

Quinquennial Report 2006-2016
Archdiocese of Grouard-McLennan
Grande Prairie, Alberta, Canada

I. PASTORAL AND ADMINISTRATIVE ORGANIZATION OF THE DIOCESE

A. Diocesan Ordinary

1. Christian name and surname.	Most Rev. Gerard John Pettipas, C.Ss.R.
2. Rank in the hierarchy.	Metropolitan Archbishop
3. Nationality at birth.	Canadian
4. Present nationality.	Canadian
5. Mother tongue - other languages spoken fluently:	English (Mother tongue)
	French
6. Extra-diocesan appointments.	<ul style="list-style-type: none"> • President of the Episcopal Commission for Liturgy and the Sacraments (ECLS) (English Sector) of the CCCB
	<ul style="list-style-type: none"> • Liaison bishop to the Western Conference for Liturgy (WCL) of the Assembly of Western Catholic Bishops (AWCB)

B. Other Bishops working or residing in the Diocese

None.

C. Vicars General and Episcopal Vicars –

Vicar General

1. Christian name and surname.	Msgr. Charles Lavoie, P.H.
2. Date of birth.	3 April 1962
3. Date of priestly ordination.	20 September 1991
4. Date of appointment.	19 August 2000; renewed 26 January 2007
5. Extent of jurisdiction and activity entrusted to them.	<ul style="list-style-type: none"> • <i>ex officio</i> member of Curia, Finance Committee, Pastoral Council, Council of Priests & College of Consulters
	<ul style="list-style-type: none"> • act in name of archbishop at his request, and in his absence

Episcopal Vicar for Native Peoples

1. Christian name and surname.	Father Bill (William) Bernard, C.Ss.R.
2. Date of birth.	21 October 1945
3. Date of priestly ordination.	28 May 1971
4. Date of appointment.	14 May 2012
5. Extent of jurisdiction and activity entrusted to them.	• chair of the Archdiocesan Native Pastoral Council
	• member of Council of Priests & College of Consulters
	• offer advice on matters of concern to Indigenous peoples in the archdiocese

D. Diocesan Synod

❖ **Last held:** April 2015

Note: In consultation with the Council of Priests, the Archbishop determined that “Congress” better described the proposed diocesan assembly than “synod”. The purpose of the assembly was to develop a five-year Pastoral Plan for the archdiocese.

❖ **Important questions considered:**

The preparatory work asked: What does it mean to be Church?

The Congress considered the following questions:

- How do we foster more active participation in liturgical celebrations?
- How can we promote a deeper understanding of the Christian life and encourage living Gospel values, as taught by the Catholic Church?
- How do we build welcoming and inclusive communities of faith?
- How can we identify needs and gifts present in the community and facilitate greater ministry involvement?
- How can we best employ all available media to better connect parishes and the Archdiocese?
- How do we increase the level of trust and grow in a spirit of unity as a diocesan family?

- **Composition:** ratio of priests to other faithful

20 priests/58 other faithful

- **Composition:** ratio of *de jure* to invited participants

33 de jure/45 invited participants

- **Organization, operation and procedure**

Organization began about two years before the congress. An organizing committee was called together by Archbishop Pettipas and began meeting with the archbishop in June 2013.

A survey was developed, seeking input from all parishioners and clergy in the Archdiocese. The survey asked three questions, once about the parish and again about the Archdiocese: what do you like? What don't you like? What do you think can be improved? The results were collated and brought to the APC for further reflection and feedback.

The organizing committee then called for a focus group to develop vision and mission statements for the Archdiocese.

The organizing committee, led by the Archbishop, distilled six objectives for an archdiocesan pastoral plan and Archbishop Pettipas wrote *A White Paper on Goals of the Pastoral Plan*. The White Paper formed the basis of discussions in each of the five deaneries of the Archdiocese in November and December 2014. The purpose was to produce strategies for achieving the six objectives. That information was again collated and the working document for the congress was produced.

The organizing committee, led by Archbishop Pettipas, put together a list of delegates (*de jure* and invited) and also asked every priest to ensure two people from his parish(es) would accompany him to the congress.

The agenda was also developed by the organizing committee.

70 delegates, plus the Archbishop and chancery officers, gathered in Peace River for the Church Alive! Congress, held April 16-18, 2015. Three facilitators, from outside of the archdiocese, were engaged to keep the meeting on time and on task. One facilitator, Anne Walsh (Archdiocese of St. John's), opened the Congress with a spiritual reflection that set the tone for the three day gathering. The other facilitator, Larry Stewart (Alberta Culture – Community Development) and his colleague, ensured small group discussions and report backs functioned as intended.

The working document, which consisted of the goals identified by the organizing committee and the proposed strategies gathered at the deanery meetings, was distributed in advance to the congress delegates. At the congress, the delegates were tasked with discussing the proposed strategies for each goal, in small groups, and sharing the input with the full group. Each discussion and report-back was given 2 hours. The delegates were asked to focus on defining what they liked and did not like about each strategy; and, what they would add to attain each goal.

Following the congress, the data was collated and the organizing committee produced a draft pastoral plan. This information was discussed and reflected on by the APC. Following input and recommendation from the APC, the final version of the five-year archdiocesan pastoral plan was published in September 2015.

- **Assessment of results**

The congress brought together a diverse group of delegates, including some youth and young adults, and people from every deanery. It generated a lot of positive feeling around the

archdiocese and the pastoral plan has provided a welcome and effective structure for building the Church in this corner of Canada. In addition, the Congress participants called for a Year One Reunion, to spend some time assessing the first year implementation of the Pastoral Plan.

- **Comments on any difficulties encountered**

This was the first such assembly to occur in the Archdiocese in more than a decade. People were uncertain of its purpose and doubtful of its usefulness. The geographic size and demographic realities of the archdiocese added to the challenges of bringing together delegates sufficient in number and representative of the archdiocese as a whole. It was not as large a group as that first envisioned by the Archbishop but the results are beyond all expectations.

- **Any other diocesan assemblies?** Not in this period.

E. Pastoral-Administrative Offices and consultative diocesan agencies, up to 31 December of the last year of the quinquennium.

1. Archdiocesan Curia.

Members: Msgr. Charles Lavoie, vicar general & chancellor
Father Cyril Joseph, priest
Paulette Carrier, financial administrator
Lauri Friesen, executive assistant to the Archbishop

Meetings: Meetings are usually held from 1000 hrs to 1600 hrs, every two weeks

Responsibilities: Issues related to the everyday operation of the Archdiocese
Approval of expenditures from parishes and chancery: \$5,000 to \$10,000
Resolve issues presented by parish priests, parish councils and staff

2. Archdiocesan Finance Committee

Members: Rick Nicholson, chairman
Msgr. Charles Lavoie, vicar general
Paul Schoorlemmer
Roger Loberg
Mike Frey
Maurice Gour
Paulette Carrier (non-voting)

Meetings : Meetings are usually held from 1000 hrs to 1500 hrs, four times a year

Responsibilities: Quarterly review of financial statement
Approval of the annual budget
Approval of expenditures from parishes and chancery: over \$10,000
Oversight of the archdiocesan investment portfolio

3. Council of Priests and College of Consultors

These two bodies are in fact one body in my archdiocese, as I deem the diocese to be too small to have two separate bodies to deal with many of the same issues. It is composed of my Vicar General & Chancellor, Episcopal Vicar for Native Peoples, and the dean of each of the five deaneries of the archdiocese. In this sense, all members of the Council of Priests are ex officio members. They lose their seat when in the normal course of priestly assignments, they are no longer the dean of that deanery.

Members: Msgr. Charles Lavoie, Vicar General and Chancellor; Dean of Deanery 1
 Father Bill Bernard, C.Ss.R., Episcopal Vicar for Native Peoples
 Father Cyril Joseph, Dean of Deanery 2
 Father Remi Hebert, C.Ss.R., Dean of Deanery 3
 Father Ephrem Njillaray, MST, Dean of Deanery 4
 Father Benjamin Nwaeje, Dean of Deanery 5

Meetings: Meetings are usually held from 1000 hrs to 1600 hrs, four times a year

Responsibilities: Approve policies for the Archdiocese
 Offer advice on major pastoral programs for the Archdiocese
 Offer advice on the establishing, altering and closing of parishes

I do not use the Council of Priests as a *stable group of pastors for the examination of cases of the removal of parish priests (Canon 1742)*. I use the Archdiocesan Curia for this purpose, as they are much more aware of the challenges faced by the priests in their parishes.

4. Archdiocesan Pastoral Council (Canon 511)

- **Members**

Laity	20	This is the actual membership- there should be another 5 lay members
Religious men	0	There are no Religious brothers in the archdiocese
Religious women	2	
Clergy	6	Plus the Archbishop; there could be another 2 clergy members (one priest fills the roles of Vicar General, Chancellor, and dean)
TOTAL	28	Plus the Archbishop

The APC is made up of:

- the Curia (the Vicar General, Chancellor, Financial Administrator and Executive Assistant);
- the Council of Priests and College of Consultors (the dean from each of the five deaneries of the Archdiocese and the Episcopal Vicar for Native Peoples);
- one member from six standing committees and two Catholic organizations;
- one member from two of the Catholic School Districts in the Archdiocese;

- two lay members from each of the five deaneries of the Archdiocese, chosen by each deanery;
- one member from the collective of Religious Sisters living and working in the Archdiocese;
- one member each of the Catholic Women's League and the Knights of Columbus, chosen by their respective archdiocesan bodies; and,
- any other members of the Archbishop's choosing.

- **Subject matter proposed and treated**

The Archdiocesan Pastoral Council's primary functions are to provide advice and information to the Archbishop on the pastoral needs of the archdiocese, devise with him whatever pastoral plans and initiatives are deemed appropriate, and take an active part in the furthering of a pastoral plan and/or initiatives.

In particular, the APC treats: the archdiocesan pastoral plan; pastoral activities and planning in parishes, deaneries and the Archdiocese; contemporary social and political issues that implicate or impact the Archdiocese and its parishes; the Archbishop's pastoral ministry; and, policies and procedures. Meetings begin with either the daily Mass or with a faith and spiritual development activity.

- **Judgement on its operation**

The APC meets four times a year, with attendance averaging 17 to 20 members. The travel distances and climate of the Archdiocese make it challenging to get everyone together on a regular basis. In particular, the priests find it very difficult to attend the meetings, as they are held on Saturdays and often end in the late afternoon. This makes it difficult for the priests, who have Saturday evening liturgies and need to travel for two or more hours, to return to their parishes. Recent developments in technology and much improved access to video-conferencing software are expected to help address the impact of distance and climate on meeting attendance.

- **Judgement on its consultative character**

It has been a longstanding concern for some members of the APC that the council served more as a communication clearinghouse than as a truly consultative body. With the five-year pastoral plan, the APC made substantial contributions to the content and is the body responsible for implementation and evaluation. This has increased the quantity and is perceived to be a significant improvement on the quality of the consultation of the APC on matters pastoral in the Archdiocese.

With the establishment of the first five-year pastoral plan in the Archdiocese, the APC now has a clearly defined purpose as the responsible body for implementation and evaluation of the plans' strategies.

5. Diocesan (or Regional) Tribunal

This archdiocese is served by the Alberta Regional Tribunal in Edmonton. We have no officials or office that handles such matters. Pastors send their petitions for nullity of marriage directly to the Edmonton Tribunal.

F. The Cathedral of the Diocese. The Cathedral of the archdiocese is located in McLennan, Alberta – the Cathedral of St. John the Baptist. In the history of the archdiocese, this is the second cathedral. The first was in an historic town called Grouard (named after the first bishop of this vicariate, Bishop Emile Grouard.) In 1942, the decision was made to leave Grouard (which had become little more than a village) and build a new cathedral and chancery in McLennan, which had become a transportation centre due to the railway. In June 2014, the chancery offices were moved to Grande Prairie which now is the major centre for population, services and transportation. The cathedral remains in McLennan. There is no cathedral chapter; nor has there ever been one. The population and the resources there would render such a body impractical. There is a priest assigned as rector.

G. Division of the Diocese into Deaneries

In order to promote a greater collaboration in regions of the archdiocese, Archbishop Goudreault in about 1997 formed five deaneries. These are named according to the principal community in each Deanery: McLennan (1), Peace River (2), Grande Prairie (3), Slave Lake (4), and High Level (5). The dean, or vicar forane, is often but not necessarily the pastor of these five parishes. Each deanery has a Deanery Pastoral Council that gathers the clergy and two or three principle laypeople from each parish. This notion is slowly catching on and beginning to bear fruit for the parishes in their region. Each deanery pastoral council would meet about three to four times a year.

H. The Bishop's evaluation and personal judgment *on the effectiveness and efficiency of the above listed offices, agencies and tribunals.*

At the time I became bishop, this archdiocese had almost none of these committees and bodies spoken of. My predecessor (Archbishop Arthé Guimond), a very kindly and gentle man, showed little ability to develop the Archdiocese in such ways. Prior to my appointment as bishop, he was incapacitated for about 18 months, during which time the Administrator (Father Charles Lavoie) worked tirelessly to sustain normal operations. Within a year, the above-named committees were being put in place, and continue to develop as needs rise.

In my estimation, these committees are very important to the life of the archdiocese, even though it is often challenging to keep them viable. Every attempt is made to include committee members from all five deaneries. However, the disparity of population and resources is so great that finding membership is difficult. Overall, however, I feel very confident that these groups add vitality and purpose to the Archdiocese and that as we proceed further, their contribution will be more evident.

II. IDENTIFICATION AND GENERAL RELIGIOUS SITUATION OF THE DIOCESE

A. Statistics

General statistical overview of the diocese: in two columns - the first relative to 1 January of the first year of the quinquennium, the second relative to 31 December of the last year of the quinquennium - please indicate the following diocesan data:

	2006	2016
Area of the diocese	224,596 sq. km.	224,596 sq. km.
Total population	134,432	165,330
Catholic population	50,000	62,341
Number of diocesan priests	6	17
Number of religious priests	18	13
Number of major seminarians	1	5
Number of minor seminarians	1	1
Number of non-priest men religious	0	0
Number of women religious	19	2
Number of parishes	65	58
Number of Catholic educational institutions	n/a	n/a
Number of Catholic charitable institutions	1	1

B. Description

1. Principal characteristics.

This part of Canada is relatively new. Canada itself is only 150 years old. Before European fur traders and settlers came to this region, there were only indigenous peoples, who were mostly nomads. The first permanent settlement in this archdiocese was Fort Vermillion, which dates to 1788. The Hudson Bay Company of England controlled all of this territory, until Confederation of Canada in 1867. The Government of Canada signed Treaty 8 with the Aboriginal peoples on June 21, 1899. As a result, the Native peoples ceded all claim to the land, they were put on “reserves” or “reservations”, which were parcels of land where they were to build their permanent residence. Much of the rest of the land was allocated to farmers from the rest of Canada (especially Quebec), the United States and Europe. There developed in our region small communities from certain places, such as Germany, Quebec, Holland, Ukraine, Poland. Some of those communities hold on to their traditions and language, but much less so now that few new immigrants come from those places.

There are three economic drivers in this archdiocese: farming, forest products, and oil and gas exploration. There are many successful farms, as the terrain is rolling rich soil, and we have a good growing season with few natural hazards. There is still much wilderness in this part of

Alberta, so there are many areas of woodland, and several lumber and pulp mills in the region. Oil and gas exploration and extraction is the most lucrative, but presently suffers from the low cost of oil and gas. The oil and gas industry, because it is so lucrative, pays their workers much more than these men could earn elsewhere, given that they are not highly educated and their tasks are not highly skilled. There is much wealth earned, but also much lost through gambling, drugs and alcohol, and poor lifestyle choices.

The 2006 Canada Census provided us with figures that allowed us to identify the significant minority ethnic groups in our population. Indigenous people make up 26% of the Catholics in my archdiocese. Francophones make up 13%. The rest (approximately 61%) are made up of persons from other ethnic and linguistic backgrounds. Given the changing character of the economy, there are sizable numbers of people who constantly move in and out of the region.

2. The policy of the civil authorities in regard to public morality, to the mission of the Church, and especially to education.

Canada is a democracy. Legislators are elected at federal, provincial and municipal levels. At the federal and provincial levels, there are political parties to which most politicians belong. Presently, the ruling federal party is the Liberals, while the Provincial party is New Democrat (NDP). The Conservatives, who ruled both federally and provincially (Alberta) for many years, have recently lost both spheres of influence.

The following are my personal comments on politics, somewhat judgemental I admit. I would say that no one party reflects Church teaching. Each one has elements that are in line with Church teaching; all have elements that are inimical to it. On the national and provincial stage, we are now dealing with the issue of physician assisted suicide. We have no law on abortion. The tone of discourse in the country right now seems to be strongly favourable to same sex marriage and the acceptance of the LGBTQ community. The critical thought that some in society proposed is dismissed as homophobic. In other aspects, the Canadian society is humane. We have universal health care, capital punishment is outlawed, welfare programs assist the needy, there is always a generous response to tragedy around the globe, even by the government (which likes to match citizens' donations to relief elsewhere). Life in Canada is pleasant, but Catholics are challenged to bring the gospel and Christian principles to bear in the public square.

One issue that concerns me greatly is the state of family life in Canada and in my archdiocese. I see many fewer young couples getting married, in the Church at least. There seems to be a lost sense of marriage as "sacrament" – encounter with Christ. Many couples "live together", and when they do get married, they want their ceremony to be a "destination wedding". I am most deeply concerned about the place of faith and prayer in families, even those who come from Catholic homes. Divorce among couples that I would have thought were close to Jesus and to one another sadden me. It is with this situation in mind that I have strongly promoted family prayer, and I have asked the Catholic school boards in my archdiocese to create a unit on Christian marriage in the upper grades of secondary school. I believe that many (even Catholics) do not understand the basics and the riches of Christian marriage. Contemporary Canadian society is little help in this regard, since society as a whole is ready to endorse as "marriage" any relationship that is characterized by "love".

One issue that has had a profound affect in some Canadian dioceses (including this Archdiocese) is the history and legacy of Indian Residential Schools. I will assume that the reader knows about this matter. But let me say that this Archdiocese had six Indian Residential Schools (IRS) at various times in our history. This issue has affected the diocese in many ways, and me personally. Let me try to outline this very succinctly:

- The IRS in this archdiocese were all run by the Oblates of Mary Immaculate (OMI), along with the Sisters of Providence. At the time they were in operation, these were felt to be a very challenging apostolate, but the staff operated them with the belief that they were doing a valuable ministry in the Church and for these individuals. It has been difficult to realize that the experience was so harmful and resented by the students and their families and communities.
- The archdiocese as such (in those days, it was a Vicariate) was implicated in the legal issues of the past history because the bishops were all Oblates (the same community that ran the schools), and for a number of years, the Bishop was also the Provincial Superior.
- In the legal process of negotiating the IRS Settlement Agreement (IRSSA), our Archdiocese took the lead for other Alberta and Northwest Territories dioceses. These legal costs were \$600,000. The other dioceses contributed some funds after the IRSSA was signed.
- There were a total of 50 Catholic dioceses and religious communities of men and women who signed the IRSSA. Under the terms of the IRSSA, we collectively had to contribute \$79 million, by three means:
- \$29 million dollars in cash contributions to programs of healing and reconciliation for Indigenous people. The portion that the Archdiocese of Grouard-McLennan paid into this was \$500,000;
- \$25 million worth of in-kind services for the healing of these communities and their people. In fact, we contributed over \$30 million to this effort before we stopped counting;
- A best-efforts financial campaign across Canada, with a goal of \$25 million, which would fund programs of healing and reconciliation.
- I was elected as the president of the corporation of the 50 Catholic entities that signed the IRSSA. This engaged me in a wide variety of meetings, events and ceremonies that lasted until June 2016. This has been a major component of my episcopal ministry.

III. THE MINISTRY OF THE DIOCESAN BISHOP

1. The teaching of the Bishop and his initiatives to promote and safeguard the faith.

I have many opportunities to share with the faithful teachings on a wide variety of issues and matters of interest. Among these are:

- A monthly circular letter to all the faithful, which is made available in the parishes as well as on the archdiocesan website. I include the calendar of my pastoral activities for the month.
- An annual Archbishop's Dinner, which is a fundraiser for the archdiocese, and gives me an opportunity to address a topic of interest.
- An annual Faith Rally weekend at the historic cathedral town of Grouard. At the Masses and other opportunities, I speak to issues of concern.
- I willingly speak at other events and celebrations around the diocese, as requested.

I am willing to address matters that are of concern in the archdiocese, and to do so in as logical and convincing a manner as possible. I promote the teachings of the Second Vatican Council. I believe in the work of the Holy Spirit in the Church in our age. I try to respect the various yet legitimate perspectives offered by a variety of people of faith bring to a topic.

2. Pastoral visits: to parishes, to Catholic educational institutions, to religious communities and to other Catholic institutions; the mode of conducting such visits, their frequency, and an assessment of each.

I have developed a practice that I find works very well for visiting the parishes, organizations and schools of the archdiocese. In the normal course of any year, I will visit many parishes for the Sacrament of Confirmation, and for many other reasons such as anniversaries. However, in order to guarantee that I visit everyone, I have instituted a pastoral visitation every spring (within the months of March to May). There are five deaneries in the archdiocese, and I visit one deanery each spring. It thus takes me five years to complete the circuit. I dedicate three to four weeks to the visitation in the deanery. During those weeks, I will:

- spend time in every parish, quasi-parish and Native mission;
- stay with the parish priests in their rectory;
- meet with their Parish Pastoral Council and their Parish Finance Committee (if they have such);
- meet with all other parish groups, such as Knights of Columbus, Catholic Women's League;
- visit every class in the Catholic schools, so as to engage with every student
- celebrate the Sacrament of Confirmation in the parishes of that deanery (I celebrate Confirmations in parishes outside that deanery on dates outside the visitation);
- visit the sick and home-bound in their homes or nursing facilities;
- meet some parishioners in their place of work;
- attend any other events or meet other persons as suggested by the pastors.

I have found this to be a very beneficial practice. This archdiocese is small enough that I can do this. It always taxes my energy, and as I age I find it slightly more difficult to do each time, but I consider it some of the best opportunity for me to meet my people and for them to get to know me better. The past spring (2016) I conducted this pastoral visitation in all the parishes of the Grande Prairie Deanery – the largest deanery in the archdiocese – between 7 April and 4 May 2016. Each visitation begins and ends with a ceremony or Mass.

3. What is the relationship between the Bishop and his clergy?

The clergy of this archdiocese are few enough in number that I can maintain a personal relationship with them all. I know them all, and many of them who have come from abroad spend their first several weeks living with me in my residence, where I will cook for them and spend time sharing details of ministry in the archdiocese. I also see them at several meetings throughout the year; the whole Presbyterium meets with me about four times a year, and we make a diocesan-wide clergy retreat each year in September. I also write a circular letter to the clergy about once a month, treating topics that are particularly of interest and concern to priests.

4. The Bishop's rapport with other pastoral organizations which are present within the diocese (Military Ordinariate, Personal Prelatures). Rapport with religious communities and their superiors. Rapport with representatives of the various associations of the lay faithful, and of associations of priests.

In this archdiocese, there are very few of the above mentioned organizations. We have no military bases, no personal prelatures or other Catholic organizations. Understandably, I have a positive relationship with the Provincial Superior of the Redemptorists, who swerve a few parishes in the archdiocese, including the largest. I also maintain contact with the superiors of the other Congregations in the archdiocese.

5. Provision for the pastoral care of Catholics of other Rites who are subject to the jurisdiction of the diocesan Bishop.

In a few communities of this archdiocese, there are Ukrainian Catholic parishes. Across Canada, Ukrainian Catholics are the largest Byzantine Catholic community, with their own bishops who have jurisdiction of their people throughout the country. The Eparch of Edmonton thus has jurisdiction over his flock throughout my archdiocese. He has one priest living in Grande Prairie who ministers to all their churches. I and the Ukrainian eparch have a good and respectful relationship. In fact, their priest in the territory of this archdiocese is on staff at the Roman Catholic parish in Grande Prairie. Other Eastern Catholics are negligible in number, so practice their faith in the parishes of the archdiocese. We might often be unaware of their situation.

6. Rapport with civil authorities.

I do not have an ongoing rapport with civil authorities. There is little that naturally brings me together with them. Nonetheless,

- I have casually met our federal Member of Parliament many times, often at pro-life events.

- About five years ago, I gathered over lunch one day with all the members of the Provincial Legislature to meet and share on issues of common interest. I have not repeated that.
- Last year I invited the Mayor of Grande Prairie to my office, where we had a congenial chat.

7. Collaboration with Bishops of other Rites who have jurisdiction for the pastoral care of their own faithful within the diocese.

The only such bishop is the Ukrainian Eparchy for Alberta and the Northwest Territories, Bishop David Motiuk of Edmonton. We often meet at bishops' meetings. He has one priest in my territory, who lives in Grande Prairie and also serves five other mission stations.

8. Association with other ecclesial communities or religious confessions present within the diocese.

The spirit of ecumenism is not strong in Alberta. As I state elsewhere, there are some good relationships with some of them, but institutionally, we rarely if ever meet. My closest relationship is with the Anglican bishop of Athabasca, Bishop Fraser Lawton. We have been discussing holding common workshop among all our clergy. When he shared this idea with his clergy, they were strongly in favour and wanted it to be an ongoing gathering – not just once.

9. Collaboration with other Bishops at the provincial or regional level; collaboration in the work of the Conference of Bishops. Retired Bishops residing in the diocese.

Nationally (CCCB), all the bishops of Canada meet in a plenary for one week in the fall, usually September. I have always attended these meetings. I am presently the president of the Episcopal Commission for Liturgy and the Sacraments, English Sector.

Regionally, the Assembly of Western Catholic Bishops (AWCB) meets once a year for one week, usually in February or March. I have always attended these meetings. I am presently the liaison bishop for the Western Conference for Liturgy.

Provincially, the bishops of Alberta and the Northwest Territories meet twice a year, for one and a half days each time, in June and December. I always attend these meetings. I am the liaison bishop for the Conseil de l'Éducation de la Foi catholique chez les Francophones de l'Alberta (CEFFA).

We have no retired bishops living in this archdiocese.

10. Absence of the Bishop from the diocese (Canon 395): motives, frequency, effects on the pastoral governance of the diocese.

I am usually never away from the archdiocese for more than two weeks at a time, even for my annual vacation, which I take in short trips.

IV. LITURGICAL AND SACRAMENTAL LIFE

A. Statistics

	2005	2015
Infant Baptisms	741	603
% of parents not baptising their children (est.)	n/a	20-30
Number of Adult Baptisms	13	44
Number of First Holy Communions	543	336
Number of Confirmations	345	324
Number of Marriages celebrated		
a) Canonical Form	64	1
b) Extraordinary Form – Disparity of Cult	n/a	12
Disparity <i>ad cautelam</i>	n/a	3
c) <i>Nihil Obstat</i> for second marriage	n/a	5
d) Testimonial Letter	n/a	22
e) <i>Sanatio</i>	n/a	4
f) Before a delegated layperson	n/a	0
g) Mixed Marriage	n/a	13
Sacrament of Anointing of the Sick (approx.) – reflects the number of anointings celebrated at Pilgrimages or in group settings	n/a	578
% of Sunday Mass attendance		
a) Men	n/a	41
b) Women	n/a	57
c) Children	n/a	16
d) Young People	n/a	9.3
e) Adults	n/a	74

B. Description

1. Liturgy in General

a) Participation in worship:

In the majority of parishes, the participation in worship, Sunday, weekdays, and Holy Days is from the elderly and a few middle-aged persons. Few in attendance are the millennial generation (born after the year 2000).

For the majority of people, even of those participating regularly at Sunday Mass do not frequent the sacrament of reconciliation regularly. A number of people do attend seasonal Penitential Services and receive this sacrament on these occasions. Again, those attending such celebrations tend to be people in age range of 40 and higher.

There is a noticeable decline in the attendance at Christmas and Easter liturgies especially among the younger age groups.

With the introduction of the new Roman Missal a few years ago, attempts were made at formation in liturgical ministries, however, we are not reaching the younger generations of adults and families. The vastness of the diocese and the sparsity of people adds to the challenge of evangelization, formation and catechesis. Because the majority of our clergy are from foreign lands, they do not always find it easy to take initiatives in formation programs for the parishioners in the parishes where they are assigned.

b) Observance of liturgical and canonical disciplines on the part of ordinary ministers of Sacraments:

No complaint have been received against any member of the clergy serving in the archdiocese on claims of liturgical abuse. Use of the new Roman Missal and most recent liturgical books are in use in all parishes and mission territory.

Valid matter and form is in use for all sacraments, especially for the celebration of the Eucharist.

To our knowledge, there have been no abuses in communal penitential celebrations with individual confessions encouraged and NO general absolution used or permitted.

Liturgical formation of candidates for Holy Orders: Our candidates receive all of their academic, spiritual and formation at St. Joseph's Seminary, Edmonton, AB. where many Western Canada bishops send their men for formation. We are regularly kept abreast of the progress of our candidates and are quite pleased with their overall formation.

Continuing formation of the clergy in liturgical matters: We have at least four annual Presbyterium meetings where we discuss on many issues including liturgical matters. We refer to the GIRM and pastoral notes found in liturgical books and we also encourage "best practices" in the celebration of all sacraments and liturgy.

c) Is the Sacred Liturgy celebrated with due dignity? Are the approved Liturgical rituals and books readily available? Is due care taken in the maintenance of sacred places, and of vestments, vessels and furnishings used for the celebration of the Liturgy?

For the most part, all members of the clergy make every effort to celebrate the Sacred Liturgy with dignity and with respect and love for what they are celebrating, the Presence of the Lord.

Every parish and mission has a copy of all the approved liturgical books for the celebration of all sacraments.

Occasionally, a reminder of proper care of vestments, vessels and sacred space is addressed at meetings of the Presbyterium. At these meetings, clergy are also invited to voice any concern they may have for discussion, especially as it concerns to liturgy, sacramental life in the local churches, or their common well-being.

d) Liturgical singing: what provision is made for congregational singing? The use of Gregorian chant, classic polyphony, or other music suited for the Sacred Liturgy.

A major concern in this area of liturgy is the absence of capable persons to prepare appropriate hymn selection for Sunday and Special Liturgies. Another concern of equal deficiency is the lack of volunteer musicians. Many of parish churches are struggling to manage a good repertoire

of hymns and Mass part responses. In a number of parishes, a selection of recorded music is used with the encouragement to the congregation to join in singing the hymns played.

Limited are the parishes that will have any Gregorian chant or polyphony.

e) The Liturgical Year: is proper emphasis placed on the seasons of Advent and Lent; on the importance of the Easter Triduum, especially on the celebration of the Easter Vigil?

A sincere attempt is made to give the appropriate thrust and understanding of the Advent and Lenten seasons.

Many of our church communities are very small and so it is difficult in many of these to organize complete Vigils, for example. For many years, little emphasis was given to the importance of the Easter Vigil and the focus was given to the Easter Sunday liturgy. With renewed attempts at re-establishing the RCIA (Rite of Christian Initiation of Adult), greater success has been attained in celebrating meaningful Vigils. Again, the age of our people also comes into play, as we are dealing here with long or late liturgies.

f) Are the Funeral Rites celebrated in accordance with establishment norms? Sacramentals and their use among faithful. The dedication of Churches. The practice of blessings.

Funeral Rites are celebrated in accordance with established norms. However, on occasion with First Nation (Aboriginal) communities, adaptations may take place, such as adding the smudging ritual of purification by the FN people. Drumming may also be used at some point in the liturgy. A policy on the celebration of funerals has been written and promulgated in the diocese to give direction to such practices as eulogies and power-point presentations --our policy discourages these during the liturgy proper.

Sacramentals and their use are still a visible and encouraged practice: Holy Water fonts at church entrances, home use of holy water, rosary, scapulars, blessed oils, crucifix and devotional pictures are still very much in use. A renewed practice of Adoration and Benediction has been slowly growing in the past years with regular celebrations in some parishes being relatively well attended.

g) Other liturgical Rites celebrated with the diocese.

There are a number of pilgrimages held at different locations in the diocese over the summer months. Along with making the sacrament of Reconciliation available to parishioners, at most of these gatherings, the celebration of the Anointing of the Sick is celebrated.

h) Is the Liturgy of the Hours celebrated publicly?

Not usually. In one parish, St. Joseph's in Grande Prairie, Morning Prayer is celebrated together by the Redemptorist community and about five or six of the lay faithful on Monday to Friday.

i) The promotion of popular piety and of approved pious practices: the Rosary, the Angelus, Stations of the Cross.

These practices are certainly encouraged in all of our parishes, the most popular being the recitation of the Rosary before or after weekday Mass. As mentioned above, time for Adoration and Benediction is also another pious and enriching event that is encouraged.

2. Individual Sacraments

Until this year, this Archdiocese has been under the mantle of the Congregation for the Evangelization of Peoples. We hold many of the characteristics still of a MISSION DIOCESE. Not only do we count on the financial support of Foundations and organizations and groups, but we have to import priests from afar to be able to supply for our people the gifts of the Word of God and the celebration and reception of the Sacraments regularly. Because of these factors, and of the great distances between many of our parish communities, and the maximum number of priests we can afford to sustain in the diocese, 21 of our 26 parish priests serve up to three distinct communities each. That being said:

a) The Holy Eucharist:

❖ *Sunday Mass*

The great majority of celebrations are celebrated with proper disposition of the priest and with the dignity worthy of the Lord.

In some areas of the diocese, Sunday Mass participation may be sparse and minimal. The same can be said also of weekday Masses in a good number of places. Again, a majority of those attending are of a mature age and the participation of our young adults and those born from the 1960s onward tend to shy away from regular practice.

It is very hard to evaluate the content that is being preached around the diocese in the homily. This year, the book produced by the Congregation for the Divine Worship and the Discipline of the Sacraments, “Homiletic Directory”, published by the Canadian Conference of Catholic Bishops was given to all of our clergy. We hope that they will gain insight and that this will be a useful tool.

Saturday Evening Masses: In many instances, it is necessary that a Saturday Evening Mass be celebrated in anticipation of the Sunday Mass because the priest cannot be in all parishes assigned to him on the Sunday. We have not received any complaints of abuse in any form with the celebration of the Saturday evening masses.

In the last ten years, we have to some degree discouraged Sunday celebrations in the absence of a priest. However, we do recognize that occasionally, it is unpreventable that a Sunday celebration in the absence of a priest be allowed, especially if the parish priest is on holidays and no replacement has been found to cover for him on all weekends of his absence.

❖ *Eucharist for exclusive interest groups*

❖ *Observation of norms for bination and trination:*

All priests are encouraged to practice that which is prescribed in Canon Law on this matter.

❖ *Extraordinary ministers of Holy Communion:*

We encourage all parishes to have proper training and understanding of this ministry for those involved and for the entire parish community. As we establish a Diocesan Liturgy Committee, it is our desire and hope that more regulated workshops occur in the different deaneries of the archdiocese and for the possibility of workshops at individual parishes also be an option.

❖ *The administration of Viaticum:*

The parish priest in a community that has a hospital, hospice or Senior Citizens facility is designated CHAPLAIN of those institutions and is responsible to answer to the call of the people to administer the sacrament of the Anointing of the Sick and Elderly and to administer Viaticum to the dying.

❖ *Proper custody of the Holy Eucharist:*

In a majority of our churches in regular use, the Blessed Sacrament is present. We have asked the Blessed Sacrament to be removed from church that may be at HIGH RISK of vandalism or abuse. A number of years ago, it was discovered that many of the tabernacles in church were not securely fasten to the altar, table or pedestal on which they were placed. At the request of the Bishop's office, many of these have been secured to prevent anyone from literally walking away with the tabernacle and Blessed Sacrament without difficulty. Proper storage of the tabernacle key is also encouraged.

❖ *The concession of the indult to the use of Missale Romanum of 1962:*

Since the indult was made available from Rome, only the Cathedral Parish has held occasional Mass with use of the Missale Romanum indult. At present, the celebration of the Latin Mass happens about every three months. About twenty of faithful attend these Masses.

❖ *The promotion of the worship of the Holy Eucharist outside of Mass:*

As previously mentioned, the Exposition, Holy Hour and Benediction is encouraged throughout the diocese and it is a practice that is happening more and more in different parishes of the diocese. Other practices and devotions are limited but not discouraged.

b) Christian Initiation: RCIA – adults, children, youth

A stronger emphasis has been put that all parishes have a team prepared to offer RCIA for any person inquiring. A workshop was recently held for all clergy and for all interested persons from throughout the diocese interested in being a member of an RCIA team in their parish. It was a successful workshop. Once teams are formed, they are encouraged to meet regularly even if no catechumen or candidate is present. This is a work in progress.

c) Infant baptism:

Most infant baptism are celebrated in a reasonable period after the birth of the child (70%). Infants aged over 1 year of age to about 3 or 4 years of age occurs about 30% of the time.

Preparatory meetings for the baptism of children is at times an issue with parents who do not see the value of it and will show some resistance. In a majority of cases, even with appropriate instruction, once the child is baptized, the family does not practice the faith they have asked for their child, and we will see such families when the child is being prepared for the next sacrament of initiation.

d) Confirmation: age and celebration:

The prescribed age for the reception of the sacrament of Confirmation is 12 years of age and older. In some parishes, the sacrament is celebrated annually. In other situations, it is celebrated every other year. In others, a cluster of parishes will come together for the preparation and celebration of the sacrament.

e) The Sacrament of Penance – The Sacrament of First Holy Communion:

We have recently mandated that the First celebration of the Sacrament of Penance be celebrated in the Second year of schooling. It precedes the celebration of First Holy Communion which is to be celebrated in the third year of schooling.

❖ Penance

The formation of conscience. The majority of parishes provide resource material for parishioners on the sacraments, teachings of the church, etc. Prior to communal celebration of the sacrament of Reconciliation, many priests will either have a teaching Sunday homily on reconciliation and penance and a more theological reflection at the communal celebration itself. This area remains a catechetical challenge.

The majority of our priests make themselves available for a determined period of time before any weekday or Sunday Mass and also make themselves available anytime anyone asks to celebrate the sacrament.

In recent years, with the scandals faced by the church, we encourage open area confessions respecting the privacy and dignity of the penitent. We have also asked for the modification of confessionals where possible by putting clear windows into doors, solid screens between penitent and confessor and other safeguards for the protection of all involved.

Preaching on the necessity of confessing mortal sins before reception of Holy Communion. We may be lacking in doing a reasonable effort in this area for the most part.

Observance of penitential days, fasting, abstinence, works of mercy. We may be lacking in doing a reasonable effort in this area for the most part.

Doctrine and practice concerning indulgences. We may be lacking in doing a reasonable effort in this area for the most part.

f) Holy Orders

Observance of the proper investigation of candidates. We work in collaboration with the Seminary as we investigate a potential candidate and work with the seminary staff throughout the candidate's formation.

Participation of the faithful in the celebration of Rite of Ordination. The celebration of all minor orders as well as that of the diaconate and priesthood are public celebrations with the participation of the faithful.

g) Marriage

Our diocesan policy on marriage requires a couple for marriage follow a marriage preparation program, either with an approved teaching couple or the priest himself or another approved

program. In the participation of a preparatory program, the religious understanding of marriage and family life are core elements. Only the approved liturgical texts are to be used for the celebration of marriage in the diocese.

h) Anointing of the Sick

The norms prescribed in the ritual book are to be followed, and the sacrament is celebrated as requested or in the case of serious illness, is celebrated monthly or more often in the immediate danger of death.

The sacrament is usually celebrated in a church, chapel or oratory, or other appropriate place, a grotto. In such celebrations, we encourage the celebration of the sacrament of Reconciliation prior to the communal anointing liturgy. At least one presbyter is present to dispense the anointing with the Oil for the Sick and the accompanying prayer. Another minister, deacon or lay person is assigned for the anointing with an oil blessed for the occasion which at times may be called the “Oil of Gladness” or “Wellness”. This may be used for persons not suffering from a life-threatening ailment or condition.

In the majority of instances when a person asks for the sacrament, a priest is available for the celebration, or a neighboring priest will be called if it is the case of an emergency or a patient is serious condition.

3. The Cult of the Saints

a) Those beatified and the canonized saints of the diocese; their presentation to the faithful as models for the Christian life and in the work of evangelization. The veneration and use of relics.

N/A: Whenever a Canadian or worldly person familiar to the public, efforts are made to encourage the faithful to model their lives as those of the Saints and to strive to live holy lives. We may not promote the veneration of relics as enthusiastically as we could.

b) Any efforts on the part of institutes of Consecrated Life and associations of the faithful to promote priests, religious or laity for beatification?

N/A

c) Any processes of beatification or canonization currently under investigation in the Congregation for the Causes of Saints?

N/A

V. CATHOLIC EDUCATION

A. Statistics

	2006	2016
1. Major seminaries	0	0
a) Seminarians for the diocese	1	5
2. Minor seminaries	0	0
a) Seminarians for the diocese	1	1
3. Catholic universities	0	0
4. State or secular universities	1	1
a) Number of students enrolled (approx.)	2,400	4,000
5. Ecclesiastical faculties	0	0
6. Other Catholic institutions of higher learning	0	0
7. Number of schools		
a) Catholic		
Pre-school/kindergarten & elementary (K-6, K-8, K-9)	21	23
Secondary (Gr. 7-12 and 10-12)	10	12
b) non-Catholic		
Pre-school/kindergarten & elementary	n/a	51
Secondary (Gr. 7-12 and 10-12)	n/a	21
c) Other	n/a	n/a
8. Number of enrolled students		
a) Catholic		
Pre-school/kindergarten & elementary (K-6, K-8, K-9)	5,234	6,039
Secondary (Gr. 7-12 and 9-12)	2,001	2,421
b) non-Catholic		
Pre-school/kindergarten & elementary	n/a	n/a
Secondary (Gr. 7-12 and 9-12)	n/a	n/a
c) Other	n/a	n/a
9. Number of teachers in Catholic schools		
a) Pre-school/kindergarten & elementary (K-6, K-8, K-9)	339	374
b) Secondary (Gr. 7-12 and 9-12)	106	155
10. Special Catholic Schools	n/a	n/a
11. Percentage of Catholic children attending non-Catholic schools who receive religious instruction.	n/a	n/a
12. Number of priests, religious, laity who teach religion in		
a) elementary schools		
Priests	0	0
Religious	0	0
Laity	9	9
b) secondary schools		
Priests	0	0
Religious	0	0
Laity	6	8

13. Priests, religious and laity teaching Theology or Canon Law in an Ecclesiastical Faculty or in advanced courses in each category as above.	n/a	n/a
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11. Data not available

12. All of our teachers are lay persons.

B. Description

1. The promotion of vocations.

We have assigned a young and dynamic priest as the director of vocations for the archdiocese, Father Michael Uso-Ereyi. He was ordained in June 2015. He has been doing a fine job in answering the requests from prospective candidates. At the time of this writing, we are about to establish Vocations Committee for the archdiocese, which will assist Father Michael in his task. Father is also going to attend a training session for vocational discernment in Arnprior, Ontario in August 2016.

Many people in this archdiocese are concerned about vocations. Parishes often have this as an intention in the Universal Prayers. Many parishes and parishioners pray for vocations on a regular basis. We have welcomed other vocation directors to come to our archdiocese and promote vocations to their institutes; the only ones to actually do so are the Sisters of Providence and the Redemptorists.

The Catholic schools in the archdiocese have a “vocations week” each year, when students are invited to consider vocations to the priesthood and religious life. They create posters, and write poems and stories on this theme.

2. Major Seminaries (diocesan or interdiocesan within the diocese).

We have no seminaries in this archdiocese. Our major seminarians attend St. Joseph Seminary in Edmonton, Alberta. St. Joseph Seminary is operated by the Sulpician Fathers. It is one of the only seminaries in western Canada, and is supported by most of the bishops in western Canada. I trust that the quinquennial report from the Archdiocese of Edmonton will give greater details concerning the formation program there.

3. Formation of candidates for the Permanent Diaconate.

This archdiocese has one candidate in formation for the permanent diaconate. In the fall of 2016, he will begin the third of his four years of formation. We have only one other permanent deacon, who was ordained several years ago. Our permanent diaconate candidate attends the formation program for the Archdiocese of Edmonton, which I find to be a fine program. I trust that the quinquennial report from the Archdiocese of Edmonton will give greater details concerning the permanent diaconate formation program there.

4. Minor Seminary.

Minor seminaries are almost non-existent in Canada. The Benedictines of Westminster Abbey in Mission BC have a seminary attached to their abbey. Over the past several years, there has been one boy at a time from this archdiocese attend this minor seminary. One of the major

seminarians for this archdiocese this fall recently graduated from Christ the King Minor Seminary in Mission. There is one boy who has applied to attend this program in the fall of 2016.

5. Formation of candidates for the priesthood who are of a mature age.

We have not had such a candidate for many years. The last one we had went to St. Joseph Seminary in Edmonton like all the others.

6. Ecclesiastical Faculties.

We have no such in this archdiocese.

7. Catholic Universities and other Catholic Centres of Higher Learning.

We have no such in this archdiocese.

9. Catholic Schools.

Catholic schools are an integral part of our diocese, they make up approximately 25% of the schools in our diocese. Catholic schools fall under the title of Separate Schools. Separate schools have constitutional status in the province of Alberta. Separate schools are entitled to the same funding as public school jurisdictions in the province. This constitutional mandate for separate schools allows schools to provide education that is reflective of Roman Catholic theology, doctrine and practices. Our Diocese has within it four separate school districts, each with their own school board consisting of elected officials. Home, school and parish form an essential foundation for students attending Catholic schools in our diocese. For that reason communication and collaboration between the three is seen as vital to the continued success of students in our Catholic schools. Schools and parishes in the diocese continually work together, and with the families, to encourage and ensure the relationship between these three pillars is strong and stable. The Alberta Catholic School Trustees' Association states their core purpose as being, "committed to a unified voice providing spiritual and political leadership for publicly funded Catholic education." This commitment and the combined effort of parishes and families contribute to the continued growth of Catholic Schools in our diocese.

Catholic social teaching is an ongoing focus within our Catholic schools and each school frequently and regularly engages in social justice projects and many opportunities to support the less fortunate in our communities.

Districts within our diocese are focused on assisting our families in strengthening their children's faith and leaving children with values and morals necessary for a full and productive life. Staff, working with parish staff and families, ensures that faith is permeated into all aspects of the classroom, some examples are; using cross curricular projects with a faith focus, daily prayer, interactive prayer space and monthly celebrations led by students. Best teaching practices are used and Religion resources are authentic and relevant. Each Catholic school district in our diocese has role with the sole purpose of supporting Religious Education. The purpose of this role is often twofold. First to engage students, through presentations and other means, in topics pertinent to the catholic faith. Second to support teachers in their own faith development and

help them in religious instruction as well as assist them in permeating the catholic faith into all aspects of the classroom.

10. Religious instruction in non-Catholic schools, and for those attending non-Catholic schools

There are three non-denominational Christian schools within our diocese. These schools general aim is to provide an educational environment that has at the center of instruction the teachings of Jesus Christ.

11. The presence of non-Catholic teachers who also present ecclesiastical subjects in seminaries or other institutions of higher learning which are dependent upon the Church. The presence, as professors of religion or theology, of priests who have left the ministry. Observance of the appropriate norms of the Holy See.

We do not have seminaries or Catholic institutions of higher learning.

VI. CATECHESIS

A. Statistics

	2006	2016
1. Number of catechists	n/a	16
Catholic schools	31	35
Priests	25	25
2. Associations working in the field of catechesis (see note below)	n/a	n/a

2. Associations

Diocesan Office of Evangelization and Catechesis has a staff member as a representative in the following networks:

Religious Education Network (REN)

- Under the umbrella of the Council of Catholic School Superintendents of Alberta (CCSSA).
- Has representatives from all Catholic School Boards, Universities and Dioceses in Alberta.
- Involves attending 2-3 meeting per year.

Western Conference of Catholic Religious Educators: (WCCRE)

- Is affiliated with the CCCB (Canadian Conference of Catholic Bishops) and their National Office of Evangelization and Catechesis.
- Has representatives from most of the dioceses in Western Provinces: British Columbia, Alberta, Saskatchewan, Manitoba and the Yukon Territory.
- Involves attending 2-3 meetings per year and a conference every second November.

These Associations provide rich opportunities for new learnings, curriculum updates, networking with other faith leaders in the catechetical ministry and the building of a support system.

B. Description

1. Pastoral Norms

Catechetical materials – The outdated CCCB Catechism Series: ***Born of the Spirit*** has recently been updated for Kindergarten, Grade one, Grade two and Grade Three. This will continue for the coming years, until the new program goes to Grade Eight. This curricular redesign is a collaborative effort among assemblies of bishops and Catholic school boards in Ontario, Saskatchewan and Alberta (including the NWT and Yukon), which are the only remaining Canadian Provinces that have fully-funded Catholic schools. The writing and distribution of these resources is provided by Pearson Publishing.

Diocesan Policies regarding the sacramental preparation of children for First Reconciliation, First Eucharist and Confirmation have been reviewed in consultation with the Archbishop and

the Council of Priests with utilization of the resources of the CCC and the GDC. Some changes regarding the ages of the children receiving the sacraments were made.

- First Reconciliation – Grade 2 (about age 7)
- First Eucharist – Grade 3 (about age)
- Confirmation – Grade 6 (about age 11)

Diocesan Sacramental Guidelines were published and distributed to all schools and parishes.

2. Personnel and Educational materials

a) Catechists

The Diocesan Office of Evangelization and Catechesis is staffed by one full time staff (a School Sister of Notre Dame: SSND) and one half time lay person.

b) Supportive Catechetical Materials

Brochures developed for information to parents and schools:

- Christian Initiation of Children and Youth into the Catholic Church
- How to Prepare for and Receive The Sacrament of Reconciliation (young children)
- In Preparation for the First Communion.
- How to Prepare for the Sacrament of Reconciliation (older youth).
- Binders with practical ideas and links to online resources

There are not enough catechists to meet the needs of the diocese. Two thirds of our priests come from outside Canada. At the time of this writing, there are now only four consecrated women religious left with two of them active in diocesan ministry and the other two retired. Our diocese has a small population; towns and villages are widely spread out and there are a large number of indigenous people. Hours of travel and wintry weather conditions are always a reality. Many adults lack background in the faith. Few are willing to take extra courses in religion; they would have to travel long distances to take them and hence they lack the confidence and zeal to lead catechetical sessions. Newman College and other Universities now offer many religion courses on line. So people do have access to these if they wanted to learn in this manner. The Diocesan Office of Evangelization and Catechesis has offered workshops for teachers and catechists involved in preparing children to receive the sacraments. The internet and video conferencing are helping to foster easier communication and access to quick resources.

3. Forms of Evangelization and of Catechesis

From 2006-2009 there was the continuation of the Diocesan Lay Formation Program that had been offered to parishioners since its beginning in 1997. It was a two year adult faith formation program, consisting of eight weekends each year. Professors from Newman Theological College and St. Joseph's College in Edmonton as well as qualified presenters from the archdiocese and other areas gave the presentations. These included emeritus Bishop Eugene Cooney, Fr. Mark Miller, C.Ss.R. and Fr. Gerry Pettipas (who returned the following year as the archbishop). The coordinators of the program were two consecrated religious women who also led some sessions.

The content of the sessions followed the outline of the Catechism of the Catholic Church, namely:

- the Faith we profess in the Creed,
- the Faith we celebrate in the Sacraments,
- the Faith we live by in the Commandments and the Beatitudes,
- the Faith that inspires our prayer.

This program was very successful in forming Christian leadership and in helping to foster a deeper understanding of the Church of Vatican II. It also provided nourishment for spiritual growth and the enhancement of Christian community. In September 2009 the low number of registrations for the next two year program forced us to end the program. We are grateful that over 80 people had participated during the program's 12 successful years.

In June of 2011 with the retirement of the Director of the Diocesan Lay Formation Centre the diocesan office was renamed the Office of Evangelization and Catechesis as suggested in the CCCB document, On Good Soil. This implied the continued emphasis on adult faith formation, a great need in our Church today, as well as a more concentrated focus on catechesis with children. A religious Sister and a part time lay person head this Diocesan Office. They strive to work in close collaboration with the religion coordinators in the Catholic School boards.

In April of 2009 Archbishop Pettipas established the Diocesan Faith Formation Committee as one of the committees of the Archdiocesan Pastoral Council. This committee consists of individuals from across the archdiocese who have an interest and/or a background in the areas of catechesis and lay pastoral formation. The Diocesan Office staff are ex officio members of the committee. The mandate of the committee is to support the archbishop in his role as chief catechist of the Archdiocese and to work in close collaboration with the local pastors. Since there was no longer a Diocesan Lay Formation program the committee was challenged to find other ways of doing faith formation. The focus became more parish and deanery centered, having the presenters travel there, with the hope that more people would be willing to come out to sessions if they didn't have to travel too far. Sessions under theme of "Growing in Faith" included topics on the Year of Faith, the New Evangelization, Scripture fest, and the Eucharist in preparation for the revision of the Roman Missal. Some parishes also host Bible Study sessions. These efforts did reach more people in the parishes but it is hard to keep them going year after year. It needs more interest and efforts from the pastors and a coordinator or faith formation team in each parish to help organize such opportunities. Change of pastors, new international priests and enculturation issues also add to the challenges of providing opportunities for evangelization and catechesis.

Much work has been done in reviewing diocesan policies and in establishing sacramental guidelines for the initiation of children. The staff carefully researched relevant programs and practical resources to assist the child's family, parish and school communities in preparing our youth to receive the sacraments. Common preparation resources for the sacraments were chosen: We Prepare for Reconciliation, We Share in the Eucharist, and Alive in the Spirit. These are approved by the CCCB and printed in Canada. The setting for the catechesis tries to include the three pillars: the child's family, the parish and the Catholic school community if a child attends

there. This varies across our diocese. In some parishes it is totally done by the teachers in the school, in others by parish catechists and parents attending sometimes and in others there is a combination of school and parish sessions where parents are present with their children and are encouraged to work with them in the books at home.

The Diocesan Faith Formation Committee and the Office of Evangelization and Catechesis have been entrusted with carrying out some of the proposed actions of the strategic plan of the Diocesan Congress. During Year 1, 2015-2016, they helped to design and distribute concrete tools for the Family Prayer Movement:

- a booklet called Prayer in our Home,
- a prayer card with different prayers for family meals
- a prayer card with a prayer for our family.

The Catechumenate and the Rite of Christian Initiation of Adults (RCIA) is the norm for the preparation of non-baptized adults and children of catechetical age as well as the norm for the preparation for a baptized person for the profession of Faith. The Rite of Election is celebrated at the Cathedral each year. Most of the catechumens and candidates come from our one and only city parish, but there have been some RCIA journeys in a few small parishes over the years. The strategic plan of the Congress has the strategy to foster a better understanding of the catechumenate and to establish RCIA communities in our parishes. RCIA workshops for priests and parishioners are to be held this fall to help foster more of the vision and the reality of RCIA. Again this seems to be a challenge for our international priests.

Marriage preparation. The archdiocese for many years used to have an active Engaged Encounter program, but this ceased due to a decrease in the number of people who could run these weekends. About the same time, six or seven years ago, our chancellor and a permanent deacon and his wife presented a workshop on a specific program for marriage preparation, Training in this program was offered to anyone in the archdiocese who would then help prepare young couples for marriage. This program is still used in many parishes.

Continuing Formation of the Faithful

- Outreach to the sick, the elderly in our Care Homes and the shut-ins active in all parishes by priests and lay pastoral teams.
- Established a youth ministry office in 2011
- Diocesan Youth coordinator hired in May 2011 with youth ministry encouraged in deaneries - many wonderful happenings in the diocese specifically for youth.
- Accompanied a group to WYD that year; also present was our Archbishop.
- First Diocesan Youth coordinator resigned in December of 2012.
- Second Diocesan Youth coordinator hired and began to book speakers and retreats geared towards the needs of the youth.
- Also, began to offer summer camps: These have been offered successfully for the past three years. Even though we no longer have an official Diocesan youth coordinator as our second youth minister also resigned after the first year.
 - One week camp for 6 – 9 year olds
 - One week camp for 10 – 14 year olds

Ongoing Spiritual Renewal

- Cursillo has been popular in this Archdiocese for over forty years. It has engaged many persons within and beyond our diocesan boundaries. There is an archdiocesan board that manages all aspects of this movement. There are still Cursillo weekends held every year (one for men, one for women), and many groups meet regularly, as well as Ultreya in a couple of the larger centres.
- Annual Pilgrimages held at different sites in the diocese (Eleske, Little Red Rover, Girouxville) as well as many Indigenous people go to Lac Ste. Anne.
- Diocesan wide “Mission 2010” brought Redemptorist Mission Teams to all the bigger parishes in the diocese. Parishioners from smaller parishes joined these locations.
- Some parishes have offered parish missions since that time.
- A new diocesan wide mission is planned for March of 2017.
- Annual Faith Rally has been held in August in Grouard, Alberta for the past 4 years at the site of the first Cathedral
- Peace Retreats, a Diocesan Retreat Committee established in 2006, has offered many retreat days in various areas of the diocese. These have been held in church halls, camps and other centres as we don’t have a retreat centre for overnight accommodation in our diocese. Members of this Retreat committee are all trained spiritual directors. They also offer spiritual direction and the Spiritual Exercises as part of the retreat ministry.

VII. LIFE AND MINISTRY OF THE CLERGY

A. Statistics

	2006	2016
1. Priests		
Number of priests incardinated in the diocese, exercising ministry	2	10
Number of religious priests	18	10
Number of priests incardinated elsewhere, providing ministry	3	6
Number of formerly religious priests accepted into the diocese	0	0
Number of priests incardinated in the diocese, providing ministry outside of the diocese	0	1
Number of diocesan priests with License or Doctorate in Theology or Canon Law	0	3
Number of diocesan priests with License or Doctorate in other disciplines	0	0
Median age of priests	59	53.7
Median age of retired priests	79	76
Ratio of priests to faithful	2,220	2,397
2. Permanent deacons		
Number of permanent deacons incardinated to the diocese	1	1
Number of permanent deacons incardinated in other dioceses who exercise ministry within the diocese	0	0
Proportion between celibate, married, and widowed permanent deacons		
a) celibate permanent deacons	0	0
b) married permanent deacons	1	1
c) widowed permanent deacons	0	0
Median age of permanent deacons	63	73
3. Parishes, quasi-parishes and missions		
Total number of parishes, quasi-parishes and missions	69	64
Average number of faithful per parish	736	1453
Average number of faithful per quasi-parish	n/a	175
Average number of faithful per mission	n/a	417
Number of single parishes entrusted to a single pastor	n/a	2
Groups of parishes/quasi-parishes/missions entrusted to a single pastor	22	20
Number of parishes entrusted to diocesan clergy	5	8
Number of parishes entrusted to religious clergy	n/a	7
Number of parishes entrusted to several priests with moderation by one priest	n/a	1
4. Associations of clergy in the diocese	0	0
Number of priests incardinated in the diocese between 2006 and 2016		5
Number of diocesan priests who have died between 2006 and 2016		1

Number of diocesan priests who have retired between 2006 and 2016	2
Number of diocesan priests who have left the priesthood between 2006 and 2016	0

B. Description

1. Ministry of Clergy

a) Manner in which clergy appointments are made.

The Curia, at the request of the Archbishop, discusses possible assignments and makes recommendations.

b) Stability of the office of parish priest.

The majority of priest assignments are from 3 to 6 years on average.

c) Pastoral collaboration between priests and religious.

Satisfactory with some tension at times.

d) Pastoral collaboration between priests and laity in regard to their respective duties, especially concerning the functions proper to clerics, particularly in the area of preaching.

We have encountered some tensions and frustration at times, especially when there are new assignments for priests. The majority of times, tension becomes evident between the pastor and the parish secretary or Pastoral Council Chairperson or others. Because a majority of our priests come to us from India or Africa, ministries and responsibilities are not always understood with the same expectations and implementation. We have occasionally heard complaints on preaching styles but nothing that seems of great concern.

e) Are there any pastoral or parish councils, what are their effects and what perception do the priests have of them?

We have encouraged Parish Pastoral Councils in our parishes and many of them exist. The majority of priests work well with their councils. As mentioned above, sometimes when a priest is assigned to a new parish, tensions are elevated as priest and parishioners become familiar with one another. There is usually a spirit of understanding and collaboration that results.

f) Resignations for reasons of age. Do those who are retired exercise a pastoral ministry?

Those who have reached the age of retirement or due to illness do continue to exercise ministry and service to parishes when a priest is on holidays or is absent from his parish for other reasons.

2. Distribution of clergy with the various regions of the diocese.

Factors to consider when assigning a priest to a group of parishes or missions are distances between the communities, the number of faithful being served and financial responsibility. The majority of population is in the southern reaches of the diocese while population in the northern areas is a majority of First Nation (Aboriginal Peoples) spread over a vast territory.

a) Organization of parishes in urban and rural areas; specific problems encountered and criteria adopted for a fair distribution of clergy.

We have made every effort to ensure that all of our people in all of our parishes, quasi-parishes and missions are receiving the Sacramental and Pastoral services due to them. Our diocese is divided into five deaneries. We believe we have a satisfactory number of priests per region at this present time. A study and an evaluation in this area is presently on the agenda of the Curia in the near future. It is becoming more and more difficult to import priests from other continents (Visa and Government documents required) as well as the costs we must incur in bringing men to minister in the diocese.

b) Measures taken to ensure solidarity between the faithful and their proper parish priest.

Every effort is taken to help our parish or mission communities to develop right and respectful relationships between priests and the faithful.

c) If there are parishes which have been entrusted to several priest jointly... circumstances which require this.

The largest parish in the diocese has been entrusted to the religious community of the Congregation of the Most Holy Redeemer (the Redemptorists) since the 1930's. This urban center has an overall population of 68,500 persons of which approximately 15,000 are Catholic. At present, four priests form the community in this parish, two fully active, one semi-retired and one retired priest. Today, one seminarian is on his pastoral internship year with this parish. The Catholic School Board in Grande Prairie administers 11 schools of varying grade levels. A number of senior citizen care centres and a regional hospital also call on the services of the Catholic clergy on numerous occasions.

3. State of the clergy of the diocese.

a) Esteem for proper priestly identity.

I would estimate that on any given day, at least 50% of the clergy in the diocese are wearing a clerical shirt.

b) Life of piety, fulfilment of the obligation of the Liturgy of the Hours, frequency of the celebration of Holy Mass.

There is an expectation that the fore mentioned above are of great importance for our clergy and that they devote time and energy to these duties. At clergy gatherings, we are occasionally reminded of the importance of prayer and the Sacred Liturgies that are our not only our responsibility, but the core of our life.

c) Dedication to the hearing of confessions, to immediate pastoral contact with the faithful, to the spiritual direction of the faithful.

We have occasionally had to remind individual priests of their duty and responsibility to the faithful in the above mentioned areas of concern, especially when requests for pastoral services come from a parishioner in a community entrusted to him, but where he is not resident. Again,

there are occasional reminders to all of the clergy at gatherings of the importance of attention, care and service given to the people they have been entrusted to serve.

d) Esteem for clerical celibacy. Dignity in the personal manner of life, in external conduct/behavior and in human relationships.

If a concern or complaint comes to the attention of members of the Curia or Chancery, we strive to adhere to our Misconduct Policies and follow procedures that govern this policy.

e) Conduct of the clergy as regards political affairs and their ideological attitudes.

Because a majority of our clergy are presently NOT Canadian citizens, they tend not to get too involved with Canadian politics and therefore make little or no public statements on this topic.

f) The provision of appropriate housing and sustenance for priests.

The Archdiocese provides adequate living accommodations and reasonable remuneration for all priests living and serving in the diocese. Regular reference to sustenance offered in neighboring diocese is made and reasonable adjustments made when necessary.

g) The spirit of poverty and detachment from worldly goods.

Varies. The majority would find comfort in what is provided them relative to housing, remuneration and diocesan services supplied for our clergy.

h) Obedience in priestly ministry and the attitude of the clergy regarding the acceptance of assignments. Obligations inherent in incardination.

We have experienced very few negative responses to assignments, though we have had on rare occasions had to seek the counsel of a canonist or expert in human relations and personality issues.

In the past nine years, we have incardinated 4 priests who came to us from India and requested incardination. We have since written a policy and will not seek to incardinate any clergy on our own initiative. Only if a written request is submitted would we consider such an application, initiate a process and gather necessary information and documentation, enter into a dialogue between the Archbishop and the respective authorities, and receive the approval of the clergy and laity of the diocese before giving assent to the incardination.

i) What are the established requirements for clergy to be transferred into the diocese? Are there any "Fidei Donum" priests present in the diocese? Are there any "vagi" present in the diocese?

Indeed, 20 of the clergy who presently serve are from Africa or India. 3 of them came as seminarians and have been ordained priests for the archdiocese. 17 were or are "Fidei Donum" priests. What requirements are needed: That there be dialogue between Ordinaries. That necessary documents be made available. That necessary international and Canadian government documentation be acquired. That an agreed contract be approved and signed by both Ordinary. That the priest preparing to come to Canada receive information on the archdiocese, the area he is coming too, the province and the country and on the weather. He should also know that we

expect that he will participate in an Enculturation program as well as have a time of orientation after he arrives before he is sent into a parish as pastor or parish priest.

Though we have in the past received “vagi” priests in the diocese, we do not presently have any, and we will insist on being in direct contact with an Ordinary or Superior before accepting a priest to minister in the diocese.

4. Continuing formation of the Clergy.

a) Reception of the “Directory for the Life and Ministry of Priests”.

Was not aware of this document but will look into the possibly of ordering a copy for each of our priests.

b) Spiritual formation: retreats, monthly days of recollection.

We have an annual clergy retreat to which all of the clergy are invited and encouraged to participate. If any cannot, they are encouraged to make their own retreat during the year. We do not have monthly days of recollection but we do have scheduled clergy gatherings every three months and we encourage clergy to gather at the deanery level for fraternity and sharing.

c) Human formation: The care of priests who are young, elderly, sick or isolated.

We do not have specific programs because of the vast distances that separate clergy one from the other, but again, we encourage fraternal gatherings of clergy in a deanery. We encourage clergy to touch base at the chancery when the opportunity presents itself.

d) Intellectual formation: ongoing theological formation and the means by which it is accomplished; safeguards for doctrinal fidelity.

Because we are far from urban centre’s that could provide intellectual formation, colleges or universities or institutions of higher learning, much of what one can obtain would be through online programs, programs through Correspondence or a physical absence from the diocese. We do not have monitoring systems for online studies.

Because of financial constraints, we are unable to readily send anyone to study without first ensuring that we can afford it and that the formation received will somehow benefit the diocese later on.

e) Pastoral formation: missionary dimension of the presbyterate, appreciation for the universal dimension of the priesthood. Initiatives taken in all of the aforementioned areas.

Because many of our clergy come to us from afar, there is certainly a missionary spirit with which they come to serve. For the people, it is truly a physical experience of the universality of the church when their priest is a man of color and shares personal stories of the church in his homeland and stories of his country and people.

5. Permanent Diaconate.

a) Reception of the “Directory for the Life and Ministry of Deacons”.

Was not aware of this document but will look into the possibly of ordering a copy for our deacon and future Permanent Deacons.

b) Description of the scope of diaconal ministry, duties assigned exclusively to deacons, ecclesiastical offices conferred on them, observations and assessment of the Permanent Diaconate in the diocese.

In recent years, we have had up to three Permanent deacons in the diocese. Two were ordained for the diocese, one came to the diocese because of his employment as Superintendent of a school board who's offices are in the diocese. All three provided varying forms of ministry. The term of the unincardinated deacon has since expired and he is no longer in the diocese. One ordained for the diocese died of cancer a few years ago. He was employed part-time in the largest parish in the diocese. Part of his ministry involved marriage interviews, marriage preparation of couples, baptism preparation, and hospital visitation and to the homes of the sick, preaching occasionally. He was greatly appreciated and was very dedicated to his ministry and office.

Our present Permanent deacon is the first to have been ordained for the diocese in 1998. He served as Coordinator of the Office of Religious Education in the diocese for a couple years. He has accompanied many couples in Marriage preparation courses. He has been involved in parish and regional RCIA, sacramental prep and a Spiritual Director with the Cursillo movement. He has served as hospital chaplain and continues in ministry to local shut-ins and sick persons. He presides at baptisms, wedding and funerals. He preaches regularly at Sunday Masses and is called upon regularly to preside at the Sunday Celebration of the Word with Holy Communion when a priest is absent or unavailable. He has given parish retreats occasionally as well as a variety of workshops in liturgical ministries. At most diocesan liturgies, he serves at the altar for the Proclamation of the Gospel and at the altar of the Eucharist.

c) The relationship of permanent deacons with priests and laity. Rapport between the diocese and permanent deacons incardinated into other diocese.

There have existed tensions between the Permanent Deacon and priest at times. This is especially true in the area of the celebration of sacraments, baptism, marriage or presiding or preaching at funerals. At times the conflict originates from the parishioners who suppose that they can readily go to the deacon and bypass the priest for sacraments or services. Often, there is an absence of communication or concern for the sensitivity of roles and responsibilities.

Sometimes the tension occurs between the laity and the Permanent Deacon. Confusion on the role and responsibility of the deacon relative to the parish priest. It is a matter of a clear description of tasks as well as education for the laity on the office of permanent deacon, his role in the church, in ministry and in the public domain. It is important that all be engaged in working together for an understanding of the ministries and tasks that the bishop expects from the permanent deacon and define the working relationship he foresees between the permanent deacon and the priests.

d) Economic sustenance of permanent deacons.

Our experience has varied.

One deacon had a permanent employment and salary. He was available most weekends to participate with the community, or at times presided and preached a liturgy in the absence of the parish priest.

Another had a part time job with a remuneration and when freed from that position was able to give time to the local parish in sacramental ministries and pastoral ministries. He received whatever stipends for celebration of sacraments or other ceremonies.

Our present permanent deacon has been remunerated in a variety of ways. A salary base was in place when he occupied the office of Religious Education. His remuneration has fluctuated depending on what he was mandated by the local Ordinary of the day. The job description has vary depending on the need.

e) Offices or programs established for the continuing formation of permanent deacons.

The Archdiocese does not have an office for the formation of permanent deacons. Of our three experiences to date, one has studied on his own, taking various courses at Newman Theological College in Edmonton, Alberta. The majority of the courses taken were pre-approved by the local bishop of the day. No specific program of studies existed at the time to our knowledge.

Our next deacon joined the Permanent Diaconate Program with the diocese of Calgary at the recommendation of the local Ordinary. This was an intensive program that continues to be offered today in the diocese of Calgary.

We presently have a candidate in a Permanent Diaconate program, this time in the Archdiocese of Edmonton with the recommendation of the present Archbishop. How he will exercise his ministry after ordination is yet unplanned and unknown.

VIII. INSTITUTES OF CONSECRATED LIFE AND SOCIETIES OF APOSTOLIC LIFE

A. Statistics

1. Men's religious institutes working in the diocese	2006	2016
<u>Oblates of Mary Immaculate (OMI)</u>	8	0
The Oblates of Mary Immaculate founded this diocese, and over several decades provided the majority of priestly service here. My immediate predecessor was the first non-Oblate bishop. They served almost all of the parishes, and paid special attention to the Indigenous communities, often learning their languages. This was greatly reduced by the time of the last quinquennium, when the three of them were in three different parishes. Now there are no OMI's at all.		
<u>Congregation of the Most Holy Redeemer (CSsR)</u>	4	6
The Redemptorists have served St. Joseph Parish in Grande Prairie since the 1930s. This has become by far the largest parish in the archdiocese. They continue to serve this parish, and four of them live in a community house there. Two other Redemptorists are elsewhere in the archdiocese: one in Grouard (my Episcopal Vicar for Native Peoples), and the other is a Nigerian Redemptorist serving the parish in Manning as a <i>fidei donum</i> priest.		
<u>Vincentian Congregation (VC)</u>	4	0
The Vincentian Congregation is a missionary community of the Syro-Malabar Rite from Kerala. They came to the archdiocese at the invitation of my predecessor, and did valuable parochial ministry for several years in more than one parish. They have gradually withdrawn from the archdiocese, and the last one of them left in 2016.		
<u>Order of St. Benedict (OSB)</u>	1	0
Two Benedictines had come from Africa at the invitation of my predecessor, with the hopes of founding a monastery here. In short time, one returned to Africa, and the other is now incardinated in a diocese in the Province of Quebec.		
<u>Sons of Mary Mother of Mercy (SMMM)</u>	0	2
The Sons of Mary Mother of Mercy is a Nigerian religious congregation that is found in many Canadian dioceses. We have two who are engaged in fruitful pastoral ministry in two parishes.		
<u>Missionaries of St. Thomas (MST)</u>	0	2
The Missionaries of St. Thomas is a society of diocesan priests in the Syro-Malabar Rite, who have a missionary charism. WE presently have two of their members, serving in two separate parishes.		
<u>Heralds of the Good News (HGN)</u>	0	2
The Heralds of the Good News is a missionary society of diocesan priests from India. They have two priests with us, serving in two different parishes.		
<u>Society of Divine Vocations (SDV)</u>	0	2

The Vocationists are our newest arrivals; they are not in the archdiocese at the time of this writing, but I expect them before the end of 2106. They have offered two French-speaking priests to serve in a series of small parishes in the francophone region of the archdiocese.		
2. Women's religious institutes working in the diocese	2006	2016
<u>Sisters of Providence (SP)</u>	4	0
The Sisters of Providence have been in the archdiocese for many years. At the time of this writing, there are still two of them in the archdiocese, but I know these will be leaving before the end of 2016. They were engaged in helping run all of the Indian Residential Schools in the archdiocese. They also taught in several other Catholic schools, as well as founding and running Catholic hospitals.		
<u>Sisters of Holy Cross (CSC)</u>	8	0
The Sisters of Holy Cross were very numerous in previous decades, working exclusively in Catholic education as well as teaching in public schools. At the time of this writing, there are still two Sisters in the archdiocese, but these expect to move to their provincial house in Edmonton before the end of 2016.		
<u>School Sisters of Notre Dame (SSND)</u>	2	2
There are still two School Sisters of Notre Dame in the archdiocese. One is the director of the Office of Evangelization and Catechesis for the archdiocese (located in Peace River); the other works in Native ministry on several reservations.		
<u>Sœurs de Sainte Chrétienne (SSCh)</u>	2	0
The Sœurs de Sainte Chrétienne ministered among the Native peoples in the north of the archdiocese for over 50 years. The last two were recalled to their motherhouse in Quebec due to their advancing age.		
<u>Petites Missionnaires de Saint-Joseph (pmsj)</u>	1	0
The Petites Missionnaires had one Sister left in the archdiocese, who served as the sacristan at the cathedral in McLennan. She left to take up residence in her motherhouse in Montreal, due to her age.		
<u>Missionary Apostles of Christ in the Eucharist (MACE)</u>	3	0
This new community from the Philippines was still seeking diocesan approval from a bishop in Australia when they came to the archdiocese. They were living in High Level and providing catechetical ministry to several Native communities. They left this archdiocese due to changing priorities.		
3. Monasteries of contemplative life	0	0
4. Societies of apostolic life	0	0
5. Secular institutes	0	0
6. Number of consecrated virgins	0	0
7. Number of hermits	0	0
8. Associations of the faithful united with institutes of consecrated life		

<u>Redemptorist Lay Associates</u>	n/a	14
Found in St. Joseph Parish, Grande Prairie, where the Redemptorists exercise the ministry of the parish.		
<u>Third Order of St. Francis</u>	n/a	5 (appr.)
There are about 5 individuals across the archdiocese who are third order Franciscans, but they are not organized in any way within the archdiocese.		
9. Houses of formation for institutes of consecrated life	0	0

B. Description

1. The vitality of the charism of religious life within the diocese, and its influence in the life of the Christian community. Vocations to the consecrated life. Institutes of consecrated life which are being founded in the diocese. Methods used to promote the consecrated life.

This archdiocese was built from ground level by religious men and women. The Oblates were truly pioneers of the Church throughout western Canada; equally for this archdiocese. The first generations of Indigenous peoples and settlers would have been very familiar with the presence and ministry of priests, Sisters and Brothers. They initiated most of the schools, hospitals and other institution of social care in the region. This situation has changed very much over the years.

Education and health care are now the primary responsibility of the Provincial government, not the Churches or other charitable bodies. There are no Religious presently working in schools or health care institutions in the archdiocese. As you can see by the above statistics, religious life (especially of women) is almost totally gone. I have tried to invite several communities from elsewhere to come to my diocese – their answer is always negative.

There are some vocations from our archdiocese, but not one of these young women shows interest in the Congregations that have worked among us. They go rather to join new communities, which have a stronger commitment to the common life, prayer and a common apostolate. I don't blame them. They are looking for a way of life that is challenging, committed and a radical witness to Jesus Christ. We are making efforts to promote vocations to the priesthood and religious life. I have appointed my youngest priest as our vocations director, to promote not only diocesan priesthood but religious life as well. The vocations director of the Redemptorists and the Sisters of Providence have focused some of their attention on our archdiocese. I am encouraging that these various vocations directors collaborate on programs that assist young men and women on discerning their call ... the Galilee Experience in Vocational Discernment is one such program.

The one religious community of cloistered Sisters that was ever founded in this archdiocese moved their entire community to Montreal years ago, and are still there.

2. Fidelity of men and women religious to their proper charism and to their established constitutions, the observance of canonical discipline and obedience to the directives of the Bishop in the aspects of religious life which are set down in the Code of Canon Law.

As I have stated, the presence of Religious in my archdiocese is limited and becoming more so. Being a Religious myself, I am sensitive to the issue of a community's charism and their need to be faithful to that. I am satisfied that the Religious men and women in my archdiocese are faithful to their commitments. I enjoy a god working relationship with them all.

3. Existence and operation of institutionalized forms of rapport between the diocese and religious, and among religious themselves (mixed commissions, Delegations of Conferences of men and women religious).

There are too few, and these are of such an age, that it is not practical to attempt more than already happens. There is a representative Sister on the Archdiocesan Pastoral Council.

4. Cooperation of religious in the Pastoral Care of the diocese.

The Religious priests are all engaged in the pastoral ministry of the archdiocese. The few Sisters we have left also show an admirable dedication to the apostolate, despite their age.

5. The pastoral care of religious, with respect for the particular nature and apostolic work of each institute.

They are too few in number to address their own pastoral care in a systematic way. Each individual/community seeks to satisfy their own needs.

IX. MISSIONARY COOPERATION

A. Statistics

In two columns - the first relative to 1 January of the first year of the quinquennium, the second relative to 31 December of the last year of the quinquennium - specifying the country, diocese or ecclesiastical territory which are the beneficiaries:

	2006	2016
Priests and laity from the diocese serving in diocesan missions		
1. Number of priests of religious institutes of diocesan right	0	0
Number of laity who serve in the missions	0	0
Country, diocese or territory benefiting from missionary cooperation	None	None
Service in mission countries		
2. Number of religious institutes of pontifical right from the diocese serving in mission countries	0	0
Country, diocese or territory benefiting from missionary cooperation	None	None
3. Number received into the diocese as a form of mission assistance		
Priests	n/a	4
Seminarians	n/a	2
<p>We have a number of priests who are ministering in this archdiocese as an expression of <i>fidei donum</i> missionary cooperation. There was little of this in 2006 when the last quinquennial report was written. At the present time (2016), the following statistics speak of the needy state of this archdiocese for priests from other countries:</p> <ul style="list-style-type: none"> • Two priests who came here as seminarians from the Philippines are incardinated in this archdiocese. • One priest who came here as a seminarian from Nigeria is incardinated in this archdiocese. • Two young men from Nigeria are in the seminary in Edmonton for this archdiocese. • Four priests who came here as <i>fidei donum</i> priests from India are now incardinated in this archdiocese. <p>None of these will be returning to their home country or diocese for ministry, even though their homeland might be thought to be “missionary lands” in greater need than Canada.</p>		
Financial contributions (Cn 791 §4) and collections for missions	2006	2016
World Mission Sunday	n/a	C\$4530
The Pope’s Pastoral Works	n/a	C\$7725
Ash Wednesday Collection (a local archdiocesan collection which is used to help repair church buildings on Native reserves in the archdiocese)	n/a	C\$24,385

B. Description

1. Response to the Decree on the Church's missionary activity, "ad Gentes.

In all honesty, our response to has matched our small numbers and the challenges of our demographics. There is a small but active Social Justice Committee in Grande Prairie and neighbouring communities that responds to appeals from the Canadian Catholic Organization for Development and Peace (CCODP, or simply D&P). That is about it.

2. Diocesan support for the activity of the Pontifical Mission.

I have assigned representatives from this archdiocese to the national committees of both the Pontifical Mission Societies, and the French counterpart, Oeuvres Pontificales Missionnaires. Through these reps we are kept aware of the missionary activities of the Pontifical Mission Societies.

3. Other initiatives undertaken at the diocesan level in favour of the missions.

We are not engaged in any such initiatives.

X. LAITY

A. Statistics

# of members	2006	2016
1. Local, national and international lay associations		
Knights of Columbus (international)	n/a	905
Catholic Women's League (national)	n/a	340
Mouvement des femmes chrétiennes (national)	n/a	28
El Shaddai Ministries (international)	Not present	40
Marriage Encounter (international)	8	0
Cursillo (international)	858	1310
Couples for Christ (international)	n/a	n/a
Engaged Encounter (international)	n/a	n/a
Regnum Christi	Not present	4
Legion of Mary	Not present	10
2. Lay associations from local initiative	0	0
3. Associations for Youth formation	0	0
4. Institutes and centres for formation of the laity	0	0
5. Entrusted with spiritual care of lay members (1. – 4.)		
Priests	n/a	19
Religious	n/a	0
6. Ministries exercised by lay men and women		
Extraordinary Ministers of Holy Communion	n/a	360
Lector	n/a	120
Food bank	n/a	25

B. Description

1. The Christian formation and the spiritual life of the lay faithful.

The participation of the faithful in the life of the Church in this Archdiocese is comparable to what is experienced elsewhere in developed countries, and has been reflected in other sections of this report. While the national census-takers in Canada, StatsCan, tell us that between 25 and 30% of the people in this Archdiocese are Roman Catholics, we do not see that many engaged in the life of the Church. There are the truly dedicated 20% of the Catholics, probably about 30% that we almost never see, and about 50% who come off and on, but would still expect the Church to be there and provide them service on an as-needed basis. The call from past Popes to engage in “new evangelization” has been heard and attended to in many ways, but it is a challenge in contemporary society to engage people in religion and to keep them focused. They are still very “good people”, but I find they are very distracted by other things. Society offers them many causes and interests that lay claim to their time, talent and treasure.

We also see a degree of “cafeteria Catholicism” among our people. They pick and choose what they believe and how they practice their faith. As with all authority figures, they do not easily trust the leadership of the bishop or their priests. Their practice in many matters, even religious matters, is often determined more by popular fad than by Church teaching.

Despite this reality, there are indeed many fine and strong Catholics. But this would not be true of the majority of those who identify as Catholic.

2. Efficacious presence of the Catholic laity in the areas of politics, academics, society, economics, and the arts.

There are Catholics in these fields in the Archdiocese, but they are not organized as such. For instance I would like to see us initiate a Catholic doctors' guild, or an association of Catholic lawyers, who would be interested in studying what faith has to say about their field of study or influence. Alas, we have no such. As individuals, I have heard certain of these reflect on their faith. But I suspect they would benefit from the presence of like-convicted colleagues.

3. The vitality, apostolic influence, observance of ecclesiastical discipline and rapport with the hierarchy of lay associations created by and dependent upon the authority of the Church, and of those lay movements and associations created by the free initiative of the laity.

As you can see by our chart, we do not have many of these associations in this Archdiocese. Those we do have are indeed faithful, and are firm in their desire to be and to be seen as faithful to the Church and to me as their bishop.

4. Willingness of the laity to collaborate with their pastors in parish and diocesan organizations. Ministries and roles permanently entrusted to the laity.

By and large, these organizations and their pastors get along well. Because most of these organizations do not exist in the home countries of many of our priests, it takes them a while to know them and to know how they and these organizations are to be of mutual support and benefit. In all cases, these lay organizations count on the priests to offer spiritual guidance and support.

5. Preparation of priests and religious to guide the diverse lay associations.

We do not provide any formal training for our priests in this matter. Whatever preparation the priests receive is from the respective organizations themselves.

XI. ECUMENISM

A. Statistics

Data concerning these numbers is difficult to obtain. There is no reliable source that offers such information. I can only offer what is reported by Statistics Canada about religious affiliation in Alberta as a whole: (these figures are for 2001; there is a very recent census across Canada for which the results are not available at the time of this writing)

Roman Catholic	27%
Protestant	39%
Other Christians (inc. Orthodox)	6%
No religious affiliation	23%
Other religions (Jewish, Muslim, Sikh, etc)	5%

The mainline Protestant Churches are declining in Canada (Anglican, Presbyterian, United Church, etc.), while the fundamentalist Christians are increasing rapidly. While we find common ground with the mainline Churches on matters of doctrine (sacraments, authority, scriptural interpretation, etc.), we share stronger agreement with the fundamentalists on moral issues (abortion, same-sex marriage, etc.)

B. Description

1. The esteem or lack thereof for the Catholic Church on the part of non-Catholic Christians present in the diocese; and difficulties encountered.

There are many branches of Protestantism everywhere these days, and they differ widely in their relationship with the Catholic Church. Some are very respectful and cooperative; some are very bigoted against the Church, and will make every effort to discredit us.

2. Diocesan or national organizations for the promotion of Christian Unity (cfr. nn. 37-54 of the Directory for the Application of Principles and Norms on Ecumenism); offices or programs established for this purpose and their activities.

Almost nothing exists in this regard in this archdiocese.

3. Formation in ecumenism and ecumenical outreach (cfr. nn. 55-91 of the Directory), in particular with regard to praying together, the proper observance of the norms concerning intercommunion and mixed marriages.

Little exists in this regard in this archdiocese. Many communities in the archdiocese have a Ministerial Association, whereby the various Christian ministers and priests meet monthly for fellowship, discussion and planning when appropriate. In very few cases do they participate in the Week of Prayer for Christian Unity. The more evangelical Protestants do not believe in Prayer for Christian Unity – they think we already have the right amount of unity.

4. Ecumenical collaboration, dialogue and common Christian witness (cfr. nn. 161-218 of the Directory).

I have a pleasant relationship with the Anglican Bishop of the Athabasca Diocese. We are planning some joint gatherings between our clergy and theirs on topics of common interest (e.g. Native ministry. This is the only Christian community with which I believe this can happen.

XII. OTHER RELIGIONS

A. Statistics

Current data is not readily available on numbers. The census statistics cited above in Section XI tell some of the story on other religions. Due to Canadian immigration laws, we are seeing evidence of more Muslims and Eastern religions in this archdiocese, but these are still in small numbers, in some cases not significant enough to identify.

B. Description

1. Relations with Jews.

The Jewish population in this archdiocese is insignificant. There is not even one synagogue in the archdiocese. I see no evidence of anti-Semitism

2. What other religions are practised within the diocese; the legal and social status of their members.

While the presence of persons from other countries, as well as their faith traditions, becomes more evident, they are still in small enough numbers that they do not stand out. There has been no formal collaboration to date across religious lines.

3. The formation for inter-religious dialogue, in particular for pastors, seminarians and religious.

No such activities exist in the archdiocese.

4. The presence of sects. A description of the particular groups present in the diocese, the pastoral remedies and responses to these groups.

Certain sects traditionally menace the Catholic community in an area. We do have such groups as the Seventh Day Adventists and the Jehovah's Witness. There is no formal interaction with these groups.

XIII. PASTORAL CARE OF THE FAMILY

Overview: The Archdiocese of Grouard-McLennan encompasses a large geographic area, covering approximately 225,000 km² and serving 65 parishes. Most of the archdiocese is extremely rural, with many parishes serving remote first-nations communities. Many other parishes service small farming centers. The archdiocese encompasses large communities of Francophone, English and Cree language and culture. English tends to be widely understood although often not first-tongue.

The Archdiocese is a mix of high-wealth communities which are centered around the agricultural areas, as well as resource extraction areas; with very poor population which often live in remote areas or in semi-isolated first-nations communities.

The significant percentage of parishes do not have a resident priest and masses are said on varying schedules and through lay ministry. Many of the diocesan priests are brought to the diocese from other countries and other cultures.

Challenges to the Family: Family challenges can be placed into a few broad categories in Grouard-McLennan. They are:

- 1) Cultural and Historical issues in the first-nations communities arising from historical political and colonial practices. These challenges manifest themselves in a far higher rate of substance abuse, suicide, disease, illness and incarceration than the societal average. All of these challenges put a profound strain on families in remote first-nations and metis communities. In addition, homelessness and poverty within this group is a significant family issue in urban areas within the Diocese.
- 2) Shifting Societal and legal imperatives within our larger society. These changing Mores have brought significant change to our community and to the church. Issues which fall within this category are legal healthcare provision of abortion and end of life services, decline in the number of marriages versus legal unions, increases in divorce rates and the steady decrease in birth rates as a result of birth control measures. In addition, recent changes to provincial and federal statutes have opened the door to same-sex marital union, recognition of multiple sexual identity rights and legal recognition of non-standard family composition.

Statistical Review: The following are brief statistical highlights to illustrate some of the issues raised above.

Issue #1 First Nations

- 1) While the FNMI (First Nations, Metis and Inuit) population typically stand around 10% provincially, the rate of FNMI prison population trends at around 80%
- 2) Using High Prairie as a basis for comparison, the following aboriginal vs. non-aboriginal statistics are observed:
 - a. Lone female –parent families- 19% vs. 11.1%
 - b. Low after-tax income 19.5% vs. 10.7%
 - c. Teen birth rate 63.3 vs. 17.4
 - d. STDs highest rates in Alberta in the top four categories of STDs.

- e. Mortality rate 686.2 vs. 452.2
- f. Mental and behavioral disorders 1343.2 vs. 633.3
- 3) Suicide rates for all Canadian FNMI stand at 159/100000 vs. 12 for non-FNMI
- 4) Approximately 75% of FNMI report alcohol use as a problem in their community, 33% in their own family and 25% themselves personally. (approximately 3.3% of Canadians are considered to have serious alcohol dependency problems)

Issue #2 society in general

- 1) A University of Alberta study in 2013 found that 77.4% of Albertans supported the right of an individual to end their life early. Physician assisted end of life became law in 2016. To date 6 people have accessed the service in Alberta.
- 2) In Alberta over the last 10 years same-sex marriages increased from 138 in 2005 to 352 in 2014
- 3) In 1970, 3.5% of pregnancies in Alberta resulted in abortions. In 2013, 19.4% ended that way. That represents 13,376 ended pregnancies.
- 4) Approximately 21.3% of Canadians suffer a mental disorder in their lives. Mental disorders increase the likelihood of family disintegration, suicide, child abuse and other family disturbances.

Pastoral Care Initiatives in the Archdiocese of Grouard-McLennan:

- 1) Support for ‘Voice For Life’
This community-based organization provides education to school-aged children. Their focus is on the psychological and physiological implications of abortion, as well as understanding the options available to assist in maintaining the pregnancy.
In the 2015/2016 schoolyear, Voice for Life conducted 163 whole-class presentations to schools in the area.
- 2) Catholic Family Services Grande Prairie
The mandate of CFS is to provide high-level psychological services to the community regardless of an individual’s ability to pay. These services are often provided to entire family units in times of crisis.
In 2014 CFS saw 683 clients in 1044 sessions
A new initiative is now underway to access the ability of Peace River to supply Catholic Family Services.
- 3) Maintenance of very small and marginal Parishes in remote communities.
Many parishes in the Archdiocese comprise churches in remote, often First-Nations, communities. While numbers of parishioners in many of these communities are often small, they represent communities of Catholics in need of faith formation.
The archdiocese defines three types of Catholic communities: parishes, quasi-parishes and missions. Parishes have a resident parish priest, have at least 200 registered members/50 Catholic households, and have a functioning parish finance committee (18). Quasi-parishes lack one or more of the elements of a parish, and always aligned with a parish and share that parish priest (18). Missions may have a resident parish priest, do not have a functioning parish finance committee, and are financially supported and

administered by the archdiocese (24). Currently, all missions are either First Nations or Métis communities.

The archdiocese has 23 parish priests and three associate pastors.

Three parishes are large enough to require the full-time responsibility of a parish priest; one has two associates, one has one associate, one has no associate. 8 priests have responsibility for two Catholic communities; 8 priests have responsibility for three Catholic communities. 4 priests have responsibility for four Catholic communities. Six missions have a resident priest. 20 priests reside in parishes.

4) Marriage Formation Programs.

These pre-marriage programs are designed to provide a body of spiritual, emotional and practical support to couples entering into marriage within the Church. In the larger Centers in the Archdiocese the programs are facilitated by teams, while in smaller communities the priest leads the program.

XIV. EVANGELIZATION OF THE CULTURE

Diocesan-Wide Activities

Evangelization is the responsibility of all of the baptized, and the actions of all are required for the perpetual metanoia of the faithful. The action is multi-dimensional within the church incorporating diocese, parish, community and individual. The items below are identified at the first two levels. The individual level is personal and not reported or evident to the Diocese.

Faith Rally: The Diocese has taken an active role in organizing a weekend long rally to encourage and evangelize the faithful. This is located in the historical heart of the diocese.

Cursillo Movement: This is an international movement with a Canadian and diocese level branch. It has been active in the past year holding a Women's and a Men's weekend. The parish groups continue to hold Ultreya either on a fairly regular basis. They continue to encourage group reunions. There was representation at the Canadian annual conference in June 2016.

El Shaddai Movement: A charismatic renewal group, founded in the Philippines, with a branch in Grande Prairie meets on Saturday evenings after Mass. The members have been active in outreach work in neighbouring communities.

Discovery: A group of adults in the area have been organizing Discovery weekends for the past number of years. This group continues to offer a yearly weekend retreat for the youth of the diocese.

Summer Camp for Children: The diocese runs one-week summer camp for youth

Parish Activities

Parishes in the diocese, with the consent of the Archbishop, lead these activities.

Sacramental preparation (Reconciliation, Eucharist, Confirmation, Marriage Preparation)

Rite of Christian Initiation for Adults: Parishes have teams in place to run this program when candidates show an interest. The larger parishes run the program on an annual basis and the smaller parishes when they have candidates.

Rite of Christian Initiation for Children: Some of the larger parishes run this program on an annual basis.

Catholics Returning Home: This is a program for Catholics that are returning to an active life in the church.

Alpha for Catholics: This is an interdenominational program that has been edited with a Catholic specific focus.

Theology On Tap: A theology program for young adults in an informal setting.

Prayer Groups: Many of the parishes have prayer groups that are organized on the local level. They may be inclusive or segregated by gender.

Bible Study Groups: Many parishes arrange bible study groups, often using a program that focuses on specific books or gospels.

Wolf Pax: A youth movement that supports students at Grande Prairie Regional College.

XV. SOCIAL COMMUNICATIONS

A. Statistics

	<u>2006</u>	<u>2016</u>
1. Catholic publishing houses	0	0
2. Catholic book stores	0	0
3. Diocesan newspapers and other diocesan periodical publications <ul style="list-style-type: none"> • <i>ArchGM News</i> • Circulation of parish bulletins: almost every parish prints a weekly bulletin to be distributed in the parish; several also have a website for bulletin circulation 	1	1
4. Catholic radio or television stations or cable channels No Catholic radio or television stations originate in our diocese, but many people listen to EWTN and The Catholic Channel on Sirius satellite radio, and watch EWTN and Salt+Light channels on television. With the explosion of the Catholic presence on the internet, the faithful often tune in to Catholic podcasts, blogs, vlogs, tweets, Facebook pages (including our diocesan Youth Ministry page), etc. Many also subscribe to Catholic news via email.	0	0
5. Statistical information on centres of formation associated with the Church <u>in the field of communications</u>	(1)	0
6. Most widely circulated magazines and newspapers in the diocese: a) of general interest: <ul style="list-style-type: none"> • 1 daily newspaper and at least 14 small weekly local newspapers are published in communities within the archdiocese • several small magazines, usually dedicated to business, agriculture, arts, and tourism are published in communities within the archdiocese • Francophone news b) of religious interest: <ul style="list-style-type: none"> • Edmonton's <i>Western Catholic Reporter</i> (until it ceased publishing in September 2016) • <i>Magnificat</i> and <i>The Word Among Us</i> monthly prayer books 		

B. Description

1. The ideological and moral orientation, as well as the general attitude toward the Church, of the most popular publications, of the radio and television stations and cable channels within the diocese.

When they are made aware of Catholic events, members of the secular press within the archdiocese tend to report fairly. Increasingly, though, there are fewer with a Catholic mindset, so issues tend to get reported from a popular, non-religious point of view.

a) The presence of the Church in the various communications media, public relations efforts, and the responsibility taken by the diocese for religious programming.

Due to limited resources, the diocese is not responsible for any religious programming in local media, but there are several parishes and individual priests which maintain a presence on the internet via websites, Twitter, and/or Facebook pages. When approached by the local press, priests and lay faithful do write columns for local community newspapers. The diocesan Youth Ministry has a presence on Instagram, Facebook, and YouTube.

b) Relations between the Church and the communications media; is there a diocesan spokesperson, is there an office for social communications?

The Archbishop is the diocesan spokesman. Due to financial restrictions, there is no official office for social communications. A member of the inactive communications committee takes care of the weekly archdiocesan newsletter and website updates and maintenance.

2. What is the doctrinal orthodoxy, the editorial quality, the financial stability and the influence on public opinion of the Catholic communications media which were indicated in the statistics?

The weekly newsletter, *ArchGM News*, is faithful to the teachings of the Church. Because it is published online and disseminated via email, costs to the archdiocese are minimal.

a) Efficaciousness of the presence of Catholics, individuals and groups, who work in the communications media, and any initiatives for stimulating a greater Catholic presence.

The weekly newsletter, *ArchGM News*, strives to unite parishioners in its far-flung missions and parishes by publishing news of upcoming workshops, celebrations, and other Catholic events. Circulation has steadily improved since its inception six years ago.

3. Diocesan activity and pastoral planning in communications. Pastoral care for communications' professionals. Pastoral initiatives for promoting and defending Christian morality in the media.

The diocesan website and newsletter are fast and effective ways for the archbishop to disseminate his monthly letters, as well as special pastoral letters which promote and defend Christian morals.

4. Activity of any centres of formation in social communications associated with the Church.

There are no centres of formation in social communications in the archdiocese.

a) Formation of seminarians in the communications media.

There is seminary formation regarding appropriate usage (i.e. internet addictions), but not how to make/edit webpages, or how to use communications media for the sake of evangelization.

b) Efforts to promote the Catholic press among the faithful.

Many churches in the archdiocese have a table where Catholic newspapers, magazines, books, pamphlets, prayer books, and CDs are available to the faithful.

c) Formation for the development of a constructively critical attitude toward the use of communications media in schools and in catechesis.

The archdiocese does not have the resources for this formation.

d) Observance on the part of clerics and religious of the prescriptions of Canon 831 (requisites for involvement in the communications media).

No clerics or religious are involved in communications media in the Archdiocese.

XVI. SOCIAL JUSTICE AND THE SOCIAL TEACHING OF THE CHURCH

In the archdiocese of Grouard-McLennan., the discussion of social justice and the social teaching of the Church must consider as a major participant the Canadian Catholic Organization for Development and Peace-Caritas Canada. Since its inception in 1967, initiated by the Canadian Catholic bishops following the Second Vatican Council, it has been a leading movement in the church for Catholic laity. In addition to supporting many projects with Caritas partners in the Global South, another of its primary roles has been, and continues to be, the education and raising of social awareness of the Church laity in Canada about issues of injustice especially in the Global South. In doing this, we also learn how we here at home, in this archdiocese, are also affected by and connected to our neighbours in the “majority world” by similar problems. This is one of the building blocks of solidarity, or “working with” each other toward a more just world for all-- truly the “building of the Kingdom” as we are called to do as Christian Catholics.

There are numerous issues which have been highlighted by Development and Peace over the past 5 decades and which are becoming ever more important for us all, regardless of our location on this planet. Examples include privatization of water, food sovereignty, patenting of seeds, destruction of the natural environment—land, water, and air pollution— and its disastrous effects, particularly on the most vulnerable peoples of the Earth.

Another highlight has been learning more about human rights abuses, as well as land and water abuses, resulting from operations of Canadian mining companies in many countries in the Global South. We are not immune to these effects here nor can we continue to act as though they do not matter to us. What is happening to our planet Earth itself, to her peoples, especially her poor ones, with continued devastation of lands, forests, water, resources—affects all her people, those of us in this archdiocese included. Thus, the work of Development and Peace, of raising our social consciousness, of supporting projects, of contributing to relief efforts with more catastrophes resulting from climate change— becomes ever more needed and urgent.

What factors both help and hinder us in this work in our archdiocese and how can we do better the work of building solidarity? It is geographically a very large area; much of the population is located in a few larger centers in the archdiocese. Economically, the region has enjoyed relative material prosperity with the major sources of employment being in the oil and gas industry, forestry, and agricultural sectors and the spin-off business resulting from all of these sectors. Many people from across Canada have come to this region for employment, especially in the oil and gas industry.

Unemployment has increased in recent years with the economic downturn in the oil and gas industry. It is also culturally diverse, and much more multicultural now than it ever has been in the past. Church communities throughout the archdiocese are witness to parishioners coming from all over the world, making them much more varied in membership and in parish life. Historically, the work of social justice, following the principles of Catholic social teaching, which is the role of Development and Peace, is more prominent in some areas of the archdiocese than in others. Several reasons may account for this.

Distance is certainly a factor. The more active centers are located far from smaller towns, especially those in the northern region of Grouard-McLennan. Outreach to the smaller regions

has been limited also for that reason. Provincial resources must also come from afar, as they are located in Edmonton. There is likely also a certain lack of familiarity with the work of Development and Peace on the part of clergy in the archdiocese. Many parish priests are from abroad and do not know about Development and Peace. They are more likely to be familiar with Caritas, which is now included in the name of D+P, as it is a member of Caritas International. I think that also, the work of social justice, by its very nature, brings up issues that can cause conflict, or “push-back”. In this archdiocese, many people are employed in the oil and gas sector, in the fracking industry.....it is natural to want and need to protect sources of employment, even if they are implicated in degradation of land, water sources, etc. Many are farmers, having to use GMO seeds, pesticides, and herbicides. How do we reconcile these complex issues, in a way that is understanding of all, compassionate and fair to all stakeholders, including the Earth itself? It should not be surprising therefore, that some of the themes which Development and Peace has highlighted over the years are not “popular” even in church circles, where we come face to face with the need to change MY behaviors, attitudes, actions. Popular or not, the work needs to continue, if we truly mean what we say by “justice and peace for all” on this God-given Earth.

What are the avenues in our archdiocese that can be used to educate/expand our social conscience, and learn the principles of Catholic social teaching, as is presented by Development and Peace? The Church organizations that are in place and which can support its work include CWL, K of C, and Catholic schools, as part of their faith formation mandate. There can be a more concrete plan to have increased outreach to smaller, more distant parishes in the archdiocese. It would also be useful to have more consistent contact with and outreach to clergy within the archdiocese, to familiarize parish priests with the work of Development and Peace-Caritas Canada. They would then be more likely and disposed to promote the work of D+P, and of teaching the principles of Catholic social teaching, which has such a rich heritage in the Catholic Church.

While the challenges are many, so, too, are the opportunities we have for action and learning, as Canadian Catholics, in the archdiocese of Grouard-McLennan.

Development and Peace invites us, each of us to do our part in strengthening partnerships with peoples in the Global South, building bridges with understanding and intelligent action. In the process, we will find that “we” are “them”, that their problems become our problems, as we resolve to work together on the path to a better world for all, starting right here at home.

XVII. CHRISTIAN CHARITY AND HUMAN DEVELOPMENT

A. Statistics

1. Median level of income, number of those below that level, the level of literacy, information concerning housing, health insurance, and social security.		
	January 1, 2006	December 31, 2016
Median level of income (individual)-AB	\$28,896	n/a (last available for Dec. 31, 2014 \$41,570)
Median level of income (family) - AB	\$76,526	n/a (last available for Dec. 31, 2014 \$100,750)
Number living below that level	1,738,810 individuals	n/a (last available for Dec. 31, 2014 2,012,000)
Adult literacy level	99%	99%

These statistics are not specific to the Archdiocese. The income statistics are provincial and the literacy level is national. Providing a statistic on “literacy” is difficult. The statistic cited here is for “people aged 15 and over who can read and write.” However, there are many studies about “functional illiteracy” of Canadian adults, which cite rates between 35% and 50% (adults with skills too limited to deal with everyday reading demands).

Housing: There is a mix of housing in the Archdiocese, with the majority being single-family dwellings that are privately owned and occupied by the owner. In the larger communities, i.e. over 3,000 population, there are multiple-family dwellings which can be rented. The rental rates are driven by free market principles and can at times be oppressive for a significant portion of the population who relies on rental housing.

There is low-income rental housing, especially for people with disabilities and retired people on restricted incomes. This housing is operated by not-for-profit organizations and the rental rate is tied to income level. The demand for this housing is always greater than the supply. Government income assistance is available to people with low incomes, to assist them to meet the market rental rates.

Health insurance: Health insurance for all necessary and preventive medical services is provided by the provincial government. There is no premium to be paid. Individuals must prove they are residents of the province to qualify for this coverage.

Social security: There are a variety of income support programs from the provincial and national governments for people in and out of the work force. They can be difficult to access, especially by those most in need, but there are also not-for-profit organizations and municipal agencies that are ready to assist people who need these supports. All citizens and permanent residents of Canada, aged 65 and over, receive one or more pension payments from the

national government. In Alberta, the provincial government also provides access to many uninsured medical services for a nominal or no fee.

2. Data concerning volunteer agencies, organizations and associations and initiatives for assistance of the underprivileged and for the promotion of the dignity of the human person.

	January 1, 2006	December 31, 2016
Assistance of the underprivileged	n/a	n/a
Promotion of the dignity of the human person	n/a	n/a

There are many associations, agencies and organizations that provide assistance of some kind, such as food, interim housing, shelters, and skills training. Some are religion-based (mostly Christian churches), but most are community initiatives and are funded by the donations of individuals and businesses, as well as government grants. Some examples in the Archdiocese include: Habitat for Humanity; United Way; Community Foundation of NW Alberta; Northern Haven Support Society; Grande Spirit Foundation.

There are also many associations, agencies and organizations that promote the dignity of the human person. They, too, are mostly community initiatives and are funded by the donations of individuals and businesses, as well as government grants. Some examples in the Archdiocese include: United Way, Disabled Transportation Society of Grande Prairie; Accredited Supportive Living Services; Tiny Hands of Hope.

B. Description

1. Catechesis and spiritual attention for workers: programs and initiatives to encourage a proper understanding of the roots of Christian charity.

None. Most workers in the areas of poverty alleviation and promotion of human dignity are actively discouraged from acknowledging that their work has its roots in Christian charity.

2. Assistance for the poor: describe the phenomenon of poverty in the diocese. Programs and initiatives to realize the preferential option for the poor, in favour of the needy of the diocese and of those of other dioceses.

The principal areas of poverty in this diocese are the urban poor and the poor in indigenous communities. The active and well-promoted involvement of the State at every level is a double-edged sword: the alleviation of poverty is a noble goal and many dollars are committed to it. However, this State activity makes it easy for people to see the money they pay in taxes as meeting the obligations of Christian charity.

The parish in the largest community of the archdiocese has a social justice committee that provides education and catechesis on the preferential option for the poor. The archdiocese also has an association of the Canadian Conference of Catholic Bishops' own international development organization, Canadian Catholic Organization of Development and Peace

(CCODP). This D&P group also provides education and catechesis in parishes of the archdiocese on the preferential option for the poor.

3. Programs and initiatives to animate, sustain and realize human and Christian development. Aid given for human and Christian development outside the diocese.

Through the CCODP, the archdiocesan D&P group and the parish social justice committee participate in the programs and initiatives of Caritas International and the Canadian Foodgrains Bank for human and Christian development outside the diocese.

4. Collaboration with civil authorities and with other state agencies, as well as with other Churches and religious confessions, in the relief of poverty and in the promotion of human Christian development.

Local community government-supported food banks are supported by various parishes. Some parishes also participate in providing hot meals to homeless people through other churches, in particular the Salvation Army. There is no direct collaboration with state agencies and civil authorities in the relief of poverty and in the promotion of human Christian development in the archdiocese.

XVIII. HEALTH CARE

A. Statistics

1. Number of hospitals, health care institutions, institutions for the care of the elderly, other charitable institutions (dispensaries, emergency units, etc.) indicating those which are conducted by the diocese, religious institutes or institutions associated with the Church.		
	2006	2016
Hospitals and Health care institutions	12	14
Institutions for care of the elderly	20	23
Other charitable institutions	0	0

All hospitals and health care institutions are operated by the State. Institutions of care for the elderly that are not also hospitals, are regulated and largely funded by the State. They are not operated as charitable institutions.

None of the hospitals, health care institutions, and institutions for care of the elderly are conducted by the diocese, religious institutes or institutions associated with the Church.

2. # of priests, deacons and religious who exercise an apostolate in hospitals and in charitable institutions of the Church, of the State or of private sponsorship		
	2006	2016
Priests	14	14
Deacons	0	0
Religious	2	0

3. Catholic or Christian associations of doctors, pharmacists, nurses, midwives, obstetricians, volunteers and the number of members of each association.		
	2006	2016
Catholic or Christian association of medical professionals or volunteers	0	0

4. Institutes of health care studies and research, faculties of medicine, surgery, pharmacy, obstetrics, and nursing schools within the diocese.		
	2006	2016
Nursing schools	1	1

Institutes of health care studies and research, faculties of medicine, surgery, pharmacy, obstetrics	0	0
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B. Description

1. Diocesan organizations and structures for health care and their activities.

None.

2. Health care institutions conducted by the Church: assess results and difficulties experienced in this area. Collaboration with civil and religious authorities within the diocese.

None.

3. Pastoral care of the sick: How is this ministry assured within parishes and within health care institutions? What pastoral care is made available in health care institutions for doctors and nurses, other health care workers, the families of those who are ill?

Parish priests in communities with a hospital or other health institute take the lead on assuring pastoral care of the sick in those facilities. They are hospital chaplains, responsible for attending to the spiritual needs of the sick, their families, and the medical staff of those facilities and institutes. This includes bringing or organizing and forming lay people to bring communion to Catholic patients in these facilities and institutes, and celebrating Mass for patients, their families and staff in these facilities, where possible.

Parish priests in every community, whether with or without health care institutions, are responsible for assuring pastoral care of the sick. They ensure that the spiritual needs of the sick and housebound are being met. This includes bringing or organizing and forming lay people to bring communion to people in their homes.

Parish priests also ensure pastoral care is made available in health care institutions to doctors, nurses, other health care workers, and families of those who are ill. This includes periodic celebration of Mass, either scheduled or not, and making themselves available for spiritual direction and other counselling services.

4. Promotion of volunteerism within the health care environment: formation, organization, and activity of volunteers.

There is no direct promotion of volunteerism within the health care environment of the archdiocese.

5. Questions which arise in the health care milieu regarding teaching of the Church concerning life, suffering and death; how are these questions addressed?

Local, regional and national assemblies of bishops often work together to address questions of general interest and concern.

In personal situations, the expectation is that there will be one-to-one conversations between the patient and his or her parish priest; between the doctor or other medical professional and the parish priest; or between a family member and the parish priest.

XIX. MINISTRY TO MIGRANTS

The Archdiocese of Grouard McLennan has been in possession of a Sponsorship Agreement Holding (SAH) with the Canadian Government (IRCC) and has done so since the inception of the Private Sponsorship of Refugees Program which was instituted in 1979 following the 1975 fall of Saigon to the Communists, and the appeal of the Canadian government for Churches to assist in resettling Vietnamese boat people.

St. Joseph Refugee Committee, a ministry of St. Joseph Church in Grande Prairie, is a constituent group under our Archdiocesan SAH. This ministry has been active in refugee sponsorship since 1979.

In the past 15 years, St. Joseph Parish has sponsored 8 family groups and one single individual. These refugees include people from Afghanistan, Sri Lanka, Rwanda, Colombia and Iraq. St. Joseph Parish has sponsored 2 Iraqi Christian families in the recent past. Five of these refugee families continue to reside in our community and 3 of these groups are active parishioners of St. Joseph Church.

Parishioners in this ministry have responded to appeals from the wider Grande Prairie community seeking advice on sponsorship, since our committee has a long history of sponsorship and what this entails. This has been particularly evident in the last year with the significant interest in faith communities to sponsor the Syrian Refugee population.

With God's grace, this ministry to assist people who have been uprooted from their homes and countries will continue.

XX: HISTORIC AND ARTISTIC PATRIMONY

A. Sacred buildings, places of worship, museums, and archival facilities:

- St. Bernard in Grouard: fundraising is underway for the restoration of the parish.
- Sacred objects and historical artefacts from Grouard have recently been moved to the former Chancery building's archival vault in McLennan. Most of the materials are sacred vestments and a detailed index of materials has been made in digital format. The vault in McLennan is fire resistant and locked by a steel door and combination lock. The old chancery also contains many sacred objects in a room on its top floor as well as original paintings by Bishop Grouard stored in archival boxes. The top floor however, is exposed to seasonal temperature and humidity fluctuations.
- The Museum of Girouxville is open to the public, showcasing local history.
- The new Chancery archives location is in Grande Prairie. The archives contains metal mobile shelving and metal cabinets. The walls, ceiling and door are made of fire resistant material and the building has a monitored security alarm system to protect against theft. There are heating and cooling climate controls. However, the archives still requires the installation of a self-draining dehumidification system to ensure longevity of paper and film. There are ground water problems in Grande Prairie and the Chancery building provides a raised floor to the archives room in case of a basement flood. There is a sump pit, which collects ground water accumulation and a primary and secondary battery backup pump to ensure water levels remain below the building. The primary pump is somewhat weak and unable to effectively drain the sump pit during extraordinarily heavy rainfalls. A more powerful ¾ to 1 horsepower primary pump, constructed of stainless steel rather than plastic, is recommended to ensure safe drainage.
- The archives contains either the originals or the copies of all parish sacramental registers from the earliest missions in the Archdiocese, dating back to the middle of the 19th century. Besides the Sacramental records, the greatest documentary treasures are comprised of the journals and letters of missionaries, their homilies and those of the Bishops as well as the unpublished historical manuscripts of the archdiocese written by local missionaries.

B. Description of Archival Activities

One lay archivist works part time in the archives and maintains indexes both in print and electronically for accessing the historical materials. Many digital indexes exist in near-obsolete format and the conversion of this valuable data is in progress to ensure uninterrupted access to sacramental records and research resources in the future.

Ongoing management of electronic records reflecting the interactions between the Archdiocese and the parishes, and the inclusion of these records into a digital archive is in its nascent stages. This is necessary in order to capture and preserve for patrimony, the history of the formation of faith conveyed so much nowadays through digital mediums rather than printed paper. The goal

of the digital archive is to preserve an accurate and accessible record that reflects the growing life of faith throughout the Archdiocese.

The archives is not open to the public, though brief private tours are sometimes arranged for visitors. Archival materials can be accessed by way of submitting research requests to the Curia for approval. If the research is approved, the Archivist undertakes the research and redacts copies of materials as needed before providing them to the Archbishop for final approval to be released in digital format.

There is a large photographic collection in the archives spanning the development of the many missions, parishes, hospitals and schools throughout the Archdiocese from the earliest days of photographic equipment being available in Northern Alberta. Thousands of original negatives require digitization to facilitate ease of access and freezing of the originals to promote preservation from the inherent chemical decomposition of film. Funding has been sought for the purchase of the required equipment for this extensive project.

Formation programs for clergy and laity involved in archives and parish record keeping are limited to an annual conference and the provision of best practices and advice to parishes in following established procedures. The archives does not directly provide educational programs related to the history of the Archdiocese. However, the archivist completes research projects for parishes and missions in order to facilitate their historical educational programs for major events such as milestone parish anniversaries.

The archives collaborates with provincial authorities, such as the provincial archives of Alberta, as well as both Catholic archives throughout the country as well as with regional and municipal archives in the care of historical treasures. Occasional volunteers are admitted by the Curia to assist the archivist in his duties.

With respect to statistics, the following chart provides a sampling of the Baptismal records in the Archdiocese from 2007 – 2013. **[cf. Appendix 1]**

XXI. FINANCIAL STATE OF THE DIOCESE

A. Statistics

For the period from 1 January of the first year of the quinquennium to 31 December of the last year of the quinquennium inclusive, indicate:

1. The general economic situation of the diocese (including estimated budgets and audited financial statements), and whether the ordinary resources are sufficient to meet the needs of the diocese.
2. Financial resources: patrimony, contributions (Canon 1262), levies or taxes (Canon 1263).
3. Amounts of assistance lent to other dioceses and regions, indicating the recipient; or lent by other dioceses to the diocese itself, indicating the donor. Contributions toward the needs of the Apostolic See (Canon 1271), the Peter's Pence Offering.

[cf. Appendix 2]

B. Description

1. Is there a Finance Office for the financial administration of the diocese, what is its structure, and who are the lay faithful who serve in this office? What criteria are used to provide for the just remuneration of the clergy?

The Financial Administrator of the Archdiocese is Mrs. Paulette Carrier. Assisting her with bookkeeping is Mrs. Kim Vetter, who is also the receptionist at the chancery office in Grande Prairie. According to her job description, Mrs. Carrier is responsible for

a) General

- To assist the Archbishop in conducting the financial affairs of the Archdiocese by providing the Archbishop with all possible information and assistance to do so.
- To provide up-to-date and accurate reports to the Archdiocesan Finance Committee at the Committee's regular meetings.
- To maintain efficient and accurate accounting of all Archdiocesan finances.
- To protect the assets and interests of the Archdiocese.
- To plan cash flow as to assure that sufficient funds are on hand to meet the needs of operational expenses and capital projects.
- To fulfill the responsibilities of diocesan Financial Administrator as stipulated in the Code of Canon Law, Can. 494.

b) Chancery Office

- To manage all office equipment on the premises of the Chancery Office, including computers and their programs, so as to ensure maximum performance.
- To hire, train and supervise all staff at the Chancery Office, in order to obtain maximum performance from each person, as well as to maintain good relations among staff, and between staff and the various committees around the Archdiocese. This applies to accounting staff and all other employees at the Chancery Office.

- To ensure ethical behavior on the behalf of all staff, especially as regards confidentiality.
- To manage any repairs and maintenance of the Chancery Office, as directed by the Archbishop and the Archdiocesan Finance Committee.

c) Budget

- To devise an annual budget according to the following parameters:
 - to receive budget submissions from all archdiocesan commissions and offices, and to negotiate all such submissions as the budget is being devised;
 - to devise a budget and review it with the archbishop prior to its presentation to the Archdiocesan Finance Committee;
 - to control budget item lines throughout the year, and report variances to the archbishop and the Archdiocesan Finance Committee;
 - to follow through on any recommendations from the Archbishop and the Archdiocesan Finance Committee with reference to budget control.
- To prepare quarterly financial statements with comparisons to budget and to item lines for the same period of the previous year, and to prepare an analysis of the financial statements for discussion with the Archbishop prior to presentation to the Archdiocesan Finance Committee.

c) Has the diocesan fund for the support of the clergy been duly constituted (Canon 1274 § 1)?

In about 2001, a generous benefactor in the diocese who was dying of cancer decided to give the archdiocese a generous sum of money to be used for the education of seminarians, as well as the residue of his estate. A separate foundation was incorporated to accept this donation, called after this gentleman, the Robert Lavoie Foundation. The initial sum has been placed in this account (\$500,000 CDN); we are still awaiting receipt of the residue of the estate.

In the Archdiocese, we also collect from all of our parishes 5% of their income for the Priests Pension Fund. It is important to point out that we do not have a pension “plan”, but a “fund”. The priests do not contribute to this fund themselves. When a *fidei donum* priest leaves the Archdiocese, we pass on the pension funds that have been collected on his behalf to his Ordinary. The remainder stays in the fund, and when a priest reached retirement or needs extended health care, this fund is for that purpose.

Our archdiocese has three major sources of income at the chancery level: cathedraticum, which is levied on all income to the parishes, at a rate of 13%; investment income, which comes from the few investments that we hold which is well managed to bring in a return higher than is currently available in most financial institutions; and Catholic Missions in Canada (CMIC). CMIC is particularly helpful in supporting our ministry to Indigenous communities, as well as with seminary formation and adult faith formation.

We live from year to year, with most years leaving us a modest deficit or a modest gain. Given the economic condition of our part of Canada, we feel that this is the best that we can do.

d) Archdiocesan Finance Committee

In collaboration with the Archbishop, to set and circulate the agenda for meetings of the Archdiocesan Finance Committee. The agenda is to be circulated to the Committee members at least seven days prior to a meeting.

The members of this committee are: Rick Nicholson, chairman; Msgr. Charles Lavoie, vicar general; Paul Schoorlemmer; Roger Loberg; Mike Frey; Maurice Gour; and Paulette Carrier (non-voting). Meetings are usually held four times a year.

The responsibilities of the Finance Committee are:

- Quarterly review of financial statement
- Approval of the annual budget
- Approval of expenditures from parishes and chancery: over \$10,000
- Oversight of the archdiocesan investment portfolio

e) Parishes

- To assist parishes of the Archdiocese in their financial planning, by means of:
 - acting as a resource for pastors, parish pastoral councils, parish finance committees and building committees, while helping them to understand their relationship to the archdiocese;
 - devising a strategic plan for any parish building, renovation and repair projects, in collaboration with the Archbishop and the Archdiocesan Finance Committee.
- To manage the annual parish financial reports. This includes:
 - receiving the annual parish reports and verifying their contents against their budget submissions;
 - presenting these to the Archbishop for his review;
 - verifying all cathedraticum and pension remittances.
- To assist parishes in the presentation of an application to expend funds on a capital project, whether or not the project requires funding from outside the parish funds. Such applications will be reviewed and approved by the Archbishop and the Archdiocesan Finance Committee.

f) Other

- To manage the archdiocesan insurance plan on properties, buildings and vehicles so that all assets are adequately covered. This will involve invoicing each parish or community for their premiums.
- To manage the purchase or sale of any property, as directed by the Archbishop and the Archdiocesan Finance Committee. This includes dealing with legal counsel, processing transfers and duplicate copies of titles and records.
- To manage the Investments Portfolio in accordance with the Archdiocesan Investment Policy, and in collaboration with UMC Financial Management.
- To oversee provisions for the care of sick, elderly and retired priests of the Archdiocese.
- To assume any other responsibilities as directed by the Archbishop of Grouard-McLennan.

2. The program of health care coverage and social security for the clergy. The existence of a common reserve fund for meeting the various needs (expenditures/liabilities of the diocese (Canon 1274 § 3). Do any benefices still exist in the diocese?

In Canada, the basic needs for health care are covered by public health insurance. There is no cost to the individual Canadian, or anyone legally working or studying in Canada. All of our priests share in the benefits of this program. We have also instituted an extended health care program, which covers many other needs for prescription drugs, dental, eye and hearing needs. The premiums for this program are shared equally between the priests and the Finance office of the Archdiocese.

3. How is ecclesiastical title established in civil law? By what title are diocesan properties and goods held? Have any difficulties been created by or arisen because of the civil law?

When the Archdiocese was legally established by the Alberta Legislature in 1968, it was set up as a Corporation with the right to establish all of its parishes and missions as bodies politic, with the archbishop and the pastor as the persons who legally represent the parish. All parishes hold their properties and buildings in their own name. The Archdiocese in its name holds the cathedral and former chancery office building in MacLennan as well as the new chancery office in Grande Prairie. There have been no difficulties with this arrangement.

XXII. GENERAL ASSESSMENT AND OUTLOOK FOR THE FUTURE

1. Provide a general assessment of the situation of the diocese: religious vitality and formation of the faithful, those problems which are regarded as more pressing, listing pastoral challenges in order of priority.

In many ways, this archdiocese is similar to many dioceses in the developed world. Canadian society is very secular, and the people have absorbed that spirit of reliance on government and market forces, slowly but surely abandoning many of the former religious and spiritual alliances. On the whole, fewer people profess a faith, and those who do are not always fervent in their practice of their faith. The vast majority of Canadians, even non-believers, are people of good will and generous in the pursuit of development and peace. Canadian society is being urbanized, so a diocese like this one is witnessing a drain of persons and resources from the north to the south.

In the midst of this, we sincerely do what we can. In the past ten years, we have worked hard at developing this diocese, creating structures that support its life and vitality, by engaging the faith of its people.

2. Is there a general diocesan pastoral plan? Indicate the principal thrusts of the pastoral work accomplished during the quinquennium and give a general assessment of the results obtained and the methods employed in achieving them.

There is a five-year pastoral plan for the archdiocese, 2015-2020. During the quinquennium there was no such plan. The plan was developed to address the need for giving better direction to and common goals for pastoral work.

3. Indicate the pastoral goals which are of greatest importance for the future, and the proposed means to attain them.

At the “Church Alive! Congress” in April 2015, we identified pastoral priorities, which we still use in determining steps into the future:

- Liturgy
- Faith formation
- Community
- Development of Ministries
- Communication
- Accountability

Each year, after assessing the progress in the previous year, the Archdiocesan Pastoral Council draws up the strategies to be employed in each of these areas for the next year. This is a five-year plan, so actions are identified for each year in each of these elements of Church life.

Having only finished one year and now moving into the second year, it has been the Pastoral Council’s estimation that some actions were accomplished on task, others have been partially accomplished, and others have to be considered again for another year or two. We live in an imperfect world, made up of imperfect people, who often take longer to fully accomplish tasks than we would desire.

XXIII. SUMMARY

During many decades, as a vicariate and more recently as a diocese, the Archdiocese of Grouard-McLennan was managed and staffed by the Oblates of Mary Immaculate (OMI). From the present optic, it is evident that in many spheres of Church life, the Oblates did such a fine work as a team of missionaries that they handled many tasks that there was little recognition of all that was being done. Over the past thirty-five years, the presence and ministry of the Oblates has steadily decreased, to the point that now there are no Oblates whatever. The Archdiocese has tried to grow out of its history of dependence into a future of self-reliance. We are still on this journey.

In the ten years that I have been the archbishop, I have worked on a few fronts, always with the assistance and encouragement of the body of clergy and dedicated lay staff, along with many faithful people. Some of the accomplishments that now give me great assurance are:

- Acquiring and maintaining a cadre of priests to serve the Catholic communities throughout the diocese. A number of our priests now have been incardinated into the archdiocese, or ordained by me.
- Developing structures for the growth and well-being of the Archdiocese, such as the Archdiocesan Finance Committee, the Archdiocesan Pastoral Council, and many other committees
- Hiring competent staff for the chancery offices, as needs have arisen
- A steady number of fine young men enter the seminary. Some of these have already been ordained; some who have left the seminary are still engaged in the life of the Church and show promise to remain faithful lay leaders into the future
- A constantly growing commitment among the people of the role of the archdiocese and of their local deanery to the life of their parish or mission.
- Greater communication across the Archdiocese by means of our website and regular dissemination of information.

I regret the disappearance of Religious Sisters from this archdiocese. In previous decades, they provided an edifying witness to faith in Jesus Christ, and to the ability of the Catholic Community to provide for real social needs, especially in health care and education. Much has changed over the years. The kind of ministry that these communities of religious used to offer is no longer called for, and to move into these realms in present-day Canadian society would seem anachronistic. I feel the need to find creative ways for religious congregations of men and women – especially women – to be present among our people and witness to a life dedicated wholly to the Lord and to the needs of God's people. Unless something miraculous happens, we will see the total disappearance of all Religious Sisters from this diocese in about five years. They will be like the Oblates – a great history, but without a future.

The Catholic community / parish of the future is going to be smaller, and is going to call for greater gifts and sacrifices on the part of those who do claim identity as Catholics. Catholics will have to be better educated in their faith, and be willing to raise their families in the faith in ways that have not been widely characteristic for several decades.

Much of life in this part of Canada is impacted by economy. The oil patch has been very lucrative here for the past fifty years; we are now in a recession. This is having a devastating effect on the people who come here and who stay. The pursuit of jobs is relentless, and the ability of economy to draw people to this part of the country will determine to a certain extent the vitality of life (not just Church-life) in the future.

Meanwhile, we move forward in faith, hope and love. A line that comes from contemporary religious education advises us to “bloom where we are planted”. We do so with the confidence of knowing that we are the adopted children of so loving a Father.