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Paul Turner, *When Other Christians Become Catholics* (Collegeville, Mn: Liturgical, 2007). 978 0 8146 6216 8, pp. xii + 172, \$23.95.

It is not a new phenomenon that adults should make the choice to be received into the Church that they prefer, rather than necessarily remaining in the Church of their Christian initiation. What is less recognised is that, in some countries, people baptized in another Christian tradition now form the majority of adults who are received into the Roman Catholic Church.

As Paul Turner points out in *When Other Christians Become Catholics*, the needs and processes for receiving such individuals differ substantially from those appropriate to people who have previously had little or nothing to do with any form of Christianity. However, all too often the two groups are treated identically, although it would seem that historically this has never been the intention of the Church. Many baptized adults are prepared for reception using the *Rite of Christian Initiation of Adults* (RCIA), but should be received using the rite of *Reception of Baptized Christians into the Full Communion of the Catholic Church*. Whereas the former rightly occurs as part of the Easter Vigil mass, Turner argues that the latter more appropriately takes place during mass at some other time of the year when the candidate is ready:

If not [at] Easter, when should baptized candidates be received? When they are ready. The rite of reception makes no connection between its ceremony and any time of the liturgical year. Weddings happened when the engaged couple is ready. Priests are ordained when they are ready. People confess their sins when they are ready. The sick are anointed when they are ready. Other Christians become Catholics when they are ready. (p. 161)

According to Turner, readiness should be discerned by parish leaders on the following basis:

They make their judgment based on the validity of baptism, the candidate's understanding of the Catholic Church, their openness to the sacrament of reconciliation, and their desire to be received. The candidates discern readiness in a similar way. If their intellect grasps what they are doing, and if their will desires it, they are probably ready. When the candidate and the parish leadership agree, the rite of reception may be celebrated. (p. 134)

This approach suggests that baptized Christians should be treated according to their individual needs and not subjected to a formulaic course of preparation, which many RCIA programmes have become. Turner concedes that pragmatic factors often result in the preparation of baptized

Christians alongside the unbaptized—for example when parish resources do not stretch to running two separate courses of preparation. But he stops short of explicitly stating that many Catholics involved in the preparation of candidates for reception into the Church are unaware that the baptized and unbaptized should be prepared differently. Given the number of Catholics, including clergy, who have expressed surprise that my own reception into the Church did not occur at Easter, it would seem that such ignorance is widespread.

Turner's basic message is relatively straightforward, but his book also includes a historical account of documents discussing the reception of the baptized into the Catholic Church. Complementing this is a chapter which explores the rites of reception in a number of other Christian Churches. As a history book and a resource for those involved in preparing baptized Christians for reception, this book makes a valuable contribution. However, its focus on documents makes for a fairly dense text which many readers of *The Way* may want to skim over for a discussion of the spiritual and pastoral implications raised by the material. Unfortunately, very little such reflection is offered by Turner, and I would hope that this lack might be addressed in any future revision. In the meantime, I am grateful to have finally read something which explains the apparently idiosyncratic preparation I received for my own reception. I am thankful that those involved in this process started from who I was: a practising Christian and a theology graduate. I now understand the comment made at the commencement of my formal preparation: 'Well, we don't have to start with "who is Jesus?"' I might well have been subjected to such an approach had my preparation for reception occurred elsewhere.

Beth R. Crisp

by Paul Turner. No Customer Reviews. Select Format. Paperback.Â Book Overview. Each year, many adults who have never been baptized become Catholic. In the United States, these adults are outnumbered by baptized Christians of other denominations who seek to enter into the full communion of the Catholic Church. In the minds of many Catholics 'indeed, in many parish preparation programs 'there is little difference between the two groups. Baptized and catechized Christians are often placed in programs with those who have not been Read Full Overview. Start your review of When Other Christians Become Catholic. Write a review. Sep 18, 2012 Andrew Doohan rated it really liked it. It sounds like a great title for a book, and in fact it is.Â Paul Turner is pastor of St. Anthony Parish in Kansas City, Missouri. A priest of the Diocese of Kansas City-St. Joseph, he holds a doctorate in sacred theology from the Athenaeum of Saint Anselm in Rome. He is the author of *Glory in the Cross: Holy Week in the Third Edition of The Roman Missal*, *When Other Christians Become Catholic*, and many other titles. He is a former President of the North Ame. Paul Turner is pastor of St. Anthony Parish in Kansas City, Missouri. A priest of the Diocese of Kansas City-St. Joseph, he holds a doctorate in sacred theology from the Athenaeum of Saint Anselm in Paul the Apostle, commonly known as Saint Paul and also known by his Hebrew name Saul of Tarsus, was a Christian apostle (although not one of the Twelve Apostles) who spread the teachings of Jesus in the first-century world. Generally regarded as one of the most important figures of the Apostolic Age, he founded several Christian communities in Asia Minor and Europe from the mid-30s to the mid-50s AD.