

2006-2015

Quinquennial Report Archdiocese of Saint Boniface



Most Reverend
Albert LeGatt, Archbishop

ARCHDIOCESE OF SAINT BONIFACE
Manitoba, Canada

QUINQUENNIAL REPORT (2006 – 2015)

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QUINQUENNIAL REPORT

JANUARY 2006 – DECEMBER 2015

PRELIMINARY OBSERVATIONS

This Quinquennial Report covers, allowing for exceptions, the period going from January 2006 to December 2015. For its writing, we followed the outlines of the form provided by the Congregation for Bishops.

The final compilation of this Report is the fruit of collaboration at the diocesan level. We wanted all the areas of the diocesan pastoral life represented and involved in this project. The Bishop's Office has coordinated the compilation of the project.

This collaboration has enriched and qualified our understanding of the pastoral situation of the local Church of Saint-Boniface. It contributed to a better description of the concrete reality of our diocese. It also helped many of us to develop a better awareness of the diocesan pastoral needs, as I am preparing myself for the visit *ad limina* that I will be attending with the other members of the Assembly of Western Catholic Bishops (AWCB), March 27th – April 2nd 2017.

The pastoral preoccupation for a “New Evangelization”, at the invitation of Popes John-Paul II, Benedict XVI and Francis, was the basis for numerous diocesan activities over the past few years. The main lines for these activities were: 1) Growth of adult faith and spirituality; 2) Transformation of the parish life, moving from the “status quo” to a missionary dynamic.

I hope that this Report can serve as a basis for our exchanges with the Holy Father Francis, Pastor of the Universal Church, and with the departments of the Roman Curia.

I. PASTORAL AND ADMINISTRATIVE ORGANIZATION OF THE DIOCESE

A. Diocesan Ordinary

Most Reverend Émilien Goulet, p.s.s. was appointed Archbishop of Saint-Boniface on June 23rd 2001. He was ordained bishop on September 16th of the same year in the Saint-Boniface Cathedral. After 8 years of service, as he reached the age of 75, he retired on September 20th 2009.

Most Reverend Albert LeGatt was appointed Archbishop of Saint-Boniface on July 3rd 2009, by His Holiness Pope Benedict XVI. He was installed in his episcopal see on September 21st 2009 and began his ministry immediately.

He is a Canadian citizen, born in Melfort, Saskatchewan, on May 6th 1953. His mother tongue is French; he is also fluent in English and is thus fully bilingual.

He studied at the Saint-Boniface College (University of Manitoba) where, in 1974, he obtained a Bachelor of Arts, with a major in philosophy and in French.

The next three years, he served as a volunteer with the Canadian University Service Overseas (CUSO) in Ghana, West Africa, teaching French in a secondary school.

He entered the *Grand Séminaire* de Québec in 1977 pursuing studies in theology at Laval University. He was ordained priest on June 19th 1983 by Bishop Blaise Morand in St. Brieux, SK. He served as vicar, then as pastor in a number of parishes in Prince Albert diocese (1983-2000).

He pursued his studies in Pastoral Liturgy at the University Notre Dame, South Bend, Indiana, USA (2000-2001). He was involved in the Diocese of Prince Albert as co-ordinator of the Diocesan Liturgical Commission, Director of Vocations and Consultor.

He was appointed Bishop of the Diocese of Saskatoon on July 26th 2001 by Pope John Paul II and ordained on October 5th 2001 in St. Patrick's Church, Saskatoon, by Bishop Blaise Morand.

Since his episcopal ordination in 2001, he has served on the Catholic Aboriginal Council (6 years) and the Episcopal Commission for Liturgy, English sector (10 years, as a member / consultor / president) of the Canadian Conference of Catholic Bishops. He serves presently as president of the Episcopal Commission for Evangelization and Catechesis.

B. Other Bishop residing in the diocese

Most Reverend Noël Delaquis, titular bishop of Gravelbourg (1995).

Bishop Delaquis was born in Notre-Dame-de-Lourdes (Manitoba) on December 25th 1934. He was appointed bishop of Gravelbourg and received the episcopal ordination in Saint-Boniface on February 19th 1974. Resigning in 1995, he came back to Saint-Boniface where he took up residence at Saint Antoine, a residence for retired priests adjacent to the Archbishop's residence. He then exercised his ministry by replacing priests in parishes, helping with celebrations for religious communities, and served two years as a member of the formation team at St Joseph Seminary, Edmonton. During Advent of 2005, he entered the Cistercian monastery of Our Lady of the Prairies, Holland, Manitoba. He felt called to monastic life and followed his desire to live a period of discernment in the community. After a few years, he returned to St Antoine Residence in 2014.

C. Vicar general

Mr. Carl Tarnapolski, priest, was appointed vicar general on October 16th 2009, a few months after my installation as Archbishop of Saint-Boniface. He was born on June 3rd 1947 and was ordained priest on May 19th 1973. He is the pastor of St. Emile Parish (Saint-Vital), Winnipeg.

D. Diocesan Synod

There was no convocation of the Diocesan Synod between 2005 and 2015. On the other hand, upon my arrival, I took on consultations, at the diocesan level, about the pastoral priorities for our Archdiocese. This followed up on a similar exercise undertaken by Archbishop Antoine Hacault (1972-2000), whose recommendations were taken on by my immediate predecessor, Archbishop Goulet.

A first round of consultations (2009-2010) helped us identify two main pastoral priorities: the adult education and faith formation; the communication inside the archdiocese, between the diocesan administration, the parishes and the faithful. This effort was the result of consultations at different levels: at the Diocesan Council of Priests, at the Regional Pastoral Councils and at the Diocesan Pastoral Council.

At the conclusion of this consultation process, while already making some efforts in these two areas, we launched in 2011 the development of a five years Pastoral Action Plan. To read my pastoral message that explains this consultation process, please see **Appendix A**. After many more consultations and development phases, this quinquennial plan was launched in 2013. See the Action Plan in **Appendix B**.

We thus targeted Evangelization as the main priority for all our pastoral efforts, whether at the diocesan, regional or parish levels, or with the groups and movements associated to the Church. First, our primary effort is to make our parishes more “oriented towards the mission”, committed to the proclamation of the Gospel; inviting, welcoming, integrating their mission to reach out to those who have distanced themselves from the Church, those who are indifferent to the faith and, most of all, those who never heard the Good News and thus, never had the chance of a personal encounter with Christ and the possibility of responding to his love by their faith.

E. Pastoral and administrative offices – and diocesan agencies

1. Diocesan Curia

Diocesan Administration Council

This Council is composed of: the Archbishop, the vicar general, the Director of Pastoral services (lay), the Financial Administrator (lay), the president of the Diocesan Council of Priests, the president of the Diocesan Pastoral Council, as well as one or two members appointed by the archbishop.

The purpose of this Executive Council is to coordinate all the efforts and initiatives in the Archdiocese. What is decided by that council usually comes out of the recommendations made by either the Diocesan Council of Priests or the Diocesan Pastoral Council.

Diocesan Pastoral Centre

Director

Vacant

Administrative Support	Roxanne Boucher Florin Tatu
Translation services	Florin Tatu
Communications	Gabrielle Marion
Evangelization and Adult Faith Formation	
Evangelization and Adult Faith Formation	Lillian Ćulumović
Nathanaël	
Coordinator, English Sector	Lillian Ćulumović
Coordinator, French Sector	Diane Bélanger
Administrative Support	Florin Tatu
Rite of Christian Initiation of Adults (RCIA)	Lillian Ćulumović
Catechetics, French Sector	Diane Bélanger
Catechetics, English Sector	Koreen Hrizai
Marriage, Family and Life	Marie Cormier-Brunet
Youth & Young Adult Ministry	Mireille Grenier
Seniors	Vacant
Vocations	
Director, promotion of the Vocations (committee)	
Most Reverend Albert LeGatt, Archbishop	
Members:	
Germaine Cross, Coordinator	
Fr. Kevin Bettens	
Janice Bernardin	
Karen Duncan	
Vocations to the Priesthood, Director	Fr. Kevin Bettens
Ecumenism and Inter-Faith Dialogue	Greg Barrett
Formation for Ministry in the Church	
Renewal and Growth of Parishes (committee)	Mike Fritschij, chair
Ministry of Presence to the Sick, Elderly and Handicapped Persons (committee)	
Stepan Bilynskyy, chair	
Missions (committee)	
Members:	
Sr Anne Adoukpe, fmm, chair	
Robert Leclair, vice-chair	
Sr Corinne Chartier, snjm	
Fr. Gérard Dionne	
John Ferrer	
Prison Ministry	
Representatives of Saint-Boniface to the Tri-Diocesan Committee:	
	Bo Gajda
	Yolande Le Quéré
Refugee Sponsorship	Gelila Hailu

Liturgy (Committee)

Promotion of Liturgy in Francophone Parishes

Members:

Sr Jeannine Vermette, snjm, chair

Georges Druwé

Suzelle Grenier

Fr. Gabriel Lévesque

Gisèle Maynard

Ginette Roy

Promotion of Liturgy in Anglophone Parishes

Members:

Sr. Charlotte Leake

Patti Resendes

Darren Yarechewski

Deacon Doug Meakin

Diocesan Celebrations, Master of ceremonies

Fr. Kevin Bettens

Louis Balcaen, chair

Social Justice

Formation to the Permanent Diaconate

Co-Chairs:

Fr. Mark Filips,

Archdiocese of Winnipeg

Msgr. Ward Jamieson,

Archdiocese of Winnipeg

Members:

Doug Cross, Archdiocese of Saint-Boniface

Robert Gate, Archdiocese of Winnipeg

René Gauthier, Archdiocese of Winnipeg

Ken Perret, Archdiocese of Saint-Boniface

Support for International Priests

Coordinator

Janusz Marion, o.f.m.cap.

2. College of Consultors

President Most Reverend Albert LeGatt, Archbishop

Members: Fr. Léonce Aubin, secretary

Fr. Marcel Carrière

Msgr Albert Fréchette

Fr. Gilbert Gariépy

Fr. James Gray

Fr. Carl Tarnopolski, vg

The College of Consultors' main purpose is to help me make decisions as to nominations of priests, permanent deacons and parish life coordinators (*Canon 517 § 2*). To that effect, I am meeting with the Consultors around 8 to 10 times a year.

As well, if there are any extraordinary administrative acts that require a consultation, I call a meeting as needed.

Finally the College of Consultors serves as the group established in a stable manner for the examination of cases of removal of pastors in active ministry (*Canon 1742 § 1*).

3. Diocesan Council of Priests

President	Most Reverend Albert LeGatt, Archbishop
Chair	Fr. Carl Tarnopolski, vg
Vice-Chair	Fr. Marcel Carrière
Secretary	Huguette Calvez
Members	Fr. Léonce Aubin
	Fr. Patrice Kasonga
	Fr. Dominic La Fleur
	Fr. Armand Le Gal, omi
	Msgr Albert Fréchette
	Fr. Gabriel Lévesque
	Fr. Sebastian Gacki
	Fr. Gilbert Gariépy
	Fr. James Gray
	Fr. Greg Mulligan, O.F.M. cap
	Fr. Lawrence Agorchukwu

Members serve on this Council either as deans (elected by the priests of their deanery), either as members of the College of Consultors, either appointed by the Archbishop for specific reasons, for example, as a representative of the priests from overseas (*Fidei Donum*), or at the discretion of the Archbishop.

The Vicar General is a member ex officio. The Council gathers five times a year.

The renewal of the members happens with the election of the deans. Every dean is elected for a 3 years term, renewable once.

The Council of Priests is one of the two main authorities in the necessary consultation to articulate and promote the mission, the vision, the objectives and the goals for the life of the Archdiocese at all levels, but mainly at the pastoral level.

The other main authority is the Diocesan Pastoral Council that gives a voice to the laity.

4. Diocesan Pastoral Council

President	Most Reverend Mgr Albert LeGatt
Chair	Paulette Vielfaure-Dupuis
Vicar General	Fr. Carl Tarnopolski, vg
The Presidents and Vice-Presidents of the Parish Pastoral Councils	

Priests, Francophone	Armand Le Gal, o.m.i
Priests, Anglophone	Fr. Lawrence Agorchukwu
Religious Sisters	Sr Denise Kuyp, rndm
	Sr Marie Moquin, fdlc
Deacons, Francophone	Luc Girouard
Deacons, Anglophone	Vacant
Seniors in the Church, Francophone	Thérèse Dorge
Seniors in the Church, Anglophone	Vacant
Catholic Women, Francophone	Vacant
Catholic Women, Anglophone	Mavis McLaren
Knights of Columbus, Francophone	Norman Collette
Knights of Columbus, Anglophone	Vacant
Young Adults	Janelle Lafantaisie
Couples	Alesa Sutherland
	Donald Sutherland

Under the leadership of my predecessor, Most Reverend Émilus Goulet, a Diocesan Pastoral Council was set up on December 7th 2003, the previous Council having been dissolved after the death of Most Reverend Antoine Hacault in April 2000.

Under Archbishop Goulet, the Council was composed of 22 members, chosen by the Archbishop on recommendation of the pastoral regions (zones) and distributed as follows: the Archbishop, 17 lay people, 2 diocesan priests and 2 religious sisters.

Upon my arrival in 2009, I first chose to continue with the same structure, but I transferred the choice of the two lay representatives for each of the seven regions directly to the regional Pastoral Councils. These Regional Councils were composed of the priest/dean, the other priests of the Region and of all the lay members of the Parish Pastoral Councils of each and every parish.

As to the Diocesan Pastoral Council, while keeping two representatives seats for the diocesan priests and for the religious, I also enlarged the representation to the Knights of Columbus (anglophones and francophones) as well as to the Catholic Women's associations (anglophones and francophones) and to a representative of the Seniors (anglophones and francophones). I also designed two seats for each of the following groups: the youth, the young adults and the First Nations. All the members representing various groups are appointed directly by the Archbishop. This was composing a Diocesan Pastoral Council of about 30 members.

We functioned like that until 2014. Sometimes, the representation of some groups wasn't very consistent, which proved to be a handicap for the communication and necessary consultation between the diocese, the regions and the parishes at large.

After discussions, we made some changes to the membership of the Diocesan Pastoral Council, beginning in the fall of 2015. The membership of the Council is now composed of two representatives of each of our parishes and missions, preferably the President and

Vice-President of each Parish Pastoral Council. As we made the change, we reserved the seats for the representatives appointed directly by the Archbishop, to ensure a representation as complete as possible from all diocesan sectors.

With this type of organization, the Council meetings can gather up to 150 members, although not all are always attending.

The Diocesan Pastoral Council gathers twice a year. Since last year, we tried something new: we had a meeting of the full Council in the fall, and a meeting in two different locations in the spring, the Agenda being the same for both. This was established due to the long distances to travel in our diocese, and thus make it easier for more people to participate. The experience proved to be very fruitful and we will continue to operate this way.

As for the topics broached during the meetings of the Diocesan Pastoral Council, I invite you to consult the minutes of all the meetings held since my arrival in Saint-Boniface, 7 years ago.

As for my evaluation of how well the Council is functioning, I have to say that it was very useful to analyze the overall pastoral situation of the diocese, with its strengths and its challenges, as well as to offer some wise recommendations about the mission, the vision, the goals and objectives of the pastoral life in the archdiocese. I find lay people very interested and very committed. I value the recommendations of this Council as much as the ones from the Diocesan Council of Priests. We try to function as much as we can on a “shared leadership” model, namely in co-responsibility, consultation, collaboration and consensus building at all levels. To have a better understanding of how we operate, see the organizational chart of the diocese in **Appendix C**.

In all of this, one of my inspirations is the thinking of Pope John-Paul II in his Apostolic Letter *Novo Millennio Inuente*, n° 43. He believes that the Church, in its whole being and in the way it operates has to be based on a spirituality of communion, that it has to be indeed a school of communion.

We will go further and will be more faithful to the Holy Spirit if we try to live according to the example of the Good Shepherd who gives his life for his sheep, and who became a servant, washing his disciples’ feet.

5. Matrimonial Regional Tribunal and local Staff

The Archdiocese of Saint-Boniface is part of the Matrimonial tribunal of Regina.

Our diocesan Staff is composed of:

Associate Judicial Vicar (regional) and
Judicial Vicar (diocesan)

Fr. Fernand Desjardins

Secretary Notary
Defenders of the Bond
Administrative cases
Formal cases
Auditor
Advocates / Procurators

Eveline Newman
Fr. Chris Udoka Nwosu
Fr. Marcel Toupin
Julie Paquin
Fr. Léonce Aubin
Fr. Léo Couture

F. Cathedral of the Diocese

We don't have a Cathedral Chapter.

G. Division of the diocese into deaneries

The diocese is divided in seven deaneries/pastoral regions : three of them located in the City, two being anglophone and one being francophone. There are four rural deaneries/regions, each composed of francophones, anglophones and bilingual parishes.

H. The effectiveness and efficiency of the administration and consultation bodies

Presently, the diocese is on a good foot, thanks to the good functioning of the bodies listed above. Each at its own level, and according to the principles of subsidiarity, and reaching for communion, attempts to collaborate to Christ's mission, the Church's mission and, more specifically these days, to the evangelization.

I find there is a sufficient commitment, and plenty of initiatives in a spirit of collaboration from all, to move forward in the mission. Is everything perfect? Far from it. We always have to deepen our commitment to the task, in faithfulness to the Holy Spirit, and praying for his help.

II. IDENTIFICATION AND GENERAL RELIGIOUS SITUATION OF THE ARCHDIOCESE

2. Principal characteristics of the diocese as a sociological entity, briefly portraying its geographical, historical, social, economic and cultural aspects.

The formal mission in Saint Boniface began in 1818 with the arrival at the Red River Colony of Father Norbert Provencher, later bishop. The erection of the diocese occurred in 1847; its elevation as an archdiocese took place in 1871. In 1967, Saint Boniface became a Metropolitan See without suffragans.

The archdiocese is located in Western Canada in the province of Manitoba, at the very centre of Canada. The archdiocese occupies all the territory East of the Red River and as well, a portion of South Central Manitoba.

The Archdiocese finds itself on the eastern edge of the fertile plains of the Canadian West; it is part of the province of Manitoba which has a population of approximately 1,200,000 people. More than sixty percent of the population is located within metropolitan Winnipeg, of which Saint Boniface is part. The majority of the archdiocesan territory is rural, but the urban population increases constantly. Over sixty-five percent of members of our Archdiocese live in the urban area.

The Archbishop is a member of the Western Canadian Catholic Assembly of Bishops.

In 2014, the general population was 545,730 with a Catholic population of 123,936. Of French origin, the archdiocese is generally bilingual with 40% still speaking French and the remaining 60% speaking English. Saint Boniface serves a cosmopolitan population made of recent immigrants and the descendants of former immigrants. The first immigrants came from Europe in the early 1800's. Initially, Catholics came principally from Quebec, Poland, France, Belgium, Germany, and the British Isles. Then people arrived from many Slavic countries and after 1945, from Italy, Portugal, etc.

A huge impact upon our present pastoral life is the arrival, especially in the last 20-25 years, of a important new wave of Catholic immigrants coming to our diocese. Most among them are Catholics arriving from the Philippines. Filipinos now make up nearly 10% of the entire population of Winnipeg. As they are in great majority Catholic, their ever-swelling numbers have changed the make-up and type of pastoral life of many of our English-speaking parishes, both urban and rural. In several parishes they are now the predominant percentage of members. Catholics have also more recently arrived as immigrants (and sometimes as refugees) from all parts of the world, such as Vietnam, South Korea, all countries of South America, many countries of Africa, India and Sri Lanka, etc.

All of these ethnic groups within the Archdiocese make a major contribution to the religious and cultural life of the Archdiocese. Several of the more recent ethnic groups have gathered into linguistic missions or parishes.

We also have about a dozen "Indian Reserves" and pockets of Metis population. We have priests and pastoral workers ministering on the "Reserves" to the indigenous people who experience great poverty and suffer from elevated levels of unemployment, alcoholism, drug abuse, family violence and patterns of dependence.

The relationship between the Catholic Church and indigenous people in our area (and across Canada) has known a very chequered history. Early missionaries, and those who followed them, on the whole showed great courage and generosity, sacrificing much to bring the Gospel as well as greater health care and education to these First Nation populations. However, at the same time, some of their ways were often colonialist in nature and harsh, even oppressive towards the indigenous peoples, discounting and deriding their languages, their culture and their spiritual beliefs and values.

The most blatant and injurious manifestations of the latter was in the establishment of Indian Residential Schools, dictated by federal government policies of the day, but operated by religious orders, both men and women, as well as some dioceses in certain cases. In Manitoba, as elsewhere in Western Canada, the ravages of the experience of Indian Residential Schools were greater than in the

rest of Canada. The sense of alienation from family and community, the loss of language and culture, the anger and the despair, the dysfunction passed on from generation to generation since then, have been a huge wound in the relationship between the Church and the indigenous peoples, whether Catholic or not. Often in the Indian Residential Schools this wound was further deepened by a prevalent harsh discipline unknown in native culture and at times, most tragically by sexual abuse perpetrated upon the children by some members of the clergy and religious.

Since about 1990, the First Nations have been very courageous by bringing forward the injustices of the past, which still affect the present, to the consciousness of the broader Canadian society.

Efforts of truth-telling, compensation, healing and reconciliation have been undertaken both by the Federal Government and by the Churches (Roman Catholic, Anglican, Presbyterian and United Church of Canada) who operated these schools till the mid 1960's. The 6-year efforts of the Truth and Reconciliation Commission has produced a final report of 94 recommendations on how to move forward in terms of the present and future relationship between the First Nations people on one hand, and the Government, Churches and Canadian society as a whole on the other hand. Of the 94 recommendations, 7 recommendations specifically refer to the Churches including the Roman Catholic Church.

Our diocesan efforts to respond to the challenges of evangelization, reconciliation, healing and justice, vis-à-vis the native people within the Archdiocese of Saint Boniface are fostered by an annual meeting of all the priests and religious Sisters ministering within the First Nations communities as well as the lay leadership of each of these communities.

Up until now, there is no formal plan for ministry in these missions. It is hoped that with the further development and elucidation of a Diocesan Pastoral Plan this situation in the indigenous missions will improve.

In the rural part of the Archdiocese, agriculture is the major industry. In the urban part, the service industry and small manufacturing contribute to the economy. Many of the people in the Archdiocese find employment across the Red River within the territory of the Archdiocese of Winnipeg where much of the heavier industry of Manitoba is located.

Describe the morality prevalent within secular society.

The morality prevalent within secular society can be described as secularist and materialist.

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

The policy can be described as benign indifference.

III. THE MINISTRY OF THE DIOCESAN BISHOP

1. Magisterium of the Bishop

My ministry of teaching of the faith is accomplished by way of pastoral letters (fairly rare), of presentations and conferences during study days, of texts and articles released by the Diocesan Service of Communications to the press, of teaching at formation sessions for seminarians, permanent deacons, lay adults and youth preparing for Confirmation.

Various topics broached encompass: euthanasia and assisted suicide; marriage between a man and a woman only; respect of human life at all its stages; and more recently, euthanasia, assisted suicide, palliative care, and ethical questions raised by the continuous progress of science, and research in medical sciences.

Another important field of my teaching is evangelization, and the organization of parish life for a more efficient and better implementation of the evangelization in our modern secularized context, mostly indifferent to Christian faith and religion.

I also express myself about matters in the field of social justice, especially about the poverty experienced by many in our society, particularly by the members of the First Nations. The year of the Jubilee of Mercy was a most valuable gift from His Holiness Pope Francis to raise awareness among the faithful in the areas of charity and solidarity, and come to concrete and practical initiatives and actions.

2. Pastoral visits

During the eight years of my episcopal ministry in Saskatoon, and my first years as Archbishop of Saint-Boniface, my pastoral visits were happening mostly through celebrations of the sacrament of Confirmation and/or parish anniversaries.

In 2014, I implemented another form of pastoral visits; a systematic visit of each parish, region by region, on a three and a half years period. By the spring of 2017, I will have completed the visitation of all the parishes in the Archdiocese.

This canonical visit (*Canons 396 § 1 et 398*) includes analyzing, in collaboration with the parishioners, the pastoral situation of the parish, the financial and temporal administration, as well as checking the sacramental registers and archives. The main goal of the visit is to guide and encourage the priests and the laity.

The course of these visits, over a two days period, followed by the celebration of the Sunday masses, is described in the document called: *Objectives, Preparation And Activities Of The Pastoral Visit Of The Parish*. See the document **Appendix D**.

The course of the internal financial audit of the parish, led by the Diocesan Financial Administrator, is described in the document called: *Questionnaire For Internal Parish Audit*. I am planning to repeat this exercise every 5 years, visiting the 88 parishes of our Archdiocese.

This proved to be a very fruitful exercise: getting to know more people in the diocese; the opportunity to analyze, in collaboration with the pastor and the faithful, the pastoral situation specific

to each parish; the identification of the priorities for the parish as well as the identification of the resources and the support available from the Archdiocesan services to help the parish address these priorities.

It was a good opportunity to enhance the efficiency and integrity of the financial and temporal administration in all our parishes. In a particular situation, this exercise helped us to uncover a case of fraud for over \$ 400 000, perpetrated by a lay administrator of the parish. The parish was eventually able to recover most of the amount.

At a personal level, these visits give me countless opportunities to give thanks to God for the vitality, the faithfulness and the dedication of so many faithful. I can really witness the powerful action of the Holy Spirit!

As for the visits to religious communities, this is done mostly in an informal way, in the context of gatherings and celebrations. In a more formal way, I also have an annual visit with the different religious communities.

3. Relationship between the Bishop and his clergy

In the Archdiocese, we have 98 priests, diocesan and religious, 59 among them being in active ministry. It is thus easy to get to know them well and to be in touch on a regular basis with each of them. Moreover, we have annual gatherings, whether liturgical (e.g. Chrism Mass, Diocese's Patron Saint), or educational (two continuing education days/year and, quite often other sessions/workshops on topics of current interest), or festive (i.a. annual retreat for priests, Christmas supper, summer BBQ).

Overall, I find the relationships between the priests and myself, very positive, open, honest and respectful. Together we strive to always improve collaboration and fraternity between the bishop and the presbyterium.

4. The Bishop's rapport with other pastoral organizations. Rapport with the religious communities and their superiors. Rapport with representatives of the various associations of the lay faithful, and of the associations of priests.

As the Archdiocese counts only 88 parishes and 112 620 faithful, it is fairly easy for me to be present to the diocesan life as a whole. There are no members of personal prelatures in our diocese, except possibly for a few members of Opus Dei. But I don't know them.

We have a very good rapport with the religious communities who passed on their legacy of faith, and continue to do so, even as the number of their members decrease and as they're aging.

The Assembly of Manitoba Bishops meets once a year, in a formal manner, with the Superiors of the men's and women's religious institutes, to discuss subjects of common interest.

I have regular contacts with associations of lay faithful, as the Knights of Colombus, the Catholic Women's League of Canada, the Charismatic Renewal, the Neocatechumenal Way, the *Chemin Neuf* Community.

The Ecclesiastical Society of Saint-Boniface cares for the well-being of all the incardinated priests, especially at time of retirement or sickness. This Society is self-governing; the diocese grants a financial support for its commitment to the priests. The Ecclesiastical Society is in very good terms with the Archbishop and with the financial administration.

As for the groups of Catholic institutions in Health Care and Social Services (formerly charitable works of women's religious institutes and now trasfered to the Catholic Health Corporation of Manitoba, CHCM), I sit on the Board of Governors (members of the juridical person), on the Board of Directors, and on the Board of Directors of Saint-Boniface Hospital.

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

In the past two years, we offered some support (Sunday Masses) to respond to the spiritual needs of about one hundred Indian families of Syro-Malabar Rite.

Now that they have their own Eparchy and their own Bishop in Canada, Most Reverend Jose Kalluvelil, we support them in their efforts to establish a permanent parish in Winnipeg. For now, they hold their Sunday celebrations according to the Syro-Malabar Rite in one of our churches, where they also offer catechism to their many children and youth. A Syro-Malabar priest was appointed as their pastor; our diocese will offer him support, by providing him with accomodation, and offer him opportunities for ministry in our Roman Catholic Rite churches, as he is Bi-ritual.

6. Rapport with civil authorities

Very good rapport, marked with mutual respect. The civil authorities seek for the support and collaboration of the Catholic Church, as well as from other Christian Churches and representatives from other religions present in our City, to work together for the common good.

The civil authorities acknowlege the importance of the contribution of various religious groups, such as the Catholic Church, to respond to different needs, especially when it comes to poverty, social justice, and harmony in our multicultural society.

7. Collaboration with Bishops of other Rites

Most Reverend Lawrence Huculak, Archbishop of the Ukrainian Catholic Archeparchy of Byzantine Rite in Manitoba, also has his See in Winnipeg. He is also the Metropolitan for the Ukrainian Catholics in Canada.

Our collaboration is excellent. He participates in the meetings of the Catholic Bishops in Manitoba, twice a year. With Most Reverend Richard Gagnon we, the three Catholic Bishops of Winnipeg, work closely together on topics relevant to all Catholics, both Roman Catholic and Byzantine: e.g.

the values of respect of human life. We also address some questions raised by the actions of the civil authorities. Finally, we gather quite often for various liturgical celebrations or gatherings of associations of the lay faithful from both rites.

8. Rapport with other ecclesial communities or religious confessions

Very good rapport, marked with respect and mutual listening.

The Catholic, Anglican, Lutheran and Orthodox bishops, who all have their See in Winnipeg, gather 4 to 5 times a year. The main goal of these meetings is to support each other in the episcopal ministry, discuss topics of common interest like eucumenism and social justice and, whenever possible, to plan for a better collaboration in these matters.

The rapport with other religious confessions is also marked with respect and mutual listening. With the Jewish Community, I participated in a number of events, as the anniversary of the Shoah, or conferences on the Jewish Faith and its links with Christianity, especially at the levels of our common values and Biblical literature. I quite often have a chance to meet with the leaders of the Hindu, Muslim and Buddhist Communities, on the occasion of civil or interreligious events. A number of them are members of a Cabinet I gathered, assembling a number of people from the Winnipeg Community at large. The main purpose of this Cabinet is to help our Archdiocese to plan activities to gather the citizens of Winnipeg; events to promote harmony, mutual respect, peace, reconciliation, tolerance and collaboration. These events would be held on the grounds surrounding the Cathedral, inside the majestic ruins of the previous Cathedral, destroyed by fire in 1968, and in the cemetery located in front of the Cathedral, which is a historical and heritage site.

9. Collaboration with other Bishops at the provincial or regional level

The City of Winnipeg, with a total population of 680 000 is quite unique. In one City, one can find the See of two Archdioceses, Saint-Boniface and Winnipeg. The boundary between the two is the Red River.

This situation dates back to the tensions between the Irish and Canadian-French Catholics in the first decades of the twentieth century, that led to the creation of the Archdiocese of Winnipeg in 1915. Since then, the quality of the rapport between the two Archbishops has been very uneven, especially in the beginnings. However, things got better over the years, more specifically in the time of Most Reverend Maurice Baudoux (Saint-Boniface) and Cardinal Flahiff (Winnipeg), and in the time of my predecessor Most Reverend Émilien Goulet and Most reverend V. James Weisgerber (now Archbishop Emeritus of Winnipeg).

The rapport between Most Reverend Richard Gagnon, Archbishop of Winnipeg, and myself is very positive, at both personal and ecclesial levels, as brother-bishops in the governance of brother-dioceses. We consult each other and collaborate in many areas. We also want to keep encouraging a closer collaboration between our diocesan services, our clergy and our associations of the lay faithful.

At the level of the Canadian Conference of Catholic Bishops, I am presently member of the Office for Evangelization and Catechesis, English sector. I am also Bishop *Ponens* for the Western Conference of Catholic Religious Educators which detains its mandate from the Assembly of Western Catholic Bishops.

In the Archdiocese resides also Most Reverend Noël Delaquis, Bishop Emeritus of Gravelbourg, a diocese of Saskatchewan, now dissolved. He resides at the Archbishop's residence. He is of a great support to me, being my spiritual director, encouraging me and giving me good advices.

Reintegration of the Archdiocese of St. Boniface and of the Archdiocese of Winnipeg into one single diocese? This question has been brought up several times in the last twenty years. This has been prompted by several considerations:

- Winnipeg is not a very large city. The total population is about 680,000. In a city of such a size with one single municipal administration there is the overall sense of being one single urban reality.
- Both archdioceses are relatively small in size. The Archdiocese of St. Boniface has a total population of 450,680 and within this, approximately 113,000 Catholics. The Archdiocese of Winnipeg has a total population of 560,000 and a Catholic population of 155,000.
- Neither of the two Archdioceses has suffragans. St. Boniface has retained the pallium because historically it did have suffragans.
- There could be greater efficiencial at several levels of pastoral and financial administration.
- Being in such close proximity, each Archbishop has to constantly consider what immediate and long-term consequences his words, actions and decisions will have upon the other Archbishop, upon the other diocese.
- At various times, many of the clergy and even the laity have debated the advantages and disadvantages of being two separate dioceses in contrast to being one single diocese. Because of such a situation and because of occasional flare-ups of tension between the two Archdioceses over the last 100 years, at times, consideration was given to reintegrating the two dioceses. This consideration in the recent past was especially undertaken by His Grace, Archbishop James Weisgerber, including conversations held with the Apostolic Nuncios to Canada at various times. This discussion was held at the time of the appointments of Archbishop Weisgerber in the year 2000, of Archbishop Emilius Goulet in 2001 and most recently at the time of my appointment to St. Boniface in 2009. I do not know what considerations or conversations were in play at the time of the appointment in 2013 of Archbishop Gagnon.

In 2012, Archbishop Weisgerber and myself broached the subject in a formal discussion assisted by two key advisors from each of our diocese. The outcome of these discussions was that the present moment was not the opportune time to move forward with such a reintegration nor did we see this taking place in the foreseeable future. It is possible that at some time in the future, the Holy Spirit will lead each diocese (its bishop, its clergy and its faithful) to discern that such a reintegration should be attempted.

The factors agreed upon by Archbishop Weisgerber and myself that preclude such a reintegration for the foreseeable future are the following.

- After 100 years of functioning as a diocese in English in all its structures and activities, the Archdiocese of Winnipeg is not prepared to consider (or perhaps not even desirous of) entering into a bilingual reality. This was the key point of contention in 1915; it is unknown what the present stance of Winnipeg would be.
- The Archdiocese of St. Boniface over its long history was designated as a French diocese. Its bishops have always been French-speaking and of French-Canadian or French-European culture. For a very long time, its clergy and lay faithful were very predominantly French-speaking and of French culture. The diocese effectively operated in French at all levels.

From the 1890's on, English-speaking people or people of other nationalities who rapidly became English-speaking, began to arrive in the diocese more and more till the present. However, in its culture and clerical leadership, the Archdiocese always saw itself as very primarily French while also serving the English-speaking Catholics within its territory. In many ways, the English-speaking parishes and clergy saw themselves on the periphery of diocesan life.

The cultural demographic situation however was constantly changing over the years. At the present time, the estimation is that of the total number of Catholics within our diocese, 60% are English-speaking and 40% are French-speaking. The move to an ever-greater percentage of the former will continue with its major consequences for the pastoral identity and life of the diocese.

Thus, the diocese can now be described to be a bilingual diocese in its life, and its pastoral and financial administration. As well, the diocese has become much more multicultural with people arriving in large numbers from Africa, South American and Asia.

The Archdiocese of St. Boniface itself has to move to a fuller and more equitable bilingual and multicultural diocesan life. This means bilingual diocesan celebrations, meetings and events with simultaneous translation. It means translation of all texts in both languages. It means the possibility, at all times, for everyone to participate fully in all of Church life at the diocesan level in the language of their choice.

In the complexity of these realities to move to the reintegration of the two diocese would incur many more disadvantages than advantages. In such a larger combined diocese the French would be swamped completely with the consequent valid sense of having their history and present reality betrayed. The potential of learning how to be a truly bilingual diocese would be minimized. It would foster a reality of greater division and not greater unity.

- The present geographical size and number of faithful of each diocese fosters a greater affective and spiritual closeness between bishop, clergy and faithful.

Therefore, to reintegrate the two dioceses at this time would not be a sound pastoral decision. And it may never be the case in the future.

The priority now, and going forward, is to enhance to the fullest any and all communication and cooperation between the two Archdioceses, including at times a coordination of efforts flowing forth from a common vision. This requires a constant and close cooperation between the two Archbishops. It requires an equally close and constant flow of communication and regular cooperation in joint ministry at the level of the pastoral services of each diocese. It requires that the two clergies come to know each other better and that the laity of each diocese find themselves often working together in many areas of ministry and Church life.

In reality, much of this has already developed in such areas as programs for catechesis of children, youth ministry, efforts for the respect of life from conception to natural death, prison ministry, and formation program for the permanent diaconate, etc.

Thus what may at first seem very irregular (two archdiocesan Sees in the same city) in fact has brought forward many present and future opportunities for communion, and all the graces of God that flow from such a communion.

We put our trust in the work and guidance of the Holy Spirit, constantly discerning how the two dioceses are to go forward in such close partnership.

10. Absence of the Bishop from the diocese

I take four weeks of vacation every year, the same amount as the diocesan priests.

Other than that, I am absent from the diocese about once a month for periods going from one day to two weeks. These absences are due to: plenary assemblies of the Canadian Conference of Catholic Bishops (CCCCB) and the Western Catholic Bishops; participation in the meetings of commissions and councils of the above; meetings of Missions in Canada, where I sit on the Board of Governors; events like the World Youth Days and the International Eucharistic Congress. Also, every year, I visit other Bishops in countries like Ghana, Nigeria, Congo, Vietnam or the Philippines, to recruit *Fidei Donum* priests or seminarians, with their consent and collaboration, and following the agreements previously established between our dioceses.

I also leave the diocese for the annual spiritual retreat organized for the Catholic Bishops of Western Canada. These are always short term absences, for pastoral purposes and for the benefit of the Archdiocese of Saint Boniface.

IV. LITURGICAL AND SACRAMENTAL LIFE, THE CULT OF THE SAINTS

A. Statistics

See the Statistics (*Situation as of December 31, 2005 and as of December 31, 2015*, sent to the Secretariat of State) in **Appendix E**.

We don't know the exact percentage of Catholic parents who don't have their children baptized. It is maybe around 15%. On the other hand, some of these parents ask for the baptism for their children when they reach the age of the First Communion.

The number of Catholic fiancés (whether the couple counts two, or only one Catholic) who don't get married in the church is increasing every year. As for marriages celebrated according to the extraordinary form, or with a exemption from the canonical form, 2 were celebrated in 2005, 2 in 2015 and 1 in 2016.

In 2015, about 60% of the Catholics ask for the Sacrament of the Anointing of the Sick before they die. Most parishes, offer communal celebrations of the Sacrament of the Anointing of the Sick on a regular basis.

An average of 25% of the Catholics attend Sunday Masses regularly. It is more difficult to reach out to young couples, teenagers and young adults. The parishes are well aware of this situation. In order to respond to this challenge, many parishes offer specific liturgy of the Word for children, as well as other celebrations adapted to various age groups. Moreover, the francophone and anglophone Liturgy Committees make various efforts to enhance the quality of the parish liturgy, especially in terms of preaching, music and a more active participation. Evangelization remains the most urgent need.

B. Description

1. Liturgy in general :

We have two committees for the Promotion of Liturgy in Francophone and Anglophone Parishes. Their task is to see to the continuing education in the field of liturgy, and their goal is to promote spiritual depth, dignity and an active participation of the lay faithful during the celebrations.

After a diocesan consultation, a diocesan committee (of 5 people) for liturgical formation in French was set up. Under its leadership, 35 people participated in a Course in liturgical and sacramental formation (90 hours over 10 weekends). This program, offered across the country, was organized by the National Liturgy Office, at the request of the CCCB.

Shortly thereafter the Diocesan Committee organized two forums to poll the needs of the parishioners: one in the city, one in the rural area. About 70 people participated.

In order to respond to the needs expressed, the committee organized three sessions on the topic of the eucharistic celebrations called: "Let's dare celebrate, in the presence or the absence of a priest". About 50 people participated.

As a follow up to these sessions, a formation about the "*Sunday celebrations of the Word with communion*" was offered, both in rural area and in the city. About ten teams participated, counting 50 people.

Other efforts that were undertaken: a formation about end of life accompaniment, and about the new Lectionnaires and the new Missal. Finally, we will be offering sessions about liturgical songs in connection with both, with an emphasis on congregational singing.

The Committee meets with Most Reverend Albert LeGatt on a regular basis, in order to follow up on the mandate they received, as well as on various relevant issues.

Moreover, the Committee tries to engage in a dialogue and discussions with the clergy about the needs in the field of liturgy.

The Committee for Promotion of Liturgy in Anglophone parishes is carrying out a parallel effort. In particular, the Committee has recently accomplished the following: updated and supplied a liturgy resource library; surveyed parishes to obtain their views and interests on liturgy topics including liturgical music ministry; created a liturgy section on the diocesan website to provide information and a means for contact; produced a document for those bringing the Eucharist to shut-ins who are unable to attend mass.

To be able to more fully accomplish their work, members received online training on liturgy topics from the University of Notre Dame and are continuing to do so. Subsequent to this, the Committee provided workshops in parishes on liturgical ministries including hospitality, lectors, collectors, gift presenters, extraordinary Eucharistic ministers, and mass coordinators.

2. Individual Sacraments

a) The Holy Eucharist

In most parishes, the participation of the faithful to the Eucharistic Celebration is decreasing every year, especially in the rural area, as the population is decreasing in all rural regions. In general, celebrations in our parishes are very lively, meaningful and life-giving. Liturgical songs are much in favour and the laity accept to carry important ministries. More and more parishes have Holy hours of adoration, and one of our parishes has Perpetual adoration.

Many parishes have a celebration of the anticipated Saturday evening mass. Urban parishes do so in order to allow people who work Sundays to attend mass. Rural parishes do so, in order to give the priest a chance to celebrate the Sunday mass in other missions or parishes where he has been appointed.

The concession of indult to use the *Missale Romanum* of 1962 is granted in collaboration with the Archdiocese of Winnipeg, and is happening in only one parish of the Archdiocese of Winnipeg.

When necessary, and when a priest is not available, a team of lay faithful leads the Sunday celebrations in the absence of a priest. In these cases, the Liturgy of the Word, with reception of the Holy Communion gathers as many parishioners as possible, so that it be a real Community celebration, and they aim to offer a Liturgy of the Word that is dignified and prayerful.

Most priests and deacons have at heart to well prepare their homilies. They make every effort to

renew themselves for this essential area of their ministry. At the occasion of the General Assembly of the Clergy in 2015, a workshop was offered to help priests to better perform in their ministry of preaching, as we notice that, often, the quality of the homily can attract or turn away people from a particular parish.

b) Christian Initiation

Baptism for the infants and preparatory meetings with the parents. The pastors or a couple of parents meet with the parents for a preparatory meeting to the Sacrament prior to the celebration.

Christian initiation of children and young people. Sacramental catechesis is defined as the catechetical sessions offered specially to prepare for the sacraments. This catechesis is referred to as immediate catechesis because the child / youth engages in this process during the time just prior to the reception of the sacrament. The preparation for the sacraments of Baptism, Reconciliation, Eucharist and Confirmation consists of a minimum of six (6) hours of catechesis specific to the sacrament the child is preparing to receive. All school-aged children (7 years of age or older) requesting the sacraments of Christian Initiation (Baptism, Confirmation and Eucharist) as well as the sacrament of Reconciliation, must be in an ongoing program of catechesis and must have completed the required period according to the sacrament for which they are preparing, for a period of one to two years.

The sacraments of Christian Initiation are celebrated as follows : Baptism – Eucharist – Confirmation; the children will receive the sacrament of Reconciliation at age 7-8 (or Grade 2), the sacrament of Eucharist at age 8-9 (or Grade 3) and the sacrament of Confirmation at age 11-12 and older (Grade 6 and older).

Rite of Christian Initiation of Adults

The parish forms for reporting a sacrament in use from 2005 to 2015 were not set up for reporting adult baptisms. This has been changed for 2016 and onwards. Suffice it to say that the Rite of Election in 2015 saw 52 catechumens and 15 candidates for reception into full communion within the Catholic Church. The far greatest numbers of these were from our Korean and Chinese people. Consistently over the last 10 years, it is parishes (either national or ordinary) that have large influxes of parishioners coming from the Orient who present the vast majority of catechumens and candidates.

However, most regular parishes, both Anglophone and Francophone, have few adults being initiated due to the fact of far fewer marriages being celebrated in our parishes.

All this again points to the urgent need to develop practical evangelization of the indifferent and the non-believers by our local parishes.

c) Penance

Generally, there are two communal celebrations of the Sacrament of Penance in each parish, usually during Advent and Lent. They include the opportunity for individual confession and absolution, thanks to the generous participation of the priests from neighbouring parishes helping each other. Overall, we notice a decreasing attendance to these celebrations. However, we also notice an

increasing number of youth asking for this sacrament on the occasion of youth gatherings and retreats. We never resort to a celebration where many penitents make a general confession and receive general absolution.

Priests make themselves available for individual confessions, even if the requests for these are decreasing, except in some youth groups belonging to the charismatic sphere. The Jubilee of Mercy was an opportunity to make every effort for a meaningful catechesis about this Sacrament, in a way that is more suitable for our time.

d) Holy Orders

Since 2005, we had two ordinations to priesthood and three ordinations to transitional diaconate; two of these will be ordained priests, as the third one will request laicization after a time of discernment.

The lay faithful participate in large numbers to these celebrations, coming mainly from parishes where the seminarians did their practicum.

Since 2005, there were 3 ordinations of permanent deacons. In 2018, four other men will be ordained deacons. And we have 6 more interested in discerning a call to this vocation.

e) Marriage

In the province of Manitoba, the canonical marriage celebration is recognized by the state. No legal provision obliges a civil wedding celebration before the canonical celebration at the Church.

Couples who come to the Church to celebrate and bless their marriage are urged contact their parish at least 6 months prior to the wedding, in order to have the time necessary to be well prepared for the reception of the sacrament. In most parishes, the preparation for the sacrament of marriage is provided by trained lay people appointed as "sponsor couples". The sponsor couple journeys with the fiancés, in an accompaniment process focused on mentoring.

When it comes to inter-church marriages, the ecumenical task is more successful when the non-Catholic minister is also concerned about the spiritual well-being of the spouses. When the spouses feel supported by their respective ministers, and the ministers work together, the religious impact is more profound and lasting.

The liturgical texts used during the celebration of Marriage are taken from the Canadian Conference of Catholic Bishops' "Marriage - Ritual and Pastoral Notes". Concacan Inc. 1979, Reprinted in 2005 and 2011, Approved by the National Office for Liturgy for use in Canada.

f) Anointing of the Sick

This sacrament is generally celebrated at home, in hospitals or seniors' residences. But more and more often, the parishes hold a communal celebration once or twice a year, or in some cases, monthly, in the parish church. The communal celebrations are an opportunity to raise awareness among the elders and the sick about the bodily and spiritual benefits and the blessings of this

sacrament, as well as an opportunity to gather the faithful in a common prayer for them.

3. The Cult of the Saints

The devotion to the Saints and their veneration is decreasing, except in the following cases:

- Among the First Nations, a greater devotion to Saint Kateri Tekakwitha;
- Among the youth of the Charismatic movements, a greater interest towards the Saints of the modern era: Saint Mother Teresa of Calcutta, Saint Pier Giorgio Frassati and Saint Gianna Beretta Molla
- Among families who make sure their children receive a more traditional catechesis.

V. CATHOLIC EDUCATION

A. Statistics

1. Seminarians: 2 in 2005 and 9 in 2015
2. 2 to 6 : N/A
7. Number of schools :
 - a) Catholic schools : 6 anglophone elementary parish schools and one (1) diocesan secondary school
 - b) State schools : the vast majority of our children attend public schools, either anglophone or francophone, where there is no religious teaching or catechesis.
8. Number of students in :
 - a) Catholic schools : from kindergarten to secondary (1445)
 - b) State schools : unknown
9. Number of teachers in the Catholic schools :
 - a) pre-school / kindergarten (11)
 - b) elementary (71)
 - c) secondary (16)

In all these schools, the teachers are lay persons. There are no priests or religious brothers/ sisters currently teaching in our Archdiocese.

10. Special Catholic schools : N/A
11. Percentage of children of Catholic parents who receive religious instruction in the public schools : In a certain number of State schools of the Franco-manitoban School Division, there

is still some catechesis, taught either by some teachers from the school or by volunteers from the neighbouring parishes.

Total number of children receiving catechesis in that context :

	2005	2015
Elementary level	2305	824
Secondary level	142	0

12. Number of priests, religious and lay persons teaching catechesis/religion in State schools.

	2005	2015
Elementary level	58	15
Secondary level	3	0

13. Teachers in Theology and Canon Law : N/A

B. Description

1. The promotion of vocations

In order to promote a really inclusive culture of vocations, that is, priesthood, consecrated life, marriage, single lay person, monks, consecrated virgins and hermits, we have set up in 2010 a Diocesan Commission for the Promotion of Vocations.

At the occasion of annual celebrations of wedding anniversaries, we've heard testimonies of couples who are celebrating from 5 to 70 years of marriage. We also have celebrations for the religious every year in February, on the occasion of World Day for Consecrated Life (which include presentations to the youth).

For the promotion of the vocation to priesthood, our two main efforts are: 1.) Provide resources for priests and parishes for Good Shepherd Sunday (4th Sunday of Easter), e.g., homily assistance, prayer intercessions, website resources, posters, etc. 2.) Hold annual diocesan "Come and See" Day for young men interested in the priesthood, with testimonies and prayer times. We have an average of 3 to 6 young men attending every year.

As a follow-up, the Diocesan Director of Vocations to the Priesthood meets with them, every 6 to 8 weeks, for an evening of sharing, discussion and prayer, to encourage them to pursue their discernment.

2. Major Seminary

None in our diocese. We currently have 8 seminarians, 4 at St. Peter's Seminary, London, Ontario and 4 at St. Joseph Seminary, regional sulpician seminary for Western Canada, in Edmonton, Alberta.

3. Formation of candidates for the Permanent Diaconate

The formation program is the fruit of a collaboration between the Archdiocese of Saint-Boniface and the Archdiocese of Winnipeg, and this, since the 1980's.

Shortly after my arrival in 2009, Most reverend V. James Weisgerber and myself have undertaken a process of reflection on the Permanent Diaconate and thus, on the formation to this ministry. The fruit of this reflection was a decision to highlight the aspect of service, charity and justice as the primary focus of the ministry and, secondly, the aspect of the ministry of the Word and the service at the altar, the last two ensuing from the first. See the text of the consultation on Permanent Diaconate, as well as the video we prepared to promote a reflection on the topic among the priests, the deacons and the laity, in **Appendix F**.

Further to this, we revised the formation program. It was a collaborative project, first with Most reverend Weisgerber, and then with Most Reverend Richard Gagnon, upon his arrival in Winnipeg in January 2013.

The previous formation program included 3 years in the formation program for the laity (Nathanael), followed by two years of a formation more specific to the diaconal ministry.

Now, the formation program is spread out on a 5 years period and includes the following elements:

- 1.) A year of discernment, i.e. propaedeutic period;
- 2.) Four years of formation per say, with 4 formation main lines.

The academic/intellectual part is provided by a Certificate in Theology from **Newman Theological College**, a Catholic College in Edmonton, Alberta, associated with the St. Joseph Seminary. These courses are followed individually, by internet.

As for the human formation, spirituality and pastoral ministry, the candidates attend monthly meetings (10 per year, for four years, with 9,5 hours of formation each). The presentations are done by local speakers, all very competent in their own field.

The whole of the formation program is run by a bi-diocésan team composed of two priests (for the moment, both from the Archdiocese of Winnipeg) and of two permanent deacons, from both dioceses. This team of six persons meets with the two Archbishops on a regular basis for an ongoing evaluation of the program, and to define the orientation of the program for the future.

As for the primary main line – the ministry of charity, service and social justice – the first and second year offers a general introduction on the diaconal ministry, leading to a discernment, at the end of the second year, about the specific field in which the candidate wishes to exercise his ministry after his ordination.

In the third year, there is time for a practicum, with a pastoral activity in the field of charity, service and social justice where the candidate wishes to engage. This formation to pastoral ministry continues in the fourth year.

At the time of his ordination, the candidate receives a mandate from the Archbishop to devote himself to the specific ministry chosen. This is not only a personal discernment, because the ministry chosen must be so in response to the needs of the Archdiocese, and be associated to the poor and the suffering. This mandate will be the priority of his ministry, and he will be appointed to a parish where he will be able to fully live his call, with the collaboration and the support of the faithful from the parish.

And only during the fourth year, takes place the liturgical formation for the service of the altar as well as the ministry of the Word, which includes homiletics.

The goal is thus to train, not some “half-priests”, but deacons fully ready for service, capable of devoting themselves to the service of the poor, the weak, the suffering and all who don’t know Christ, the Good Shepherd and the Good Samaritan. The goal is also to train men capable of leading and guiding the christian community (parish they’re appointed to) so that it becomes, in all its members, a community of service.

4. Minor Seminary

Nil

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

The same formation as all other seminarians, while acknowledging their particular journey.

6. Ecclesiastical Faculties

Nil

7. Catholic Universities and other Catholic Centers of Higher Learning

Nil

8. Pastoral Care in Universities

In our Archdiocese, we have a public Francophone University: the Saint Boniface University. It was founded as a College in 1877 by the Oblates of Mary Immaculate. After a few years, the *Collège Universitaire*, as it was named at the time, offering a Secondary School program as well as University classes (following the *cours classique*) was transferred to the Jesuits. November 1969, saw the institution’s transition to a secular administration, although it still kept a « Catholic Status ». That changed in the 1990’s, but the Archbishop retains the right to appoint two members to the Board of Governors. The College became a University, with its own right to grant degrees, in 2011;

before that time, the College was part of the University of Manitoba. In this new context, the Archbishop still retains his right to appoint two representatives.

The rapport between the Church and this public post-secondary institution, between the Archdiocese and the rector of the University is always cordial and collaborative. The University fully supports the financing of a full-time position of a Director of Pastoral, Spiritual and Liturgical Services for the students, whether Catholics or non-Catholics. The Pastoral Services offer to the Catholic Students a continuing faith formation, as well as opportunities to participate in the life of the Church, as well as in charitable activities, or actions for social justice. The Pastoral Services offer also support to the non-Catholics, a fair number of them being Muslims natives of Maghreb or sub-Saharan Africa, so that they can also pray according to their faith.

9. Catholic Schools

English-speaking Catholic Schools in the Archdiocese of Saint Boniface

There are six elementary parochial schools and one diocesan high school in the Archdiocese all located in the city of Winnipeg (St. Boniface). All are English language schools.

Relationship with Government

Catholic schools currently receive 50% funding of the operational cost necessary “per capita”, based on the number of students and the costs incurred for in the previous year. This is based on a funding agreement that was signed by the Province of Manitoba, Catholic Schools, and the Manitoba Federation of Independent Schools in 1990. We also receive a textbook grant per student and funding for individual special needs students at the same level as public schools. There is a good rapport with the Department of Education and we are seen as partners in the educational system of the province. There remains a need for continued vigilance to protect the independence of our schools as the Minister of Education requires us to develop policies and regulations that are the same as public schools and can sometimes reflect the secular values of society.

Financial state

Our schools operate on government grants and tuitions. This funding model is stable but only represents approximately 75% of the revenue that public schools operate on. Salaries of the teachers and support staff are at 75% to 85% of what their counterparts make in the public system. As public school teachers have high salaries in Manitoba, our lower salaries are still respectable. We also offer a full benefits and pension plan. Our retention rate is strong and we are still able to attract dedicated new staff as there is a surplus of teachers in the province.

Our biggest financial concern is capital funding. As we own all our facilities, we do not receive any capital funding from the government. As buildings need repairs or additions, these funds need to come from fundraising or operational funds which are very limited. A great deal of resources has been spent on updating technology in the schools and our resources are now similar to the public system.

Care for needy students

This is always a concern for schools. With tuition increases, schools still want to be accessible to lower income families. The schools all offer some form of bursary assistance programs, but these often put a strain on our operational funds.

Our schools all accept special needs students. All schools have resource teachers and educational assistants. Schools may apply for special needs funding from the government for individual students. The Manitoba Catholic Schools Office maintains a resource library of diagnostic testing and support resources for schools to use.

School Associations

Each school is legally incorporated and is governed by a Board of Directors. Directors can either be elected by the parents/parishioners or appointed by the pastor/archbishop. Each school also has a Parent Advisory Council.

The Bishop has an Advisory Council to keep him informed on Catholic Education. The Archdiocese also has a service agreement with the Archdiocese of Winnipeg to support the Manitoba Catholic Schools Office. This office and the Superintendent provide administrative and support services to all Catholic Schools in the Archdiocese of Winnipeg, Saint Boniface, and the Ukrainian Catholic Archeparchy of Winnipeg. There is currently an agreement to create a common Board of Consultors that will work with the Catholic Schools' Office and Superintendent and will advise both the Archbishop of Saint Boniface and Winnipeg in the areas of vision, planning, policy development, public relations, and political advocacy. Thus, there will be the necessary commonality and support for all Catholic Schools in the City of Winnipeg, whether they are located in one or the other Archdiocese.

Catholic Schools in Manitoba are members of the Manitoba Federation of Independent Schools and the Canadian Catholic Schools Trustees Association.

Parish Relations

Parochial schools are now serving students from many parishes as well as non-Catholics. Schools continue to redefine their relationships with the parish as there is a less direct link through families. With government funding, there is no longer a financial drain on the parish finances. There is always a challenge in sharing spaces and in assuring good channels of communication. The pastor is key in building strong bonds between parish and school.

Rapport with Religious

The legacy of religious communities continues to decrease in our schools. The majority of our staff has not worked with a Religious teacher or principal. There are however a few Religious Sisters involved in children's supervision before and after school hours, and this in only one of our parochial schools.

Religious Instruction

Religion/catechism is taught in all schools and is incorporated in the curriculum. Early and Middle year students use the program *We Believe* by William H. Sadlier which was introduced in 2013. This program has strong resources to support the teacher and the student. High Schools follow a program provided by the Manitoba Catholic Schools Office. It will be reviewed in the 2016/17 school year.

Teachers

Schools seek to hire Catholic teachers who actively practice their faith. A letter is required from the teacher's pastor. Pastors of parishes with schools usually participate in the hiring of teachers. Teachers who teach religion are all Catholic. Most support teachers are also Catholic. All teachers are Government certified teachers, which is a requirement of our funding agreement with the Province of Manitoba.

Curriculum

According to our funding agreement with the Province of Manitoba, Catholic schools are required to teach the provincial curriculum. Our schools may adapt that curriculum in accordance with Catholic teachings. Our current Physical Education/Health curriculum which includes units on sexuality was revised based on Catholic teachings and approved for use by the Manitoba Bishops. Catholic school students score above the provincial average in provincial assessments.

Pastoral Initiatives

The pastor of the local parish serves the school community as a member of the Board of Directors. There is often a close relationship between the pastor and school. The Manitoba Catholic Schools Office has developed a policy: *The Role of a Pastor in a Catholic School to assist pastors in understanding their role and responsibilities in a school community*.

Formation of Teachers

The Bishops of Manitoba have approved a new course: *Foundations of the Catholic Faith* for teacher faith formation. It is based on the program developed by the Bishops of British Columbia and uses the *Echoes of Faith* series developed by RCL Bezinger. The course components include the following topics; Creed, Sacraments, Moral, Prayer, Sacred Scripture, Teacher as Catechist, and understanding one's call and vocation. This course will be for teachers who didn't take university courses that meet the requirements of the program, or have not followed previous adult faith programs offered through the Manitoba Catholic Schools Office or Catholic Institutions.

The Manitoba Catholic Schools Office has also worked with the Province of Manitoba to have the Catholic Studies Minor at St. Paul's College recognized as a teachable subject for teacher certification. In the fall of 2016 we will have our first students with a Catholic Studies minor enrolled in the Faculty of Education at the University of Manitoba. The Province will also recognize Religion/Catholic studies programs from other Universities across Canada.

10. Religious instruction in non-Catholic schools

Nil

11. Non-Catholic teachers who also present ecclesiastical subjects in seminaries or other institutions of higher learning who are dependent upon the Church

Nil

CATECHESIS

A. (i) Statistics

Religious teaching in French in the Archdiocese of Saint-Boniface

Statistics for the School Year 2005-2006

Elementary levels	Parish	Number of Catechism teachers	Number of students in the classes	Numbers of students in Catechism classes	Percentage
Christine-Lespérance (kind. - 8)	St-Eugène	2	422	354	84%
Gabrielle-Roy (kind. - 6)	N-D-de-la-Miséricorde	5	101	101	100%
Gilbert-Rosset (kind. - 6)	St-Claude	1	47	42	89%
Lacerte (kind. - 8)	Sts-Martyrs-Canadiens	14	336	286	85%
Lagimodière (kind. - 8)	N-D-de-Lorette	7	136	121	89%
Noël-Ritchot (kind. - 8)	St-Norbert	7	158	155	98%
Notre-Dame-de-Lourdes (kind. - 6)	N-D-de-Lourdes	6	120	116	97%
Pointe-des-Chênes (kind. - 8)	Ste-Anne	8	143	134	94%
Précieux-Sang (kind. - 8)	Précieux-Sang	1	329	176	53%
Réal-Bérard (kind. - 8)	St-Pierre	6	125	118	94%
Sainte-Agathe (kind. - 8)	Ste-Agathe	4	67	67	100%
Saint-Jean-Baptiste (kind. - 4)	St-Jean-Baptiste	3	64	62	97%
Saint-Joachim (kind. - 8)	La Broquerie	11	213	203	95%
Saint-Malo (1 - 8)	St-Malo	4	75	72	96%
Somerset (1 - 8)	N-D-de-la-Nativité	2	43	41	95%
Taché (kind. - 6)	Cathedral	14	322	257	80%
TOTAL – Elementary		95	2701	2305	85%

Secondary Levels					
Collège Louis-Riel (7 - S4)	Cathedral	2	668	48	7%
Gilbert-Rosset (7 - S4)	St-Claude	1	25	20	80%
Saint-Joachim (S1 - S4)	La Broquerie	1	56	33	59%
Saint-Lazare (S1 - S4)	St-Lazare	2	44	41	93%
TOTAL – Secondary		6	793	142	18%

TOTAL		101	3494	2447	70%
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Religious teaching in French in the Archdiocese of Saint-Boniface
Statistics for the Pastoral Year 2015-2016

Elementary levels in school / parish	Parish	Number of Catechism teachers	Number of Students in the classes	Number of children in catechism classes	Percentage Schools
École Christine-Lespérance (kind. - 8)	St-Eugène	1	501	267	53%
École Gabrielle-Roy (preschool. – 8 ^e)	N-D-de-la- Miséricorde	2	205	40	19,5%
At the parish (1 ^{re} à 6 ^e)	Sts-Martyrs- Canadiens	12		57	
École Lagimodière (1 ^{re} - 8)	N-D-de Lorette	1	150	86	57%
École Noël-Ritchot (kind. – 8 ^e)	St-Norbert	9	259	138	53%
In transition between school and parish	N-D-de- Lourdes	0		0	
In transition between school and parish	Ste-Anne	0		0	
At the parish (1 ^{re} – 6)	Précieux-Sang	3		30	
École Réal-Bérard (mat. – 8 ^e)	St-Pierre	0		0	
École Sainte-Agathe (1 ^{re} – 8 ^e)	Ste-Agathe	3	90	68	75%
In transition between school and parish	St-Jean- Baptiste	0		0	
In transition between school and parish	St-Joseph	2		2	
École Saint-Joachim (mat. – 8 ^e)	St-Joachim	11	282	153	54%
At the parish	St-Malo	3		14	
École Prairie Mountain Elementary (Kind. – 8 ^e année)	N-D-de-la Nativité	6	96	72	75%
At the parish (1 ^{re} à 4 ^e)	Saint- Georges	5		12	
At the parish (1 ^{re} à 6 ^e)	Cathédrale	11		43	
TOTAL – Schools and parishes		69	1583	982	55%

Catechism in Infancy					
La p'tite Pasto	Pastoral Centre	2		12	
Les Agnelets & les Brebis de Jésus	Sts-Martyrs-Canadiens	2		4	
Catechism of the Good Shepherd	N-D-de Lorette	3		16	

Secondary levels In school or parish		0		0	0
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A(ii). Statistics

Catechesis in English to Children

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 -

Column Description <i>(English sector which included catechesis in Spanish, Polish, Vietnamese, Korean)</i>	December 2005	December 2015
Approximate number of catechists in the Archdiocese of Saint Boniface, Winnipeg, MB, Canada	110*	250**
Approximate number of children in parish programs in the Archdiocese of Saint Boniface, Winnipeg, MB, Canada <i>(includes both sacramental preparation and ongoing/weekly catechesis)</i>	1100*	2500**

*Please note more than half of the rural and a few urban did not respond so the numbers are incomplete as of December 12th, 2005, therefore the numbers below are relatively under the expected totals.

**Please note some of the parish numbers included in this total were estimated according to sacramental records and based on stats submitted in January 2015, but should be fairly accurate.

Associations working in the field of catechesis and information concerning their effectiveness

1.) Western Conference of Catholic Religious Educators (W.C.C.R.E.)

- The [Western Conference of Catholic Religious Educators](#) seeks to ensure the opportunity of ongoing catechesis for all. Its purpose is to provide a forum for sharing the efforts of all religious educators in Western and Northern Canada. This forum is designed to facilitate personal growth in faith and knowledge through the exchange of ideas and resources. It also offers support and cooperation in dealing with common concerns related to catechesis in Western Canada and the Northern Territories. Additionally, the conference provides a liaison with the Bishops of Canada.
 - The WCCRE intentionally hold the annual conference in various centres throughout the western provinces as an opportunity to spread the beauty and wonder of the Teaching Church.
 - Hosted biennial conference in 2015 which offered formation for catechists, Catholic school teachers, and those who journey in faith with others. Total participation 450
 - Materials for formation of volunteer parish catechists, rooted within the General Directory for Catechesis (GDC) & Catechism of the Catholic Church (CCC)

2.) Catechesis of the Good Shepherd

- The [Catechesis of the Good Shepherd](#) is a Christian Ministry for children aged 3-12 years that is based on the Bible and liturgy of the Church; it is inspired by the principles of Montessori education. This Ministry provides:
 - An opportunity for children to fall in love with Jesus, the Good Shepherd, in a child-friendly space called an atrium – located in a church or school.
 - Guided activity to aid meditation on Bible scripture and the mysteries of the Christian faith once a week - in small groups, facilitated by trained adults (catechists).
 - That each child's unique spiritual needs and abilities are respected and nurtured.
- The Catechesis of the Good Shepherd is recognized as a ministry offering religious formation for children by the Anglican and Catholic Churches of Canada.
- Trained catechists in levels 1, 2, and 3
- Upcoming Level 1 formation series for 2016-2017 year
- Rooted in Montessori principals of learning. Scripture and liturgy based.

3.) Couples for Christ

- The [Couples for Christ](#) (abbreviated as CFC) and the [Couples for Christ, Foundation for Life and Family](#) (abbreviated as CCFLF) are international Catholic lay ecclesial movements whose common goal is the renewal and strengthening of Christian values. They are part of 122 International Associations of the Faithful with the Pontifical Council for the Laity.
- Conferences and ongoing seminars for adults, families, youth.
- Active chapters throughout most of the urban area, one very strong chapter in a rural area.
- Vision: Moved by the Holy Spirit, one with the Catholic Church, blessed to witness to Christ's love and service, CFC and CCFLF are family evangelizers that set the world on fire with the fullness of God's transforming love.

4.) Neo-Catechumenal Way

- Active in two parishes of the diocese.

5.) Catholic Charismatic Renewal Services of Canada, Manitoba Branch

- Conference and ongoing seminars for adults, families, youth
[CCRSC](#) objectives
 - To Promote the baptism in the Holy Spirit
 - To foster a personal experience of Pentecost
 - To be of service to the renewal in the Church
 - To support and encourage the Church's call for the New Evangelization.
 - To promote and foster the unity of the Charismatic Renewal in the Church
 - To seek and obey the will of the Lord for the Anglophone Catholic Charismatic groups present in various parishes of the diocese.

6.) Catholic School of Evangelization

- Mission: Compelled by the Spirit of love (God), the [Catholic School of Evangelization](#) moves forward in the mission of Jesus Christ by developing and equipping evangelists to share in the work and fruit of the New Evangelization of the modern world.
This is accomplished by:
 1. Participating in purposeful and welcoming community life
 2. Embodying the Gospel through personal holiness and wholeness
 3. Growing in knowledge of Catholic teaching
 4. Developing a fresh perspective on the missionary mandate of the Church
- Retreats, summer camps, winter camps, events, workshops, mother/daughter weekends, father/son weekends, musician and artists retreats/workshops/formation

B. Description of the catechesis for children in French

1. Pastoral norms issued by the Bishop concerning catechesis

The Service for Catechetics, French Sector, led by a Diocesan Coordinator, has the mandate to offer services to rural and urban parishes so that they can live the mission of the Church in Saint-Boniface. This service has the mission to respond to the needs of the diocese by proposing various methods, activities and catechetical resources. It contributes to the ongoing formation of catechists and encourages catechetical activities in parish, school or home settings. Since 2013, it supports parishes, pastors, catechists and families in the implementation of the new Diocesan Catechetical Policy, by offering resources to deepen the knowledge of our Catholic faith and grow in a personal relationship with Christ.

2. Personnel and educational material

Over the past two years, secularism has spread in the schools and School Boards of the Franco-Manitoban School Division (DSFM).

In 1994, French schools became subject to The Public Schools Act (C.C.S.M. c.P250), which provides that "Public schools shall be non-sectarian" (s. 84(1)). Most of the Elementary Schools have then stopped to offer catechism/religion classes, and the secondary schools no longer offer them at all. Following this important change, and to make sure children wouldn't be receiving the sacraments without having followed an ongoing program of catechesis, the parishes had to start taking charge to organize, and offer catechesis to the children, whether at church, or in the school - where the school management would allow it - and in accordance with the forementioned Law. The above table "Religious teaching in French in the Archdiocese of Saint-Boniface - Statistics for the Pastoral Year 2015-2016" gives a good picture of the actual situation.

a) Catechists

The transition from religious teaching in school to religious teaching at the parish had some positive consequences: the involvement of parents in the parish catechesis program. Some get involved for the time their children participate, as others continue after their children have completed the program. What was, in the past, the school's problem is now the concern of the parents, as the primary educators of the faith for their children, and of the parish, as the primary place to live one's faith in community. And by that very fact, our Christian communities rediscover their mission to beget Christians.

Many lay faithful are involved in the catechism programs.

In this context, on November 14th, 2012, the Assembly of diocesan priests adopted five main guidelines that became, in 2013, the basis for the new *Diocesan Catechetical Policy* (see Policy in **Appendix G**)

1. All school-aged children (six years of age or more) looking to receive one of the sacraments of Christian initiation (Baptism, Eucharist or Confirmation), as well as the sacrament of Reconciliation, must be in an ongoing catechesis program and have already completed a required period of ongoing catechesis and must also receive an immediate preparation for the sacrament they are about to receive.
2. This ongoing catechesis – as well as the immediate sacramental preparation – may take place in the school, the parish, or the home, but must be linked to a parish.
3. School-aged children (six years of age or more) asking to receive Baptism must – wherever possible – follow a catechumenal formation (RCIA) or an ongoing catechesis program.
4. Parents of all school-aged children preparing for a sacrament must also receive adult catechesis.
5. Parents asking for infant baptism must also follow an adult catechesis program.

b) Catechetical materials

Ongoing program of Catechesis is defined as the catechetical sessions for school-aged children, in the form of regular systematic catechesis in a parish, school, or home (homeschooling) setting. These sessions assist in initiating the children into the fullness of Christian life. The ongoing program of catechesis consists of a minimum of twenty (20) hours per year. The ongoing program of catechesis takes place in a school, parish or home (homeschooling) setting but must be linked to a parish community through the pastor, the parish life director, the parish coordinator of catechesis or a catechist. Programs used in parishes are the ones prepared by the *Office de catéchèse du Québec* and are rooted in the Bible, the Catechism of the Catholic Church and the General Directory for Catechesis.

3. Forms of evangelization and catechesis

- a) **The pastors, helped by some parishioners** generally take charge of the catechesis for parents requesting sacraments for their child.

A number of parents who, in the past, were relying exclusively on the school for the transmission of the faith to their children haven't yet turned to their parish to register their child for the ongoing program of catechesis. However, those who have done so end up getting more involved, deepening their faith, and learning to better know and love the Church, through re-initiation catechesis for parents (following the program of Marthe Lamothe). The program is meant for "returnees", and addresses questions arising by the parents who have sometimes walked away from the Church and the religious practice. The accompaniers (priests or lay) of the parents of school-aged children who are preparing to receive a sacrament can witness that the sharing times the parents have during these meetings are a source of mutual support and encouragement.

Results of surveys show that if some parents weren't very enthusiastic to follow these catechesis in the first place, in the end they realize that they received good tools to nourish their own faith and to accompany their children in their faith journey. We put our trust in God's Word which is being proclaimed and meditated during the sessions, because it is a seed that will, one day, bear fruit in the heart of these men and women "of good will".

In this new context for our diocesan catechesis, we can only marvel at the deep faith and the generous commitment of the catechists and the parents' accompaniers. Priests and lay faithful, all originating from our faith communities, share the same goal: "...to put people not only in touch, but also in communion and intimacy, with Jesus Christ". (*General Directory for Catechesis*, n.80)

b) Sacramental catechesis for school-aged children (ages 6 and over)

Sacramental Catechesis is defined as the catechetical sessions offered specifically to prepare for the sacraments. This catechesis is referred to as immediate catechesis because the child/youth engages in

this process during the time just prior to the reception of the sacrament. The preparation for the sacraments of Baptism, Reconciliation, Eucharist and Confirmation consists of a minimum of six (6) hours of catechesis specific to the sacrament the child is preparing to receive. Programs used are published by *Éditions Novalis: Nous allons vivre la réconciliation et Nous allons vivre pleinement l'eucharistie* by Jean-Paul Bérubé and Françoise Darcy-Bérubé. For the preparation to the sacrament of Confirmation, we use a diocesan resource that can be downloaded from the Archdiocese website.

Three diocesan movements for Catechesis in Infancy (See “Religious teaching in French in the Archdiocese of Saint-Boniface / Statistics for the Pastoral Year 2015-2016”) help the infants to get to know Jesus and help them to prepare for the catechesis program: *La P'tite Pasto*, *Les Agnelets et les Brebis de Jésus* and *La Catéchèse du Bon Berger*. As well, 50% of our parishes offer a *Sunday Liturgy of the Word adapted to children* thanks to leaders passionate for Christ and the Church, and full of love for the children.

In all aspects of the diocesan catechetical mission, the Diocesan Service for Catechesis takes to train and inform the catechists and parents' accompaniers. Regular information meetings as well as annual formation sessions are organized, not to mention the many catechetical resources available on the Archdiocese website, under the tab “Catechesis”, as well as at the Pastoral Centre.

The diocesan coordinator also encourages them all to pray so that more people would get involved, as God is faithful to “send out laborers into his harvest”.

B(i). Description of Catechesis in English to Children

1. Pastoral norms issued by the Bishop concerning catechesis. Has the diocese published its own catechetical materials?

Yes, we have created a series of parent sessions for use when families request sacraments for their infants and/or children.

What significant initiatives were taken by the diocesan Office for Catechetics for the promotion of catechesis during the quinquennial period?

The most significant initiative undertaken was the establishment of a [Diocesan Catechetical Policy](#) which launched June 2013 and implemented the parent sessions in fall 2013 (view policy in **Appendix G**). This is in conjunction with the [2013-2018 Diocesan Pastoral Vision Plan](#), that after significant consultation and gathering of information, determined adult faith formation to be one of the priorities of the five year pastoral plan. A natural catechetical moment and openness for parents is felt during the time that parents are requesting sacraments for their children. [The Five Guidelines](#) determined on November 14th, 2012, by the Assembly of Diocesan Priests with regard to Catechetics for children (0 – 18 years of age) and their parents are:

- 1. Ongoing and sacramental catechesis of school-aged children** All school-aged children (six years of age or more) looking to receive one of the sacraments of Christian initiation (Baptism, Eucharist or Confirmation), as well as the sacrament of Reconciliation, must be in

an ongoing catechesis program and have already completed a required period of ongoing catechesis; must also receive an immediate preparation for the sacrament they are about to receive.

2. Where this catechesis takes place this ongoing catechesis – as well as the immediate sacramental preparation – may take place in the school, the parish, or the home, but must be linked to a parish community through the pastor, the parish coordinator of catechesis or a catechist.

3. Catechesis of school-aged children asking for Baptism School-aged children (six years of age or more) asking to receive Baptism must – wherever possible – follow a catechumenal formation (RCIA). However, in areas where this is not possible at the present time, the child must be enrolled in an ongoing catechesis program and must receive immediate preparation for Baptism. The child would then celebrate the sacrament of Baptism and continue in an ongoing catechesis program, receiving the other sacraments with his peers. This is an interim measure in response to our current situation. As a Church, we are to continue to strive toward the full catechumenal process for these children.

4. Catechesis of parents at the time of their child's sacramental preparation Parents of all school-aged children preparing for a sacrament must also receive adult catechesis on the basic beliefs of the Catholic faith and the specific sacrament for which the child is preparing.

5. Catechesis of parents asking for infant baptism Parents asking for infant baptism must also follow an adult catechesis program which would help these parents deepen their relationship with Christ and the Church, understand the importance of Baptism and help them nurture their child's spirituality in the first years of life.

The Parent Catechesis sessions are comprised of topics that address the basics of the faith and also specifically the sacrament the child is preparing for.

For the parents of school-aged children, there will be a total of eighteen sessions, with twelve dedicated to the basics and two to Reconciliation, two to Confirmation and two to Eucharist. *(Baptism is woven throughout these sessions and more specifically addressed at the time of baptism preparation)*

Reconciliation: In this series of six sessions, we will learn and share about, God the Creator, God draws near, God wants us to be free, God gives us a law, and God forgives us and the sacrament of reconciliation.

Confirmation: In this series of six sessions, we will study the question of evil in the world, as well as exploring the Church, the Holy Spirit, the Creed, our mission as baptized people, and the sacrament of confirmation.

Eucharist: During the next six sessions, we will examine the life, death and resurrection of Jesus. We will also try to better understand the sacrament of the Eucharist and the Eucharistic celebration (the Mass).

Baptism (for parents of infants or school-aged children): Three meetings that will explore the following topics 1.) God and the Church. Parents are invited to explore their personal relationship with God and the Church, underlining the responsibilities of the baptized faithful towards the Church. 2.) The unique mission of each person in the light of God's views, reinforcing the importance of the reawakening of faith in new parents, the spiritual potential of the child and the awakening of faith during the first years of life (with a focus on ages infancy to 5 years), that is, between the sacraments of baptism and reconciliation. Establishing a Christian home, helping them in their role as spiritual guides by suggesting practices and resources to enrich the spiritual dimension of family life.

3.) The Baptismal Rite participants (godparents are included) will review its role and meaning as well as the symbols of the rite gaining a greater understanding of the celebration and preparing to engage more fully in the baptism ceremony.

2. Personnel and educational materials

a) Catechists: institutions for Catechetics

There is a reduced number of professional catechists, (paid positions in parishes have decreased) In some parishes there are enough catechists, but most, in particular within the rural setting are struggling with finding a sufficient number of volunteer catechists.

Most parishes rely on parish bulletin announcements and general requests. More successful recruitment has been done in parishes that have a professional catechist/coordinator. These coordinator positions are an essential part of the parish structure needed to sustain leadership in catechesis.

Annual and ongoing doctrinal and spiritual formation of catechists is provided mainly at a diocesan and inter-diocesan level. Approximately 10% of parishes provide formation specific and directly related to catechesis. Most rely on the diocesan office and online resources as well as formation provided by the program manuals.

All diocesan catechist formation includes the components of the four pillars of the Catholic Faith: The Creed, the Sacraments, Moral, and Prayer.

b) Catechetical materials

Since the last Quinquennium the [Canadian Conference of Catholic Bishops](#) has ceased publishing catechetical resources. The National Office for Evangelization and Catechesis is committed to providing support for the Canadian catechetical leadership with a renewed commitment to evangelization and catechesis. The programs used in our diocese are rooted in the GDC & CCC. We use a variety of catechetical materials depending on the needs and resources of the diverse communities we serve.

Our main parish program is [Finding God](#) by Loyola Press faith formation program that invites children and their parents into a new way of living in relationship with God, family, community, and the world. This comprehensive program provides sound doctrine, Scripture, Tradition, and prayer through experiential activities that make these essential lessons part of a lifelong practice of faith.

[CatChat](#) Vacation Bible School Resources published in Saskatchewan, Canada are used with communities that have lower reading skills and also as an addition to ongoing catechesis during spring and summer breaks. CatChat's vision is to see kids and families experience Jesus through the beauty and richness of the Catholic faith in a fun and faith-filled way.

Online formation is strongly used and recommended. [Our diocesan website](#) has many links and resources for formation. We maintain regular contact with parishes and directly to catechists and

parents with online webinars, pre-recorded videos, as well as websites and communicate face-to face formation events.

3. Forms of evangelization and of catechesis

All catechesis for sacraments is linked to the parish community, as prescribed in the GDC and most often involves the pastor. Most immediate preparation takes place in the parish setting with parents, children and also often grandparents or godparents/sponsors.

Additional catechesis is embraced by some through the associations and movements mentioned earlier. This additional and ongoing catechesis, as outlined in our diocesan policy, is desirable but does not replace the role and relationship of the parish as a setting for catechesis.

Catechesis for the disabled.

In 2014, the Archdiocese acquired and promoted [materials for those with Special Needs](#). Particularly, [autism with resources provided by Loyola Press](#) Jesuits Ministries (U.S.A)

We offer resources for a variety of needs, but do not have an established service. We are grateful for the resources that many dioceses across the world share on the internet, as we have supported specific requests with these resources and linked videos of [sign language prayers](#) and more to our site.

B(ii). Description of catechesis for young people who are already confirmed, young adults, and people of all age

a) Catechesis for the youth and young adults

With the approbation of the Archbishops Hacault, Goulet and now myself, the Catholic School of Evangelization (CSE), located in Saint-Malo, has been offering a spiritual and catechetical formation to the young adults since September 1992. The CSE reaches out to many youth through its diverse ministries: summer and winter camps – 500 youth, 5 to 18 years of age, every year. The School also welcomes many youth groups for retreats and sessions of faith formation. A committee composed of 10 people (priests and laity) provides the leadership for the school and ensures the catholicity of the teachings and the spiritual life. The life of the Church in Saint-Boniface benefits immensely from the formation provided by the CSE to youth who thirst to know Jesus Christ and to celebrate their faith in the Church. Parishes recognize in these young people good christian leaders in the field of pastoral care for the youth, as well as in other ministries. The CSE is also a supportive environment to inspire and nurture vocations to priesthood or religious life.

For the youth already confirmed, numerous parishes offer activities to help them deepening their faith. Activities range from youth groups, sharing groups, to gatherings and occasional retreats. Some of these activities are being offered all year long, as others are just offered once. The Diocesan Youth and Young Adult Ministry Service organizes twice a year a youth gathering for all young people of the diocese, to help them grow in their faith and build friendships rooted in Christ.

b) **Catechesis for adults**

A fair number of sessions and courses on Adult Faith Formation and Holy Scriptures are being offered, either at the Pastoral Centre or in different parishes.

Adult Faith Formation undertaken

ARISE Together in Christ with Renew International has provided extended support to parishes from the Fall of 2012 to Lent 2015. Leading the faithful to share upon the Word of God, their faith and their lives in small Christian communities, the *ARISE Together in Christ* experience helped the faithful to both grow in their spiritual lives and to reach out to many who hunger for love and meaning in their lives. Over 2000 people participated to all or part of the five seasons of six meeting each.

Other existing programs that are available through DVDs accompanied with study workbooks for small group reflection are being used

Examples:

Symbolon, The Catholic Faith Explained, Knowing the Faith
Priest, Prophet, King with Bishop Robert Baron
Faith Study Series by Catholic Christian Outreach
Ken Yasinski, FacetoFace Ministries

Simulcasts to encourage Servant Leadership in Evangelism

Example:

New Evangelization Summit with Mission of the Redeemer Ministries

Nathanael

Nathanael is a process of discernment and a formation program whereby the baptized are assisted in coming to a better understanding of their personal vocation and their capacity to carry it out. The program provides personal, spiritual, intellectual, and missionary formation enabling, the candidates to enrich and deepen their faith and their relationship with Christ, to bear witness to the world and to evangelize.

Nathanael is a journey whereby each candidate is the primary agent of their own formation. Supported by the formation team, the candidate, open to the action of the Holy Spirit, allows himself/herself to be formed...

- by the word of God through prayer, in the community, and through life's events;
- in the light of theological content; by remaining true to one's own charisms.

The candidate moves toward a closer relationship with God, deepening their sense of vocation and their ability to respond to their unique call.

It is based on four calls flowing from our Baptism: 1.) A call to New Evangelization; 2.) A call to be a Church in communion; 3.) A call to a lay leadership in the Church; 4.) A call to a lay christian leadership in our society and in the world.

The Natathanael Program wants to lead its participants to get involved for the evangelization in different areas such as marriage, family, workplace, social justice and charity.

In order to prepare the candidates to respond to the four calls forementioned, the formation program is based on 5 pillars: Personal Growth, Prayer, Scripture, Church Tradition and the call to become Missionary Disciples. The 3 years Nathanael Program that began in September 2015 gathers 18 candidates in the Francophone program and 28 candidates in the Anglophone Program. The main goal is to form disciples capable of exercising shared leadership in the Church.

Catechumenate of adult converts: the Rite of Christian Initiation of Adults

RCIA is undertaken at the level of the parishes. The French Urban Pastoral Region is initiating a single catechumenal process serving all of the parishes in this region. In those parishes that have newcomers arriving from the Middle-East or from French speaking African countries, there is the anticipation that the requests for the baptism of adults will increase in the future. Parishes are anticipating more collaboration in this matter in the future.

Catechesis and preaching

Individual parishes continue to offer Parish Retreats as well as days / evening of faith reflection, as mentioned previously.

c) **Other groups who would benefit from catechesis**

For now, very little is being offered to young workers. When young people leave school to enter the workforce, it is not so easy to reach out to them and gather them. Some parishes offer resourcing days in the context of Youth and Young Adults Ministry, which helps them to reach out to a small number of young professionals and students. The offer of the program “Alpha Youth” seems very promising.

Marriage Preparation

Most fiancés follow marriage preparation sessions. You will find a detailed description of this program under section XIII of this report.

Social Communications

The weekly newspaper *La Liberté* is a popular newspaper that covers the social and economic life of our population. It also reports on the cultural life, topics of social, commercial and sports interests of the Francophones. The Archbishop, some priests and lay faithful are given the opportunity to write on religious topics in the weekly chronicle, *la Chronique religieuse*.

The local stations of the French-speaking State Radio and Television (*Radio-Canada*), while presenting mostly topics about the Francophone culture, remain open to the religious dimension, and often call to the Archdiocese for interviews on religious or moral topics as well as on current events. They are open to a diocesan participation and the collaboration with them proves to be satisfactory.

VI. LIFE AND MINISTRY OF THE CLERGY

A. Statistics

I.

1. Priests

	Jan. 2006	2016
Priests incardinated and ministering in the Archdiocese	59	43
Religious Priests ministering within the Archdiocese	20	29
Priests incardinated in other Diocese but serving in Archdiocese		19
Formerly religious priests accepted in the Archdiocese		1
Diocesan Priests working/assigned outside the Archdiocese		7
Diocesan Priests with a License (STL) or Doctorate in Theology or Canon Law	4	4
Diocesan Priests with a License (STL) or Doctorate in other discipline.		2
Median age Priests	58	64.5
Median age of retired priest	77,5	82,8
Ratio of priests to faithful	1: 1,300	1:1,564

2. Permanent Deacons

	Jan. 2006	2016
Number of Permanent Deacon incardinated within the Diocese	24	22
Number of Permanent Deacon incardinated in other Diocese but exercise ministry within the Diocese	1	1
Proportion Between celibate, married and widowed Permanent Deacons		1 celibate 20 married 1 widowed
Median Age Permanent Deacons	62	69

3. Parishes

	Jan. 2006	2016
Number of Parishes	97	87
Average number of faithful per parish	1,500	1294
Single parishes and group parishes entrusted to a priest		75
Parishes entrusted to a Diocesan clergy (not counting moderators)	64	33
Parishes entrusted to a Religious clergy “ ”		8
Parishes entrusted to several priests jointly under a priest moderator		0
Number of Priests “in solidum” for such parishes		0
Number of parishes without a Pastor entrusted to a priest who directs the pastoral care with the help of deacon or non-ordained faithful		12
Number of pastors with an ad tempus indefinitum		0
Pastors appointed for a set period of time		21
Number of parochial administrators		21

II. During the year (2006-2016)

	Jan. 2006	2016
Number of priests ordained for the diocese	1	0
Diocesan priests who have died or retired	3	1
Diocesan priests who have left the priesthood without dispensation	0	0
Diocesan priests who have left the priesthood with laicization	0	0
Diocesan priests who have left and then returned to active ministry	0	0

B. Description

1. Ministry of the Clergy:

Manner in which clergy appointments are made

In accordance with the prescriptions of canon 522 and of Decree number 5, approved by the Conference of Bishops and recognized by the Holy See, pastors of parishes are named for a term of six years, renewable as needed. Priests are consulted before appointments are made. At the middle of each year, the priests and deacons are invited to submit their thoughts and desires to the Archbishop either by a personal meeting or in writing as to the subject of their pastoral ministry. Some express a desire for a change or a sabbatical leave for theological or pastoral studies. Others are about to reach the end of their mandate and so wish to speak about the next parish to which they will be appointed.

The Diocesan College of Consulters collaborates with the Archbishop by studying the various needs amongst all the parishes. It also considers the eventual closing of parishes or changing the rearrangement of parish clusters. The needs of the parishes as well as the availability of priests and their individual gifts are considered. The priests in question are consulted, and then the appointments are made. All parties appear to appreciate this procedure for making clergy appointments.

Stability of the office of parish priest

Priests are named pastors or parochial administrators for a six year term. Their appointment may be renewed as necessary but only for a further three year term. Priest moderators are named for one year terms, renewable as necessary, with the hope that a full-time parish priest may be named to the post in question.

Pastoral collaboration between priests and religious

Very good collaboration and mutual respect.

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.

With few exceptions, there is good pastoral collaboration between priests and laity in regard to their respective duties. The laity are more than willing to carry out the functions they are authorized to do so as to free up the priests that these can give greater attention to the functions proper to them particularly in the area of preaching.

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

In most parishes such councils exist and function well. In a few parishes there is a little confusion as to the functioning of the said councils and their purpose. Sometimes there is confusion also about the role, responsibility and authority of the pastor and the corresponding role, responsibilities and the importance of the input of lay people. Most of the priests welcome the collaboration that such councils offer. A few priests seem to feel threatened in their priestly identity by the existence and functioning of these councils.

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

If their health permits, retired priests exercise pastoral ministry by substituting for priests who are on holidays or ill, or by serving as priest moderators in parishes under the care of parish life coordinators who may be religious or laity.

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

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

Most of the urban English parishes are growing in population due to the ongoing development and expansion of the city and also due to stronger efforts of evangelization and renewal of parish life. Some of the rural English parishes are stable or growing. Others are shrinking, and some are looking at closure somewhere in the future.

The urban French speaking parishes are shrinking. Most of the rural French speaking parishes are shrinking.

The Vietnamese, Polish, Korean, and Spanish parishes have stable populations.

In the last six years, seven parishes have been closed.

Where possible, parishes have been grouped together to try to ensure the presence and activity of priests in all parishes.

Nearly one half of the priests working in our archdiocese have come to us from other parts of Canada or from overseas. Priests have come from Poland, Vietnam, the Philippines, Korea, India, Colombia, the Republic of Congo, and Ghana. The great numbers of these integrate well into the Archdiocese. The presence and ministry of these priests from other countries helps us very much in responding to

the pastoral needs of our people. There has been some difficulty with accents and so understand what they are saying as they are preaching. We are attempting to address that issue.

The priests who work in the parishes and institutions of the archdiocese are distributed among seven deaneries. The deans are elected in each of these deaneries by their fellow-priests and confirmed by me. Usually, the priests of each deanery meet about seven times per year. These meetings are an occasion for fraternization and joint pastoral planning, as well as a time for prayer and pastoral reflection. Each deanery is represented on the Council of Priests, thus facilitating a constant dialogue between the Priests' Council and the individual deaneries.

Measures taken to ensure solidarity between the faithful and their proper parish priests.

When a priest is considered for an appointment to a particular parish, the parish's needs and vision as well as the archdiocesan vision are taken into consideration to assure a match between these needs and vision and the priest's character, skills and human gifts.

All priests are encouraged to open themselves up to the vision of co-responsibility.

If there are parishes which have been entrusted to several priests jointly "in solidum" in accord with the norms of Canon 517 #1, indicate the circumstances which have required this.

This does not occur here.

If there are parishes which are cared for in accord with the norms of Canon 517 #2, indicate why and how a share in the exercise of the pastoral care of the parish with the canonical pastor, by the faithful who are not priests, has been determined.

This situation exists in eight parishes. It is necessitated by unavailability of a priest able to assume full-time parochial ministry in those parishes. Then we call upon our retired priests or other priests who are engaged in other ministry but still available to serve as a priest-moderator.

These parishes with a priest moderator have either one or two parish life directors for the coordination of all pastoral matters and one for financial and temporal matters (although sometimes it is the finance committee as a whole who takes on this latter responsibility. The parish life directors are chosen from either religious sisters or laity. The priest ensures the sacraments while the parish life directors look after administration and parish life in general. Such an arrangement is put in place with a mandate of one year at a time. As soon as we have a priest who is able to assume full parochial ministry, the arrangement ends.

3. State of the clergy of the diocese

Esteem for proper priestly identity.

In general there appears to be a healthy esteem for proper priestly identity on the part of the priests and on the part of the laity.

Life of piety, fulfillment of the obligation of the Liturgy of the Hours, frequency of the celebration of Holy Mass.

In general this appears to be in good order and healthy.

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

This varies quite a bit amongst our clergy.

Esteem for clerical celibacy.

In general there appears to be a healthy esteem for clerical celibacy.

Dignity in the personal manner of life, in external conduct/behaviour and in human relationships.

Once again, in general this appears to be good and healthy.

Is proper ecclesiastical attire worn?

About twenty-five percent of the priests wear proper ecclesiastical attire regularly on a daily basis. However, a greater number do so on more formal occasions.

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

Their conduct in this area and their ideological attitudes seems to mirror that of the laity population in general. There have been no clergy involved in political activity.

The provision of appropriate housing and sustenance for priests.

Most of the parishes provide a residence for priests, although some priests prefer to live outside the parish house, usually in an apartment. A very small number of priests own their own residence. The adequacy of financial sustenance for priests is a matter for much discussion. There are those who believe that it is more than adequate, while others indicate it is too low. With the most recent increase in priestly salaries, there are a number of parishes who are finding it increasingly difficult to sustain their priest and continue to meet the parochial expenses. This has also been a factor necessitating the grouping of parishes.

Retired priests receive sustenance through a monthly pension from the Société ecclésiastique, the Canada Pension Plan, and Old Age Pension.

The spirit of poverty and detachment from worldly goods.

There is a wide variation in this area among the priests. There is a strong temptation to emulate society's standards of comfort.

Obedience in priestly ministry and the attitude of the clergy regarding the acceptance of assignments.

In general this is very positive. With very few exceptions the priests attempt to follow the directions of their archbishop, the Canadian Catholic Conference of Bishops, and the Holy See. Because of the consultation between the priests and the archbishop prior to an assignment, there is an acceptance of assignments.

Obligations inherent in incardination.

Nothing to comment.

How well disposed are the clergy to transfers, even to other dioceses or countries in need of priests?

In general, the clergy are very well disposed to transfers within the diocese. However, we are not in a position to transfer priests to other dioceses or countries. If one of our priests, however, believes he has a vocation to work outside the archdiocese, I attempt to honour that intention. Lately, in an attempt to come to the aid of our northern neighbour, a missionary diocese, we are inviting our priests to consider going to help in this ministry to the Inuit peoples. However, this will be solely on a voluntary basis.

What are the established requirements for clergy to be transferred into the diocese?

I have adopted the practice of making contact with bishops in other countries and visiting them. It is of these bishops that I ask for help in sending some of their priests to work here on a *Fidei Donum* basis. The Assembly of Western Catholic Bishops has addressed this issue of foreign priests and has established at Newman Theological College in Edmonton a programme for acculturation of the newly arrived priests into our presbyteriums.

I only invite or accept priests if there is a definite need at that time. I arrange to have arrived at a memorandum of understanding or contract with the bishop prior to inviting and accepting any of their priests. Priests are invited for 6 to 9 years. At the end of their term they are asked to go back to their diocese.

Are there any "Fidei Donum" priests present in the diocese?

Yes, there are. There are fourteen who have come from Colombia, Korea, Philippines, Nigeria, Ghana, India, and Vietnam.

Are there any "vagi" present in the diocese?

None

Those who have left the priestly ministry: analysis of the individual cases, the reasons for their leaving, and the pastoral care accorded them.

Over the last 11 years, two priests left the ministry because of an inability to live out celibacy. Laicization was requested by both and we facilitated the process. Laicization was granted in both cases; however, one priest refused the condition attached to the laicization. The other man accepted his laicization and his marriage was blessed.

4. Continuing formation of the Clergy

Reception of the Directory for the Life and Ministry of Priests.

In general, the Directory has been well received.

Spiritual formation: retreats, monthly days of recollection.

The archdiocese organizes an annual priestly retreat of four days. We have been fortunate in being able to obtain the services of bilingual retreat preachers who were able answer the needs of both major language groups. The retreat is well attended, and is lived in a spiritual atmosphere of fraternity.

Human formation: the care of priests who are young, elderly, sick or isolated.

We try to ensure that no priest is isolated. As such, there is no organized ongoing effort for human formation. Care of priests in poor health or some other difficulty is seen to by the Archbishop, the Vicar General, the Diocesan Financial Administrator and very often also by the priest's friends and peers. We do have an annual General Assembly of Priests. In some years, the topics have touched upon human formation.

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

We have no faculty of theology or major seminary. We have no means for ongoing formation other than sending various priests, upon their request, for sabbatical studies. The yearly General Assembly of Priests, and other occasional study days for pastoral issues or for clarification of doctrine are very helpful. Other than that, the priests are encouraged to do personal reading.

Pastoral formation: missionary dimension of the presbyterate, appreciation for the universal dimension of the priesthood.

Due to our limited numbers, we are not able to direct attention to this dimension of the priesthood.

Initiatives taken in all of the aforementioned areas.

Annual Priests' Retreat, Annual General Assembly of Priests, Study Days.

Incentives to encourage fraternity among priests, the role of clergy associations and any conventions or assemblies of these groups.

We have no clergy associations, conventions, or assemblies of these groups. Priests on their own initiative meet together and support one another.

Sabbatical leaves for middle-aged priests.

Upon request or when it is noticed that a particular priest is having a difficult time.

Attach here any statutes of the associations of priests within the diocese.

There are no such associations.

5. Permanent Diaconate

Reception of the “Directory for the Life and ministry of Deacons”.

Well received.

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.

Three years ago, there was a shift toward greater emphasis upon charitable works of mercy and efforts of social justice. Henceforth, at ordination, deacons will be mandated to particular areas of charitable ministry and social justice ministries, e.g. ministry to prisoners, to the sick and dying, to the poor and hungry, to indigenous people, to young people especially those without direction or hope to those ignorant of the faith.

The relationship of permanent deacons with priests and laity.

A very good relationship exists between the permanent deacons, priests and laity. There is still, however, a tendency on the part of priests and laity to see the permanent deacons as “little priests” with the consequent tendency to connect them exclusively with liturgical ministry.

Rapport between the diocese and permanent deacons incardinated into other dioceses.

We have one such situation. He was received and given faculties and a mandate of ministry in our diocese after consultation with his original diocese. He may possibly seek incardination into our diocese in the future.

Economic sustenance of permanent deacons.

Self sustaining.

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

There is the Manitoba Association of Permanent Deacons with deacons from both archdioceses.
Yearly study days and retreats.

VII. INSTITUTES OF CONSECRATED LIFE AND SOCIETIES OF APOSTOLIC LIFE

A. Statistics

1. Identification of each men's religious institute working in the diocese, with an indication of the particular purpose of the institute, of their apostolic activity (if they have an active apostolate), the number of their houses and number of members.

		2005	2015	2005	2015
Men's Religious Institute	Apostolic activity	Number of houses	Number of houses	Number of members	Number of members
Capuchins, ofm cap.	Parish pastoral ministry	1	1	3	4
Clercs de Saint-Viateur, csv	Teaching	1	1	2	1
Congrégation des Joséphites, cj	Parish pastoral ministry	0	1	0	1
Marianistes - Société de Marie,sm	Youth ministry	1	1	3	2
Missionaries of Africa, mAfr	All retired	1	1	6	2
Oblates of Mary Immaculate, omi	Parish pastoral ministry and many retired	1	1	31	18
Sons of Mary Mother of Mercy, SMMM	Parish pastoral ministry	0	1	0	2

2. Identification of each women's religious institute working in the diocese, with the information as requested above in no. 1.

Women's Religious Institutes	Apostolic activity	2005 Number of houses	2015 Number of houses	2005 Number of members	2015 Number of members
Filles de la Croix, fdlc	Parish pastoral ministry and education	1	1	48	16
Filles de la Sagesse, fdls	All retired	0	1	0	1
Franciscans missionaries of Mary, fmm	Parish pastoral ministry	1	1	6	3
Handmaids of the Holy Child Jesus, HHCI	Healthcare, education, Parish pastoral ministry and ministry with indigenous people	1	1	3	10
Missionary Oblate Sisters of the Sacred Heart and Mary Immaculate, OSO	All retired; some are volunteering in social services	2	1	100	53
Sisters of Our Lady of the Missions, rndm	Parish pastoral ministry	0	1	0	13
Petites missionnaires de Saint-Joseph, pmsj	All retired	0	1	0	1
Sisters of the Holy Names of Jesus and Mary, snjm	Parish pastoral ministry and many retired	1	1	42	29
Sœurs de Sainte Croix, csc	University Chaplaincy	1	1	9	5
Sisters of the Saviour, sds	All retired	1	1	13	9
Grey Nuns of Montréal, sgm	All retired; some are volunteering in health care and social services	1	1	55	35
Ursuline Sisters of Tildonk Inc., OSU	All retired	1	1	10	5

3. Monasteries of contemplative life within the diocese and the number of religious in each monastery.

	2005	2015
Monasteries of contemplative life within the diocese	Number of members	Number of members
Trappists – Order of Cistercians of the Strict Observance, ocsa	12	6

4. Identification of societies of apostolic life working in the diocese, with the information as requested above in no. 1.

Societies of Apostolic Life	Purpose	Apostolic activity	Number of houses	Number of members
None				

5. Identification of secular institutes working in the diocese, with an indication of the particular apostolic work of the institute and the number of members.

		2005	2015
Secular institutes	Apostolic work	Number of members	Number of members
Voluntas Dei	Prayer and spiritual renewal	1	1

6. Number of consecrated virgins: 2
7. Number of hermits: 2
8. Provide information regarding associations of the faithful united with institutes of consecrated life, for example as a third order or in some other manner.

	2005	2015
	Number of members	Number of members
Third Order of Franciscans	6	10
Groupe Monde et Espérance	2	1
Associates of Missionary Oblate Sisters of the Sacred Heart and Mary Immaculate		41
Associates of the Grey Nuns		30
Associates of the Sisters of the Holy Names of Jesus and Mary		66

B. Description

1. Vitality of the charism of religious life within the diocese

For both women's and men's religious institutes, the communities are aging and the number of members is decreasing. In this context, Residence Despins (former Provincial House of the Grey Nuns that was redesigned) opened its doors in August 2005 to members of eight religious institutes (two of men and six of women) as well as to a number of lay people - number increasing as the number of religious decreases. The Residence is now owned and managed by the Catholic Health Corporation of Manitoba.

The same arrangement was made for a second time with Villa Aulneau (former Mother House of the Missionary Oblate Sisters of the Sacred-Heart and Mary Immaculate). This redesigned residence opened in 2011, offering 180 suites, and welcoming two religious institutes as well as a number of lay people, in the same manner as Residence Despins.

Both residences include suites for independent seniors, while Residence Despins offers a number of suites in an Assisted Living section. Services provided address both the physical, mental and spiritual needs of the residents, so that they can remain independent for as long as possible.

The members of the various religious institutes, as they reached the age of retirement, continue to offer a testimony of religious life through their unity, their communal life and their prayer, according to their age. A good number of them volunteer in health care institutions, charities and social justice organizations, where they shine forth by their serenity, their sense of welcome, and their joy. The women religious who are still capable of an active service to the Church are involved in various areas of the pastoral field. The same applies to the men religious, as those who are retired, but still in good shape, willingly help with the ministry of Reconciliation in parishes, or fill in for fellow priests on vacation.

2. Fidelity of men and women religious to their proper charism

The religious Institutes live fully their proper charisms in the spirit of their founders, their constitutions, and the orientations of their General and Provincial Chapters.

The aspect of social/evangelical justice has grown in importance for the religious institutes in the past number of years. Many institutes have collaborated with lay faithful, in the fight against women and children trafficking (organizing workshops for the public to raise awareness on this topic), the fight against poverty and for a better solidarity in our milieu, for the respect of ecology, among many other causes.

The men and women religious institutes also develop new forms of membership for their institutes. Their “lay associates” share the charism, the spirituality and the mission proper to each of their institutes.

3. Rapport between the diocese and the religious

The Major Superiors meet with the Bishops on a regular basis, to discuss on various pastoral aspects of the life of the dioceses that have to do with their life and their initiatives as religious. The Superiors also take part in the Canadian Religious Conference.

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

In the diocese, eight religious priests are involved in parishes; one retired religious priest is involved in ministry with the teenagers and one religious brother teaches biblical science to adults, giving sessions in parishes as well as courses for the Natahanael Program.

5. The pastoral care of religious

The Archdiocese ensures for the religious all the necessary sacramental and spiritual services needed.

VIII. MISSIONARY COOPERATION

A. Statistics

1. Number of priests, of religious institutes, and of laity from the diocese who serve in the missions

2005 : 7 priests and 3 brothers, 12 women religious et 3 lay persons

2015 : 2 women religious.

2. Number of religious of institutes of pontifical right who serve in mission countries

Nil

3. Priests, seminarian or religious from the missions received in the diocese as a form of assistance to the missions

One. A priest from Nigeria studying for a Doctorate in studies for Peace and Conflicts resolution.

4. The amount of annual financial contribution and collections for the missions

	2015
Catholic Missions in Canada	22 353 \$
Propagation of the Faith	26 842 \$
Development and Peace	113 092 \$

Financial support for the missions

- a) In November, there is a special collection for the Catholic Missions in Canada, in support to the canadian parishes or missions in need, mostly in Northern Canada and in First Nations parishes / missions.
- b) Every year in October, there is a special collection to support the Evangelization of Peoples (Propagation of the Faith). Besides, the diocese has a Missions Committee.

B. Description

1. Diocesan commission for the Pontifical Mission Societies (Evangelization of the Peoples)

The purpose of this missionary pastoral service is to raise awareness among the People of God in the diocese about its responsibility towards the Mission « *ad extra* » and to integrate the missionary pastoral work into the pastoral work of the diocese at large.

A few activities organized by the committee :

World Mission Day in October :

To raise awareness about this Day, a bilingual announcement is sent to all the parishes of the Archdiocese, inviting the lay faithful to pray for the Missions « *ad extra* » and to support them financially.

Days of Testimonies and Missionary Send-off :

These are organized in two phases :

- Testimonies of missionary experiences by lay people (adults and youth) who participated in cooperation and awareness-raising trips to some countries such as the Dominican Republic, Haïti, Peru, El Salvador, Malawi, Jamaïca and Kenya.
- Diocesan Missionary Send-off

Most of the groups who participate in a missionary trip do so in order to bring some humanitarian assistance, as well as to live a missionary experience by sharing the life of the poorer. It is all about *giving* and *receiving*.

Different groups have participated to these Send-off :

- The project *El Salvador* with M. Dennis Kuzenko
- The project *Franco-Amigos* de L.U.I.S. with M. Norbert Ritchot
- The project *Groupe RéconciliACTION* (reconciliation with the First Nations) of Saint-Boniface University
- The project *Haïti* with Sr Corinne Chartier and Sr Berthe O'Reilly
- The project for Kenya with Janique Petit
- The project for *Laos* with Fr. Gérard Dionne
- The project *Les amis missionnaires de la Congrégation de l'Oratoire de Saint-Philippe Néri*, with Msgr Michel Palud and *Précieux-Sang* parish

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

The Diocesan Coordinator for Catechetics (French Sector) encourages the catechists of the diocese to use the resources offered by *Mond'Ami* for the children, through their programs.

The Pontifical Mission Societies (PMS) are presented on the Archdiocese website.

3. Missionary presence in Canada and other initiatives undertaken at the diocesan level to support the Churches in Mission countries

One woman religious works with the Inuits in Nunavut in the diocese of Churchill-Hudson's Bay.

One diocesan priest and three religious priests work in the various Native parishes and missions of Fort Alexander, Berens River, Poplar River, Little Grand Rapids, Pauingassi, Bloodvein, Hollow Water et Manigotagan.

The Canadian dioceses of the North (where the majority of the population is of the First Nations) were tranfered from *the Congregation for the Evangelization of Peoples* to *the Congregation for*

Bishops. As a consequence, they lose the financial support they used to receive from *the Congregation for the Evangelization of Peoples* through the indult they had been granted so far for that purpose.

Acknowledging the fact that it is now the responsibility of the Church in Canada as a whole to now support the missionary efforts in these large and sparsely populated territories, the Archdiocese of Saint Boniface accepted the sponsorship of the Diocese of Churchill-Hudon's Bay. This cooperation may include the send-off of priests for a 6 years period, financial support, sponsorship of specific parishes in both dioceses, working and awareness-raising visits by the laity of our diocese, and a continuous effort to raise awareness among the faithful of our diocese, about the culture, the values, the challenges and the suffering of the Hudson's Bay Inuits.

IX. THE LAITY

A. Statistics

There were no statistics in 2005, thus the following information is from the year 2015.

1. Identity and number of members of local, national or international public lay associations

Knights of Colombus

7800 members in Manitoba, Parish Councils in the Archdiocese of Saint-Boniface. International Organization for Catholic men.

Catholic Women's League of Canada

590 members in the Archdiocese of Saint-Boniface, in 15 Parish Councils. National Organization of Catholic Women.

Neocatechumenal Way

60 members in 3 groups in 2 parishes

Couples for Christ, Foundation for Life and Family

320 members in Manitoba. International organization, of Filipino origin.

Couples for Christ

168 members, in 4 parishes of Saint-Boniface and a few parishes in the Archdiocese of Winnipeg. International organization, of Filipino origin.

El Shaddai

80 to 100 members in one parish. Prayer movement of the Catholic Charismatic Renewal, of Filipino origin.

Legion of Mary

International organization, of Irish origin, but very much appreciated by the Filipinos.

Charismatic Renewal Movement

1400 active members in 24 prayer groups.

Regnum Christi

7 members leading a group for young boys (*Conquest*) with 36 members and another group for young girls (*Challenge*) counting 24 members.

Development and Peace

147 members in the diocese, in about 31 parishes.

Others

At the Spanish-speaking parish Nuestra Señora de la Asunción, welcoming parishioners from all Central and South-American countries, we can also find the following groups who are popular in these countries.

2. Numerical data concerning lay associations, movements, groups and various communities arising from the free initiative of the laity

The data is included in n.1 above.

3. Organizations associated with the Church for the formation of the youth

Canadian Youth Ministry Association and **Western Canadian Catholic Youth Ministry Association**. The director of the Diocesan Service for Youth and Young Adult Ministry is a member of these 2 associations.

The francophone Scouts : 70 members in this movement.

4. Institutes and Centres for the formation of the laity, in particular for the laity who exercise a ministry in the Church

There are no such institutes or Centres in our diocese. That kind of formation is all done by the staff of the Pastoral Centre and the Committees and Commissions of the Pastoral Diocesan Services.

5. Number of priests and religious entrusted with the spiritual care of these lay associations and of other lay groups

For the Knights of Columbus, one priest is appointed State Chaplain. Every pastor is « *de facto* » Chaplain of the Parish Council. One priest is appointed for the Assembly of the Knights of the 4th Degree. For the members of the Catholic Women's League, in each parish where the movement is present, the pastor is « *de facto* » the Chaplain of the CWL Parish Council.

6. Number of laymen and laywomen who have received a ministry

No lay person has been instituted lector or acolyte, for those ministries are reserved for men so far.

B. Description

1. The Christian formation and the spiritual life of the lay faithful. Participation of the lay faithful in the life of the Church: consciousness of their proper role in the Church; active and responsible engagement of the laity in the building up of the Christian community; apostolic zeal, fidelity to the Doctrine of the Church and obedience to ecclesiastical authority.

In the Archdiocese of Saint-Boniface, one of the pastoral priorities is the New Evangelization. In order to reach that goal, we have to mobilize all the faithful, and especially the laity in parishes. The role of the pastor is viewed as central in the parish life, but the ordained ministers are invited to live, with the lay faithful, in co-responsibility for the mission of the Church. The pastors are encouraged to discern the gifts of the faithful and to entrust them with lay ministries for the renewal and growth of the parish.

The laity “share in the priestly, prophetic, and royal office of Christ and therefore have their own share in the mission of the whole people of God in the Church and in the world” (*Apostolicam Actuositatem*).

The vast majority of the lay faithful of the Archdiocese doesn’t demonstrate any opposition to the Church Doctrine or to the ecclesiastical authority. On the contrary, we can feel a real attachment to the Catholic identity and culture; an attachment that leads to a healthy commitment to the mission to evangelize and make disciples.

Due to the shortage of priests, in some parishes, lay people are appointed Parish Life Directors, with the mandate to lead the parish community with the support of a Priest Moderator (often a retired priest). These experiences proved to be very positive and have generated a more significant involvement from all the parishioners. This makes us think that, sometimes, the presence of a priest who is not ready for co-responsibility, or who doesn’t display a team spirit, can just be an obstacle to the participation of the laity.

The Diocesan Services, especially those from the Pastoral Centre, support and train the lay faithful to help them carry out their mission. This is done in different ways: the Nathanael Program, diocesan formation workshops and by visits made by the Diocesan Services to the parishes. The commitment of the laity to the mission at the level of their parishes is viewed as the prime mover of the renewal and growth of the Church in Saint-Boniface.

In summary, the key condition for evangelization is the spiritual renewal and growth of the pastoral life in our parishes. Over the past three years, this priority has moved forward, thanks to the inspiration and hard work of our Director of the Pastoral Services and Pastoral Center.

With the priests, deacons and religious, we have studied (ongoing) the growth elements that all Christian Churches have in common, whether Catholic, Anglican, Protestant, Evangelical or Orthodox.

With a deep awareness that only a restructuration of the organization of the spiritual and pastoral life of each parish can allow the development of these growth elements, we have undertaken a serious reflection on the ways that are crucial to collaboration, co-responsibility, consensus, even to a real communion at all levels, led and inspired by the Holy Spirit.

With that in mind, we have revised the guidelines for the Parish Pastoral Councils (PPC).

We have also encouraged the creation of Parish Leadership Teams, so that the discussions, the consultations, the discernments, the visioning and the planification done by the PPC, always under

the leadership and with the presence of the Pastor or the Parish Life Coordinator, won't go unheeded, but lead to action. This Parish Leadership Team, with an executive role, works closely with the Pastor or the parish Life Director.

It is key that the roles, responsibilities and relations between all the actors of the parish life be clearly defined and described. This requires that the lay faithful involved on a volunteer basis in any ministry or activity can receive inspiration, formation and direction from the Pastor. And it requires from the Pastor an open mind to work in co-responsibility and mutual trust with his closest collaborators.

Also, and even more important is the formation of all the laity in regards to the mission of Christ and the mission of the Church as a whole. All the faithful must receive support in their reflection and their discernment as to their particular call to participate in the Church's mission, whether in their family life, in their workplace, in their involvement in the political, economical, cultural or recreational life of their milieu.

In order for this to be experienced, the ongoing work of the Pastoral Diocesan Council, in collaboration with the Diocesan Council of Priests, under the leadership of the Archbishop, is key.

It is by ongoing consultations on pertinent topics, especially the evangelization, at the diocesan and parish levels, with an interaction between both levels, that the spirit and the reality of evangelization will grow, one step at a time. And this is in fact becoming a reality in our diocese, with a deep sense of unity and communion. All of this is closely akin to my episcopal motto *UT UNUM SINT*.

The ongoing formation of all the faithful of the diocese (priests, deacons, religious and laity) is being accomplished by regular meetings of the Diocesan Pastoral Council, with its new structure where all parishes are represented. It is also accomplished by Study Days gathering all: priests, deacons, religious and laity.

Moreover, the Committee for Parish Renewal & Growth has the mandate to respond to all information and formation needs of the deaneries and/or the individual parishes.

2. Efficacious presence of the Catholic laity in the areas of politics, academics, society, economics, and the arts. Knowledge and application of the Social Doctrine of the Church on the part of the laity and associations of the lay faithful.

The effective promotion of this depends on the preaching of the priests and permanent deacons; on the formation, reflection and planning of actions in these fields, both at the parish and diocesan levels; and, above all, on the personal involvement of the lay faithful in their milieu.

The knowledge of the Social Doctrine of the Church is poor, and many efforts are required in order for it to be understood, applied and carried out in a concrete and remarkable manner.

It is, among others, one focus of the Adult Formation Program Nathanael, and of the Social Justice Committees in the parishes.

3 The observance of ecclesiastical discipline and rapport with the hierarchy

Those two realities are lived in a very positive way; however there is still room for improvement in the commitment of priests and lay faithful in this matter. Listening and dialogue at all levels, as well as the desire to promote collaboration and co-responsibility for the progress of evangelization and of God's Kingdom, ensure faithfulness and rapports marked of brotherhood and solidarity.

Structures don't generate attitudes as valuing the ecclesial communion, but without good structures inspired by the Holy Spirit, these attitudes and values are not possible, or at most, they develop with more difficulty. On the other hand, with efficient consultation and communication structures, and implementation of the pastoral projects, the mission progresses with charity and hope. And, from the looks of it, that spirit is developing in our diocese.

4. Willingness of the laity to collaborate with their pastors

To follow on the comment made under n.3, there is already a real willingness, and potentially even more in the future.

The only real obstacle would be an urge for total control, either on the part of the pastor, or of a parish member or group, or of some individuals inspired by a fundamentalist and very rigid ecclesial ideology.

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

This is happening through Study Days, Priests's assemblies, discussions at deaneries meetings, and by the example of brother priests who are already strongly involved in various associations, in a ministry bearing very encouraging fruits.

The challenge is to go beyond clerical ways and mindset, that are a source of discouragement for the lay faithful who really want to give of oneself in the pastoral life of the Church, as baptized in a common priesthood.

Fortunately, the major part of our clergy hears the call to collaboration and co-responsibility and makes real efforts to act accordingly.

X. ECUMENISM

1. Overview

Christian unity is identified as an explicit pastoral priority in the Archdiocese of Saint Boniface. In order to implement this objective, a diocesan office was established in 2003 with a half-time director to oversee its activity. This Office of Ecumenical and Inter-Religious Affairs assumed a degree of leadership not only among other Catholic Churches in Winnipeg (Archdiocese of Winnipeg and Archeparchy of Manitoba) but also among other Christians both locally and regionally in western Canada. The Director was Fr. Luis Melo, SM, who had done advanced studies in this domain and had much experience in ecumenism, interfaith activities and dialogues.

However in 2012, Fr. Melo was called to be on staff with the *Pontifical Council for Church Unity* of the Vatican. There was no one to replace him here and so the Office of Ecumenical and Inter-Religious Affairs was closed. From this time forward till now, the efforts of the diocese in this area have been very limited. Several efforts were made to identify and appoint a coordinator or contact person to oversee this area on a volunteer basis. One such person took on this task for a couple years but then had to resign because of work and other commitments. At present, there is no one in this position; however, another interested person has recently stepped forward and has committed to begin working, again on a volunteer basis, as of May 1, 2017. One of his priorities will be to quickly gather a few other people who are likewise interested in Church unity and form a diocesan commission or committee.

It must be said that even in the absence of an ecumenical officer or contact person, some activities previously set up continued. These include:

- i. **Week of Prayer for Christian Unity.** The Festival of Prayer begins with a common service of prayer with leaders of various Churches and ecclesial communities present. Every evening throughout the week, there is a prayer service for unity offered from within a particular Christian tradition throughout the city. These events reach hundreds of people across confessional lines. This experience of spiritual ecumenism is now firmly established and its planning and organization is rotated among various Christian groups annually. This Festival of Prayer has contributed to giving visibility to Christianity in the cultural fabric of the city. The media, especially television and radio, have come to cover this faith experience
- ii. Two **inter-church ministerials** continue in the Archdiocese. These are opportunities for clergy and parish workers from varied backgrounds (e.g. especially ecclesial communities such as the United Church of Canada and Presbyterians) to pray, share information, and cooperate at the level of the neighborhood with their Catholic brothers and sisters.
- iii. I participate regularly in the **Ecumenical Meeting of the Bishops of Manitoba** that includes bishops who are Catholic, both Latin and Ukrainian, Anglican, Lutheran and Ukrainian Orthodox. As Archbishops, we meet about three or four times a year to foster bonds of friendship and mutual support to share on our various experiences and challenges of pastoral leadership and authority. As well, we offer opportunities for common witness by our joint participation in several events both ecclesial and civic.

XI. OTHER RELIGIONS

1. Overview

Contact and cooperation with other religions has increased significantly in the last years. This is a result of changed patterns of immigration to Canada in general and a heightened awareness of religion's potential role in fostering unity and peace in the human family.

The principal means by which the Archdiocese is involved in this area include participation in

various *forums* where leaders and/or representatives of other religions assemble for the common good: the **Manitoba Interfaith Round Table** (a gathering of individuals who study and seek mutual understanding and respect), the **Manitoba Interfaith Council** (an organization that lobbies for human and religious rights especially in health-care and correctional institutions), and the **Global College** (an initiative of a local university to bring together faith leaders).

2. Description

1. Relations with the Jews

The relationship between Catholics and Jews is especially fostered through the efforts of an organization called **Bat Kol** which seeks to further a greater understanding of the scriptures, both Old and New Testament texts from a perspective of Jewish rabbinical studies. Several people from our archdiocese are members of this **Bat Kol**.

Last year, one parish initiated a series of presentations on *Nostra Aetate* on the occasion of its 50th anniversary. This attracted a good number of people from across the whole city. As well, I am in frequent contact with a prominent rabbi of Winnipeg and last year he invited me to be one of the readers of a portion of the Holocaust Scroll on the occasion of the commemoration of the Shoah.

2. Relations with Muslim, Hindus, Sikhs and Buddhists

With the growing number of immigrants of Muslim faith, there is a pressing need for efforts to better understand each other's faith and to dialogue around common concerns such as: 1) peacemaking; 2) freedom of religion and conscience in an increasingly secular society at times hostile to religious beliefs and 3) joint efforts for the common good of the wider community.

A Muslim Catholic Dialogue Series was organized by one of our parishes.

There are also increasing numbers of immigrants of the Hindu, Sikh and Buddhist faith. There are no organized activities of dialogue and collaboration with the followers of these religions beyond what is stated above in the overview of this section.

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

From 2005 to 2012, Fr. Luis Melo of the Office of Ecumenical and Inter-Religious Affairs would regularly provide such resources through reading materials, meeting with priests in their deaneries and diocesan-wide study days. Since his departure in 2012, nothing has been offered.

4. The presence of sects

Sects (Scientology, Eckankar, Transcendental Meditation, the Church of Christ/Boston Movement, etc) and especially "New Age" present a real though limited influence on Catholicism in our area. The diffusion of literature and the awareness-raising sessions that the Archdiocese occasionally provides serve as a check to their potential influence on the faithful.

XII. PASTORAL CARE OF THE FAMILY

A. Statistics

1. Attacks on human life within the boundaries of the diocese

Induced abortions in Manitoba 2007 – 2014

	Abortions in Manitoba
2007	3,978
2008	4,025
2009	4,247
2010	4,150
2011	3,998
2012	3,988
2013	3,873
2014	4,015

Source: Canadian Institute for Health Information, 2007-2014

Births in Manitoba 2008 – 2015

Year	Births
2008	15,485
2009	15,940
2010	15,776
2011	15,620
2012	15,702
2013	15,979
2014	16,248
2015	16,540

Source: Statistics Canada, 2015

Assisted Reproduction (IVF) in Canada 2007-2011

Year	Attempts at IVF Reported	Clinical Pregnancies	Live Births
2007	13,482	4186	3310
2008	15,000	5034	3932
2009	16,315	5621	4412
2010	18,454	5950	4571
2011	23,997	7030	5276

Source: Canadian Assisted Reproduction Technology Register (CARTR), 2007-2011

2. Marital situation of the faithful in the diocese

Married couples, Common-law couples and Lone-parent families in Manitoba in 2011

Region	Total census families	Married couples		Common-law couples		Lone-parent families	
	number	number	percentage	number	percentage	number	percentage
Manitoba	327,875	232,635	71.0	39,060	11.9	56,185	17.1

Source: Statistics Canada, Census of Population, 2011

Overall rates of divorce and separation, i.e. the general population, continue to increase. Over 50% of marriages now being celebrated will end in divorce or separation, and this rate is higher among those who have entered second or more marriages.

Number of Matrimonial Cases concluded in the past ten years:

2006	- Privilege of faith :	0
	- Pauline privilege :	0
	- Formal cases :	22
2007	- Privilege of faith :	0
	- Pauline privilege :	0
	- Formal cases :	15
2008	- Privilege of faith :	0
	- Pauline privilege :	0
	- Formal cases :	1
2009	- Privilege of faith :	0
	- Pauline privilege :	0
	- Formal cases :	12
2010	- Privilege of faith :	0
	- Pauline privilege :	0
	- Formal cases :	10
2011	- Privilege of faith :	0
	- Pauline privilege :	0
	- Formal cases :	9
2012	- Privilege of faith :	0
	- Pauline privilege :	0
	- Formal cases :	9

- 2013 - Privilege of faith : 0
 - Pauline privilege : 0
 - Formal cases : 15
- 2014 - Privilege of faith : 0
 - Pauline privilege: 0
 - Formal cases : 21
- 2015 - Privilege of faith : 0
 - Pauline privilege : 0
 - Formal cases : 12

3. Church sponsored pro-life organizations

The Catholic Organisation for Life and Family (COLF): A joint effort of the Canadian Conference of Catholic Bishops and the Knights of Columbus. Their resource material is distributed in all of our parishes. Catholics also participate in organisations that are ecumenical in nature such as Life's Vision and Campaign for Life Coalition. About 5% of Catholics participate in the efforts of these organisations.

4. Methods of contraception used by women in Canada, by age (%) in 2006

Contraceptive method	Age, years				All women
	15–19	20–29	30–39	≥ 40	
Condom	74.3	55.5	48.8	42.5	54.3
Oral contraceptives	66.6	58.3	31.5	17.1	43.7
Withdrawal	17.3	12.0	10.3	8.1	11.6
Male sterilization	0.2	1.4	9.6	19.6	7.4
Female sterilization	0.0	0.7	8.1	16.4	6.0
Rhythm	1.5	2.8	3.0	6.6	3.5
Contraceptive film	1.5	2.1	0.7	6.5	2.7
Natural family planning	1.5	1.3	5.2	2.4	2.5
Injection: DMPA	1.8	3.4	2.6	1.0	2.4
IUD	0.5	1.8	5.8	0.8	2.3
Levonorgestrel IUS	0.5	1.5	2.2	3.8	2.0
Morning after pill	4.4	1.7	1.5	0.0	1.7
Contraceptive patch	1.6	2.3	0.7	0.0	1.2
Hysterectomy	0.0	0.0	2.3	1.7	1.0
Contraceptive sponge	0.2	1.0	0.7	1.0	0.8
Contraceptive ring	0.9	1.2	0.0	0.0	0.6
Female condom	0.4	0.2	0.0	0.8	0.3
Diaphragm	0.3	0.5	0.0	0.0	0.2
Implant	0.0	0.2	0.0	0.0	0.1
Cervical cap	0.2	0.0	0.0	0.0	0.0

Column totals may exceed 100% as women were allowed to choose more than one method.
 Responses were weighted by age and region.

Source: Contraceptive Use Among Canadian Women of Reproductive Age: Results of a National Survey
 Amanda Black, MD, MPH, FRCSC, Qiuying Yang, MD, PhD, Shi Wu Wen, MB, MSc, PhD, André B. Lalonde, MD, FRCSC, Edith Guilbert, MD, MSc, William Fisher, PhD.
 2009 (Statistical Results from 2006.)

B. Description

1. a) Cultural circumstances which affect the wellbeing of marriage

Cohabitation is a cultural reality in our Canadian society. Although local diocesan information is not available, the reality in North America is that over 60% of marriages are preceded by cohabitation. Studies continue to show higher rates of divorce and lower marital satisfaction in marriages preceded by cohabitation.

However, as the idea of living together before marriage has become a societal norm, even among Catholics, it has become less obvious for couples to strive for the ideal. Marriage preparation addresses the issue of cohabitation and attempts to help couples to see how they can make changes before their marriage (abstinence and possible separation before the wedding, reflection on what will change in terms of the degree of commitment within their relationship, demands flowing from their marital commitment to the indissolubility of their sacramental marriage) in order to avoid the negative issues that could seep into their relationship as a result of cohabitation.

Same-sex marriage was legalized in the province of Manitoba on September 2004, and was legalized in Canada in July 2005. Between 2006 and 2011, the number of same-sex married couples in Canada nearly tripled (+181.5%), while the number of same-sex common-law couples rose by 15.0%. Societal pressures have put this issue at the forefront, demanding “marriage equality”, however statistics from the 2011 census show that same-sex couples (married and common-law) accounted for only 0.8% of all couples in Canada. From a pastoral point of view, these cultural influences (favouring same-sex marriage or other non-traditional arrangements) also affect our Catholic people and make presenting the Church’s teaching a difficult challenge in today’s world.

As always, **divorce** causes rupture in marriages and in families. In 2008, the province of Manitoba’s divorce rate was 31.5%, compared to 40.7% nationally. The hope is that if the Church offers an adequate preparation for sacramental marriage as well as continued pastoral support for married couples in their conjugal and family life, those statistics may be reduced and marriages may thrive.

1. b) Legal and social policies promoted by the civil authorities in favour of family life

Winnipeg has a wide variety of family support services and organizations. The following is a small sample of services available:

Healthy Child Manitoba: Families First: Families First offers home visiting supports to families with children, from pregnancy to school entry. There is no cost.

Healthy Baby Winnipeg Community Support Programs: The Healthy baby program helps new mothers learn more about pregnancy, health, nutrition and the baby's development.

Family Dynamics: An accredited not-for-profit, community-based agency dedicated to strengthening families and building healthy supportive communities. They provide a variety of programs and services including respite care for parents, counselling and parent coaching.

Pregnancy and Family Support Services Inc.: Provides counseling, support, practical assistance, advocacy and referral to pre and post-natal women and their partners having difficulty with the pregnancy or their relationship. As well, they offer supports and respite care to parents and caregivers of children aged 0-6 years.

Crisis Pregnancy Centre of Winnipeg: The Crisis Pregnancy Centre of Winnipeg offers practical help and encouragement to individuals facing an unplanned pregnancy or experiencing post abortion concerns. Their services also include counselling, parenting classes and Christian faith formation opportunities. Services are offered by a staff of volunteers and are free of charge.

Villa Rosa: Villa Rosa is a safe haven for single young pregnant women. The majority of the residents are in their teens but there is no age restriction for the services. Women live at Villa Rosa free of charge. On average Villa Rosa provides service to 300 young women each year through the pre-natal and post-natal residential experience and the follow-up programs.

1. c) Anti-life activities and organizations against human life present within the diocese

Abortion

Every year Canadians abort one embryonic human being for every three live births — one quarter of all children conceived. There are absolutely no legal restrictions on abortion in Canada. A Canadian woman can choose to abort at any stage of pregnancy up to delivery and for any reason.

Abortions in the province of Manitoba are performed at the Health Sciences Centre Hospital, in the Women's Hospital department and at the Women's Health Clinic. The Women's Health Clinic performs surgical abortions for women up to 16 weeks pregnant. For women who are over 16 weeks pregnant, they offer referrals to Health Science Centre.

Since April of 2005, the “morning after pill” or “Plan B” has been available in Manitoba without a doctor's prescription. Health Canada made the drug levonorgestrel, available for sale directly from pharmacies. The drug prevents pregnancy by preventing embryos from attaching to the wall of the uterus. There is no age limit on who can purchase the medication.

In July of 2015, Health Canada approved the use of the drug Mifegymiso - to terminate pregnancies up to a gestational age of 49 days. It is expected that Mifegymiso will be available by prescription in the province of Manitoba in the winter of 2016.

Organizations against human life present within the diocese

The Sexuality Education Resource Centre Manitoba (Formerly Planned Parenthood Manitoba) is active in contraceptive and pro-choice education and is funded for the most part by provincial and federal levels of government.

Euthanasia and Physician-Assisted Suicide

On February 6, 2015, the Supreme Court of Canada ruled, in the Carter case, that Canada's prohibitions against “medical aid in dying” (a euphemism for euthanasia and assisted suicide) are unconstitutional. The highest court in the country gave the Federal Government one year to legislate

on the matter and later extended the deadline by four months. This means that the Criminal Code of Canada, which treated euthanasia as homicide and assisted suicide as a separate criminal offence, must be amended.

On April 14th 2016, the federal government introduced legislation (Bill C-14) to amend the criminal code to make euthanasia/assisted suicide legal in Canada.

With these recent and quick developments within the last year by the government to make euthanasia and assisted suicide legal and available to Canadians, our country is set on the tragic course of offering death as the solution to pain and suffering. Supporters of euthanasia and assisted suicide have played on words and on the emotions of the public and led them to become confused about these deadly practices.

In the Archdiocese of Saint Boniface, our response to this attack on the sanctity of life has been to educate the faithful and call them to action with prayer and letter writing campaigns addressed to various levels of government. While affirming our absolute insistence that any action intended to end human life is morally and ethically wrong, the key points that have been addressed are:

- The need for greater access to and funding for palliative care throughout Canada, so that compassionate care may be extended to all people at the end of life.
 - The need for clear conscience protections for health care workers so that they cannot be forced to participate in assisted suicide through referral, assisting or actually performing procedures.
 - The need for protections for faith-based institutions so that they are not forced to provide euthanasia on their premises.
2. a) Pastoral care of the family and for marriages

Marriage, Family and Life Services

The office of Marriage, Family and Life of the Archdiocese of Saint-Boniface is coordinated by a full time bilingual employee. (In 2016, the service is reduced to 15 hours/week during the coordinator's maternity leave). The goal of the Service is to support and strengthen couples and families through programs and services that foster an authentically Catholic vision of marriage, family, and the dignity of life. The coordinator often works with other groups within the Archdiocese or elsewhere that share similar values and goals.

Some of the organizations and projects promoted by the diocesan office of Marriage, Family and Life are:

Worldwide Marriage Encounter: Worldwide Marriage Encounter (WWME) weekends offer an opportunity for married couples to enrich and strengthen their marriage. The focus is on the development of an open and honest relationship within marriage and learning to live out a sacramental relationship in the service of others.

World Marriage Day: An initiative of Worldwide Marriage Encounter, World Marriage Day is a celebration of the vocation of Marriage and a day to honor the love between husband and wife as the core of the family. It is celebrated on the second Sunday in February in several parishes of the Archdiocese.

CANA Retreat for Married Couples: CANA, offered by the 'Chemin Neuf Community', is a six-day session for married couples to strengthen their marriage and deepen their spiritual life. The weeklong session includes talks, prayer, time together as a couple, relaxation and celebration.

Marriage Help from a Catholic Registered Counsellor: Presentations by a relationship specialist on various topics relating to strengthening marriages.

Beginning Experience: A non-profit support program that focuses on the needs of divorcees, separated people or widows and widowers attended to by their peers.

The diocesan service also supports and provides resources to parish communities that wish to offer Marriage, Family and Life services locally. Some resources provided are:

- Weekly Marriage Tips, offered to parishes for publication in their Sunday Bulletins
- Marriage enrichment and family support resources: Books, DVDs, Outlines and Project plans for putting on Marriage enrichment events
- Parish resources for celebrating the National Week for Life and the Family

2. b) Diocesan Celebrations

Diocesan Wedding Anniversary Celebration: Each Fall since 2011, Archbishop Albert LeGatt presides a celebratory mass at the Saint Boniface Cathedral. Couples who are celebrating a milestone year anniversary (5, 10, 15, 20, 25, 30 years or more) are invited to renew their marriage vows and to receive a special blessing.

Mass for Widows and Widowers: A mass for widows and widowers is held annually in the Saint Boniface Cathedral. Archbishop LeGatt presides and offers a special blessing for this stage of life. A package of Grief Support Community Resources is also provided from the Archdiocese for those experiencing the loss of their spouse.

2. c) Support for Troubled Marriages

The Marriage, Family and Life Service of the Archdiocese offers a list of Catholic Marriage counsellors and therapists as well as other resources to those seeking help in their marriage. Couples experiencing great difficulty in their marriage are referred to the *Retrouaille* program. Designed to help troubled marriages, this program focuses on communication, and aims to get marriages back on the right track. It is a single-weekend experience, with follow-up sessions over the course of three months. (not offered locally - couples must travel out of province for this program). Currently, the diocesan service is working towards offering a local program for couples in troubled marriages, based on Emotionally Focused Therapy. A session is planned for the Spring of 2017.

2. d) Marriage Preparation Sponsorship Program: For Better and For Ever

The Diocesan Marriage, Family and Life Service offers training and support for married couples who are willing to become sponsor couples who accompany engaged couples in Marriage Preparation with the For Better and Forever Program (previously mentioned in VI. *CATECHESIS B. Description b) Preparation for Marriage*). This program is designed as an evangelization tool which promotes

spiritual, personal and relationship growth. Couples who become sponsors have the opportunity to enrich their own relationship through sharing and dialogue, as they guide couples towards the sacrament of marriage. Yearly ongoing formation and marriage enrichment is offered to the sponsor couples by the diocesan service.

2. e) Pastoral Care for persons with Same Sex Attraction

Courage is a spiritual support group for those dealing with same sex attractions who wish to live in fidelity to the teachings of the Catholic Church on chastity. A support group facilitated by a Deacon who is their Chaplain meets monthly in the Archdiocese of Saint Boniface since January of 2016.

3. Activities on the part of the Church for the defense of rights of the family and for the transmission of the teaching of the Church on sexual morality, marriage and respect for human life.

The National Week for Life and the Family was initiated by the Canadian Conference of Catholic Bishops and has become an annual event beginning on Mothers' Day. In Manitoba, a tri-diocesan committee, whose members come from the Archdioceses of Winnipeg and Saint-Boniface, as well as the Ukrainian Catholic Archeparchy, coordinates the Week's activities. There is a new theme every year. Over the years, we have highlighted the following themes:

- 2013 – “Celebrate Family, Nurture Life” asking all parishes to recognize the value of family life and to celebrate it.
 - 2014 – “Living includes Dying: Protecting our unborn, caring for all, until our natural death”. All were asked to discuss issues pertaining to dying.
 - 2015 – “Family, A School of Christian Love: Where Life Begins and Love Never Ends”. We were encouraged to look at the family as a school of love and how that is practiced in our daily family life.
 - 2016 - With the February, 2015 Canadian Supreme Court decision in Carter v. Attorney-General of Canada, the issue of physician-assisted suicide and its regulation has been foremost in the minds of Christians. This year, with the theme LIFE: Life Is For Everyone, we encouraged the faithful to review what our faith teaches us regarding physician-assisted suicide, and to advocate for alternatives to physician-assisted suicide, such as quality palliative care.
4. Activity of pro-life organizations and movements: to protect the life of unborn children, to foster the dignity of motherhood, to promote natural and morally licit methods for the regulation of human fertility, and to provide for spiritual and material assistance for the dying.

Pro-life organizations and movements

Life's Vision is the provincial pro-life educational resource center in Manitoba.

Life's Vision maintains and operates a resource centre and lending library of resource materials (books, dvds and videos) dealing with life issues. Their speakers offer talks and presentations to local groups, schools, youth groups and churches.

Life's Vision's events and activities include: The annual Life Hike in September, an Annual Banquet and One Day Conference in November, Annual Respect Life Week Campaign in May, publication of a local newsletter quarterly, support of the pregnancy help line and work with the Crisis Pregnancy Centers in Manitoba. They are the acting provincial voice for sixteen affiliate member groups in Manitoba.

Campaign Life Coalition's local branch organizes the "40 Days for Life" yearly. It is a peaceful vigil of prayer, and fasting at Health Sciences Center (Women's Hospital) held over the course of 40 days. The Knights of Columbus partner with Life's Vision and Campaign Life Coalition to organize and promote the yearly March for Life and with the three Catholic Archdioceses for the yearly "Gospel of Life" Mass. These events take place during the National Week for Life and the Family.

Natural and morally licit methods for the regulation of human fertility

In Manitoba, Serena Manitoba has been teaching the **Sympto-Thermal Method of Natural Family Planning** since 1977. Initial instruction in the Sympto-Thermal Method of NFP is given monthly in a two-hour class setting by certified teacher-couples (volunteers). Approximately six weeks later, a brief couple-to-couple follow-up session is offered. Serena Manitoba receives 40% of its funding from the Regional Health Authority and the remainder from Catholic sources and donations.

Within the Archdiocese of Saint Boniface, Natural Family Planning classes are not a requirement for couples preparing for Marriage; however engaged couples are presented with information on NFP during the Marriage Preparation process and are strongly encouraged to take part in an NFP class.

For those couples who desire to explore methods of Natural Family Planning other than the Sympto-Thermal Method, the Office of Marriage, Family and Life makes available a list to access remote (online or long distance) NFP classes in methods such as Billings, the Creighton Model, Marquette, and others.

Fertility Care

For couples experiencing infertility or recurrent miscarriages, the Office of Marriage, Family and Life offers information on accessing fertility care with NaPro Technology (Natural Procreative Technology). Couples must travel out of province to Toronto or Edmonton to access medical help in this area at this time.

Spiritual and Material Assistance for the Dying

Palliative Care Program in Winnipeg

The Winnipeg Regional Health Authority Palliative Care Program provides services for people in Winnipeg who have been diagnosed with a life-limiting illness. The Palliative Care Program is based on the belief that quality end-of-life care can be provided in a variety of settings, with the preferred location of care being the home or other usual residence (such as a personal care home). Specialized units exist for patients whose needs cannot be met in other settings. Its goal is much

more than comfort in dying; palliative care is about living, offering meticulous attention to the control of pain and other symptoms, support for emotional, spiritual and cultural needs.

Palliative Manitoba is the provincial volunteer based charitable association that champions and promotes the availability and accessibility of quality end-of-life care and bereavement services for all Manitobans. Within Winnipeg region, it also delivers the Compassionate Care Course (volunteer education), coordinates the Volunteer Visiting Program and Bereavement Services.

XIII. EVANGELIZATION OF CULTURE

A. Statistical Note

There are no associations and organizations in our diocese whose primary purpose is the evangelization of culture.

B. Description

1. a) General overview of the cultural situation

Our culture is composed of many elements both of light and darkness. Elements of light include:

- Great respect and tolerance for diversity of race, ethnic background, cultures, faiths, values, lifestyles, etc. This is a noted hallmark of our Canadian society.
- A high degree of support for the common good e.g. socialized medical care, unemployment relief, and state-funded support for the poor and disenfranchised.
- This concern for the common good is seen in the high level of support for a profusion of caritative associations of all sorts, support both in volunteer participation and financial support. Canadians are particularly generous across all levels of socio-economic status.
- A high level of appreciation and care for the natural environment of which Canada is so richly blessed.
- An interest in the global village, especially amongst young people.

Elements of darkness include:

- Relativism, secularist mindset, near total absence of religious dimension and values and at times adamant opposition to the latter especially in regards to sexual mores and medical ethical issues.
- Materialism, over-consumption of all goods, race for possessions as a measure of prestige.
- Over-blown interest in entertainment, games of chance, sports, social media, virtual reality games, violence in media with sexualised behaviour starting at a very young age.

- Little time and effort given to deeper reflection upon higher values of human life and community.
- Racism exists, in part towards immigrants and especially towards indigenous peoples.

1. b) Evaluation of the political culture

Generally stable, free and democratic. A slight movement towards American-style polarisation (e.g. attack ads) and demonization of all contrary views.

2. Problem of secularization and relativism

Formation in seminaries to counter this:

- General reflection on how to awaken faith and promote personal encounter with Jesus Christ.
- Propaganda year with fast from all electronic and social media, instead emphasis on prayer and on reflection meditation/contemplation.

3. Initiatives for promotion of culture, in a particular way among the underprivileged.

No organised or focused efforts as such in this area.

4. a) for the evangelization of culture

- Promotion of Catholic television stations (Salt and Light, EWTN) and Catholic literature, videos, etc. See next section.
- Development of a Heritage Garden on grounds of the Archbishop's Residence, with elements both artistic and educational which present the historic and actual contributions of the Church to the general community's history and social fabric.

4. b) Means to promote mutual respect among diverse cultural groups

- Every July 1st, Canada's national holiday, there is a diocesan organised multicultural festival beginning with the celebration of the Eucharist marked by music and a participation in the liturgical ministries, reflective of over 20 cultures present within the Catholic community. This is followed by an international meal and entertainment in the open area around the Cathedral which is entirely open to the general public.

5. a) Public displays of religiosity and popular devotions

Especially seen in processions and ceremonies amongst the newly arrived immigrant groups, e.g. Filipino, Latin-American, as well as a renewal in two of our parishes of a public procession with the Blessed Sacrament on Corpus Christi Sunday.

5. b) “Inculturation” of the Gospel

This is a huge challenge given that the ambient culture is indifferent if not hostile to religion. At the same time, we must “speak” the language of our modern world, especially in regards to young people.

Both particular challenges and opportunities arise at the same time in regards to the inculturation of the Gospel within the First Nations (or indigenous) people. In a growing measure, the indigenous people are rediscovering and once more appropriating their traditional spiritual and cultural beliefs which include oral teachings, religious rituals, age-old symbols and ways of leadership within their communities.

The challenges for the Church are immense given a history of evangelization heavily influenced by a mentality of colonialism. However, the opportunities are also many, given there are also so many shared values around family, community, creation. The Church as a whole must especially listen to and learn from indigenous culture if the Gospel is to be embraced in a wholesome and holy way by the First Nations Catholics among us.

This is of real importance as indigenous people are becoming an ever-increasing proportion both of the total population and of the Church.

XIV. SOCIAL COMMUNICATIONS

A. **Statistics**

	January 2016	December 2005
General publishing houses	2	2
Catholic Book Stores	1	1
Diocesan newspapers	1	0
Catholic radio or television stations		
Most widely circulated magazines and newspapers in the diocese		
a) Of general interest	2	-
b) Of religious interest	3	-

1. **Catholic publishing houses**

Éditions du Blé: Publishing house that publishes various littérature books, except for the youth. Their books are distributed across the country.

Les Éditions des Plaines: Publishing house that publishes Franco-Canadian literature for adults and youth, and accepts to publish catholic books.

2. Catholic Book Stores

À la Page and La Boutique du Livre

These 2 general Book Stores offer a variety of literature, cultural and educational products. They have a section of religious books for adults and children, as well as cards for religious occasions. Customers can also order any religious book distributed in Canada. Both Book Stores will make any effort to find religious cards for Easter, Christmas, or for sacramental occasions.

Christian Supply Centre (Centre chrétien)

Religious Book Store offering the largest selection of books, religious products and religious cards, both in English and in French, for adults and children, in Manitoba.

Stephanchew's Church Goods

This Book Store, operating only in English is a Catholic Book Store, offering a wide variety of resources.

3. a) Diocesan Newspapers

The newspaper ***Un regard neuf/New Vision***, was published from October 2010 to November 2014 (seven issues per year, September to June, format 8x11, a French and an English version published separately, the content presenting diocesan and parish events). This newspaper used to be inserted in parish bulletins.

Then the newspaper ***InfoJournal, Votre Église, Votre Voix*** was published, starting April 2015. Four issues were published (three issues a year, September to June, format 11x17, a French and an English version published separately with an identical content, and distributed to parishes but also as an insert in the provincial newspaper *La Liberté*. The last issue was printed in March 2016. The publication is currently suspended for an indefinite period.

b) Other religious newspapers, or newspapers with some religious contents

The weekly newspaper ***La Liberté*** is a community oriented provincial newspaper reflecting the social and economical life of the francophone population. It also reports on the cultural life, topics of social, commercial and sports interests of the Francophones. Out of respect for the history of the newspaper, originally founded in 1913, and managed by the diocese of Saint-Boniface and the Oblate Fathers until the end of the 1960's, *La Liberté* continues to publish a religious chronicle. Every week, a voice is given to those willing to share their thoughts, observations and experiences in the context of their catholic faith. The Office of Communications from the Archdiocese is responsible to find people to write the chronicles. Most Reverend Albert LeGatt writes a chronicle 3 to 4 times a year. About 6 000 Franco-Manitoban families have suscribed to the newspaper.

Prairie Messenger

Is a weekly Catholic journal (45 issues per year) published by the Benedictine monks of St. Peter's Abbey in Muenster, Saskatchewan, with a circulation of approximately 4,300 subscriptions. It is the official newspaper for the Archdioceses of Saskatchewan and Manitoba.

In Manitoba, the journal is distributed to the Archdiocese of Winnipeg and Archdiocese of Saint Boniface. Both Archdioceses submit stories/articles to the *Prairie Messenger* for publication to raise awareness regarding the wide scope of the dioceses' ministries, related organizations and services.

Archdiocese of Saint Boniface subscriptions: 100 copies per week; 80 of them are individual subscribers; the other 20 copies are split among 3 parishes in the archdiocese.

4. Catholic radio or television stations or cable channels

Radio-Canada (RC) et Télé – Édition Manitoba (non Catholic)

Radio-Canada (CBC French) still broadcasts the Sunday Mass, but on TV only. The program '*Le Jour du Seigneur*' is still on the air, but broadcasted from the Quebec region only.

The Archdiocese of Saint-Boniface has a good rapport with CBC French which responds positively to our requests for interviews, or asks for interviews about pertaining or controversial subjects, on faith questions or on more general topics. The Archdiocese always tries to answer all the questions in a transparent manner for their stories.

5. Most widely circulated magazines and newspapers in the diocese

General Information – *Winnipeg Free Press; Winnipeg Sun*

Religious Information – *Prairie Messenger; Salt & Light Special Issues*

B. Description

Most Reverend Albert LeGatt was appointed Archbishop of Saint-Boniface in 2009. During the first three years as Archbishop, he visited the 88 parishes of the diocese, and one of the priorities identified, was to improve the communications inside the diocese. An official position was created in September 2012, the Office of Communications, at the service of the Archbishop, the priests, the parishes, the offices and agencies of the Saint Boniface Archdiocese.

Through various media, the Office shares the mission to evangelize and built a community rooted in solidarity, by communicating efficiently the diocesan activities to the parishes, the faithful, and the general public.

Here are the media used by the Office of Communications. Noteworthy that the Archdiocese is officially bilingual and thus all communications are made both in French and in English.

- The **diocesan bulletins**, *Weekly News Bulletin* which are published every week for the benefit of the parishes and the faithful and are sent by email. They cover a wide variety of religious and community events announcements.

- Every parish has a **Parish Bulletin** distributed in hard copies to parishioners when they come to church, as well as by email.
- The new **Diocesan Website** was launched in April 2014 (bilingual).
The website gives a variety of informations about the multiple diocesan services and parishes. You can find advertising and articles about diocesan and parochial events, activities, projects, initiatives and testimonies.
Website : <http://www.archsaintboniface.ca/>
- **Diocesan Newspaper** : Starting in October 2010, the Archdiocese has published a diocesan newspaper *Un regard neuf/New Vision*, color leaflet of 2 to 4 pages which used to be distributed in hard copies to all parishes.

In 2014, the newspaper reached a new stage when it retained the services of *La Liberté* (Franco-Manitoban Newspaper) in order to have access to their products: 1.) special inserts and 2) Rédaction Web (*RedWeb*).

1. *La Liberté* has provided the diocese with the services of a journalist/videographer and photographer to cover events and make some interviews as determined by the diocese.
The diocesan newspaper was then published in a new format 11x17, in color, the *InfoJournal, Votre Église, Votre Voix / InfoJournal, Your Church, Your Voice*. It was distributed in hard copies to all parishes. Moreover, it was inserted in the newspaper *La Liberté* and thus received by 6 000 francophone families. This has proved to be an important tool for evangelization.
 2. The product ‘Rédaction Web’ of *La Liberté* has provided the diocese with a number of stories and testimonies that were published on the diocesan website in order to share the multiple ways we live our Catholic faith, through various events, activities, experiences and celebrations, so that we can feel united in one Faith.
- The **Diocesan Directory** is published/updated twice a year and emailed to parishes, clergy, religious communities and members of the Diocesan Curia.
 - **Social media** such as *Facebook* : At the moment, we don’t have any Social media accounts, but we are planning to do so in the next pastoral year.
 - **Translation services** : All the documents and correspondance of the Archdiocese are published in French and in English. To do so, we use translation services that, for the most part, are provided by volunteers.
 - **Formation centers associated to the Church in this sector** : We don’t have formation centers associated to the Church in this sector. However, professional courses in communication are offered in our universities and colleges.
The Association of Roman Catholic Communicators of Canada (ARCCC) is the official association that offers support to people involved in the sector of communications in

association with the Catholic Church In Canada (téléconferences, vidéoconferences, annual meeting). Our Office of communications is affiliated to the ARCCC.

- **Rapport of the Church with the media :** The Archdiocese maintains a good rapport with the media and always has a spokesperson available for interviews. The spokesperson is not necessarily part of the Office of Communications
- **Consultations in the area of communication :** In January 2016, the Office of communications has initiated a professional consultation in the area of communications to perform an analysis of the needs. Depending on the results of this analysis, the diocese will be able to better determine the orientation of its Communication Services and which tools will be necessary in order to better respond to the needs of the diocese, the Pastoral services and the faithful, in the context of the New Evangelization and the context of the diocesan project for Parish Renewal & Growth.

XV. SOCIAL JUSTICE AND SOCIAL DOCTRINE OF THE CHURCH AND XVI. CHARITY, HUMAN AND CHRISTIAN DEVELOPMENT

A. Statistics

There is no data available

B. Description

1. Concrete problems in the area of social justice and the defense of the human person

Our population enjoys living standards above the minimum necessary. However, a number of families, affected by unemployment, or insufficient income, by the consequences of alcoholism and drugs, of the loteries and gambling, or just by carelessness, become destitutes looking for food, for housing or even for clothes.

This is actually the fate of many among the people of the first Nations. A large number of them experience serious poverty, with consequences such as illiteracy, lack of education – and thus few employment possibilities – poor health, premature deaths, violence – mostly within the family, crime and imprisonment. This is the biggest shame of our Canadian society, otherwise very prosperous, with one of the highest living standards in the world.

Often poverty affects also the refugees recently arrived, who have escaped from their country with barely anything else than the clothes they wear.

2. Action of the Church in the field of social work and in the promotion of social justice: agencies, programs, publications (Section XVI)
and
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 (Section XVII).

Since 2013, the Archdiocese has sought to know what is being accomplished in all its communities, parochial as well as religious, in the area of social justice.

The parish pastors / Parish Life Directors have been contacted, and we asked them to fill a survey to gather the information; not so much to know the needs, but more to identify the already existing resources. This list is not exhaustive, and there could well be groups or activities in the field of social justice who might not have been recorded in the survey.

What emerges from the survey :

- Christian charity, the willingness to help one's neighbour is very much alive in our Christian communities in the Archdiocese.
- Where there are no Church-organized structures, the lay faithful work in a joint effort with civic charities.
- In the Archdiocese, we can find a number of groups and movements very active in the field of social justice :
 - The Knights of Columbus (30 Councils),
 - The Catholic Women's League (11 Councils),
 - The Ladies Auxiliaries (6 Councils),
 - Development and Peace (in 10 parishes)
 - The *Saint-Vincent de Paul* (2 Councils, which gather over 90 members)
 - The *Dames du Précieux Sang* (1 Council)
 - The Christian mens' club (1 group)
 - The *Franco-Amigos* (2 groups)
 - Soup Kitchen (3)
 - Parish collections of food and clothing that are donated to charities such as Winnipeg Harvest, the *Centre Flavie Laurent*, Our Place/Chez Nous, the Sisters of Charity, the Thrift Stores.
 - The diocesan Prison Ministry
 - Parish Committees for refugees sponsorship
- In the Archdiocese, there are also organizations and movements working in the field of social justice throughout the City of Winnipeg :
 - The *Centre Flavie Laurent*
 - *L'Arche* founded by Jean Vanier
 - Agape House
 - The Catholic Health Corporation of Manitoba

- Other groups and activities are:
 - Refugees sponsorship
 - *Action Marguerite*
 - Various groups of Christian women
 - The Community kitchen teaching cooking and related issues.
 - Fundraising for the missions in the North of the Province, in Sierra Leone or in Honduras
 - Students groups of Saint Boniface University working for social justice, especially taking part in the reconciliation process between the Canadian society and the First Nations, including the Residential Schools survivors.
 - *Les Cœurs ouverts*
 - Knitting for *Flavie Laurent* and the Missions of the North.
 - All parishes prepare Christmas hampers for the poor.

- Even as their members are aging, religious communities remain involved in the area of social justice :
 - The Sisters of Our Lady of the Missions
 - The Sisters of Holy Cross
 - The *Filles de la Croix*
 - The Ursulines
 - The Grey Nuns of Montreal
 - The Missionary Oblate Sisters

- Other activities organized in our parishes are :
 - Visits to the elder and the sick
 - Support for new immigrants in need
 - Fight against violence against women
 - Support to provide lodging to students from needy families
 - Offers of financial loans to small businesses
 - Efforts to offer a presence on Indian Reserves
 - Financial donations to organizations such as:
 - The salvation Army
 - *L'Appel du pauvre*
 - Siloam Mission
 - Rossbrook House
 - Villa Rosa
 - *Pluri-elles*
 - Pregnancy and family support
 - Foundations associated to hospitals
 - Winnipeg Harvest
 - Our Place/Chez Nous
 - Christmas Cheer Board

- L'Arche Winnipeg
- Habitat for Humanity
- Etc.

In conclusion, and to develop even more social pastoral care, and multiply the charities, the Archdiocese identified two new objectives :

- First, to have, wherever possible, in each parish, a respondent for social justice questions, sitting on the Parish Pastoral Council.
- Secondly, to set up a Diocesan Committee for Social Justice, in order to offer support to the various group involved in social justice, and to the respondents for social justice questions, sitting on the Parish Pastoral Councils.

We can thus say that we witness many hopeful signs for the development of pastoral efforts in social justice in our Archdiocese, as we conclude the year of the Jubilee of Mercy.

3. Education in and diffusion of the Social teaching of the Church (Section XVI)

and

Programs and initiatives to animate, sustain and realize human and Christian development. Aid given for human and Christian development outside the diocese (Section XVII).

The **Canadian Catholic Organization for Development and Peace (CCODP)**, now known as **Developpement and Peace – Caritas Canada**, can rely on the diocesan office of Development and Peace to raise awareness among the Catholics - and the general population - about the impoverishment of the peoples, and mobilize them for life-changing actions. In the fight for human dignity, Development and Peace collaborates with other organizations from all parts of the world. With human dignity at the heart of its actions, and a holistic approach of the development, based on the principles of the Social Teaching of the Church, the organization works for what Pope Paul VI called the “*authentic development*” and what Pope Francis calls “*the integral development of the human being*”.

The diocesan committee is composed of a group of lay people and religious, who are meeting monthly. In each parish, a person or a committee is appointed to lead the educational and awareness-raising campaign of *Development and Peace* to educate parishioners as to social injustices as well as the injustices suffered by those in the Southern hemisphere.

The most recent campaign was entitled : *Create a climate of change* in response to the call of Pope Francis in his Encyclical *Laudato Si'*. In parishes and in schools, the youth participated in a 25-hour educational and fundraising fast that brings them to a greater understanding of the structures that perpetuate poverty and injustice. Students from Catholic schools are invited to participate in a Social Justice Day, as well as to act for justice all along the school year.

Development and Peace is present in many schools and universities in Manitoba.

Inspired by the values of the Gospel, and especially the preferential option for the poor, the objectives of *Development and Peace* are to support the people of the Southern hemisphere, so that they can control their own destiny. Every year, parishes collect offerings during Lent to support the partners of *Development and Peace*. This special collection, called *Share Lent campaign* happens every year on the 5th Sunday of Lent, which is the Solidarity Sunday. From 2007 to 2015, the parishes of the Archdiocese of Saint Boniface have collected a total of 1 980 410,94 \$ for an average of 220 000\$ per year for the *Share Lent campaign*.

And it is with joy that we can emphasize the wonderful testimony of generosity and support demonstrated by so many of our faithful at the times of natural disasters and/or conflicts that occurred in the past few years. They've responded, among other, to urgent needs that arised following the earthquake in Haïti (454 374,54\$), the typhoon Haiyan in the Philippines (183 829,57\$), and more recently the conflict in Syria (83 904,43\$). More than 1 000 000 \$ have been collected in the diocese between 2007 and 2015 for the emergency support actions of *Development and Peace*.

4. Mutual cooperation with civil authorities, with other Churches or ecclesial communities, and with other religions, in the promotion of social justice (Section XVI)

and

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 (Section XVII).

The Jubilee Fund, incorporated in June 1998, is an interfaith non-profit charity. The Jubilee Fund Inc. is an ethical investment fund established to raise awareness concerning the interrelated issues of poverty reduction, financial assets and access to credit. The Jubilee Fund provides loan guarantees and bridge financing to not-for-profit organizations and businesses, (co-operatives and social enterprises) to initiate or complete community based projects that reduce poverty and financial exclusion. The Jubilee Fund projects typically contribute to community needs and priorities, low income housing and/or small business or worker co-op business opportunities.

Moreover, the parishes contribute generously to residences for homeless people, to Soup Kitchen, to refuges for children, for women who suffered abuse, for lost teenagers, for sex-trade workers on the streets. All these charities are managed by civic and community-based organizations.

XVII.HEALTH CARE

A. Statistics

1. The following table provides some statistical information related to Catholic hospitals and other health and hum services sponsored by the Catholic Health Corporation of Manitoba operating within the boundaries of the Archdiocese of Saint Boniface.

Communities of Service sponsored by CHSM/CHCM					
Statistics from 2015-2016	Clients	Staff	Volunteers	Budget 2011-2012	Budget 2015-2016
Action marguerite - elderly care	861	800	310	\$ 42,686,000	\$ 45,818,000
Centre Flavie-Laurent - furniture and clothing for poor/vulnerable	21,000	6	75	\$ 369,000	\$ 445,000
Abri Marguerite - housing and settlement services refugees	229	0	6	\$ 41,000	\$ 42,000
Centre Youville - primary and community care	22183	27	10	\$ 3,065,000	\$ 3,200,000
Sara Riel - support for people living with mental health issues	400	45	21	\$ 1,724,000	\$ 2,884,000
Charités Despins - housing for elderly and religious congregations	297	89	71	\$ 6,310,000	\$ 8,170,000
St. Boniface Hospital - acute care teaching hospital	250,000	4397	353	\$339,580,000	\$363,460,000
St. Amant - support for people with developmental disabilities	1575	1800	1826	\$ 62,835,000	\$ 73,401,000
Centre de renouveau Aulneau - counselling services youth/families	800	45	11	\$ 952,000	\$ 1,350,000
total	297345	7209	2683	\$457,562,000	\$498,770,000

2. Number of priests, deacons and religious who exercise an apostolate in hospitals and in charitable institutions of the Church, of the State or private sponsorship.

	2005	2015
Priests exercising an apostolate	1	5
Deacons exercising an apostolate	0	2
Religious exercising an apostlate	20	10
TOTAL	30	17

Note: Since February 2016, the diocese has entered into a contract with St. Boniface Hospital to assure the provision of priests on a 24 hour basis for anointing and penance as well as daily Eucharist and pastoral visits with distribution of communion.

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

There are no Catholic or Christian Associations of doctors, pharmacists, nurses, midwives, obstetricians within the Archdiocese of St. Boniface.

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

The St. Boniface Hospital Research Centre is an integral part of the St. Boniface Hospital which is sponsored by Catholic Health Sponsors of Manitoba/Catholic Health Corporation and operates within the Archdiocese of St. Boniface. Biomedical research takes place across our campus – in the hospital as well as in 3 free-standing facilities:

The **St-Boniface Hospital Albrechtsen Research Centre** is home to the:

- Institute of Cardiovascular Sciences (ICS)
Widely regarded as one of the preeminent basic cardiovascular research programs in the world

- Division of Neurodegenerative Disorders (DND)
Studying mechanisms underlying, and identify potential treatments for diseases including Alzheimer's Disease, ischemic stroke, traumatic brain injury and aging-related CNS degeneration
- Canadian Centre for Agri-Food Research in Health and Medicine (CCARM)
Investigating the potential health-related benefits found in nutraceuticals, functional foods, and natural health products (health food).

The **Asper Institute** is home to the:

- WRHA Cardiac Sciences Program
Cardiology, Cardiac Surgery, Cardiac Anesthesia, Cardiac Critical Care and Cardiac Rehabilitation
- I.H. Asper Clinical Research Institute
Including Psychosocial Oncology and Cancer Nursing Research, Clinical Research in Cardiovascular Disease, and nutritional interventions developed by the Canadian Centre for Agri-food Research in Health and Medicine (CCARM)

Dr. Andrei Sakharov MRI Centre

- Provides ancillary support featuring 3 scanners for clinical and research use

The Center is built with funds raised in the community, and operated with a combination of peer reviewed research grants, industry contracts, fundraising, and through affiliation with the University of Manitoba. It is also generously supported by the St. Boniface Hospital Foundation. St. Boniface Hospital has gained a worldwide reputation for excellence in medical research.

There are no other institutes of health care studies or faculties of medicine, surgery, pharmacy, obstetrics, and nursing schools within the Archdiocese of St. Boniface.

B. Description

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

Conferred Public Juridic Personality of Pontifical Right in 1999 through a petition of the Superior General of the Sisters of Charity of Montreal (Grey Nuns), Catholic Health Sponsors of Manitoba (CHSM) is responsible for nine (9) catholic health and human services organizations within the Archdiocese of St. Boniface. CHSM is also responsible for three (3) works within the Archdiocese of Winnipeg.

As with many women religious congregations that were involved in the health care ministry across Canada and around the world, the Grey Nuns sought to create a new canonical and civil structure that would be responsible for the sponsorship of their works into the future. Given the advancing age of their members, they set out to transfer their many health care organizations to a corporation that could build on the continued involvement of the laity who would be entrusted with their legacy of compassion and hope here in Manitoba.

Since CHSM was formed, other religious congregations have also transferred their organizations to CHSM, namely the Sisters of Saint-Benedict, the Missionnary Oblates of Saint Boniface and the Sisters of the Saviour.

CHSM carries out its activities in the secular sphere through a civil corporation known as Catholic Health Corporation of Manitoba (CHCM). CHCM sponsors a blend of 15 distinctive health and social service agencies resulting in a network of organizations working across the continuum of care. CHCM's Communities of Service are grouped into five main areas:

- **Primary/Community Health Care**
Youville Centre, Sara Riel, Aulneau Renewal Centre
- **Acute Care**
St. Boniface Hospital, Ste. Rose General Hospital, Winnipegosis & District Health Centre
- **Care and Housing for the Elderly**
Actionmarguerite – St. Boniface and St. Vital, St. Joseph's Residence, Despins Charities (Résidence Despins, Villa Aulneau), Dr. Gendreau Personal Care Home
- **Comprehensive Services to People Living with Developmental Disabilities**
St. Amant
- **Social Services and other Housing Services**
Marymound, Abri Marguerite, Flavie Laurent Centre

Since CHSM and CHCM's creation, certain powers remain reserved to the Grey Nuns and include:

- The right to appoint and remove Members of CHSM;
- Appoint the Chairperson and Vice-Chairperson of the CHSM Members for both CHSM;
- Approve changes to the written statements of philosophy or mission of both CHSM and CHCM.

In 2008 a petition was submitted by the Grey Nuns with the support of all CHSM Members including the Archbishops of St. Boniface and Winnipeg to the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life (CICLSAL) requesting a transfer of the reserved powers to the Members of CHSM, so that full authority for governance and all actions of CHSM and CHCM be vested in the Members of CHSM. A decision has yet to be made.

Some of CHSM's responsibilities include:

- Approval of any change to the written statements of philosophy or mission of the public juridic person;
- To appoint and remove the directors, the Chairperson and Vice-Chairperson of CHCM;
- Appointment of the Chief Executive Officer of CHCM;
- Ensure that the affairs of CHCM and its sponsored Communities of Service are conducted in manner consistent with the teachings and the laws of the Catholic Church as interpreted and applied by Diocesan Bishop and consistent with the Catholic Health Ethics Guide published by the Catholic Health Alliance of Canada.

Catholic Health Sponsors has seven (7) Members including the Archbishop of St. Boniface and the Archbishop of Winnipeg.

CHCM is responsible for creating a long-range plan to operationalize the healing mission in Manitoba. CHCM has three very important roles:

- To ensure this legacy of service and compassion rooted in Catholic values continues to guide our work into the future.
- To support our Communities of Service, particularly in matters of leadership, strategic initiatives, ethics and governance.
- To respond to new and emerging needs in community.

CHCM appoints over 200 volunteers as board directors to its sponsored Communities of Service. There are over 7,900 employees and over 1,100 volunteers dedicated to serving thousands of Manitobans each year. CHCM and its Communities of Service are responsible for approximately \$550 million dollars in health and human services spending in Manitoba on annual basis. Funding comes primarily from service agreements that are in place with various Manitoba Government departments and agencies that place their trust in CHCM and its family of Communities of Service to deliver high quality care that produces outcomes that matter to the people we are called to serve at price we as Manitobans can afford.

CHCM has eleven (11) directors appointed by CHSM and meets at least 6 times per year. CHSM and CHCM prepare an annual report on its activities that is submitted to CICLSAL.

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

The following is a very brief description of the catholic Communities of Service that are within the diocese of St. Boniface and sponsored by CHCM.

Abri Marguerite – Abri Marguerite is a non-profit organization that offers housing options to assist in welcoming new francophone Canadians to Manitoba as well as other people in need. Abri Marguerite works collaboratively and in partnership with the Catholic Health Corporation and the Franco-Manitoban Society to ensure that welcoming services and other related services are available to help our clients in their journey to well being.

Actionmarguerite - Actionmarguerite is a community-based, non-profit corporation dedicated to serve the elderly and persons with complex care needs by delivering care and programmes in the Winnipeg area. It is owned by the Catholic Health Corporation of Manitoba and receives the majority of its funding through the Winnipeg Regional Health Authority. The union of Taché Center, Foyer Valade, and St. Joseph's Residence, Actionmarguerite provides a number of programs and services, namely: personal care, specialized care for persons suffering from dementia and related behaviours to spiritual care, recreation, rehabilitation services and social work.

Aulneau Renewal Centre - The Aulneau Renewal Centre opened in 1979 in response to a growing need for psychological and spiritual counselling. Today the Aulneau Renewal Centre works with individuals and families to develop a therapeutic plan that meets their specific needs and circumstances through counselling, education, support, and guidance. We help our clients work through the struggles and challenges they experience to discover a positive vision so they can optimize their personal potential and growth towards renewal. It is our commitment to provide a variety of services that have unique specialties and are tailored to meet every client's needs regardless of their personal and/or financial situation.

Centre Flavie-Laurent Centre - Flavie-Laurent Centre (FLC) distributes – at no cost – furniture, appliances, household items and clothing to people in need. Volunteers and staff at FLC collect, sort, store and distribute the goods and the clothing received from donors to help the impoverished. Flavie-Laurent Centre, in partnership with its milieu, brings assistance and comfort to the vulnerable and people living in poverty by distributing – at no cost – clothing, furniture and household items.

Despins Charities – Despins Charities operates Résidence Despins (residence located at 151 Despins, offering both independent living and supportive housing) and Villa Aulneau (located at 601 Aulneau, independent living), seniors' residences in St. Boniface. We create warm, welcoming homes that ensure the physical, social, mental and spiritual well-being of our residents. We offer a range of independent living and supportive housing for seniors and are part of a long tradition of hope and compassion inspired by the spirit of Saint Marguerite d'Youville and the Grey Nuns as well as a long tradition of service by the Missionary Oblates Sisters. On top of the residential services, Despins Charities provides accounting services for four religious communities and payroll services for *Centre Flavie-Laurent* and the Catholic Health Corporation of Manitoba.

Sara Riel - Sara Riel provides voluntary programs and services in a community-based setting to adults experiencing mental health concerns. Sara Riel was established in 1977 by the Grey Nuns to address the “Revolving Door Syndrome” – that is, a situation in which people with mental illnesses have their condition stabilized in hospital but are unable to maintain a state of wellness in the community; consequently, they are readmitted repeatedly to hospital. Through the programs and services at Sara Riel, people with mental health concerns receive the housing support, rehabilitation and employment counselling they require to facilitate a successful transition into the community.

St. Boniface Hospital - Established in 1871, St. Boniface Hospital (SBH) is a public, non-profit 500-bed acute care facility affiliated to the University of Manitoba. Located on the east bank of the Red River in the French-speaking community of St. Boniface, the Hospital is owned by the Catholic Health Corporation of Manitoba and works within the Winnipeg Regional Health Authority. Involved in patient care, teaching and research, it serves the people of Manitoba, Northwestern Ontario and parts of Saskatchewan, SBH offers inpatient, outpatient and outreach services through eight clinical programs, and welcomes students from many health related disciplines to develop health professionals of the future. SBH's academic and clinical research programs work with government and private sector partners in the fields of cardiac, neurodegenerative disorders, nutraceuticals, functional foods and natural health products, oncology and cancer nursing among others.

St.Amant - St.Amant is a comprehensive resource for Manitobans with developmental disabilities and autism. A not-for-profit organization that offers a wide range of programs and services to support individuals and their families - including a large residence for complex-care, more than 100 community sites and home – St.Amant is the largest provider of community living services in Manitoba – as well as the St.Amant Research Centre, the St.Amant School and a community childcare centre. It offers effective programs for children with autism and also for families who care for an individual with a developmental disability at home. It strives to enhance the quality of life and self-determination for the thousands of individuals and families they serve each year.

Youville Centre - Youville Centre offers a wide range of services focused on healthy living – from health care and wellness education to counselling and support. Youville Diabetes Centre at 33 Marion Street provides diabetes self-management education and support for the Winnipeg region. A second location at 845 Dakota Street delivers primary health care, health promotion and counselling to citizens of St. Vital. Established by the Grey Nuns in 1984 as a reliable and accessible health resource, the Centre's staff has worked tirelessly to meet the needs of the community, offering the public the tools they needed to make informed choices about their health, and providing professional caring service and support for everyone who walks through their doors.

3. Pastoral Care for the Sick: How is this Ministry assured within parishes and within health care institutions?

a) Within Parishes

In all parishes the sick and homebound are visited by their pastors and very often also by lay volunteer visitors. The distribution of communion and the celebrations of the anointing of the sick and of penance are thus assured for all, especially upon their request.

Training is given to the volunteer visitors in the art of compassionate listening and of praying with those who are suffering. As well, they receive the necessary formation to preclude all abuse (physical, emotional or financial) of the elderly.

In the last couple years we have been blessed by the coming to our diocese of Rev. Mr. Deacon Stepan Bilynskyy, originally ordained for the Diocese of Thunder Bay. He is a medical doctor (neurologist) and someone with both education and experience in the areas of medical ethics and pastoral/spiritual care. He has accepted, on a volunteer basis, to be the diocesan resource person for parishes seeking assistance in the spiritual formation and practical training of their parishioners engaged in pastoral/spiritual care within their parishes. As well, he contributes to the ethical reflection currently needed in our diocese, especially in regards to euthanasia and physician assisted suicide.

b) Within Catholic Health Care Institutions

Meeting the spiritual and religious needs is an important part of caring for the whole person and in our setting in Manitoba, we strive to provide these services regardless of faith tradition, practices, or beliefs.

Most of our Spiritual Care Services within many of our sponsored Communities of Service offer a variety of services to assist in the well-being of patients, families and staff. These include daily mass and other services, a memorial service held several times a year to remember loved ones who have died, and a committal of ashes ceremony held twice a year for those families who have suffered the loss of a pregnancy.

Many Communities of Service have a team of professional Chaplains, trained in listening skills, crisis intervention, spiritual assessment, and interdisciplinary collaboration. Chaplains offer encouragement, commiseration and counselling to patients, families and staff. Each chaplain serves as a member of the healing team, working closely with nurses, physicians, and others who care for the people and the families we are called to serve. They may also be called to assist patients and their families in making informed decisions about their care and well-being. Chaplains also minister to staff working within their Communities of Service.

Most recently in 2015, a new agreement was signed between St. Boniface Hospital and the Archdiocese of St. Boniface that ensures a more consistent approach to providing religious and sacramental services to the patients and staff. The St. Boniface Diocese will assign priests to ensure that services such as daily Mass, Anointing of the Sick, Sacrament of Reconciliation, Viaticum, attendance at all Code Blue and spiritual guidance can be provided particularly to our Roman Catholic patients and staff. Mass is now offered consistently from Monday to Sunday and the Sacraments are available 24 hours a day upon request.

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

All of the sponsored Communities of Service have volunteer Board Directors. On an annual basis, CHCM appoints over 200 volunteers to serve in these very important roles.

As stewards for their Communities of Service and their collective Mission, CHCM ensures that each and every new Board Director receives an orientation session to introduce them the expectations CHCM has with respect to their fundamental role to ensure the Catholic Identity and the equally important fundamentals related to good governance.

Each Board volunteer also has a second orientation session with their respective Communities of Service to deepen their understanding of the services and people they are called to serve. CHCM also encourages all Board Directors to participate in many educational events offered by the Compassion Project offerings, that Catholic Health Association of Manitoba, the Institute of Corporate Directors as well as to attend the annual national conference organized by the Catholic Health Alliance of Canada.

Volunteers are an important part of most all of our sponsored Communities of Service and have a long-lasting impact on the patient, resident and client experience. Collectively, their sponsored Communities of Service are fortunate to benefit from the talent and expertise of over 1,100 volunteers who donate their time.

Volunteers can be found in many areas providing comfort and care to patients, clients, residents and their families, and supporting professional staff, enhancing their ability to provide the best possible care to patients. Volunteer positions are available seven days per week and many of their Communities of Service have volunteer services support teams within their respective administrative structures to continuously recruit, orient and train their volunteer base.

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

A defining characteristic that we continue to focus on within our sponsored Communities of Service of Catholic is the way it is guided by a consistent ethical framework. This commitment to ethical integrity is grounded in the *Health Ethics Guide*, which is produced by the Catholic Health Alliance of Canada and approved by the Canadian Conference of Bishops.

It is our primary resource for ethical discernment and decision making. The contribution of the guide is not to provide answers, but to be a resource – to help people identify the issues and to bring knowledge and understanding of ethical principles and the Church's moral and social teaching, which CHCM has been mandated to adhere to. This is further enhanced by our relationship with the local Archbishop when further guidance and advice is needed.

CHCM Communities of Service are called upon to act as a moral community by addressing the ethical dimension of decisions at all levels of the organization. For CHCM, our goal is to continuously improve our efforts so that ethics can permeate the entire organization and be integrated into the complex governance, administrative, operational and clinical decisions that need to be made.

To support our efforts in this area, CHCM has invested in the Health Care Ethics Service (HCES), located at St. Boniface General Hospital, which continues to provide a comprehensive ethics program available to all sponsored Communities of service and to outside agencies.

Ethics programming includes regular site rounds, Health Ethics Grand Rounds, a four-day Health Care ethics Seminar and episodic conferences. The clinical ethicists provide ethics teaching, participate in orientation sessions with new managers and attend case conferences and rounds, in addition to offering a regular monthly series of rounds on clinical issues largely delivered from clinical consultations. Clinical, organizational and research ethics consultation is available to patients, residents, families, health care professionals, students as well as administrative and governance personnel.

Some of the main challenges over the past several years in this area include:

- The multiple legitimate authorities who govern health care professionals (e.g. practice guidelines, codes of professional ethics, regulations, legislation, etc.) may at times create tensions with respect to aligning with the consistent ethical framework as it is understood in the Catholic moral tradition.
- More broadly, the realities of providing health and social services in contemporary North American society may challenge the core commitments and integrity of the Catholic health

and social service ministry (e.g. current legalizing of assisted suicide in Canada, genetic manipulation of the human fetus, allocation and rationing of health care resources and further integration of health services may challenge some of the Communities of Service regarding new partnerships, etc.).

Of particular and notable importance in the area of ethics in Canada as in many other parts of the world, is the matter of “physician assisted death”. On February 6, 2015 the Supreme Court of Canada struck down criminal code provisions prohibiting physician-assisted death. In their legal decision they stated that it infringed on the right to life, liberty and security of the person under Section 7 of the *Canadian Charter of Rights and Freedoms* (Carter v. Canada). On June 17, 2016 a bill to legalize and regulate assisted dying passed in Canada’s parliament.

The bill paves the way to allow physician-assisted death for competent adults who clearly consent to the termination of life and who have a “*grievous and irremediable medical condition that causes intolerable and enduring suffering*”. The Supreme Court decision provides for physicians to assist but does not obligate them to hasten the death of a patient who is dying.

CHCM is clearly opposed to physician-assisted death, assisted suicide, and euthanasia. It violates the foundational principle of right reason and our belief that all human life is sacred. Physician-assisted death is not a service that will be offered within our sponsored Communities of Service.

Through dialogue, education, and advocacy, CHCM in partnership with the Catholic Health Alliance of Canada and in dialogue with Canadian Bishops involved in the Healing Ministry of Jesus Christ, continue to seek to influence the application of this law to limit the harm the legislation would introduce to society.

We hope our collective efforts will ensure support for healthcare workers, physicians, and institutions, while respecting the rights of conscience for health care workers, and religious freedom. We uphold the patient’s right to being informed. We will also continue to advocate for exemplary end-of-life care. CHCM believes that supporting individuals who are in the dying process, their family members and healthcare workers is our privilege and moral obligation. And we believe that professional palliative care makes this possible, not by prolonging life at all costs, but by respecting the rights of patients, and families to:

- Make informed decisions about their end of life care.
- Decline or cease life-sustaining interventions they deem overwhelming or too burdensome.
- Receive effective pain management to relieve the pain and other physical symptoms of illness.
- Have access to high-quality palliative care and hospice care that encompasses support for the physical, spiritual, emotional and psychological dimensions of the end-of-life experience.

On a final note, as Archbishop, I must add that this Health Care Ethics Service of the Catholic Health Corporation of Manitoba is of invaluable service to myself as well as to my brother bishops of

Winnipeg and of the Ukrainian Eparchy. The two ethicists, Pat Murphy and George Webster, have both been educated in Catholic institutes specialized in medical ethics. I regularly turn to them for advice on complex issues. Their advice has always been both pastorally compassionate and very faithful to the teaching and values of the Catholic Church in this area.

XVIII. PASTORAL CARE OF MIGRANTS AND ITINERANTS

A. Statistics

There is no data available in this area.

B. Description

1. The migrants

Besides an important number of refugees coming mainly from Sudan, Somalia, Congo, Rwanda and Burundi, and now in increasing numbers from the Middle-East, the Catholic immigrants *per se* arrive now in much smaller numbers. Most Catholic immigrants settle in the urban region and attend parishes from our diocese.

2. The refugees

The Archdiocese takes an active part in refugees sponsorship. Having signed a sponsorship agreement with the Federal Government, the diocese participates in the monthly meetings of the **Winnipeg International Center**. The Archdiocese of Saint-Boniface acts as a guarantor with the *Immigration, Refugee and Citizenship Canada* Office for parishes and religious institutes who wish to sponsor refugees and help them settle in our Province.

In the past thirty-five years, parishes of our diocese have sponsored refugees, starting with the one from South-East Asia, with the flow of the “boat people”: Vietnamese, Laotian, Cambodian arriving in numbers. Since the closing of the refugee camps in Asia, the newcomers get organized to sponsor members of their own families. Today, it is our Catholic Vietnamese community who sponsors the greatest number of refugees to achieve families reunification.

The diocese continues its humanitarian and charitable work by encouraging groups and parishes to continue sponsoring refugees of the world. Sponsorship continues as refugees keep coming from Erythrea, Central Africa, Central America, Somalia, Sudan, Afghanistan and, in the past few years, from Iraq, Syria and Lybia.

The **Pastoral Center** encourages sponsorship by providing information to the parishes. For that purpose, we have a part-time employee to support and advise the parishes in their efforts in welcoming refugees.

3. The tourists

Saint-Boniface, site of the first Catholic Mission at the Red River (1818), attracts an increasing number of tourists during the summer months. There are welcomed and benefit from guided tours at the Cathedral as well as in some other “modern architecture” churches, and at the Archbishop’s residence. Saint-Boniface Museum is a real attraction for the tourists looking to learn about our ecclesial and social history since the beginning of the settlement and the arrival of the Church in this region. The National Historic Site *Maison-Riel* in Saint-Vital was home to the famous Metis leader and founder of Manitoba, Louis Riel. The *Maison Gabrielle-Roy* in Saint-Boniface, birthplace of the internationally renown homonymous author, is a historical museum with a literary theme. These heritage places attract people from all over the world.

A new initiative is our Heritage Garden, located on the grounds of the Archbishop’s residence, and which is part of attractions of the historical and cultural centre of Winnipeg. The estimated number of tourist who would possibly visit the Garden could be tens of thousands every year. With monuments and interpretative panels, this Garden pays tribute to the Church settlement in Saint-Boniface , as well as in Western and Northern Canada, as the Archdiocese is the Mother-Church of all these vast spaces. It also pays tribute to the Oblates of Mary Immaculate and to the fifty (50) Catholic Women Religious congregations who have played a great role in the development of Manitoba’s health, education and social service systems since 1844. We envision this Heritage Garden as a privileged meeting place for all those who will visit, as well as a tool for evangelization.

The many lakes and rivers in our Province attract the city dwellers to the beaches during the short summer season. Under the direction of the Chancery Office, priests and deacons are being appointed to Sunday servicing (celebration of the Eucharist or Liturgy of the Word with reception of the Holy Communion) in about a dozen summer chapels.

4. Pastoral care of those who are preparing to emigrate to other countries

There is no effort put into this, because there is no need for it. Canada is still mainly a country of immigration and not of emigration.

XIX. ARTISTIC AND HISTORICAL PATRIMONY OF THE CHURCH

A. Statistics

There is no data available in this area.

B. Description

1. The churches and other buildings of the diocese

Our parish churches are fairly recent and mostly modest. They have been built and are being maintained thanks to the financial support of the parishioners. The lay faithful are very attached to their places of worship which, overall, are of a practical use, dignified and simple.

The Financial Administrator of the diocese verifies the state of conservation of the churches and other parishes buildings. The diocesan regulations governing the assets and goods of the Church help the priests and the committees to draw up an up-to-date inventory and to care with due diligence for all the goods of the Church.

Some of our churches, chapels, former convents or monasteries' ruins have acquired a patrimonial or artistic value. A few parishes or people interested in heritage sites have asked and obtained the designation of **Provincial Heritage Site**. We can mention the Saint Boniface Cathedral, the chapel Notre-Dame-du-Bon-Secours in Saint-Norbert, the former Grey Nun's Convent (Saint Boniface Museum), the former convents of the Sisters of the Holy Names in Saint-Pierre and Saint-Jean-Baptiste, and the ruins of the former Trappist Monastery in Saint-Norbert. The **Municipal Heritage Sites** in the diocese are: the churches of Sainte-Geneviève, Richer, Aubigny, Fannystelle and La Broquerie. The designation as Heritage Site gives access to heritage grants that help Manitobans to re-discover, protect and interpret their heritage.

Summary of the procedures and steps to follow for the closing of a church / a parish :

- Study of the sustainability of the parish: this is being done in collaboration with the pastor, the Parish Pastoral Council and the Finance Committee.
- The Archbishop meets with the Councils, the pastor and the parishioners to discuss the sustainability of the parish.
- A decision is made to close the parish.
- A date is chosen for the closing, and a last liturgical celebration is being organized.
- A meeting is organized with the leadership teams of the neighbouring parishes and the parishioners who will have to find a new parish, so that they can hear about the other parishes and be invited to visit.
- In the weeks following the closing of the parish, we invite parishes welcoming new parishioners to organize an official welcome during the Sunday liturgy.
- The Archdiocese works with the Finance Committee of the closing parish to decide how the properties and assets are going to be distributed.
 - Parish Cemetery: When a parish is closed, our first preoccupation is the perpetual care of the cemetery. The diocese establishes a trust account for the perpetual care of the parish cemetery. A suitable sum is transferred into the trust account following the closing of the bank accounts and/or the selling of goods/properties. The cemeteries are never sold, as they are ongoing pastoral works. The parish covering the territory of the parish being closed becomes responsible for the cemetery.
 - Church: After consultation with the parishioners and the local community, the church is either sold or demolished. Sometimes, the local community chooses to create a historical society to preserve the building or create a museum.
 - Other properties as rectory, parish hall or pieces of land: These are being sold and the money is placed into the trust account for perpetual care of the cemetery. If the parish

doesn't have a cemetery, the money will go, either to the diocese, or to the parish(es) covering the territory and welcoming the displaced parishioners.

➤ Sacred objects: The sacred objects are distributed/destroyed according to the Church practices or the canonical norms.

- The Archdiocese, in collaboration with the former parishioners, sees to the maintenance of the buildings until they're sold.
- The archives of the parish are transferred to the diocese to be safeguarded.

2 (a) What diocesan directives have been issued and what activities are encouraged for the promotion and conservation of the cultural patrimony of the Church and for the pastoral use of that patrimony

In this paragraph, we would like to highlight the historical and cultural importance of the grounds of the Saint Boniface Cathedral and its historical cemetery, of the Archbishop's residence and the surrounding green spaces. These grounds, dating back in history to 1818, are an integral part of the cultural and touristic centre of the City of Winnipeg, itself located at the longitudinal centre of Canada.

We pursue the development of these areas to open new opportunities for evangelization, as well as new opportunities for dialogue and prayer, gathering citizens from all over the City. Thus we have designed a Heritage Garden, adjacent to the Archbishop's residence, that features interpretative panels telling the history of the Catholic Church in Manitoba, paying tribute to the invaluable contribution of the first missionary Bishops, of the Oblates of Mary Immaculate and the the fifty Catholic Women Religious Communities who have played a great role in the development of our Province. And, in all of this, highlighting the relations between the Church and the members of the First Nations and the Metis Nation. With our monuments and interpretative panels, with theatre plays and other shows, we hope to share our history and, in doing this, invite our visitors to an encounter with Christ.

On the Cathedral grounds, especially in the majestic ruins of the Basilica that burnt down in 1968 – ruins located in front of the present Cathedral – we are planning to develop programs including activities meant to foster peace, reconciliation, compassion and justice. We hope that these grounds can become a meeting place, a public space open to Arts, to dialogue and spirituality. We have also launched a project of a Reconciliation and Peace Garden, focused on the relationship *Catholic Church – First Nations*, to enhance dignity and mutual respect.

In **Appendix H**, you can watch a video featuring citizens of Winnipeg, from all cultures and faith traditions, talking about the importance of the Saint Boniface Cathedral for the City of Winnipeg, as a meeting space and source of initiatives for the common good and the harmony between all.

2. b) Library and Archives of the Church

Our archives date back to 1818. A major part of our Church archives are now kept in the *Centre du Patrimoine*.

For a number of years, an effort has been made to classify the diocesan archives. In 1975, thanks to a grant, we were able to inventory the documents of the first three Bishops of the diocese (Provencher, Taché and Langevin).

In 2015, this effort continued, with the inventory of Bishops Beliveau, Baudoux and Hacault, i.e. until the year 2000. All these archives are kept at the Saint-Boniface *Centre du Patrimoine* or at the Archdiocese in fire-proof vaults. They are accessible to lay and religious researchers who request it. The archives are kept under the surveillance of the Chancellor. In collaboration with the *Société Historique de Saint-Boniface*, the Archdiocese has supported the creation of a Center for religious and francophone archives that would include ours.

Centre du Patrimoine du Manitoba

For over 20 years, this building houses, according to the standards of archival storage, what we were allowed to transfer to the Centre. It is known and functions as the *Centre du Patrimoine du Manitoba*. In fact all the archives of Bishops Provencher, Taché, Langevin, Béliveau, Baudoux and Hacault are now stored in this *Centre du Patrimoine*, as well as the copies of all the church registers of the diocese since it was founded. We have signed a contract that ensures us an immediate access, at all times, to our own archives. The *Centre du Patrimoine* is thus really beneficial for the diocese. It meets the requirements of the Vatican as to conservation and accessibility to diocesan religious archives. The Centre ensures the possibility of serious research work in our archives and that, under a professional management.

Parochial Archives

Every pastor is responsible for the parochial archives and he accounts for them to the Chancellor on a regular basis. A copy of the sacramental and funeral registers is sent annually to the Chancery Office. And every five years, at the time of the pastoral canonical visit of the Bishop, the good stewardship of the parochial registers and archives is being verified.

Provincial Archives

The Provincial Archives are kept at the Manitoba's Legislative Building. Private archives are transferred to the legatees of the person.

XX. FINANCIAL STATE OF THE DIOCESE

A. Statistics

1. Legal entity

Since the arrival of the first priests at the Red River in 1818, and until Manitoba joined the Canadian Confederation(1870), the civil authorities have agreed to the presence and the legal entity of the Catholic Church.

On July 22, 1884, the recently formed Province of Manitoba assented to An Act to Incorporate the Catholic Parishes and Missions in the Province of Manitoba [SM 1874, c. 23] Since then, the Province of Manitoba passed additional laws to incorporate the Archdiocese (La Corporation

Archiépiscopale Catholique Romaine de Saint-Boniface Incorporation Act. RSM 1990, c. 44), and the Catholic parishes and missions of the Archdiocese (The Catholic Parishes and Missions Incorporation Act. RSM 1990, c. 27).

By virtue of its canonical establishment, each parish becomes a body corporate. Articles of incorporation must still be filed by two authorized persons, either by the Archbishop of Saint-Boniface or in case of impediment by the Financial Administrator – who is episcopal vicar for financial matters – or by the Vicar General of the diocese on one hand, and on the other hand by the priest canonically appointed to the said parish or mission. The Archbishop has formed a Diocesan Financial Council of seven members, who assist the Financial Administrator in all important financial matters. In each parish, the pastor should normally be assisted by a Parish Pastoral Council and a Parish Finance Committee.

2. Administration

As the parishes are incorporated separately from the diocese, diocesan financial reports are not combined with the parochial ones. Each parish, as well as the diocese, publishes separate financial reports. The fiscal year for the diocese runs from February 1st to January 31st of the following year; as for the parishes, the fiscal year covers the period of January 1st to December 31st.

The regular income for the diocesan and parochial administrations comes mainly from 3 sources: the offerings of the faithful, the interests earned on investments, and sometimes from bequests from generous parishioners. The diocese receives some financial help from *Catholic Missions in Canada* for the financing of seminarians' studies (60 000 \$ in 2016), as well as for the financing of parishes located on Indian Reserves (141 600 \$ en 2016). The diocese contributes to the needs of the Holy See (cf. *Canon* 1271) and to the Holy Father's charities.

In the past ten years, the Archdiocese has put together a Diocesan Administration Manual, treating of the various sectors of the parochial and diocesan administration such as: Diocesan Regulations, the Role and Responsibilities of the Parish Administration Board, Best Practices for Parish Administration, Human Resources manual, Risk Management and Cemeteries Management. For a number of years, we use to publish an annual report of the balance, and financial statements of the diocese – after an audit done by Chartered Accountants – for the benefit of the priests and the general public. See the financial statements for the years 2014, 2015 and 2016 in **Appendix I**.

In the past few years, the diocese has incurred an increasing operational deficit. This deficit has been caused in part by the increasing number of seminarians studying, the financing of new pastoral initiatives in the field of diocesan communications and the new evangelization, the pastoral work among the First Nations, the mentorship program for the priests coming from foreign countries. Also, the diocese offers now new administrative services: human resources and parish audits.

The total deficit in 2015/16 amounts to 1 020 000,00 \$ comparatively to a surplus of 235 000,00\$ \$ in 2014/15 and a surplus of 145 000,00\$\$ en 2013/14. The operational deficit of the year 2015 was about 550 000,00 \$. On top of the operational deficit of 2015, the diocesan investments incurred significant losses because of the volatility of financial markets. Diocesan investments are managed by a professional investments firm and subject to an investments policy, and by an Investments

Committee formed of volunteers, who are professionals in the investments field. The financial reports of the diocese show that, in 2014/15, the investments generated 1 163 000,00 \$ whereas in 2015/16 they show a loss of 26 000,00\$. The diocese plans to earn for these operations an average of 4% on these investments that add to about 400 000,00 \$ per year.

Because of the financial situation and the deficit, the diocese formed two committees: 1.) One to organize a Diocesan Fundraising Campaign called The Good Shepherd Campaign that took place this fall of 2016, in order to raise funds to pay for the seminarians' studies; 2.) another committee to review all our diocesan income and expenses, and see if we can make a better use of our buildings and land and streamline our expenses. With the Good Shepherd Campaign, and the possibility of capitalizing more on our assets in the form of renting some of our facilities and our land, and the reduction of the expenses, we anticipate to be able to present a balanced budget in the near future.

In 2006, the diocese has developed an internal audit program for parishes, that has been used as needed during the years 2006 to 2013. In 2014, in conjunction with the pastoral visits of the Archbishop, the diocese undertook to audit the administration of each parish on a 5 years cycle and to write a complete report giving input and suggestions for a good parochial administration. Unfortunately in 2015, during an audit done in conjunction with a pastoral visit of the Archbishop, the diocese uncovered a substantial fraud of more than 400 000,00 \$. Subsequently, the parish manager was arrested by the Winnipeg police. With the help of the judicial system of the Province of Manitoba, the diocese managed recover all the stolen funds.

3. Administrative Collaboration

The richest parishes are asked to deposit the surplus of their day-to-day administration in the **Saint Boniface Parish Fund Inc.** In order to support financially a) the parishes who would need to borrow money for a construction or for urgent repairs and b) the newly erected parishes. The fund, previously managed by the Archdiocese was incorporated on May 27th 2010. In 2015, thirty-six parishes benefited of this mutual assistance, sharing about 1 839 000,00 \$ to finance various projects.

4. Remuneration and benefits for the priests

Priests receive a monthly salary and statutory indemnities, equal for all, paid by the parish or the institution where they exercise their ministry, so that they all receive a fair subsistence. The diocese compensates in the case of priests who work in less fortunate parishes unable to pay them the regular salary. The remuneration and benefits are adjusted every year according to the cost of living index and taking into consideration the average of salaries offered in the 6 Western Canada Dioceses. A provision of the Diocesan regulations allows the annual adjustment, proposed by the Financial Administrator. Priest in active ministry benefit from a medical and disability insurance plan, similar to the one offered to the laity working for the Church. Moreover, it will be mandatory for all the priests incardinated after December 31st 2015, as well as for the priests coming from other countries, to join the same Pension Plan as the employees of the diocese.

The diocesan priests ordained before December 31st 2015 are members of the Ecclesiastical Society of Saint-Boniface, whose purpose is to see to the well-being of the priests incardinated in the diocese, who are sick, disabled or retired. From the age of 65, the priests receive a pension from the Ecclesiastical Society to meet their needs. Combined with the government pension, this pension

would cover about 70% of the monthly salary of a priest in active ministry. The Ecclesiastical Society finances its operations with income from 3 different sources: 1. The priests contribute 7% of their salary, 2. The parishes contribute with a diocesan levy of 4% of the Sunday offerings, and 3. The interests of the Fund totalling 3.65 millions \$ of the Saint-Boniface Priests Trust Inc.

5. Offerings of the faithful

For the Diocesan Services in general, a levy of 20% is collected on the total of the Sunday offerings. For the year ending January 31st 2016, the Sunday offerings from the faithful totalled 7 577 000 \$ of which 1 497 000 \$ went to the diocesan levy. Moreover, the lay faithful contribute to 6 special collections every year (Catholic Missions in Canada, World Mission Sunday, Needs of Church in Canada, The Pope's Pastoral Works, Needs of the Church in the Holy Land and Development and Peace). Offerings in general have continued to increase in the past five years, increase that reflects on the diocesan levy. This increase compensates for the inflation rate and allows our income in real value to remain stable.

Despite the deficit incurred in the past year, the diocese didn't need to resort to loans from financial institutions to function.

Every year during Lent, the faithful are invited to sharing and charity. **The Canadian Catholic Organization for Development and Peace (CCODP)** intensifies its informational and educational actions at that time. In 2015, the faithful have contributed more than 137 000 \$ to that Organization.

6. Financial support from foreign countries

The Archdiocese doesn't receive any help from foreign countries. On the contrary, depending on the requests received, and within our means, we try to support people in need in other parts of the world.

7. Diocesan Caritas

We don't have a diocesan section of **Caritas**. But, from the offering of the faithful, the Archbishop build up an assistance fund, to provide help to the most needy, whether in the diocese or elsewhere.

8. Solidarity

Our faithful, immersed in a society of abundance and consumption, always need to deepen their awareness of the necessary solidarity with the poor. We seek to achieve a continuous education to the values of sharing and, by informing people, to build a true solidarity with the poor.

It is with true joy that we can emphasize the incredible generosity and support offered by the people of our diocese at times of natural and human disasters over the past few years. They responded, for example, to the urgent need for help of the thousands of Syrian refugees. A number of parishes, along with the Archdiocese, took action to sponsor and welcome refugees.

XXI. GENERAL ASSESSMENT AND OUTLOOK FOR THE FUTURE

It is certain that the Archdiocese of St. Boniface faces many serious challenges and problems. Most importantly, one must note the following elements: the progressive aging of those Catholics still practicing their faith and therefore, the attendant decline in overall number of members, the relative low number of those aged 25 to 50 participating in the life of the Church, as well as the overall absence of youth at our liturgies.

Other difficulties which hamper the life and growth of our Church of St. Boniface are the following: the aggressive and effective efforts by evangelical and pentecostal Churches to garner new adherents, the past situations of sexual abuse by Catholic clergy here and elsewhere, the reality of a Church life too often centered on itself, on its past structures and methods (with attendant power struggles and divisions), all the while not sufficiently relevant to peoples' real situations and needs, or not significantly involved in the common good of the whole of society, especially of the poorest amongst its members.

Another challenge would be the small number of young men considering the vocation of priesthood. The number of priests springing from within the rank of our families has dropped very much over the last 30 years. This shortage has been alleviated by turning to priests of dioceses and religious congregations from other countries, especially from the South, i.e. the developing countries. While these priests render great service and certainly enrich the breadth of the expression of faith in our diocese, this situation also brings challenges. These include difficulties by our laity in understanding these priests using a language foreign to them or with an accent quite different to Canadian parlance. Also, difficulties are encountered because of a different sense of leadership, of relationships between priests and laity. However, with patience, mutual respect, a readiness by all to listen and learn, these challenges can often be minimized and even overcome. Diocesan efforts to provide opportunities for integration and mentorship go a long way in helping this situation.

Other challenges would include the demographic decline in certain rural areas. Also of great concern to many parishes are their constant financial pressures originating from declining contributions and increasing costs, especially in terms of aging buildings often needing quite costly maintenance and repairs.

However, it must be said that despite these several challenges and problems, the Archdiocese of St. Boniface has a very promising future even as it navigates several transitions, transitions which include challenges, but transitions which also offer so many opportunities for new life through the grace of God and through the faith in action of its laity, religious and clergy.

The transition from a paradigm of the diocese as a French diocese to a diocese that is bilingual, French and English, in nature and functioning is a major transition taking place. In addition, there is a transition taking place from a diocese almost completely made up of people of European-based descent to a significant and growing proportion of families arriving from Asia (Philippines, Vietnam, Korea, China), from India and Sri Lanka, from many sub-saharan African countries, from all countries of Central and South America as well as a few families coming from Europe. In addition, we must note the growing number of indigenous Catholics in our diocese and their growing

participation in the life of the diocesan Church. Often in the past, they were completely on the periphery, not understood and ignored.

These transitions, and all the diversity which ensues, which are not chosen by us but given by God, offer an immense opportunity. In the face of the danger of prejudice, division and conflict, God offers us in the one Christ and by the power of the one Spirit the opportunity to know his healing, reconciling and uniting love. Thus a major ongoing priority will be to foster a greater sense of diocesan vision and to promote all means of communication and cooperation between regions of our diocese, between parishes in each deanery, between clergy amongst themselves and between clergy and laity at all levels of Church life.

A second transition that our archdiocese faces is that brought about by the values and ways of our ever more secularised society. Individualism and relativism, materialism and consumerism, competition and divisions, a tendency to be superficial and very focused on comfort and entertainment, all these have made inroads into the place of faith. In the midst of a society shaped by these values, and so overall indifferent if not hostile to the transcendent, the spiritual, the Church's mission throughout all ages to evangelize remains. We must carry out this call to proclaim Jesus Christ and the Good News of the reign of God in our time and place. To do this, we must highlight some areas of ministry in particular, areas perhaps not given in the past, the priority they now demand. In the past, much of the Church's pastoral life revolved around the axes of liturgy and the catechesis of children and youth. Now the Church must find new ways to communicate the Gospel as Good News to adults.

In this context, two priorities, intimately connected, come to the fore: evangelization and adult faith formation. And the essential place for this to be lived out is the parish community.

In terms of evangelization, the principal question is: What efforts can be undertaken by each of our parishes to identify and reach out to people who do not yet know and live the Gospel, or if they do, not as a member of the Church?

Those to be reached include those who have never encountered Jesus Christ in a personal way, those who have grown indifferent to spiritual values and/or consider the Church irrelevant, both as a community and as an institution. It includes those who have been hurt by words and actions of the Church, especially its ministers. As well, it includes people who feel unworthy and/or excluded from the life of the Church because of their choices and life situation.

Most evangelizing efforts which will bear fruit will of course be those that are at the everyday relational level: the personal witness of the words, actions and life of individual Christians. We should never under-estimate the power of an invitation to journey towards Christ and the Church conveyed by conversations between friends, by the quality of listening as people reveal their questions and their searching for meaning amongst the challenges and hurts in their lives. The opportunities are innumerable by which Catholics can reach out and invite others to discover Jesus, the faith, the Church, one person at a time.

Nevertheless, there are specific efforts that a parish community can take in the realm of evangelization. Of particular note are sessions gathering a small group of people in someone's home

or in other informal and non-threatening settings. Presentations and discussions for those inquiring about spiritual and religious questions can bear much fruit and break down many walls. Enhancing the experience of the Sunday worship for the newcomer with an emphasis on music, on inspiring and relevant preaching, and on a warm welcome especially to the newcomer, have been shown to make a difference in the growth of parishes. And the target group upon which the parish must focus all of its programs and services are those adults aged 25 to 50. Each parish needs to undertake an analysis of how to evangelize in its particular situation, and step by step, proceed to do so with a clear vision and defined plan.

However for this to come about, those who are already regularly practising Catholics, must be provided many opportunities to be nourished and strengthened in their own faith. And the primary focus must be on what is offered to the adults, again especially in the 25-50 age range. If those already present in our pews, can be challenged and enlivened in their faith, then the flame of desire and confidence needed for evangelization will indeed be kindled. All parishes, aided by our diocesan pastoral services, must consistently organise and offer experiences such as faith-sharing groups, bible study, adult-oriented catechesis on the basic elements of the faith, as well as on matters particularly relevant at the time (e.g. the debate on physician-assisted suicide or euthanasia). And this must be done in the manner that adults best learn, i.e., through dialogue and the sharing of personal experiences in a common search for meanings.

Modern means of communication at the parish level - websites, social media, blogs, etc. - must be developed. Since so many live on the periphery in terms of knowledge and practice of the faith, ways must be implemented at the parish level to electronically reach these people in a way that invites them to bring their search for meaning and their hunger for belonging to the christian community where they can encounter Christ in a personal way.

All our parishes must analyse what are their particular contexts, strengths and challenges, and to follow this by reimagining and restructuring in particular their efforts for the faith formation and evangelization of adults. As well, all other dimensions of a parish's life, e.g. liturgy, community building, reaching out to the poor and suffering, catechesis of children and participation of youth, must be analysed and revitalised with a view to make each parish as inviting, welcoming, life-giving, open and merciful as possible.

This will take place only if a concerted effort is made at the level of each parish (aided by a common diocesan vision and by diocesan pastoral services) to develop strong appropriate lay leadership. The Archdiocese of St. Boniface must forthrightly continue its efforts to advance a vision and a practise of shared leadership, of real leadership exercised by both clergy and lay people, in a complementary and collaborative manner according to an ecclesiology based on service and communion.

This has brought the diocese to make the spiritual renewal and growth of our parishes a major priority in its varied efforts. The diocese must constantly refine the articulation of its vision, promote the pastoral leadership formation of its clergy and laity, and assure a constant and effective communication throughout the diocese. The strengthening (and at times even reorienting) of Parish Pastoral Councils is key.

It is the Pastoral Council of each Parish (with its attendant committees and groups responsible for the various areas of parish pastoral life) which has the key role, in collaboration and under the guidance and leadership of the pastor, of assuring both the unity of the parishioners and their collective commitment to evangelization. This means that continuing efforts must be done to strengthen a wide understanding of the purpose of a Parish Council and also to guide parishes in adopting a structure and a manner of functioning that can bring the most fruit.

The benefits of a strong Diocesan Pastoral Council regrouping representation from all parishes acting as a venue for the exchange of best pastoral practices all leading to a common spirit is obvious. The benefit of discussions and planning by the Diocesan Council of Priests taken up again at each deanery, is a way of breaking down silos and assuring collaboration and mutual support between pastors and between parishes. Pastoral visits by the Archbishop have aided parishes to have a greater sense of direction and a greater readiness to seek out formation and services from the diocesan offices. Diocesan study days on how to best foster the key areas of parish life have also been most useful.

To face the present problems and future challenges as well as to engage the many many opportunities for growth placed before the Church of Saint Boniface, the decision has been undertaken to reach out in a very visible way to the gifts and commitment of all the baptised. And this necessitates parishes that want to do so and that know how to do so.

With a prayerful trust in the guidance of Jesus Christ and the powerful assistance of the Spirit, and also recognizing all that is being lived out already in our parishes, we can affirm that the outlook for the future of our archdiocese is indeed very hope-filled.

XXII.SUMMARY

In point form, here are the main points highlighted throughout this report :

- A diocese with a rich past marked by the faith and cultural values of many peoples who have each in turn come to be part of this diocese;
- A diocese presently vibrant with a capable, dedicated clergy and a laity ever more desirous and ready to collaborate in the mission of the Church;
- A diocese with a future challenged by a modern society given to consumerism, individualism and religious indifference, by declining numbers in its aging membership, by a sometimes sense of disillusionment and lack of confidence;
- A diocese with a future challenged by many Catholics not adequately evangelized nor knowledgeable in their faith and thus not sufficiently personally engaged in a journey of spiritual growth seeking to encounter Christ and to embrace a fuller life within the Church;

- A diocese with a future challenged by the need to discover a renewed way of being open to all, servant to all and uniting all in the context of a bilingual, multicultural, ever changing make-up;
- A diocese with the opportunities at hand to assure viable, life-filled parishes capable of two key priorities: evangelization and adult faith formation;
- A diocese with the opportunities to nourish the faithful, so that they might embrace Christ-centered discipleship as the first truth of their life;
- A diocese with the resources and structure needed to promote and develop a common pastoral vision and a collective commitment to the mission entrusted by Christ to his Church at the parish level, under the collaborative and co-responsible shared leadership of pastors and laity through the proper functioning of Parish Councils.
- A diocese with the challenge but also the opportunities to reach out to its First Nations (Aboriginal) members so as to assure mutual reconciliation and mutual enrichment;
- A diocese with the challenge but also the opportunities to grow in a greater consciousness of the poor and alienated, responding in a wide variety of ways to their needs and sufferings. This will be the authentic fruit of a focus on evangelisation and adult faith formation. Young adults in particular are often already committed to the betterment of society.
- A diocese with the challenge but also many opportunities to engage with the other Churches and Christian communities, with the other great world faiths as well as with society at large through dialogue, reconciliation, peace-making and common efforts of seeking justice and solidarity amongst all in our society.