

CANADIAN CONFERENCE OF CATHOLIC BISHOPS

Report on the Promotion and Formation of the Laity in Canada

Introduction

Canada celebrated its sesquicentennial anniversary in 2017; as such it is a relatively young country compared to other nations. It is the second largest country in the world occupying 9,984,670 square kilometres. In terms of population it ranks 38th in the world, with an estimated 37 million inhabitants. The population density is 4 persons per square kilometre. Most of the populace is situated close to the southern border adjacent the United States with 82 percent living in urban areas.¹ Officially a bilingual country, prior to being inhabited by English and French settlers, it was originally populated the people of the First Nations and Inuit. Since the early 1970s when Canada adopted a multicultural policy – which was subsequently made into law in 1988 (Canadian Multiculturalism Act) – it has become an increasingly diverse multicultural society with the majority of citizens now claiming ancestry other than French or English. This mosaic of cultures is witnessed to by a wide variety of ethnicities, languages, and religious beliefs.

The most recent statistics taken from Statistics Canada, National Household Survey, 2011 on the number of non-Christian Canadians reveal that roughly 2.4 million people or 7.2 percent of Canada's population, reported affiliation with Muslim, Hindu, Sikh and Buddhist religions; an increase of 4.9 percent a decade earlier (2001 Census). Of these, Muslims represent 3.2 percent of the population, Hindu 1.5 percent, Sikh 1.4 percent, Buddhist 1.1 percent, and Jewish 1 percent. Traditional Aboriginal (Indigenous) spiritualities accounted for 64,900 people. Finally, nearly one-quarter of the population (7.9 million) identified themselves as having no religious affiliation, a 16.6 percent increase from the 2001 Census.²

Christianity, however, is the predominant religion with roughly two thirds of Canadians reporting an affiliation with the Christian faith. Within the Christian faith, Catholics are identified as the largest religious group, comprised of 12,728,900 persons (about 39 percent of Canada's population and almost 58 percent of Christians). The majority of Catholics, 45.3 percent, reside in Québec, while 31.0 percent reside in Ontario.³

¹ According to the 2016 census, Canada's population was 35,151,728. The rounded figure of 37 million comes from the projected figure taken from <http://www.worldometers.info/world-population/population-by-country/>.

² Figures are taken from Statistics Canada, Religions in Canada, <https://www12.statcan.gc.ca/nhs-enm/2011/as-sa/99-010-x/99-010-x2011001-eng.cfm#a6>.

³ Ibid.

A unique aspect of the Catholic Church in Canada is its relationship with Canada's Indigenous peoples. According to the 2011 census, Indigenous people make up 4.3 percent of the Canadian population. The First Nations (comprised of 600 different Nations with more than 60 Indigenous languages), the Métis, and, the Inuit are the three distinct Indigenous groups, or what is understood to be Indigenous Nations, in Canada. The Indigenous peoples are the fastest growing segment in Canada. 25 percent of Indigenous peoples identify as Catholic, which is almost 2 percent of the Catholic population in Canada (2001).⁴

A Gallup poll conducted after World War II revealed that 67 percent of Canadians attended a religious service weekly. By the mid-1980s this number dropped to about one-third. In 2013 a poll by the Evangelical Fellowship of Canada (EFC) and the Angus Reid Forum (a national polling firm) recorded that weekly attendance at religious services in Canada had declined to 13 percent (this 13 percent was not limited only to Christians, but included all faiths). With regard to the Catholic population, weekly Mass attendance among French Catholics decreased from 16 percent in 1996 to five percent in 2013 and among English-speaking Catholics, attendance diminished from 33 percent to 19 percent.⁵ While these statistics are cause for concern, the increase of immigrants has had a general positive impact upon the Catholic Church in Canada.

As the Preamble to the *Canadian Charter of Rights and Freedoms* states: "Whereas Canada is founded upon principles that recognize the supremacy of God and the rule of law", it is increasingly evident that Canada is becoming more and more a secular state that has forgotten the supremacy of God. Currently, there is no law on abortion which means it may be performed during any stage of pregnancy. Since 2015 same sex unions have been legally recognized as civil marriages. LGBT rights in Canada are some of the most progressive in the world; in 2016 Bill C-16 became law which added gender identity or expression as protected ground of discrimination under the Canadian Human Rights Act. And finally, since 2016 euthanasia and assisted suicide (euphemistically referred to as MAiD – medical assistance in dying) has been made legal by criminal exemptions. These are some of the challenges facing the Catholic Church in Canada today.

⁴ Aboriginal Peoples in Canada: First Nations People, Métis and Inuit, <https://www12.statcan.gc.ca/nhs-enm/2011/as-sa/99-011-x/99-011-x2011001-eng.cfm>.

⁵ Rick Hiemstra, Karen Stiller, *Religious affiliation and attendance in Canada*, <http://www.intrust.org/Magazine/Issues/New-Year-2016/Religious-affiliation-and-attendance-in-Canada>.

Catholic Church in Canada

The Canadian Conference of Catholic Bishops (CCCC) is the national Episcopal Conference of the Bishops of Canada founded in 1943. The Plenary Assembly of the CCCC meets once yearly. The Bishops also meet at a regional level. There are four regional assemblies: the Atlantic Episcopal Assembly (AEA), the Assembly of Québec Catholic Bishops (Assemblée des évêques catholiques du Québec – AECQ), the Assembly of Catholic Bishops of Ontario (ACBO), and the Assembly of Western Catholic Bishops (AWCB). Altogether there are 61 Latin rite Archdioceses and Dioceses, 5 Ukrainian Archeparchy and Eparchies, 7 other Eastern Eparchies, 2 Exarchates, 2 Ordinariates, and 1 Personal Prelature.⁶

Lay Formation at the National Level

The CCCC has several Episcopal Commissions – National and Sectoral – and Standing Committees which are “responsible for studying specific pastoral concerns and projects.”⁷ Some of these commissions include the Commissions on Doctrine, Justice and Peace, Liturgy and Sacraments (English and French Sectors), Evangelization and Catechesis (English Sector), and the Commission for Christian Unity, Religious Relations with the Jews, and Interfaith Dialogue. There is also the Standing Committees on Relations with Movements and Associations, and Development and Peace. Finally, another organization the CCCC works with is the Canadian Catholic Indigenous Council. While not all of these groups are necessarily directly concerned with the work of lay formation, their relational contacts, works, and documents can and have been used to further the formation of the lay apostolate. The following are some examples of the works provided by the above groups.

The Episcopal Commission for Evangelization and Catechesis (English Sector) produced *Criteria for Catechesis* (2015). This web based document (578 pages), developed over several years is “intended primarily for English-speaking Catholics of the Latin Rite, . . . [it] may also be of some assistance to Eastern Catholics as well as the French Sector, whose Bishops were consulted in the initial stages of its development.”⁸ The focus of this document is catechesis from infancy to age 18 divided into five age-related groups: infancy to age 5; ages 6 to 8; ages 9 to 11; ages 12 to 14; ages 15 to 18. While *Criteria for Catechesis* includes catechetical elements for sacramental preparation, it is not limited to this. The overall catechesis is very thorough. Some of the elements included in the catechesis are: Scripture, Tradition, the Liturgical Year, Church history, family life, the moral life, community life, spiritual life, engaging the culture, mission, discipleship, freedom, ecumenism and inter-religious dialogue. The *Criteria for Catechesis* is

⁶ For a detailed list see **Appendix 1**.

⁷ *Annuaire/Directory 2018*, CECC, CCCC, p. 43.

⁸ CCCC, https://www.cccb.ca/site/images/stories/pdf/Criteria_for_Catechesis.pdf, p. 2.

intended to assist Bishops and Directors of Religious Education and leaders in Catholic schools as they discern the catechetical approach and program that is appropriate to the particular needs of the local Church. As the Introduction to the document states, the aim of this resource is to “prepare the Christian to live in community and to participate actively in the life and mission of the Church (General Directory for Catechesis, n. 86). Hence, the overall aim of this Criteria for Catechesis is: To know, celebrate, contemplate and live our Christian faith in the one God: the almighty Father, the Creator; the Son Jesus Christ, our Lord and Saviour; and the Holy Spirit, the Sanctifier and Giver of life (Catechism of the Catholic Church, n. 13-17, and General Directory for Catechesis, n. 85).”⁹ This endeavor promoted by the Catholic Bishops of Canada is an example of lay formation for young persons (up to 18 years of age). It is less academic in nature, but it is not lacking in information; rather the formation is more pastoral and liturgical in nature.

The Episcopal Commission for Justice and Peace has produced several documents relevant to the life of the lay faithful in today’s society. Some examples of recent titles: *Living Out Laudato Si’: A Commentary and Practical Resource for Canadian Catholics* (2017), “*I Was a Stranger and You Welcomed Me*”: *Pastoral Letter on Welcoming Refugees* (2015) and *A Church Seeking Justice: The Challenge of Pope Francis to the Church in Canada* (2015).¹⁰ All of these documents draw on the rich teaching of the Church and are meant to be tools aiding in the formation of lay people. They are also cognizant of the particular situation of the life of the Church in Canada, for example, the document *Living Out Laudato Si’* recognizes the teachings of the Indigenous people of Canada when it states: “The teachings contained in *Laudato Si’* are reminders of the teachings of Indigenous elders. . . . These Indigenous teachings parallel the encyclical of Pope Francis. Indigenous people are taught that all life comes from the Creator, and that there is only one right in this world: the right to life. The rest of our life is a path of responsibility.”¹¹

One example of the Episcopal Commission for Doctrine’s work is its document *Discovering the Unity of Life and Love – A Reflection on the Foundations for a Theology of Human Love* (2017). The Bishops present an anthropological vision of the human person in light of the teachings of Scripture and Tradition drawing upon magisterial documents to demonstrate the notion of the human person as gift. The document also touches upon the various challenges to the Catholic understanding of the human person today, including such topics as gender theory. The document reminds us that

This unified vision of being at home in reality is increasingly at odds with how the world invites us to think of ourselves, our bodies and the meaning of human love. What the Church proposes as unified, the world invites us to consider as fragmented: for example,

⁹ Ibid., p. 8.

¹⁰ For a complete list of documents see: <https://www.cccb.ca/site/eng/commissions-committees-and-aboriginal-council/national-commissions/justice-and-peace/documents>.

¹¹ CCCB, *Living Out Laudato Si’*, https://www.cccb.ca/site/images/stories/pdf/Living_Out_Laudato_Si_En.pdf, p. 3.

the unity of love and marriage, sex and fecundity, and gender and the body. All around us, we are told we can love without the stability of marriage and sexual difference, that we can have sex without the fruitfulness of children, and that our sexual identity can be asserted based on our own convictions, despite the given gender of the body.¹²

Other documents issued by the Commission on Doctrine that relate to the formation of the laity include *The Co-responsibility of the lay Faithful in the Church and the World* (2103), *The Beauty of Mercy: Pope Francis and Confession* (2016), and *The Missionary Dynamic of the Parish Today* (2014).¹³

Similarly, the other Episcopal Commissions and Committees also have documents dealing with their respective areas that are helpful in the formation of the laity. The Commission for Christian Unity, Religious Relations with the Jews, and Interfaith Dialogue has a number of recent materials that are pertinent in terms of the ecumenical and interfaith dimensions of lay formation.¹⁴ Both the English and French Commissions on the Liturgy and Sacraments also have their own ways of contributing to the formation of the laity, particularly in the areas of prayer, and participation in the Mass.¹⁵ The Canadian Bishops acknowledge that formation is an ongoing process, especially with regard to our rapidly changing cultural climate. A recent example is the CCCB's palliative care and end-of-life Working Group and the work it will be doing in forming laity and clergy in relation to this issue.

One of the CCCB's major agents instrumental in the formation of the laity at the national level is the Office for Evangelization and Catechesis (OEC) – English Sector (formerly called the National Office of Religious Education until 2012). The following description of this Office is taken from the CCCB website:

The Office for Evangelization and Catechesis supports and implements the mandate of the Episcopal Commission for Evangelization and Catechesis. Priority is given to the identification and development of resources in the areas of catechesis for adults, children,

¹² CCCB, *Discovering the Unity of Life and Love*,

https://www.cccb.ca/site/images/stories/pdf/discovering_unity_of_life_and_love_cccb_2017.pdf, p. 15.

¹³ For a complete list of documents by the Commission for Doctrine see <https://www.cccb.ca/site/eng/commissions-committees-and-aboriginal-council/national-commissions/doctrine/documents>.

¹⁴ For documents of the Episcopal Commission for Christian Unity, Religious Relations with the Jews, and Interfaith Dialogue see <https://www.cccb.ca/site/eng/commissions-committees-and-aboriginal-council/national-commissions/christian-unity-religious-relations-with-the-jews-and-interfaith-dialogue/documents>.

¹⁵ For documents of the Episcopal Commission for Liturgy and the Sacraments - French Sector see <https://www.cccb.ca/site/eng/commissions-committees-and-aboriginal-council/sectoral-commissions/liturgy-and-the-sacraments-french-sector/documents>; for documents of the Episcopal Commission for Liturgy and the Sacraments - English Sector see <https://www.cccb.ca/site/eng/commissions-committees-and-aboriginal-council/sectoral-commissions/liturgy-and-the-sacraments-english-sector/documents>; for documents of the National Standing Committee for Relations with Movements and Associations see <https://www.cccb.ca/site/eng/commissions-committees-and-aboriginal-council/standing-committees/relations-with-catholic-associations-and-movements/documents>.

and youth within parishes and families. The office seeks to support the formation of those involved in catechetical leadership by researching and communicating trends and innovative strategies in evangelization and catechesis.¹⁶

As is mentioned, formation is not limited to children and youth but includes adult faith formation. The OEC offers comprehensive resources for all levels of faith formation and is also a major link for catechists and catechetical programs at the diocesan level. It provides resources for the Bishops of Canada and for their diocesan offices. The OEC also provides a variety of resources such as conferences, documents, websites, and regional associations for Catholic Schools in Canada and for evangelization.¹⁷ Finally, the OEC draws on materials from the other Regional Episcopal Assemblies in Canada and from other Episcopal Conferences to help in the formation of the laity.

One of OEC's most recent projects was a joint effort with the Catholic Organization for Life and Family (COLF). A Webcast series on Pope Francis' Apostolic Exhortation *Amoris Laetitia* was produced. The series of videos, roughly 7-10 minutes long, were animated by Cardinals, Bishops, and theologians on each chapter of *Amoris Laetitia*.¹⁸ A Reflection Guide in both English and French was also produced in conjunction with the Webcast series.¹⁹

An important resource put forth by the CCCB was from the National Office of Religious Education (NORE) (as mentioned above, this office was renamed in 2012 as the Office for Evangelization and Catechesis). The last major work NORE produced was the document *On Good Soil: Pastoral Planning for Evangelization and Catechesis with Adults* (236 pages). Inspired by the *General Directory for Catechists* (1997), *On Good Soil* is "a resource that offers new insight and direction to aid those engaged in the ministry of evangelization and catechizing with adults in our day, that offers helpful, practical orientations and suggestions to help us respond effectively."²⁰ *On Good Soil* continues to be a useful aid in the formation of laity. Along with the book there is a website: <http://www.ongoodsoil.ca/>. **The publication also contains a list of Best Practices with regard to pedagogy (see Appendix 2).**

¹⁶ CCCB, Office for Evangelization and Catechesis, <https://www.cccb.ca/site/eng/office-for-evangelization-and-catechesis>.

¹⁷ CCCB, Office for Evangelization and Catechesis, Resource List, <https://www.cccb.ca/site/eng/office-for-evangelization-and-catechesis/4697-resource-lists>.

¹⁸ English webcast series, <https://www.cccb.ca/site/eng/office-for-evangelization-and-catechesis/4847-amoris-laetitia-webcast-series-english>, French webcast series, <https://www.cccb.ca/site/eng/office-for-evangelization-and-catechesis/4848-amoris-laetitia-webcast-series-english>.

¹⁹ English Reflection Guide, http://www.cccb.ca/site/images/stories/pdf/Amoris_Laetitia_Reflection_Guide.pdf; French Guide de réflexion, http://www.cccb.ca/site/images/stories/pdf/Amoris_Laetitia_Reflection_Guide_FR.pdf.

²⁰ CCCB, *On Good Soil: Pastoral Planning for Evangelization and Catechesis with Adults* (Concacan, 2011), p. 13.

Another agent that works with the CCCB at the national level in the formation of the laity is the above mentioned bilingual organization Catholic Organization for Life and Family (COLF), in French: *Organisme catholique pour la vie et la famille* (OCVF). Technically not part of the CCCB, COLF is an independent not-for-profit organization co-founded and co-sponsored by the CCCB and the Supreme Council of the Knights of Columbus. COLF's objectives are:

To promote the teaching of the Catholic Church on the inherent dignity of the human person and on respect for human life in all circumstances and at all stages of development, from conception to natural death;

To promote the teaching of the Catholic Church on marriage and the family, along with the fundamental role of the family in society;

To educate and support Christian families in their mission in the Church and in the world.²¹

Since 1995 COLF has produced documents relating to all aspects of life and family from conception to death. This includes the areas of family formation, human sexuality, bioethics and end of life issues. It holds annual seminars on these topics. The latest conference was entitled *The Joy of Marriage: Embracing God's Vision. Humanae Vitae at 50*. Although an independent organization, COLF works in concert with the Canadian Bishops to aid and support diocesan Family and Life offices in Canada.

COLF was also involved in helping the CCCB develop its *Elements of a National Pastoral Initiative for Life and Family*. The Bishops of Canada recognize the vital role of families in evangelization:

In order to advance and support the role of the family as the principal vehicle of the new evangelization, we must make the family our main priority. Concern for the family should permeate all of the Church's evangelizing efforts.

It would be good for every diocese to concentrate its energies in promoting evangelization by and through the family, utilizing the family itself. In focusing on the evangelizing role of families, it is recognized that there are gifts intrinsic to all families, and that all families are receivers and givers of support. Families that are thought of as "strong" have pastoral needs and families thought of as "broken" are frequently themselves resources for evangelization!²²

²¹ Catholic Organization for Life and Family website, <http://colf.ca/en/about-us>. Relevant topics can be searched via the website.

²² CCCB, *Elements of a National Pastoral Initiative for Life and Family*, p. 8. (Paragraph one is a citation from Bishop Jean Lafitte, Secretary of the Pontifical Council for the Family, meeting with the Bishops responsible for

Lay Formation: Academic

Several universities offer Catholic Studies and Theology degrees (not an exhaustive list):

- St. Mark's College (University of British Columbia), Vancouver, British Columbia
- Catholic Pacific College (Trinity Western University), Langley, British Columbia
- St. Joseph's College (University of Alberta), Edmonton, Alberta
- St. Paul's College (University of Manitoba), Winnipeg, Manitoba
- King's University College (University of Western Ontario), London, Ontario
- University of St. Michael's College, Toronto, Ontario
- Dominican University College, Ottawa, Ontario
- McGill University, Montreal, Québec
- St. Thomas University, Fredericton, New Brunswick
- St. Francis Xavier University, Antigonish, Nova Scotia
- Atlantic School of Theology, Halifax, Nova Scotia
- University of Prince Edward Island, Charlottetown, Prince Edward Island
- Queen's College (Memorial University), St. John's, Newfoundland.

There also exists small Catholic Colleges and Institutes which offer degrees and certificates in Catholic Studies and Education (not an exhaustive list):

- St. Mary's University, Calgary Alberta
- Benedict XVI Institute at Newman Theological College, Edmonton, Alberta
- St. Thomas More College (University of Saskatchewan), Saskatoon, Saskatchewan
- St. Therese Institute of Faith and Mission, Bruno, Saskatchewan
- Sacred Heart College, Peterborough, Ontario
- Our Lady Seat of Wisdom College, Barry's Bay, Ontario
- Institute of Theology at St. Augustine's Seminary, Toronto, Ontario

Finally, three institutions offer pontifical degrees (source *Annuario Pontificio*):

- Regis College, Toronto, Ontario
- Collège dominicain de philosophie et de théologie, Ottawa, Ontario
- Saint Paul University, Ottawa, Ontario

Episcopal Commissions for Family and Life in Latin American and the Caribbean, in Bogota (Colombia), 29 March 2011.)

http://www.cccb.ca/site/images/stories/pdf/life_and_family/National_Pastoral_Initiative_for_Life_and_Family.pdf.

The following statement from Newman Theological College is an example of what goes into the lay formation programs:

A process of spiritual, human and pastoral formation for all lay students. This process facilitates growth in human maturity, spiritual development, health and wellness, personal integrity and professional development. It recognizes the inter-relatedness in life of theological education, human maturing, and the universal call to holiness. It will draw from Scripture, the rich spiritual traditions of the Church and from the social sciences.²³

All of these establishments offer courses on a wide range of topics that are part of a robust faith formation.

Lay Formation: Local Churches

At the local level, there are several diocesan lay formation programs. The following are just a few examples (listed alphabetically):

Antigonish, Nova Scotia

- Lay Formation Program
- <http://www.antigonishdiocese.com/index.php/offices-and-ministries/lay-ministry>
- Three year program, 10 weekends including one retreat weekend
- Each weekend has human, intellectual, spiritual and pastoral elements
- Participants join candidates in the Permanent Diaconate Formation Program
- Courses during the three years cover topics relating to theological foundations, Christology, ecclesiology and pastoral considerations

Charlottetown, PEI

- Lay pastoral associate formation program
- <http://dioceseofcharlottetown.com/the-diocesan-lay-pastoral-associate-lpa-formation-program/>
- A two year lay formation program
- 10 monthly weekends from September to June each year
- This program has been running since 2005²⁴

Prince Albert, Saskatchewan

²³ <https://newman.edu/ProgramsCourses/Undergraduate/THEO020LayFormation>

²⁴ <http://www.theguardian.pe.ca/community/lay-pastoral-associate-formation-program-being-offered-in-charlottetown-112984/>.

- They are doing workshops with Forming Intentional Disciples using the materials from the Catherine of Sienna Institute²⁵
- <https://www.padiocese.ca/evangelization-and-catechesis>

Québec City, Québec

- Office de catéchèse du Québec (OCQ)
- <http://www.officedecatechese.qc.ca/>

From the website (English translation):

- Accentuate the shift towards a new catechetical approach in relation to families, parishes and other interested networks.
- While continuing the production of catechetical instruments, carry out research, experimentation, animation and training activities in this field.
- To accentuate the partnership with the diocesan speakers most concerned by the catechetical mission of the Church.
- Develop, particularly through partnerships with other organizations, more varied modes of communication than just written production, for example in the audiovisual and multimedia fields.
- Forming missionary disciples (French) <http://jesuisunemission.org/>

Saint-Boniface

- Nathanaël (French Lay Formation Program – 3 years)
- <https://www.archsaintboniface.ca/main.php?p=12>
- Nathanael (English Lay Formation Program – 3 years)
- <https://www.archsaintboniface.ca/main.php?p=8>

Saskatoon, Saskatchewan

- Lay Formation Program, two years (20 weekends); one weekend per month; Sep-June
- Scripture, prayer, theology
- <https://rcdos.ca/layformation>
- This program has been in existence for 30 years.²⁶

St. John's, Newfoundland

- Adult Faith Formation series “Growing in Faith”
- <https://rcsj.org/evangelization-catechesis/adult-faith-formation>

²⁵ See https://docs.wixstatic.com/ugd/630804_27bad28224034862a387fdd27ab0ec31.pdf

²⁶ See http://www.prairiemessenger.ca/17_11_01/dnews_17_11_01_7.html.

- **The Evangelization & Catechesis Overview webpage has an excellent summary of Best Practices – See Appendix 3**

Toronto, Ontario

- Lay Formation and Discipleship Office
- [https://www.archtoronto.org/about-us/departments-\(a-n\)/Office_of_Formation_for_Discipleship](https://www.archtoronto.org/about-us/departments-(a-n)/Office_of_Formation_for_Discipleship)
- The Lay Formation and Discipleship Office offers Online Faith Formation Courses Offered in Partnership with the University of Dayton, Virtual Learning Community for Faith Formation. This formation is available in both English and Spanish:
- https://vlcff.udayton.edu/calendar/#cycle_7_2018_English
- https://vlcff.udayton.edu/calendar/?lang=es#cycle_7_2018_Spanish
- The Virtual Learning Community for Faith Formation (VLCFF) is an Internet distance-learning program to support catechist and adult faith formation in the Church.

Ukrainian Catholic Religious Center, Saskatoon, Saskatchewan

- Eparchial Lay Formation Program <https://www.ucrec.ca/lay-formation/>
- Two year program located in Saskatoon
- An experience shared with the Dioceses of Saskatoon and Prince Albert and the Archdiocese of Keewatin-LePas
- Three Stream Program – Eparchy, Diocesan and Aboriginal
- Adult Faith Formation
- One year program that offers a deepening of spiritual growth and knowledge of the Ukrainian Greek Catholic Church

The Ukrainian Catholic Religious Center also runs an adult faith formation:

The Adult Faith Formation Program runs in both Yorkton and Regina. The programs were started in response to a need to bring the Eparchial Lay Formation to other areas of the Eparchy. It is a one year program that offers a deepening of spiritual growth and knowledge of the Ukrainian Catholic Church. This program is open to anyone who is interested in learning more about faith, prayer and our Church.²⁷

Vancouver, British Columbia

- Institutes of Adult Education
- The Archdiocese offers Formation Institutes which are one-day or half-day events held seasonally at various locations

²⁷ <https://www.ucrec.ca/>.

- The Formation Institutes offer courses needed to complete the 3 Catechetical Certificate Programs
- <https://rcav.org/catechetics-certificate-programs/#ElemPrep>
- <https://rcav.org/institutes-adult-education/>

Winnipeg

- Nathanael (Lay Formation Program – 3 years)
- <https://www.nathanaelwpg.ca/>
- The lay formation at the diocesan level varies from formal workshops and programs, to small group sharing, and gathered large community. Lay formation goes from being diocesan wide to parish specific. There is ongoing formation at all levels of church life: from the formation of administrative staff to grandparents. Finally, there has been a shift from an emphasis on catechesis of the young to adult formation.

Other Organizations, Ministries and Movements Involved in Lay Formation

There are many other organization, ministries and movements that are involved in lay formation.

First we could mention the various lay associations of different Religious Institutes and Societies of Apostolic Life. A few examples:

- Redemptorist Lay Associates <https://redemptorists.ca/lay-associates/>
- Dominicans <http://laydominicans.org/>
- Companions of the Cross <https://www.companionscross.org/lay-formation>

There also the new movements within the Church such as the Neo-Catechumenal Way, Communion and Liberation, Focolare, and the Schoenstatt Apostolic Movement, to name only a few.

Finally, there are independent organizations which are active in the formation of laity.

The following list is only a brief sample:

- ALPHA <https://www.alphacanada.org/catholic/>
- ARISE (English) and DEBOUT (French) from Renew International <http://www.renewintl.org/>
- Association for Canadian Catholic Adult Formation <https://www.catholicadultformation.com/>
- Catechesis of the Good Shepherd <http://www.cgsac.ca/>
- Catholic Christian Outreach (CCO) <https://cco.ca/>
- Divine Renovation <https://www.divinerenovation.net/>
- Duc in altum <http://www.ducinaltum.ca/>

- Magnificat Ministries <http://www.magnificatministries.ca/>
- Mission of the Redeemer Ministries <http://missionoftheredeemer.com/>
- National Evangelization Summit <https://www.newevangelization.ca/>
- National Evangelization Teams (NET) <https://www.netcanada.ca/>
- Mission of the Redeemer Ministries <http://missionoftheredeemer.com/>
- St. Johns Bible Program <http://www.saintjohnsbible.org/>
- Theology on Tap

The ongoing formation of the lay faithful in Canada is an essential part of the Church's mission. We are fortunate to have healthy programs both at the national and local levels. This does not mean that there is no room for improvement, nor does it mean that we cannot learn from others in order to improve our methods of lay formation. Perhaps the best assets we have are the people involved in lay formation who are living out what Pope Francis calls the "Joy of the Gospel." It is through their joyful witness to a rich spiritual life in Christ that we can truly be able to form the laity, so that they in turn may become joyful disciples.

Appendix 1: Catholic Church in Canada

The leadership of the Catholic Church in Canada is comprised of:

- 61 Latin rite Archdioceses and dioceses (18 Archdioceses and 43 dioceses)
- 5 Ukrainian Archeparchy and Eparchies (New Westminster, Edmonton, Saskatoon, Archeparchy of Winnipeg, Toronto and Eastern Canada)
- 7 other Eparchies:
 - Eparchy for Greek-Melkite Catholics in Canada
 - Eparchy for Catholic Armenians in Canada and the United States
 - Eparchy of Saints Cyril and Methodius of Slovaks of the Byzantine rite in Canada
 - Eparchy for Maronite Catholics in Canada
 - Mar Addai Chaldean Catholic Eparchy of Canada
 - Eparchy of St. George the Martyr in Canton for the Romanian Catholics in Canada and United States
 - Syro-Malankara Eparchy of St. Mary, Queen of Peace of the USA and Canada
- 2 Exarchates:
 - Syro-Malabar Apostolic Exarchate of Canada
 - Syriac Apostolic Exarchate of Canada
- 2 Ordinariates
 - Military Ordinariate of Canada
 - The Personal Ordinariate of the Chair of St. Peter
- Personal Prelature of the Holy Cross and Opus Dei

The Canadian Conference of Catholic Bishops (CCCCB) is the national Episcopal Conference of the Bishops of Canada. There are also four regional assemblies of Catholic Bishops in Canada.

Atlantic Episcopal Assembly (AEA)

10 Archdioceses and Dioceses (in 4 provinces – New Brunswick, Newfoundland and Labrador, Nova Scotia, Prince Edward Island):

Antigonish, Bathurst, Charlottetown, Corner Brook and Labrador, Edmundston, Grand Falls, Halifax-Yarmouth (Archdiocese), Moncton (Archdiocese), Saint John (New Brunswick), and St. John's (Newfoundland and Labrador) (Archdiocese).

Assemblée des évêques catholiques du Québec (AECQ) [Assembly of Québec Catholic Bishops]

19 Archdioceses and Dioceses throughout Québec, as well as one that is shared with Ontario, and two Eparchies:

Amos, Baie-Comeau, Chicoutimi, Gaspé, Gatineau (Archdiocese), Joliette, Mont-Laurier, Montréal (Archdiocese), Montréal (Greek-Melkite Eparchy), Montréal (Maronite Eparchy), Nicolet, Pembroke (Québec-Ontario), Québec (Archdiocese), Rimouski (Archdiocese), Rouyn-Noranda, Saint-Hyacinthe, Saint-Jean-Longueuil, Saint-Jérôme, Sainte-Anne-de-la-Pocatière, Sherbrooke (Archdiocese), Trois-Rivières, and Valleyfield.

Assembly of Catholic Bishops of Ontario (ACBO)

14 fourteen Archdioceses and Dioceses throughout Ontario, as well as one that is shared with Québec, two Eparchies, and the Military Ordinariate:

Alexandria-Cornwall, Hamilton, Hearst, Kingston (Archdiocese), London, Moosonee, Ottawa (Archdiocese), Ottawa (Military Ordinariate), Pembroke (Ontario-Québec), Peterborough, Sault Ste-Marie, St. Catharines, Thunder Bay, Timmins, Toronto (Archdiocese), Toronto (Byzantine Slovak Eparchy), and Toronto (Ukrainian Eparchy).

Assembly of Western Catholic Bishops (AWCB)

18 Archdioceses and Dioceses and 4 Ukrainian Greek Catholic Archeparchy and Eparchies (in 4 provinces – British Columbia, Alberta, Saskatchewan, Manitoba, and 3 territories – Yukon, Northwest Territories, and Nunavut):

Latin Rite: Calgary, Churchill-Hudson Bay, Edmonton (Archdiocese), Grouard-McLennan (Archdiocese), Kamloops, Keewatin-Le Pas (Archdiocese), MacKenzie-Fort Smith, Nelson, Prince Albert, Prince George, Regina (Archdiocese), Saint-Boniface (Archdiocese), Saint-Paul, Saskatoon, Vancouver (Archdiocese), Victoria, Whitehorse, and Winnipeg (Archdiocese); Ukrainian Greek Catholic: Edmonton, New Westminster, Saskatoon, and Winnipeg (Archeparchy).

Appendix 2: Best Practices

The following Best Practices are taken from *On Good Soil: Pastoral Planning for Evangelization and Catechesis with Adults* (CCCB, Concacan, 2011), p. 124.

Honouring the insight that God dwells in and speaks through people's experience, we might be

- A. Asking question that are open and allow the adult to identify experiences.
- B. Inviting people to tell their stories in order to plumb the richness of meaning and the activity of God in their lives.
- C. Encouraging people to hear their own experiences reflected in the lives and experience of others.
- D. Opening up the rich storehouse of the Church's Tradition so that adults might place their experience into conversation with and be enlightened by the stories of our brothers and sisters in the communion of saints.
- E. Allowing the time for silence, for reflection, for God to enter and shed his light.
- F. Opening up and offering the richness of Church teaching in a gradual, yet complete, manner as people need to or are ready to hear.
- G. Leading diverse experiences of prayer – *Lectio divina*, centering prayer, Christian meditation, contemplation, the Liturgy of the Hours, examen of conscious, etc. – so that people discover ways in which they might become ever more attuned to God's presence and activity in their lives.
- H. Offering and sharing experiences to explore God's action in the lives of individual and in the life of the community through transformative conversation.
- I. Accompanying and assisting to build communities of adult believers, where faith and life can be brought into conversation.

Best practices for working with groups

Recognize and respect adult learning theory and different learning styles by paying attention to the following suggestions:

- Create a climate of hospitality and security where it is safe to ask questions, express doubt, tell one's story and be accepted.
- Accept that learning is both product (content) and process. Pay attention to both.
- Include a rich cross-section from the Tradition: Scripture stories, quotes from the saints and mystics, Church documents.
- Provide a creative combination of materials: use song and music, poetry and prayers (traditional and contemporary); bring in symbol and sound to attract all the senses.

- Use a variety of teaching styles: presentation, conversation, dialogue, sharing, PowerPoint, readings, and others.
- Offer dynamic ways of interacting and assimilating material: silence, dialogue, small-group sharing, plenaries, journal writing, drama, crafting, and other means.

Appendix 3: Best Practices

The following is taken from the Archdiocese of St. John's, Newfoundland, Evangelization & Catechesis website at <https://rcsj.org/evangelization-catechesis>.

Build a Welcoming & Evangelizing Community

Know WHO you are and WHOSE you are!

Invite others using 4 simple keys

Bring People Together

Help Committed Members Invite Others

Know WHO you are and WHOSE you are!

When you know WHO you are and Whose you are, you can invite others to join you on the journey, in seeking, in outreach and social action, in prayer and liturgy.

A Parish Community might ask:

- Who are you? What is the heart and passion of your parish community?
- Can you define the demographics of your parish community? Who are you? What are your strengths and weaknesses? What are your concerns? What are the longings?
- What are your values? What do you stand for?
- How effectively do you utilize the potential treasure of gifts and talents found in your parishioners?
- What resources are available for the various age groups of people in your parish?

Invite others using 4 simple keys:

Be Aware of Timing

Use holy days (Christmas, New Year's, Easter), and holidays (Thanksgiving, July 1st, Valentine's Day) to invite people in or to welcome inactive Catholics into a renewed connectedness with the community.

Know Your Audience

Get familiar with the demographic profile of your parish including age, ethnic background, life experience, married/not married/want-to-be-married, household income, educational backgrounds.

Use Welcoming, Understandable Language

Make sure that all of your parish communications speak clearly to your parishioners? Avoid jargon, “in-phrases,” acronyms, abbreviations and terminology that would be unfamiliar to your audience.

Remember - Variety is the Spice of Life

Offer a variety of programs, events and opportunities in a variety of time slots. Advertise using a variety of communication methods.

Bring People Together

- Assist People to make connections with one another.
- Hospitality: Create job opportunities. Make people feel wanted.
- Follow-up: Connect newcomers with long-timers.
- Assimilation: Make people feel needed and appreciated.
- Assessment: Create a variety of opportunities for all people to become involved in the Church’s life, and the parish to become engaged with the life of the community and the world around them.

Help Committed Members Invite Others

Catholics are often shy about inviting others to their church. Here are four simple ways to equip parishioners to be better inviters:

- Make extra copies of the parish bulletin, newsletters, even business cards to distribute to family, friends, neighbors, co-workers, and encourage parishioners to take and distribute them.
- Plan special adult faith formation programs, renewal processes, parish missions and parish family activities designed so parishioners can bring their inactive/unchurched family and friends.
- Use a variety of communication methods, and share information freely.
- Design a parish web site that parishioners can share with others.