, Area, diocesan, national and international resources relevant to this work.

b) The Introductory Module: to set the tone of the approach to the programme and a general view of its scope.

to see the particular characteristics of this approach to adult learning (experience and group sharing based rather than expert based).

to know the possibilities on offer for taking this further, personally and locally.

Programme(s)

Introductory Module: "Opening Doors" - G B & T McC - 6 sessions - (compulsory)

12 further modules are available to be taken in the order most appropriate to the needs of those involved. (over)

A consultant theologian will be in the planning and support of each module.

T McC
29 June 1982
"OPENING DOORS"

"Man and His Environment"

"Who Is My Neighbour?"

"Power and Authority"

"The Good, The Bad and The Indifferent"

"The Jewish Scriptures"

"The Christian Scriptures"

"Religions and Denominations"

"Growing in Faith"

"The Church, Then and Now"

"Creeds and Credos"

"The Praying Church"

"Signs, Symbols and Sacraments"
"Opening Doors" - the content

"Opening Doors" is the introduction to a growing collection of programmes of adult religious education under the title "Theology for Parishioners". It is made up of five two hour sessions and one full day session.

"Opening Doors" offers a quick scan across the whole of human experience.

Different points will catch the attention of different people. Each of these points is a door opened; it can be gone through later in one of the special programmes.

The FIRST session explores how we can look at the whole amazing scope of creation.

The SECOND looks at ourselves and our mission as human persons.

The THIRD accepts that all is not well in our life and world, and tries to get this into perspective.

The FOURTH session presents Jesus as the man who shows us what God is really like and what we can become.

The FIFTH session looks at the Church of Jesus and what it is for.

The FINAL full day session allows time to reflect together on the whole picture presented and what we have to do about it.
DISCUSSION DOCUMENT FROM WAREC (Tony McCaffry) FOR HEYTHROP COLLEGE  
(Fr James Crampsey SJ). Requested 8.10.82

1 Aim of the Project

This whole project has the long term aim of helping the local Churches to help themselves in adult religious education. It will do this by providing local people with the understanding, skills and support necessary to implement the RC Church policy of giving priority to adult religious education.

The outside servicing agency is helping those inside to look outwards, to be free and to grow.

2 The Approach

a. The programme. Theology for Parishioners is envisaged as a programme of interlocking but independent units of group learning, built on a common and obligatory foundation course, "Opening Doors". In the year from 1 September 1982, WAREC will be conducting this foundation course as many times as possible in the five Areas of the diocese, to ensure a viable number of possible participants for further progress in the project.

b. The model. What we are looking for is something other than the university or seminary models of theology. Theology for parishioners is meant to help people to learn to theologise together in a group (community) united in its reflection on the word of God and the life experiences of its members.

c. The goal. The programme will attempt to raise the questions which really matter and sensitise participants to the deep needs and questions, spoken or unspoken, of others and how to deal with them.

d. The starting point. The starting point must be where people are: they will choose where they wish to go next once they see the need and the possibility.

e. The emphasis. The emphasis is on the unique dignity of the individual, rather than on academic standard. The language, verbal and visual, must be that of the people. It must be a new consideration, not a watered down version of the old. (Academic theology is not irrelevant. It is however just one of the options open to people, which some might discover possible to them).
3 The Subject Programmes

"Opening Doors" is the compulsory foundation course. Five two hour sessions plus one full day, help the participants to see where to go next in the programme - or outside it. The "doors" are the following courses:

a) "Man and his world" - Christian anthropology - the one world view.
b) "Who is my neighbour" - loving relationship as the essence of the Christian message.
c) "Power and authority" - the Jesus model Mk 10, 45.
d) "Morals and me" - what's right? what's wrong? what's the difference?
e) "The Scriptures before Jesus" - how to tackle the Old Testament.
g) "Religions and Denominations" - how can a Catholic cope?
h) "Growing in faith" - models of development.
i) "The Church then and now" - ecclesiology.
j) "Development of Doctrine" - what changes, how and why?
k) "Prayer and Worship" - liturgy and spirituality.
l) "Signs, symbols and sacraments" - how to tackle the sacraments.

4 What does WAREC hope for from Heythrop?

WAREC is looking for:

1. experts in the subject matters listed above
2. guidance from these experts on the key content to impart and the key questions to raise
3. preparation by these experts, in collaboration with WAREC, of the essential input (a resource pack, including video and/or audio taped material)
4. live access to the expert by participants at some time during the course (ideally a day workshop held at Heythrop?).

5 Additional information

The experts must be keen and capable, prepared to face the challenge of reviewing their expertise from a different standpoint.

WAREC does not expect Heythrop to provide all the experts: but, importantly, Heythrop is being given first refusal.

WAREC will be able to provide some payment for the services rendered. Royalties could be negotiated to cover the use of specially printed or recorded material.

Many thanks for your encouragement.

Tony McCaffry
15 October 1982
THEOLOGY FOR PARISHIONERS

A further discussion document from WAREC (T. McC) for Heythrop College (JC).

1. Background

The first discussion document (15.10.82) was the result of a request for more information about the project as a whole and how the College staff could help in it. This second discussion document is prepared in reply to the request for more specific information about the individual programmes.

2. Fruits of experience of "Opening Doors" 1982

1) People appreciate purposeful work together along exact guidelines.

2) The tried procedural pattern should be continued, viz:

   a) Presentation (so what's new?)
   b) Reflection (how does this strike me?)
   c) Mission (how do we pass this on?)
   d) Celebration (how can we pray this?)

Individual course folders grow through the sessions, including each time:

   a) Summary of presentation
   b) Pointers for reflection
   c) Mission skills
   d) Miscellany - and some points to ponder in preparation for the next meeting.

3) The wide range of age, academic and social background has proved enriching: the tried approach has provided something for everyone at each meeting.

4) Group leadership will be developed by WAREC from within the group - already known from the "Opening Doors" sessions.

5) The number of meetings should be 20 across a year, e.g.

   Pre Christmas 7 x 2 hours + 1 day
   Pre Easter 7 x 2 hours + 1 day
   Pre Pentecost 3 x 2 hours + 1 day

or in a pattern more suited to the group.

3. What is expected of the theological adviser

   a) To decide the essential constituent elements of the subject matter (in the light of the twofold aim of helping people understand their faith better and to be more confident in sharing it with others) and to state what knowledge is presupposed.
b) To formulate these elements in brief points for each of the 20 meetings.

c) To liaise with WAREC to establish the most effective method of presenting these (30 mins maximum each time), (audio/video/print etc).

d) To suggest background reading and appropriate prayer sources for each meeting.

e) To be available for a 2-hour seminar on each of the 8th, 16th and 20th full day sessions (Sat or Sunday 10.30 am - 4.30 pm ideally at Heythrop on dates to be arranged).

A theological adviser who was able to offer more involvement would be a most welcome addition to the WAREC back-up service.

4. Time scale

? to be ready for Autumn 1983.

All to be ready by the end of 1983.

5. Finance

WAREC will meet all out of pocket expenses necessarily incurred. Additionally, a fee will be paid.

6. The Programmes

1) Title: Man and the World. 
Subtitle: The Christian vision.
Scope: God and man as co-creators. 
The social teaching of the Church. 
The Church in the Modern World as relevant to 1983.

2) Title: Who is my neighbour? 
Subtitle: The Beatitudes, basis for justice.
Scope: What is special about a Christian community? 
The nature of the Christian message regarding human relations. 
Church issues today: colour; creed; power.

3) Title: Power and authority. 
Subtitle: Models of the Church.
Scope: What is the Church's power and authority (magisterium) at all levels? 
How is it mediated? 
Canon Law - its spirit, place and purpose.
4) Title: Morals and Me.  
Subtitle: Personal conscience, Church teaching - how to resolve the tension.
Scope: Moral theology, based in nature and scripture.

5) Title: The Scriptures Before Jesus.  
Subtitle: How to tackle the Old Testament.
Scope: The principles and tools needed for understanding the Old Testament.

6) Title: The Christian Scriptures.  
Subtitle: How to tackle the New Testament.
Scope: The principles and tools needed for understanding the New Testament.

7) Title: Religions and Denominations.  
Subtitle: A Catholic view of other religions and denominations.

8) Title: Growing in Faith.  
Subtitle: The development of the whole person.
Scope: Understanding personal development (social, intellectual, emotional, moral and spiritual life) in terms of evangelising mission.

9) Title: The Church then and now.  
Subtitle: A history of the Christian Church.
Scope: The Church in the world as it was and is in order to understand ourselves as we are.

10) Title: Development and Doctrine.  
Subtitle: Growth in our interpretation of the gospel.

11) Title: Prayer and Worship.  
Subtitle: Man before God in private and in public.
Scope: The idea of liturgy. Self/community tension - how can it be resolved? Styles of spirituality.
12) Title: Signs, Symbols and Sacraments. Subtitle: Their origin and meaning in daily life.
Scope: Sacramental theology.

Conclusion

We are most anxious to get ahead with this project. Sr Germa Brennan is prepared to discuss the individual programme with particular experts as soon as possible.

Many thanks for your consideration and encouragement.

Tony McCaffry
13.1.83
Further to a meeting at Heythrop (Frs Walker & Crampsey) 8.10.82
T McC & GB

a discussion document from WAREC for Heythrop (T McC) 15.10.82

a further document from WAREC for Heythrop (T McC) 13.1.83

a meeting at Heythrop (Fr Crampsey & GB) 1.2.83

there follow notes of a meeting at Heythrop of those concerned: 14.2.83

Michael Barnes SJ
Gemma Brennan IBVM
Brendan Callaghan SJ
James Crampsey SJ (Convenor)
Thomas Deidun IC
Joseph Laishley SJ
John Mahoney SJ
Tony McCaffry
Robert Murray SJ
John O'Donnell SJ
Philip Sheldrake SJ
Michael Simpson SJ
Michael Walsh

1. What does WAREC expect of the theological adviser now?

a) To decide the essential constituent elements of the subject matter in the light of the twofold aim of helping adults understand their faith better and to be more confident in sharing it with others.

b) To list the main points to be covered.

c) To break down each main point into definable sections (as many as you need) to develop/unfold the main point.

d) To write a script for each section.

e) To get it to WAREC as soon as possible, please.

f) To work with the Catholic Centre for Radio & TV (Hatch End) production team on taping the scripts. (You might want someone else to speak your script).

2. What are optional extras?

WAREC welcomes your involvement in all the stages of preparing these programmes, testing them and monitoring their progress. Personal appearances at the one day sessions would be most useful.
3. **What level is required?**

The adult you are talking to has had an adequate formal education and a rich experience in the school of life.

4. **What style is required?**

Imagine you are sitting in an armchair talking to an individual adult (m or f) sitting in an armchair in a comfortable room.

You know and enjoy what you are talking about, and your listener is keen to understand what you are saying and come to share something of your enthusiasm.

You are one side of the dialogue. The response will happen in the group. You do not have to put their points, just your own, with the examples which appeal to you. (Raise the occasional smile!)

5. **How many in-put sessions in each programme?**

As many as you require, but no more than 30 mins in any two-hour meeting, and normally no more than 3 hours in total.

Within this framework, the input can be arranged in whatever lengths/style you require.

6. **Have the theologians a say in how their material is used?**

Yes (see 2 above). WAREC will arrange and monitor the method of the programmes: your participation is most welcome.

Your tape, and any other material you supply for the programme packs, will not be used outside the programmes except with your permission.

7. **May individuals submit a trial script – perhaps just of 5 minutes?**

Yes indeed – as soon as possible. We can arrange for both professional and consumer reaction, as required.

8. **Is it possible to pilot a programme in the summer term?**

Yes. But you must get your script in quickly i.e. by 31 March 1983.

9. **How much time have we got?**

Not very much. We need the programmes for Autumn 1983, and your script is only the start of the programme pack preparation.

Deadlines will be arranged to suit each individual.
A possible format for one programme

(This suggestion is a guideline only, illustrating the elements which seem to be necessary)

Ten sessions (9 x 2 hrs + 1 day) spread over one or two terms as required by the group.

**Session 1**
Introduction, led by WAREC, to help the group members get to know each other, establish the ground rules and methods, discuss hopes and fears for the course etc.

**Sessions 2-4 inc**
Receiving and chewing over the input by the group.

**Session 5**
Pause/recap/consolidation/evaluation session, led by WAREC.

**Sessions 6-8 inc**
Continuation and conclusion of input.

**Session 9**
Pause etc. (as 5). Preparation of points for seminar in final session. (Questions then go to theologian in advance).

**Session 10**
One day Theology Convention. (WAREC + any of the theologians who can attend).

The same subject groups meet to exchange ideas and discuss with theologian.

Cross fertilization of different subject groups.

Overall evaluation; and consideration of next step to take.

T MCC
16 February 1983
17 February 1983

Thank you for your interest in the Theology for Parishioners project and for giving your time to meet Sister Gemma and me on 14 February. We were greatly encouraged.

I have made a summary of the points raised to accompany this letter: please do not hesitate to ask for clarification of any points which remain obscure. I hope you will have noted that the format of the project is flexible and open to modification to suit those involved. Your suggestions and observations will be most welcome - and necessary.

I would be grateful if you could let me know, as soon as is convenient, the target date you are aiming at for the completion of your script, and what sort of support you would welcome from WAREC (discussion of content; trial script assessment; typing of drafts; or anything at all). If we cannot supply that support, we will say so. Likewise, if we ask for the impossible, please say so: we all have to learn!

I have asked Sister Gemma to give priority to the liaison work with all the theologians. She will be able to visit to talk things through: if you would prefer to meet elsewhere, that too is possible. Unless you request otherwise, we will contact you at the Heythrop College address.

Contact telephone numbers:

WAREC - Sister Gillie will take a message in office hours if necessary

Home numbers:

Sister Gemma Brennan - (01) 607 2002
Tony McCaffry - (0895) 36660
THEOLOGY FOR PARISHIONERS
IS A NEW PROGRAMME SET UP FOR OUR AREA

It is for keen parishioners who want to understand their faith better and to be more confident in sharing it with others.

THE PROGRAMME STARTS WITH SIX SESSIONS:
"OPENING DOORS"

- PLACES ARE LIMITED
- EARLY APPLICATION IS ADVISED
Best Copy Available

Variable Print Quality
Westminster Adult Religious Education Centre

THEOLOGY FOR PARISHIONERS

Dear Parishioner,

Thank you for your enquiry.

This leaflet tells you more about the programme in general, and the introductory sessions in particular.

WHAT IS "THEOLOGY FOR PARISHIONERS"?

It is a new approach to adult religious education designed in the Diocese of Westminster, to help parishioners understand their Christian faith better, and to be more confident in sharing it with others. It is set up in response to the challenge by the Bishops of England and Wales: "The continuing Christian education and formation of adult members of the Church must become a priority in our Church's educational labours". (The Easter People, 1980)

APPENDIX 0/2 p. 1.

HOW DOES IT WORK?

"Theology for Parishioners" is a set of 12 related but independent programmes of adult religious education. Entry is only possible by an introductory programme, "Opening Doors". Working at home and in regular group sessions, those on the programme are introduced to all aspects of the Christian faith and tradition, guided by tutors using what is best in adult education methods. Full use is made of the varied experience, past and present, of all involved.

IS IT FOR ME?

"Theology for Parishioners" is for adults actively involved in the practice of their faith, who feel the need to work at understanding their faith and developing the skills to share this understanding with others. There is no age limit. No educational qualifications are required. It is open to lay men and women, married or single, religious sisters and brothers, priests, Bishops ... to anyone in fact who feels the need.

WHO'S RUNNING IT?

The Diocese of Westminster Adult Education Committee through the Westminster Adult Religious Education Centre is the organising body. Two of the Centre staff, Sr Gemma Brennan and Mr Tony McCaffrey, are the tutors for the introductory module "Opening Doors". Specialist theologians will advise on the 12 particular programmes. Once launched, each working group will have scope to develop its own distinctive character.

"Opening Doors" is the introduction, covered in six group sessions - five (morning, noon or night, depending on circumstances) and one full day. "Opening Doors" sets the perspective and tone of the whole programme. This introductory module is compulsory because it is the key to understanding all the others. The six introductory sessions will open up the exciting challenge of St Paul's vision in Colossians 1, 15-20. Understanding the truth about Christ opens up the true appreciation of ourselves, of each other, of God and of all that is about us.
WHY "OPENING DOORS"?

Pope John XXIII symbolised the Second Vatican Council as opening a window letting stuffiness out and fresh air in. Twenty years on we must move from looking out of windows; we must open the doors and walk our chosen path.

12 PROGRAMMES

Twelve further modules chart different ways through the richness of our religious tradition. Each working group, having completed the introduction, will be better equipped to choose which way they would wish to go.

Man and His World
Who Is My Neighbour?
Power and Authority
Morals and Me
The Scriptures Before Jesus
The Christian Scriptures
Religions and Denominations
Growing in Faith
The Church, Then and Now
Development of Doctrine
Prayer and Worship
Signs, Symbols and Sacraments

HOW MUCH DOES IT COST?

The charge is £10 for "Opening Doors", and provisionally the same for further programmes. Parishes or organisations might be able to sponsor you (since they will have the benefit of your new wisdom!) If there is a problem because of cost, of the course or your transport, please let WAREC know. Your participation is much more valuable than your money!

DO I NEED TO BUY LOTS OF BOOKS?

No. The Bible plus the Documents of Vatican II (we recommend the Grail versions) are important to have, and others will be recommended. Your local library will be a great help.

WILL I HAVE TO WRITE LOTS OF ESSAYS?

No. Unless you want to, of course. The main work is to think and read and pray, and bring to the group the way you see things (or not!) and be prepared for others to do the same. The tutors will show how this can be done, even by shy people.

There will be opportunities for talking things over in private with the tutors or with particular experts.

Please do not hesitate to contact us at:

WAREC
23 Kensington Square
LONDON W8 5HN

Tel: (01) 937 9210

with any of your adult religious educational queries, problems or suggestions.

Thank you.    Tony McCaffry   Gemma Brennan
"Opening Doors" is a new programme set up for the Diocese - it is being brought to Chorleywood and Croxley Green parishes at the invitation of Canon Britt-Compton and Fr Murphy.

**IS IT FOR ME?**

"Opening Doors" is for adults actively involved in the practice of their faith, who feel the need to work at understanding their faith and developing the skills to share this understanding with others. There is no age limit. No educational qualifications are required. It is open to lay men and women, married or single, religious sisters and brothers, priests, .......... to anyone in fact who feels the need.

***

**WHAT IS IT?**

"Opening Doors" clarifies what the Church is teaching and how doctrine has developed since Vatican II. The six sessions open up the exciting challenge of St Paul's vision in Colossians I,15-20. Sr Gemma Brennan BD opens each session with a talk which is followed by discussion and activities in small groups.

**WHO'S RUNNING IT?**

The Westminster Adult Religious Education Centre (WAREC) is the organising body. Two of the Centre staff are the tutors, and the local coordinators are:

Mrs Juliette Hale (tel: Chorleywood 3602)
Fr Seamus Murphy (tel: Watford 31969)
PLACE: The Parish Hall
St Bede's Catholic Church
185 Baldwins Lane
CROXLEY GREEN
Herts

DATES: Mar 5, 12, 19, 26 (MONDAYS)
Apr 2

TIME: 8.00 to 10.00 pm

Also a day session:

PLACE: All Saints Pastoral Centre
Shenley Lane
LONDON COLNEY
Herts AL2 1AF

DATE: 8 April 1984 (SUNDAY)

TIME: 10.30 am - 4.30 pm

COST: £10.00 for the whole course
£2.00 deposit, remainder payable
after first session.
(chques made payable to WAREC).

Please do not hesitate to contact:

WESTMINSTER ADULT RELIGIOUS EDUCATION CENTRE
23 Kensington Square
LONDON
W8 5HN

Tel: (01) 937 9210

for all your adult RE queries and suggestions

Fill in the accompanying application form
APPENDIX P/1

"OPENING DOORS" - FIRST SERIES, AUTUMN 1982.

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<tr>
<th>No.</th>
<th>Area</th>
<th>Venue</th>
<th>Date</th>
<th>Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>9</td>
<td>East</td>
<td>Bl. Sacrament School,</td>
<td>Thurs. 30/9/82</td>
<td>7.30-9.30 p.m.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>N.1.</td>
<td></td>
<td>fortnightly</td>
</tr>
<tr>
<td>14</td>
<td>Central</td>
<td>WAREC,</td>
<td>Mon. 11/10/82</td>
<td>7.30-9.30 p.m.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>W.8.</td>
<td></td>
<td>fortnightly</td>
</tr>
<tr>
<td>13</td>
<td>North</td>
<td>Jesus &amp; Mary Convent,</td>
<td>Wed. 13/10/82</td>
<td>7.30-9.30 p.m.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>N.W.2.</td>
<td></td>
<td>fortnightly</td>
</tr>
<tr>
<td>9</td>
<td>West</td>
<td>R.C. Church, St. Margaret</td>
<td>Tues. 9/11/82</td>
<td>7.30-9.30 p.m.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>on Thames</td>
<td></td>
<td>weekly #</td>
</tr>
</tbody>
</table>

* session 5 held on Thurs. to complete the series before the scheduled session 6.

Session 6 was held 11/12/82 at WAREC's headquarters, 23 Kensington Square, under the Advent theme: "Come, Lord Jesus, Come!"
**APPENDIX P/2**

"OPENING DOORS" - SECOND SERIES, SPRING 1983.

<table>
<thead>
<tr>
<th>No.</th>
<th>Area</th>
<th>Venue</th>
<th>Date</th>
<th>Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>24</td>
<td>Herts(1)</td>
<td>All Saints Pastoral Centre,</td>
<td>10/1/83</td>
<td>7.30-9.30 p.m.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>London Colney.</td>
<td></td>
<td>fortnightly</td>
</tr>
<tr>
<td>23</td>
<td>East</td>
<td>Our Lady &amp; St. Joseph's,</td>
<td>11/1/83</td>
<td>7.30-9.30 p.m.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>N.1.</td>
<td></td>
<td>fortnightly</td>
</tr>
<tr>
<td>9</td>
<td>Herts(2)</td>
<td>St. Hilda's,</td>
<td>12/1/83</td>
<td>7.30-9.30 p.m.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Stevenage.</td>
<td></td>
<td>fortnightly</td>
</tr>
<tr>
<td>8</td>
<td>North(1)</td>
<td>Sacred Hearts',</td>
<td>13/1/83</td>
<td>1.00-3.00 p.m.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>N.W.7.</td>
<td></td>
<td>from sess.2.</td>
</tr>
<tr>
<td>22</td>
<td>North(2)</td>
<td>Sacred Hearts',</td>
<td>13/1/83</td>
<td>7.30-9.30 p.m.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>N.W.7.</td>
<td></td>
<td>fortnightly</td>
</tr>
<tr>
<td>14</td>
<td>Central</td>
<td>WAREC</td>
<td>18/1/83</td>
<td>7.30-9.30 p.m.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>W.8.</td>
<td></td>
<td>fortnightly</td>
</tr>
<tr>
<td>16</td>
<td>Herts(3)</td>
<td>Poles Convent,</td>
<td>19/1/83</td>
<td>7.30-9.30 p.m.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Ware.</td>
<td></td>
<td>fortnightly</td>
</tr>
</tbody>
</table>

* session 3 Friday to accommodate prior WAREC commitment

** session 3 Friday to avoid clash with Ash Wednesday

Session 6: "Open Your Doors to Christ Jesus"

- Heythrop College 19/3/83
- All Saints Pastoral Centre 20/3/83
APPENDIX P/3

"OPENING DOORS" - THIRD SERIES, SUMMER 1983.

<table>
<thead>
<tr>
<th>No.</th>
<th>Area</th>
<th>Venue</th>
<th>Date</th>
<th>Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>17</td>
<td>North</td>
<td>17 North Holy Family Convent, Enfield.</td>
<td>Thurs.*</td>
<td>7.30-9.30 p.m.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>14/4/83</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>fortnightly</td>
</tr>
<tr>
<td>8</td>
<td>Central</td>
<td>WAREC, W.8.</td>
<td>Thurs.</td>
<td>1.00-3.00 p.m.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>28/4/83</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>fortnightly</td>
</tr>
<tr>
<td>13</td>
<td>West(1)</td>
<td>St. Benedict's, W.5.</td>
<td>Mon.</td>
<td>1.00-3.00 p.m.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>9/5/83</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>weekly</td>
</tr>
<tr>
<td>13</td>
<td>West(2)</td>
<td>R.C. Parish Centre, Uxbridge.</td>
<td>Mon.</td>
<td>7.30-9.30 p.m.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>9/5/83</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>weekly</td>
</tr>
<tr>
<td>13</td>
<td>East</td>
<td>St. Thomas More's, N.4.</td>
<td>irregular</td>
<td>8.00-10.00 p.m.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>22/5; 31/5;</td>
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<tr>
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<td></td>
<td></td>
<td></td>
<td>2/6; 21/6;</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>23/6. **</td>
</tr>
</tbody>
</table>

* session 3 Tuesday to miss Ascension Day

** set up by the Area out of odd dates available to WAREC yet allowing completion before scheduled session 6.

Session 6: "Open the Doors to the Redeemer"
Heythrop College 25/6/83
APPENDIX P/4

"OPENING DOORS" - FOURTH SERIES, AUTUMN 1983.

<table>
<thead>
<tr>
<th>No.</th>
<th>Area</th>
<th>Venue</th>
<th>Date</th>
<th>Time</th>
<th>Team</th>
</tr>
</thead>
<tbody>
<tr>
<td>8</td>
<td>Central</td>
<td>Cornerstone,</td>
<td></td>
<td>6.30-8.30p.m. GB+PG</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>S.W.1.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>North</td>
<td>Convent, Wealdstone.</td>
<td></td>
<td></td>
<td>MP+MD</td>
</tr>
<tr>
<td>12</td>
<td>West(1)</td>
<td>St. John's, Brentford.</td>
<td></td>
<td>GB</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>West(2)</td>
<td>Community Ed., Hounslow.</td>
<td></td>
<td>PG/TM</td>
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</tr>
</tbody>
</table>

Session 6: "Come, Lord Jesus, Come!"
Heythrop College   10/12/83
APPENDIX P/5

"OPENING DOORS" - FIFTH SERIES, SPRING 1984.

<table>
<thead>
<tr>
<th>No.</th>
<th>Area</th>
<th>Venue.</th>
<th>Date.</th>
<th>Time.</th>
<th>Team.</th>
</tr>
</thead>
<tbody>
<tr>
<td>24</td>
<td>Central</td>
<td>Cornerstone</td>
<td>Mon. 27/2/84</td>
<td>7.30-</td>
<td>TM+AT+CD weekly</td>
</tr>
<tr>
<td></td>
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<td>S.W.1.</td>
<td>9.30p.m.</td>
<td></td>
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<tr>
<td>5</td>
<td>Central</td>
<td>Private home, Chelsea.</td>
<td>Mon. 27/2/84</td>
<td>1.15-</td>
<td>TM+AH 3.00p.m.</td>
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</tr>
<tr>
<td></td>
<td>Central</td>
<td>RC Parish Hall, Kensington New Town</td>
<td>p.m.</td>
<td>AM</td>
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<tr>
<td>9</td>
<td>East</td>
<td>St. Thomas More's, N.4.</td>
<td>Fri. 20/1/84</td>
<td>8.00-</td>
<td>GB+PG 10.00p.m. fortnightly</td>
</tr>
<tr>
<td>22</td>
<td>Herts</td>
<td>R.C. Parish, Hitchin.</td>
<td>Fri. 20/1/84</td>
<td>8.00-</td>
<td>GB+PG 10.00p.m.</td>
</tr>
<tr>
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</tr>
<tr>
<td>15</td>
<td>Herts</td>
<td>R.C. Parish, Hitchin.</td>
<td>Fri. 20/1/84</td>
<td>8.00-</td>
<td>TM+(ah) 10.00p.m.</td>
</tr>
<tr>
<td></td>
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</tr>
<tr>
<td>14</td>
<td>Herts</td>
<td>Private home, Hitchin.</td>
<td>Fri. 20/1/84</td>
<td>8.00-</td>
<td>GB+PG 10.00p.m.</td>
</tr>
<tr>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>Herts</td>
<td>Focolare Centre, Welwyn Garden City.</td>
<td>Fri. 31/1/84</td>
<td>8.00-</td>
<td>GB+KK 10.00p.m. fortnightly</td>
</tr>
<tr>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>Herts</td>
<td>Focolare Centre, Welwyn Garden City.</td>
<td>Fri. 31/1/84</td>
<td>8.00-</td>
<td>GB+PG 10.00p.m.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>Herts</td>
<td>St. Bede's, Croxley Green.</td>
<td>Mon. 5/3/84</td>
<td>8.00-</td>
<td>GB+PG 12.30 weekly</td>
</tr>
<tr>
<td></td>
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<td></td>
</tr>
<tr>
<td>14</td>
<td>Herts</td>
<td>R.C. Parish Hall, Garston.</td>
<td>Wed. 7/3/84</td>
<td>8.00-</td>
<td>TM+IH 10.00p.m. weekly</td>
</tr>
<tr>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>Herts</td>
<td>St. Thomas More Sch., Letchworth.</td>
<td>Wed. 29/2/84</td>
<td>8.00-</td>
<td>GB+PG 10.00p.m. weekly</td>
</tr>
</tbody>
</table>

* session 3 Thursday 15/3

Session 6: "I shall put my spirit in you, and you will live."

WAREC Headquarters 7/4/84

All Saints Pastoral Centre 8/4/84

- 442 -
"OPENING DOORS" SESSION SIX    SATURDAY 25 JUNE 1983

"OPEN THE DOORS TO THE REDEEMER"

at

Heythrop College, 11 Cavendish Square, LONDON W1M OAN
Tel: (01) 580 6941
(for map, see over)

from 10.30 Coffee and informal preliminaries
11.00 Welcome and Morning Prayer
11.15 Past, Present and Future - a working session
12.15 Midday Meditation in sights and sounds
12.30 Lunch (Soup, hot drinks and squash supplied - please bring a packed lunch)
1.30 Action Replay - another working session
3.00 Mass preparation workshops (visitors are welcome to join the group from now)
3.30 Mass for the 13th Sunday in Ordinary Time - C - all welcome
Celebrant: Fr James Crampsey SJ
4.30 (approx) Cup of tea and departure

Checklist: Please bring
1 your file
2 a favourite prayer or text (short please)
3 a packed lunch
4 a musical instrument you like to play

In preparation, please give some thought to your view on:
1) what was most useful in "Opening Doors"
2) what was least useful
3) what you wished would have been there
4) what it has led me to do (think of doing) next.
OPENING DOORS....SESSION SIX. DECEMBER 11th, 1932.

1. NAME:
2. ADDRESS:
3. I ATTENDED ___ OF THE SIX SESSIONS. C. E. N. W.
4. I FIRST HEARD OF THE COURSE THROUGH ____________
5. WHAT I LIKED MOST ABOUT "OPENING DOORS" WAS ____________

6. WHAT I LIKED LEAST ABOUT "OPENING DOORS" WAS ____________

7. WHAT I THOUGHT WAS MISSING WAS ____________

8. IF I HAD THE CHANCE, OF THE SUGGESTED TOPICS I WOULD CHOOSE, IN ORDER OF PREFERENCE:
   1. ____________
   2. ____________
   3. ____________

9. I AM INVOLVED IN ____________

10. I HOPE TO BE INVOLVED IN ____________

11. WAREC COULD HELP ME BEST BY ____________

12. THE FOLLOWING OUGHT TO BE TOLD ABOUT "OPENING DOORS": ____________

13. OTHER QUESTIONS? SUGGESTIONS? QUERIES?

MANY THANKS. G + T.
OPENING
DOORS

What I found most helpful was:

HOW WAS IT FOR
YOU?
YOU NEED NOT SIGN.

What I found not so helpful was:

What I found missing was:

What I would like to do next is:

something about
"OPENING DOORS" HOW WAS IT FOR YOU?
YOU NEED NOT SIGN

What I found most helpful was.......

What I found not so helpful was.......

What I found missing was.......

What I would like to do next is something about.............

APR 84

ANYTHING ELSE YOU WOULD LIKE TO ADD? PTO

446
<table>
<thead>
<tr>
<th>SERIES</th>
<th>What I liked most about &quot;Opening Doors&quot; was... or What I found most helpful was...</th>
<th>What I liked least about &quot;Opening Doors&quot; was... or What I found not so helpful was...</th>
<th>What I thought was missing was... or What I found missing was...</th>
<th>If I had the choice, of the suggested topics I would choose, in order of preference... or What I would like to do next is something about...</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>17 content or sharing with others or spirit of community or encouraged discussion</td>
<td>17 short of time</td>
<td>8 time or recommended reading</td>
<td>16 Growing in Faith or 11 Man and His World or 9 Prayer &amp; Worship</td>
</tr>
<tr>
<td>2nd</td>
<td>14 other points out of 25 mentions</td>
<td>16 other points out of 16 mentions</td>
<td>13 other points out of 17 mentions</td>
<td>14 other points out of 29 mentions</td>
</tr>
<tr>
<td>3rd</td>
<td>19 short of time or 5 uncase at having to rethink or 8 other points out of 12 mentions</td>
<td>16 short of time or 5 nothing or 5 workshops or 13 other points out of 21 mentions</td>
<td>13 other points out of 25 mentions</td>
<td>7 pressing on the faith or carry on or 6 scripture or 5 press on the good news</td>
</tr>
<tr>
<td>4th</td>
<td>12 other points out of 19 mentions</td>
<td>15 other points out of 28 mentions</td>
<td>15 other points out of 30 mentions</td>
<td>8 carry on or 6 scripture or 5 press on the good news</td>
</tr>
<tr>
<td>5th</td>
<td>10 group dimension or 3 nothing or 5 workshops or 12 other points out of 12 mentions</td>
<td>4 short of time or 5 nothing or 3 Vatican II or 11 other points out of 15 mentions</td>
<td>12 other points out of 21 mentions</td>
<td>8 carry on or 6 scripture or 4 nothing</td>
</tr>
<tr>
<td></td>
<td>6 other points out of 7 mentions</td>
<td>3 other points out of 7 mentions</td>
<td>12 other points out of 21 mentions</td>
<td></td>
</tr>
</tbody>
</table>

(All suggested topics were mentioned)
THEOLOGY FOR PARISHIONERS - an operational report

1 Background

Theology for Parishioners is a new approach to adult religious education devised by WAREC for the diocese of Westminster. WAREC began to prepare it in the spring and summer of 1982, partly as a response to the mandate given to it to train trainers, and partly as a means of maximising effectiveness of existing resources.

2 "Opening Doors" - the introduction programme

"Opening Doors" was developed throughout 1982/1983 as the foundation course for the project. Any adult could apply, but no adult could proceed further in the project without completing "Opening Doors". "Opening Doors" consists of five two-hour sessions and one full-day session. Groups are limited to 20 persons and each course needs two leaders. The input presentations have also been recorded on cassettes, which are available to leaders for direct use or as an aid.

The cost to participants of this course is £10.00, which covers the six sessions, file of support notes and refreshments. It also puts participants on the regular mailing list so that they can be advised of further learning opportunities. (WAREC pays for accommodation for the sessions. The sixth session, when all the groups come together, WAREC hires either Heythrop College or All Saints Pastoral Centre).

In cases of difficulty, fees are decreased or waived; sometimes participants have been funded by parishes or associations.

"Opening Doors" was run as a local authority adult education short course by Hounslow Borough in 1983. This provided satisfactory income to WAREC but effectively meant cheaper rates for participants.

Leaders who are not WAREC staff are paid an honorarium to cover their expenses. WAREC staff claim their expenses for this work in the same way as for any other work activity.

Books are carried and sold as a service to those participants who do not have access to bookshops.
Follow-up programmes (Beginning 1984)

By Easter 1984 some five hundred people in all Areas of the diocese will have completed "Opening Doors". They will be notified of particular specialist programmes of theology specially prepared for this project. The compulsory "Opening Doors" foundation ensures that WAREC personnel do not need to be directly involved, but will service the many little local groups from a distance.

The programmes are designed for ten sessions, sometimes more, the final one being a seminar with a specialist theologian. Ideally, this will combine with "Opening Doors" session six, as described above.

Participants register with WAREC for a ten session course (including WAREC support service and specialist seminar) the file costs £3.50, the cassette set of input material £6.50. (A group need only have one set of cassettes if they so wish, hence the separation of prices). The 16 session course costs £10.00 for cassettes and £3.50 for the file.

Prices

1) "Opening Doors"

The £10.00 fee was decided because of the labour-intensive nature of the course for WAREC staff, and the on-going commitment of WAREC administrative resources. It was also the only means of raising funds to put into the development of the further programmes for which extra specialist help had to be employed.

2) Further Programmes

a) Notes and Services

Working on the same plan as for "Opening Doors", the charge for notes and services was decided by subtracting the cost of the cassettes preparation and production from £10.00. The participant does not have a ludicrously cheap course, but certainly has value for money.

b) The Cassettes

WAREC is initially purchasing 250 sets of each title in order to bring the cost of recording production and duplication down to £1.60 per cassette, or £4.80 for a normal three cassette set.

Package (in a jiffy bag) and postage amounts to 52p for a set. (In realistic terms it was not expedient to make a separate charge for this).
Taking it that a royalty of 10% of the charged price would be paid to the theologian concerned, this would add a further 65p to the cost of a set.

<table>
<thead>
<tr>
<th>Item</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cassettes</td>
<td>4.80</td>
</tr>
<tr>
<td>p &amp; p</td>
<td>52</td>
</tr>
<tr>
<td>Royalty</td>
<td>65</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>£5.97</strong></td>
</tr>
</tbody>
</table>

Allowing 53p per set as a reasonable cushion, this would bring the total to £6.50 per set, which is not cheap, but compares very favourably with comparable commercial commodities.

(In the loose terms of earlier discussion £4.80 would have been the 'wholesale' price £6.50 would have been the 'retail' price).

3) **This Project and WAREC's existing budget** (decided before this stage of the project was considered viable) is not affected.

The project has positive turnover, but no danger of profit, since it presumes that the basic WAREC staffing costs are met from elsewhere.

5 **Marketing Method**

1) **"Opening Doors"**

This is on offer to the diocese and will be organised and run wherever there is demand for it.

It has been done at all levels of diocesan life. It is open to all who care to apply. Numbers are the only restriction.

WAREC spends money on advertising materials specially prepared for the particular locality.

Course fees are paid to WAREC and WAREC then pays all other expenses incurred by the course.

Participants who cannot complete the course for whatever reason are reimbursed pro rata.

2) **Follow-up Programmes**

These are only open to those who have completed "Opening Doors". Their participation is invited by personal letter and general publicity (a sample accompanies this report). Registration is through WAREC, since WAREC has to monitor the setting up and service of the groups.
The WAREC office keeps a file of the location and/or sale of any of the cassette material to ensure that accurate information is readily obtainable for royalty assessment etc.

3) Casual Sales

It is quite conceivable that interest in the content of the courses will spread by word of mouth and that people will want to have the cassettes for their own private study and prayer. Again such sales would be recorded as such. The cost of the cassettes to these purchasers would be the same as outlined above.

4) Other Dioceses

There is interest in this project by adult religious educators in other dioceses.

It is anticipated that some might wish to adopt the project. Terms would then need to be negotiated.

T McC
20.1.84
APPENDIX T.

"OPENING DOORS" - OCCASIONAL MAILINGS.

6/1/83 Letter from the Principal of WAREC to encourage word of mouth promotion of "Opening Doors".

18/2/83 General information letter from WAREC team.

3/5/83 Memo from the Principal of WAREC to Herts "Opening Doors" people concerning their requested follow-up meeting (10/7/83).

25/5/83 Letter from WAREC to Herts volunteer planning group to meet (8/6/83) to prepare follow-up meeting (10/7/83).

December 1983 General information letter from WAREC team.

May 1984 Invitation to be T.V. audience for religious quiz.

June 1984 Closing letter and information from WAREC team.
APPENDIX U.
WAREC GENERAL INTEREST FOLLOW-UP SESSIONS TO "OPENING DOORS"

4/3/83  "Key Words"  6.30-9.30 p.m. at WAREC headquarters

27/5/83  "Who's Changing, the Church or Me?"
          6.30-9.30 p.m. at WAREC headquarters

8/6/83  Planning meeting for 10/7/83
          8.00-9.30 p.m. at All Saints Pastoral Centre

10/7/83  "Spreading the Good News"
          10.15 a.m.-4.30 p.m. at All Saints Pastoral Centre

10/11/83  "Reading Pictures"
          6.30-9.30 p.m. at WAREC headquarters

2/3/84  "Primary Religious Education Programme Consultation"
          6.30-9.30 p.m. at WAREC headquarters
APPENDIX V.

CONSULTATION SESSIONS ON THE FURTHER PROGRAMMES OF "THEOLOGY FOR PARISHIONERS.

19/10/83    "Growing in Faith"

20/10/83    "New Testament"

2/11/83     "Development of Doctrine"

3/11/83     "Morals and Me"

9/11/83     "Prayer"

16/11/83    "Church History"

The sessions were held at WAREC headquarters, 7.30-9.30 p.m.

Consultation sessions were not held on the three remaining programmes which were still in preparation at this time.
GROUP LEADER NOTES

Generally: The group leader is the person in the group who has the job of helping the group tick for the particular session. The leader is not the resident expert, just a good servant!

Duties: The group leader runs through the material ahead of time, and checks that all the practical arrangements are made.

* that everyone knows when and where the session is to be held
* that the cassette and cassette player are present and correct
* that there is a Bible handy
* that there are spare writing materials available
* that a cup of tea is available (when?)
* that prayers at start and finish are prepared
* that the agreed time schedule is kept to
* that WDES be kept informed

N.B.: people are more important than the material - don't rush to finish just for the sake of it!
Group Leader Notes

Session One

Procedure: (you could read this out as you go along)
Leader to contact WDES to report on the session afterwards, please.

Introductions: NB. don't rush this part!
make sure everyone knows everyone else's name(s)
where they are from when and where they did Opening Doors.

Prayer: Just gently asking God's blessing and guidance on this new group (use Appendix 1 if you like)

Practicalities: Help the group to make these first decisions don't get sidetracked! Note all decisions.

Hopes & Fears: Each one makes their own list first.
Then together write down a list of the main points raised.
Any shared ones?
Do we know now something of why each one chose this particular programme?

Listen: to the first three minutes of side one of the first tape.

(Tea break?)

Anticipated snags: Run through the points; and chat things over: Sort out these and any other problems. Note decisions.

Next meeting: Is everyone clear about the arrangements?

Celebration (suggestion in Appendix 1 side two) but please use the richness of the group.
N.B. finish on time!
Group Leader Notes

Session 2, 3, 4
Follow the time scheme as agreed.
Keep alert to back references.
Don't rush, but keep the work purposeful.
Quality not quantity!
Keep the group informed of what you are
doing and why.
Jot down helpful points or any
difficulties which come up.

Session 5

1. Make sure everyone is at ease so the prayer can mean something.
2. Don't rush - get up to date at normal speed.
3. Quick (5 mins?) review of the material: go through it together from the title page onwards, making comments as seems appropriate, remembering highlights of the group's experience with the material.
4. Evaluation of the material
   Think quietly first, using Appendix 3 and the notes, and jot down your own impressions (about 5 mins).
   Compare notes and see if a common view emerges ... (about 10 mins).
5. Evaluation of the method i.e. what goes on before and after the input.
   repeat the same format.
   Quietly review Appendix 2 and note any points that strike. Then compare notes. Be careful to be honest but always with love for the others.
7. Have we an overall impression?
8. What can WDES do to improve matters?
9. Celebrate all the points, good and bad, that have arisen, offer the second half and ask God for help ...
Group Leader Notes

Session 6, 7, 8

Follow the time scheme as agreed.
Keep alert to back references.
Don't rush, but keep the work purposeful.
Quality not quantity!
Keep the group informed of what you are doing and why.
Jot down helpful points or any difficulties which come up, but conscious of the way the group has grown over the sessions.
Build in the findings of session five.
Note the points, questions, observations which keep coming back.
Sufficient quiet time? Sufficient prayer time?

Session 9

It is important to decide the agenda and timings - 9.1 gives suggestions of matters to cover.
This is a time to reflect on the programme and prepare points for the seminar: who will raise what? Why?
There will be time for evaluation next time - but please note good/bad points as they are raised. Perhaps the group could prepare their evaluation sheet before session ten?
Please remember to give points for session ten to WDES as soon as possible.

(There are no Group Leader Notes for Session Ten)

Thank you!
TRAINING SESSION ONE  - 'OPENING DOORS'

1 WHAT ARE WE TRYING TO DO?

- together with those who come, to deepen our appreciation of ourselves
- together with those who come, to understand better our task as adult christians here and now.

2 WHAT ARE THE INGREDIENTS IN THE PROCESS?

- WELCOME
- MUSIC
- PRAYER
- CONTENT
- REFRESHMENTS
- SKILLS
- MATERIALS
- TIMING
- MONEY

3 WHAT SHOULD BE THE AGENDA FOR THE SECOND SESSION?

- what about the FILE?
- what about the CONTENT?
- what about the SKILLS?
- what about the DISCUSSION?
- what about the AUDIO/VISUAL AIDS?
TRAINING OF DISCUSSION GROUP LEADERS

WHERE ARE YOU?

SEE: Room, lighting, posters, sitting order (round table in view of each other - on hard chairs) table helps to relate people - easy to pass papers, gospel, etc.

Atmosphere is all important.

HEAR: Outside noise.

Leader's voice: 4P's - Pitch, Power, Pace, Pause. Voice not high - loses the men - not too low - hard of hearing will not hear. Not too strong - gives impression of imposing your own view.

FEEL: Warm, cold, fresh air.

WHO ARE YOU?

- confidence, fear, stress.
- must relax - make laugh... about your own family... make it a NIGHT OUT - so they will come back next time...
  don't be jolly all the time.
- don't be TOO PERFECT - makes group think they could never do it.
- think that my neighbour is under greater stress than myself.
- don't show off - you are speaking only for those who cannot speak for themselves.

WHO IS IN THE GROUP?

- age, sex, background, race.
- note the SILENT LANGUAGE, change of position etc. that takes place during the session.
- respect the unwritten laws of the group.

WAYS AND MEANS - (TRICKS OF THE TRADE)

- Time keeping, BEGIN ON TIME, FINISH ON TIME. With late comers accept all excuses, but always say I WILL BE THERE.
- Time tabling - priorities right, MUST, SHOULD, COULD.
- Forward planning: summing up: action plans.
- Always give homework e.g. read, note, reflect...
TRAINING SESSION THREE

"OPENING DOORS"

1. Refreshments
2. Now I'm ready or am I?
3. Since last session, I noticed .....?
4. In my group I hope people will find:
   - a place to be accepted as they are
   - a place where their gifts are wanted
   - a place where they may discover themselves
   - a place where they may find hope and meaning for the future
   - a place where they may find help for their 'ministry' in the local community.
5. ARE YOU SITTING UNCOMFORTABLY?
6. Practical session:
   - leading
   - evaluating
7. Where we are at .....?
THE CHURCH IN THE WORLD TODAY

IN DEPTH STUDY OF CHURCH POLICY WITH A VIEW TO MISSION IN THIS DIOCESE

EIGHT WEDNESDAYS 9th MAY to 27th JUNE 1984
7.30 - 9.30 p.m.

AT
WAREC 23 KENSINGTON SQUARE LONDON W8 5HN
ASK FOR DETAILS FROM SISTER GILLIE AT WAREC (01) 937 9210

- 462 -
THE CHURCH IN THE WORLD TODAY
- in-depth study of Church policy with a view to mission in this diocese

8 Wednesdays, 9 May to 27 June 1984, 7.30 to 9.30 pm,
at 23 Kensington Square, LONDON W8 5HN.

In the restructuring of the Westminster diocese education service,
three main areas of concern are identified: Schools Education,
Parish Education and Continuing Education. The work of Continuing
Education is seen as sharing the vision of Vatican II, especially
as expressed in the document "Gaudium et Spes" (1965).

What is this vision? What has it to say to us in this diocese today?

This course is designed by the WAREC team to help launch the new
Education Service in general, and the Continuing Education Service
in particular. It is open to any adult who is prepared to make the
effort to understand the document, to understand it personally, and
to combine with others to discover its relevance for us today.

The main text is "Gaudium et Spes" (CTS edition) with necessary
reference to "Lumen Gentium" (CTS edition). These texts will be
provided in a course folder on receipt of the course fee - £5.00
for eight sessions inclusive.

The course will be practical and purposeful: what is the message?
How do we mediate it? It is designed as an experience in tackling
an official Church document and applying its message to the local
situation. The seminar style will allow flexibility in approach
as the dialogue process reveals real needs.

Course members will be expected to do some preparatory work between
sessions, mostly in the form of personal reflection.

Please enrol quickly, and encourage friends and fellow parishioners
to join you.

PTO
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<tr>
<th>Date</th>
<th>Event</th>
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<tbody>
<tr>
<td>9 May</td>
<td>The Document in context (GS 1-3; 91-93)</td>
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<td>16 May</td>
<td>The Human Person (GS 4-10)</td>
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<td>23 May</td>
<td>Community (GS 11-32)</td>
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<td>30 May</td>
<td>Mankind's Mission in the Universe (GS 33-39)</td>
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<td>6 June</td>
<td>The Church's Mission in the Universe (GS 40-45)</td>
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<td>13 June</td>
<td>Workshops:</td>
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<td>1 Culture (GS 46; 53-62)</td>
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<td>2 Family (GS 46; 47-52)</td>
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<td>3 Economics &amp; Sociology (GS 46; 63-72)</td>
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<td>4 Politics (GS 46; 73-76)</td>
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<td>5 International relations - peace (GS 46; 77-90)</td>
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<td>20 June</td>
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<td>Evaluation</td>
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<td>5. Identity</td>
<td>5. Good of Society</td>
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<td>6. Intimacy</td>
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Comparative Development (A.E. McDowell)
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<td>4. Individuating-reflexive</td>
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<td>3. Searching</td>
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<td>7. Generativity</td>
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<td>5. Paradoxical-consolidative</td>
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<td>8. Integrity</td>
<td>6. Universal ethical principle</td>
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Comparative Development (A.E. McDowell)
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<th>EDUCATION STYLE</th>
<th>ROLES OF LEARNER</th>
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<td>satisfaction of educator</td>
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<td>domineative</td>
<td>dependent subject</td>
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<td>ascribed satisfaction</td>
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<td>more effective organization</td>
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<td>consultative</td>
<td>member of organization</td>
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<td>PRESCRIPTIVE</td>
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<td>physician</td>
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<td>ANALYTIC</td>
<td>individual needs, interests</td>
<td>satisfaction of adult learners</td>
<td>market analysis</td>
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<td>self-directing learner</td>
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Suggested Publicity for Adult R.F. Courses

1. A meeting between W.C.P.C. team and all interested teachers at the host school to set up an organizing committee. (This group might later be enlarged to include local clergy and parents).

2. A meeting to explain adult R.F. course strategy to all local clergy (at deanery meeting) and to enlist their support. Suggest that each parish agree in principle to sponsor 3 or 4 parishioners (catechists, parish council members, discussion group leaders, etc.)

3. A follow-up letter to all P.P.S. outlining agreed strategy and making final arrangements for lay people to outline the purpose, nature and content of the course from the pulpit at all masses on a given Sunday (2 or 3 weeks before opening night).

4. Names to be collected after Mass. Course programme to be distributed at the church door.

5. Posters on Church Notice Boards. Announcements in parish notice/newsletter.

6. Enlist the support of deanery Pastoral Council and local Parish Councils.

7. Other Christian Churches to be informed (if not already involved in the initial planning stage).

8. Short news article or notice (F.W.S.C) in local paper(s) and perhaps R.C. press (possible use of e.g. Press Office). Notice in local libraries and through normal R.E. sources

9. Letters with tear off section (to be returned to school) to all parents of pupils (involve P.T.A., etc)

10. Notify all local convents in deanery.

11. Letter to "feeder" primary schools inviting teachers, etc.

12. Every care must be taken to ensure a professional and efficient image.

- Alan Whelan 15.9.76
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