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Spring
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WALKING EACH OTHER HOME

FAITH FORMATION FOR MISSION IN CATHOLIC SCHOOLS

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**“The Lord’s invitation to encounter Him is made in each one of you,
in whatever place or situation you find yourself.” – Pope Francis**

WE ARE CALLED

The goal of Catholic education is nothing less than the holistic formation of persons who will be living witnesses to the faith. The heart and soul of Catholic education is Jesus Christ and our school system finds its very reason for existence in its communication of the Christian message.ⁱ Catholic schools are uniquely positioned to have great influence in modelling and encouraging students to develop a deeper understanding of their faith, and a sustaining relationship with Jesus that ultimately will give purpose and direction to their lives. In order for our Catholic schools to be places where this encounter with the person of Jesus takes place it has long been accepted wisdom that Catholic schools and Catholic school systems need to be attentive to nurturing the personal faith journey of those who work in our Catholic schools.

“ Catholic school boards must provide adult faith development opportunities in innovative ways if we are to fully embrace the opportunity to have formative influence in the lives of the young people entrusted to our care.

As Catholic educators, we are called to speak about and give witness to gospel values. Catholic educators are entrusted to play an essential role as active ministers of the gospel, shaping students’ understanding of how gospel values model a path by which we accompany one another. As witnesses, Catholic educators are called to Christian love that is demonstrated in maturity, patience, kindness, humility and selflessness, showing the possibility of living, learning

and working within a community that affirms each person’s dignity and builds each person’s identity, integrity and hope. We embrace a vision that reaches far beyond our own Catholic education community and help to shape students’ understanding of themselves and their place in this world.

Originating from the Latin, ‘formare’, meaning ‘to shape’, formation is an intentional, reflective, life-long process that encourages and enables adults to move to a deeper level of faith understanding and commitment while nurturing their



sense of identity and vocation — who we are, the ministry that we embrace and the work that we do in Catholic schools.ⁱⁱ Everything in ongoing formation develops the personal dimension of service and leadership by focussing on the development of individuals and communities from their lived experiences, in spiritual awareness, theological understanding, vocational motivation and capabilities for mission and service in the Church and the world.ⁱⁱⁱ

Over the years, the Assembly of Catholic Bishops of Ontario (ACBO) have authored pastoral letters to the Catholic educational community to articulate mission and vision, to offer guidance, to influence direction, and to provide



encouragement. The first of these letters, *This Moment of Promise* emphasized that the laity were being called upon to take greater responsibility for Catholic education as well as the critical role lay people play in teaching and pastoral ministry.^{iv}

The subsequent pastoral letter, *Fulfilling the Promise* noted, “In every age, we Catholics are challenged to be leaven in society as a service to others. We are needed as a full partner in the human quest for greater justice and truer community... We are rightly expected to be wholehearted participants in the development of society and to embody in our words and actions that for which we stand. The power of living witness must never be underestimated. For witness is, in the words of Pope Paul VI, ‘an initial act of evangelization’, ‘a silent proclamation of the Good News’.”^v This insight, offered by the Ontario Bishops a generation ago was true then, and speaks even more profoundly to us today in this time and place.

Within the context of our time and place, the challenge of sustaining an authentic culture in Catholic schools has only intensified. We live today in a deeply polarized society characterized by a post-Christian culture and conflicting understandings of what it means to be fully human and of the purpose and destination of our human lives. Societal trends have heightened a sense of individualism, materialism, relativism and secular humanism that affects us all.^{vi} It is within this context that educators and staff within Catholic schools work to enliven the ethos, culture and mission of the school. The work of Catholic education is a particular and crucial expression of the Church’s apostolic mission. Catholic schools provide a graced opportunity for staff to engage in dialogue with students on the meaning of life and the path to joy and wholeness as revealed by Jesus Christ and such conversations are more critical than ever in our current context. A robust, effective and ongoing program of adult faith formation is essential to build the confidence and capacity of Catholic educators and leaders to engage in such dialogue with students.

The importance of adult faith formation in Catholic schools is certainly not new. The Bishops of Ontario made this clear in *Fulfilling the Promise* when they wrote, “We all know from past experience that we cannot give what we do not have. Shared responsibility for Catholic schools is little more than words without an awareness of the need for personal transformation and attention to our own spiritual growth. Whatever our age and our role, we are called to a process of maturation and integration in our life of faith.”^{vii} The lay staff who currently have responsibility for the education of our students and the animation

of our Catholic schools have different formation needs than Catholic educators in previous eras.



Traditionally, most Catholic schools in Ontario had ties to religious communities. Even as access to public funding was expanded over time through advocacy and political action, the presence of Religious sisters, brothers and priests as teachers and administrators remained commonplace up until about fifty years ago. In that context, processes of formation were integral to the experience of Religious community, and the lay educators who shared the work benefited and were formed by extension through their immersion in the charism of the community. The legacy and impact of such formative experiences extended for the subsequent generation of educators who continued to work and provide leadership in Catholic schools following the departure of Religious from the schools. Today we live and teach in a very different and changing world and spiritual formation that might have been presumed among those involved in Catholic schools in the past can no longer be presumed.

Just as the religious and cultural experiences of the generation identified as baby boomers shaped their understanding of the post Vatican II Church, parents and staff members who share the responsibility for the education of our children today (generations X and millennials) have been shaped by different life experiences and philosophical and cultural influences that present new challenges for the effective nurturing of their spirituality in a Catholic educational context. While the need for formation opportunities for educators remains consistent, the specific needs of the individuals are highly variable, reflecting both their position along the vocational journey and career path of service from induction to leadership and their personal life experiences. For Catholic educators our work is rooted in our spirituality, which in turn is grounded within a specific Christian tradition. It requires a commitment to discernment and ongoing faith — whom am I called to be and how will I live that out in my work? It necessitates a recognition

that the continuous professional development of knowledge and skills expected of us by our profession must be accompanied by ongoing spiritual growth and development.

In their recent pastoral letter, *Renewing the Promise*, the Bishops of Ontario exhorted the Catholic educational community to remain committed to the work of adult faith formation:

“The Catholic education community is encouraged to support opportunities for faith formation for all members of the community in ways that are inviting, engaging, and purposeful. Catholic education must remain committed to the essential work of forming leaders in our faith tradition for the future...We need such leaders if we are to ensure that our Catholic schools are genuinely to be communities that build and nurture relationships, capable of accompanying and engaging with those within the community, and ultimately giving witness to the joy of the Gospel.

Careful attention must be given to support the formation of such leaders. Our new leaders desire open dialogue in an adult learning model with trained theological and pastoral staff, both lay and religious. Catholic school boards are encouraged to support processes for faith formation for emerging leaders, and to approach this important task in ways that are comprehensive, systematic, thoughtful, intentional, and well-resourced.^{viii}

In order to nurture a flourishing Catholic Christian identity, authentic staff formation that fosters a mature spiritual personality that is expressed in a profound Christian life is required. Such formation is transformational both individually and communally.^{ix} The challenge is to engage all staff in positive ways in the mission of the church to proclaim the Good News of Jesus Christ within the spiritual heritage of Catholicism. While this is primarily the personal responsibility for those who choose to pursue a vocation as Catholic educator, there is clearly a role for Catholic schools and school systems to encourage such commitment as well as a responsibility to facilitate and provide opportunities to support those who accept the invitation. As envisioned within the pastoral letter, the process of formation calls for a holistic approach which accompanies individuals on their personal spiritual journeys while providing a pathway that invites them to enter more deeply into active Christian community. This is both an expression of our Christian commitment to accompany one another on the journey as followers of Jesus and a practical and necessary element of our shared work if we are

to fulfill our mission as Catholic schools. Catholic educators are best able to fulfill our shared responsibility as ministers of the gospel when we first embrace and commit to our own spiritual formation in living out gospel values, both individually and as a professional community.

In *Renewing the Promise*, the Bishops of Ontario not only offer encouragement to Catholic educators to be attentive to opportunities for faith formation for all members in the community but also ask educators and leaders to ensure that such opportunities are ‘inviting, engaging and purposeful’, suggesting an approach that is ‘comprehensive, systematic, thoughtful, intentional, and well-resourced’. The Bishops essentially ask the Catholic educational community to consider our current structures and initiatives and challenge ourselves. Do our efforts meet this standard of practice? Have our current efforts and initiatives been fully responsive to changing needs and circumstances?

Catholic school systems understand that adult faith formation is integral to the mission of Catholic education. Catholic school boards commit time and resources to provide their staff with opportunities to practice and to grow in their personal faith. Those who work in Catholic schools understand the vocational nature of their roles, take their responsibilities to heart, and find meaningful ways to participate in the spiritual life of their communities that correspond with where they find themselves situated on their personal faith journey.

Recognizing the value and importance of adult faith formation is an important first step but any conclusions about the effectiveness of such mission-critical programs must not only acknowledge good intention but must ultimately assess impact. In the context of professional learning communities, educators are accustomed to the goal of continuous improvement. Catholic schools routinely engage in professional conversation searching out answers to questions like “how do we improve our schools?” and “how do we improve student learning?” We ask ourselves hard questions, confront difficult truths, appropriately challenge assumptions and engage in conversations that are sometimes uncomfortable because we believe that the work of instructional improvement is so significant that we owe it our very best efforts. Do we approach the work of adult faith formation with an equal degree of rigour and discipline? The centrality and significance of this work should prompt us to critically and honestly reflect on the efficacy of our efforts and to move beyond discomfort or defensiveness to embrace such a conversation in the spirit of a comparable, collaborative commitment to continuous improvement.



CONSIDERATIONS TO FRAME THE DIALOGUE

A comprehensive and systematic examination of current adult faith formation programs and offerings is an important step for a Catholic educational community committed to continuous improvement. To fully honour and reflect our faith tradition any such conversations should culminate in a process of discernment, both individual and communal, but the starting point might very well resemble the model of collaborative inquiry so familiar to educators.

What lessons about professional learning communities might be instructive for our purpose? As educational professionals we engage in collaborative inquiry, questioning the status quo in order to find common ground and chart a path forward. Our faith tradition calls this discernment, an exceptionally important aspect of our faith. We listen to God's word and make choices because God's voice is heard in our prayer, through the experience of Christian community, and our Catholic tradition.

As educators working in the context of a professional learning community we are accustomed to the need for teams and committed to ongoing collaboration. The faith tradition tells us that all decisions, innovations, difficulties and celebrations are grounded in community. Collaboration is not merely a strategy to improve effectiveness; it is a powerful demonstration of our commitment to living and working in community for it is through community that we experience Jesus in an intimate way, calling us to love and to serve.

CREATING TRANSFORMATIVE ENCOUNTERS: A CONCEPTUAL FRAMEWORK FOR FAITH FORMATION

“Every person and each community have a story. By sharing story we encounter the other and form relationships that create the space for transformation, and it is in this way that we make meaning in our lives.”^x

Structured opportunities to share individual experiences and personal stories allow wisdom to emerge from the common experiences of the community. Jill Gowdie, an experienced Catholic educator who has particular expertise in developing faith formation programs for Catholic educators proposes an approach to adult faith formation with three distinct aspects: “my story”, “our story” and “the story”. Her work in Australia's Catholic schools provides a helpful conceptual framework as we consider innovative approaches to the

comparable work within our context of Ontario's publicly funded Catholic school system.

Stories of experiences that have enlivened and sustained the spiritual needs of individuals as well as stories that have been sources of disappointment, pain and alienation, can both be sources of insight into possibilities that allow us to respond to this important work with ‘courage, faith and hope.’

My Story

The authentic work of adult faith formation begins with a recognition that the person is at the centre of the process. It is critical to recognize that all who work in our Catholic schools come to the process of formation with a personal story, experienced as a journey and shaped by their unique life experiences. This personal story reflects the integral spirituality of the individual. The process of formation, beginning with the personal story, affirms the importance of personal engagement by extending the invitation to the individual to commit to a journey that deepens understanding and knowledge of their own story.

Our Story

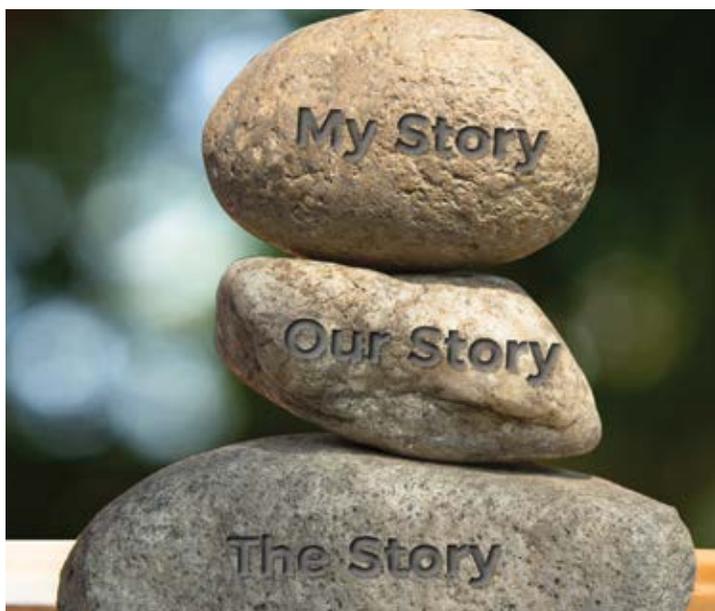
Individual stories are lived out within a communal context. The individual experience reflected in ‘my story’ rests within the larger narrative of ‘our story,’ a dimension of the pathway that emphasizes mutual engagement within an accompanying community. Individuals growing through formation come to understand and appreciate the importance of a communal story and experience something larger than themselves, whether it be the broader school and Church community, or the founding tradition to which they belong. Grounding the formation process in a shared experience deepens the understanding of the ways in which they both shape and influence the communal story just as it shapes individuals.

The Story

“My story’ and ‘our story’ are situated within ‘the story’ of salvation history. This element of the pathway opens the door to transformative engagement as individuals journey towards an awareness and deeper appreciation of the meta story of God, the creator who loved us into existence, and whose extraordinary presence is revealed to us through scripture, through our lives, and through all creation. Our human vocation calls us to live life fully through the realization that our lives have purpose beyond ourselves and our immediate needs. Our Christian faith tradition reminds us of the importance of community: the place where we pray with one another, learn from one another, and serve with one another so that the

love God has for each of us is experienced in tangible ways. The saving mission of the church is lived out not in isolation but is realized in and for the world.^{xi} This formation process is dynamic and ongoing as the ‘lifelong learners’ come to experience a reciprocity of love with God, the ‘lifelong creator’.^{xii}

Faith formation programs and opportunities cannot presume to make this encounter with God happen; the flourishing of faith is a personal response to grace which can neither be coerced nor manipulated. Having acknowledged this, Catholic schools can and should take seriously the responsibility to support a culture and an approach to professional learning where the spark of faith is more likely, rather than less likely, to catch fire.^{xiii}



BROAD CONTEXT FOR COLLABORATIVE INQUIRY

When we approach an inquiry both as professional educators and as discerning believers, we are able to collaborate as individuals and communities in framing a challenge of practice and deepening our collective understanding of the underlying principles of effective practice. A comprehensive and systematic review of faith formation practices and programs should include consideration of emerging trends that shape the present context for our work. A thorough understanding of specific challenges of practice builds upon the experience and expertise of those directly involved in the work and assumes that critical pieces of the puzzle are to be found in the experience and knowledge of others. Our efforts to shape and deliver faith formation opportunities that are genuinely transformative can be constructively informed through discussion that draws on a variety of sources:

Directory of Catechesis. Catechesis allows the Word of God to resonate in the human person. Traditional catechism, with a focus on memorizing set responses, was enriched by a more active approach involving reflection, interaction and expression, with the introduction of the General Catechetical Directory (1971), the aim of which was to articulate and situate this essential activity in the life of the Church.^{xiv} In a similar way, the General Directory for Catechesis was offered to the universal Church in 1997 to guide the ministry of evangelization and catechesis into the twenty-first century.^{xv} A new Directory for Catechesis was publicly released on June 25, 2020, against the backdrop of a global pandemic.^{xvi} All of these texts explore a number of similar themes: the process of evangelization, the goals and tasks of catechesis, changes in the global context, and the implementation of evangelization and catechesis.

The Pontifical Council for the Promotion of the New Evangelization presents the new Directory (2020) to guide the proclamation of the Gospel by the Christian faithful to people of all ages and in all seasons of life. Other important themes of the new Directory of Catechesis include encounter, accompaniment and missionary discipleship.

The work of Catholic education is a particular and crucial expression of the Church’s apostolic mission. The Directory provides one lens by which Catholic schools might shape initiatives to engage all staff in positive ways in the mission of the Church to proclaim the Good News of Jesus Christ within the spiritual heritage of Catholicism.

Reflecting on what it means to be a community of missionary disciples and an outward-bound Church, Archbishop Paul-André Durocher notes,

“...a thoroughly catechetical community ensures that all its activities allow the participants to seize the Gospel and integrate it more and more in their lives.”

Mentorship is a particularly important construct. Those who lead catechetical activities “should see themselves as fellow travellers with the apprentices of the Gospel, whatever their age.”^{xvii}

Renewing the Promise. Following broad consultation and a provincial symposium, the Assembly of Catholic Bishops of Ontario authored a pastoral letter to Catholic educators in 2018 to offer guidance, support and encouragement to Ontario’s publicly funded Catholic schools. They chose the scriptural account of the Journey to Emmaus as the central



image to anchor their vision of Catholic education in the context of this time and place. The letter explores the parallels between this story and the journey experienced in our Catholic schools. The Road to Emmaus is seen as presenting seven distinct movements: the journey, the encounter, the conversation, the building of trust, the openness to learning, the importance of the Eucharist, and the impulse that leads to active witness. The pastoral letter, with its emphasis on encounter, accompaniment and joyful discipleship provides another lens by which Catholic schools can view possibilities as they design faith formation opportunities.

Societal Trends in Religious Identification and Personal Disposition. A growing body of international research suggests young people are experiencing significant disaffiliation from organized religion generally, and Catholicism in particular. Separate studies examining data from Europe, the United States and Canada identify similar trends: approximately one-third of millennials choose to distance themselves from institutional religion and identify no religious affiliation. While many other millennials and members of generation Z choose to identify with the denomination in which they were raised (especially Catholics) they don't necessarily express or practice their faith in traditional ways, opting instead for a manner of faith expression that is typically more syncretic and casual than previous generations. The frequently cited decline of community and rise of individualism in the prevailing culture is a lived reality for many millennials and younger generations, heightening the desire to belong. While the need to belong to something larger than self is stronger than ever, paradoxically the ability to experience a sense of belonging is elusive for many. Such trends offer important perspective for critical conversations as schools and school systems consider how to fully address and support the different formation needs of a younger generation of school leaders, educators, parents and students who have grown to maturity with philosophical and cultural influences that present new challenges for the effective nurturing of their spirituality in a Catholic educational setting.^{xviii}

Patterns in Personal Development, Engagement and Participation. Recent research observes a growing trend reflecting that while young people are growing to physical maturity at increasingly earlier ages, the process of emotional growth towards independence associated with adolescence is significantly extended beyond what it was historically. Trends also reflect both that young people are keen to engage with the world and participate actively in

their communities at earlier ages while also noting that they tend to attach to relationships, careers, and long-term commitments in different ways, and at later times than was assumed for previous generations.^{xix} Traditionally, we have had an understanding that the process of a person's identity formation, including affiliation with Church, occurred during childhood and early adolescence and this understanding has been reflected in our Catholic schools' structures and processes for faith formation of students, and of those who serve them as educators. While some evidence suggests that youth begin to distance themselves from institutional religion at an increasingly young age, other evidence suggests that the capacity to enact the practices that reflect commitment and enable genuine attachment to community (including, but not limited to Church) develop later than experienced in previous generations. This has potentially significant implications for how we engage in faith formation for students while they are part of Catholic school communities, for the supports and opportunities available for them after they exit the Catholic K-12 school system during their post-secondary education, and for current practices for how we hire, engage and support educators and form educational leaders within Catholic school boards.

Academic Insight into Faith Development. Just as there is a wealth of academic literature that provides insight and guidance into the processes that support professional learning, collaborative inquiry and effective instructional practice, there has been commensurate academic consideration to understand what it might mean to be architects and creators of Catholic school culture both today and in the future. A number of influential thought leaders in Canada and around the world have written insightfully to apply a theological and philosophical lens about the current cultural shifts in Catholic identity and their insights can provide valuable perspective. A review of literature from theologians, academics and practitioners provides meaningful insight and guides the design of opportunities for adults to deepen their faith.



Principles of Adult Learning. Educational communities are frequently described as learning communities as a way of emphasizing the process of learning in the teaching/learning dynamic. The once prevalent and now antiquated view of students as empty vessels to be filled with information has rightly given way to a vision of students as reflective, self-directed and critical learners who are empowered through the learning process. The same shift in focus away from an information paradigm into a life-long learning paradigm has similarly changed the way in which we understand and approach professional learning. All educators and staff who work in Catholic education are understood to be involved in a life-long learning journey. Just as with students, learning happens in a variety of contexts in their lives, personal and professional, and is a continuing process of discovery, understanding, meaning making and integration. As adults our learning is both lifelong and life-wide and is less about accumulating discreet pieces of information and more about discerning our own needs, proactively shaping a learning path that is meaningful and purposeful to each of us. There is a rich body of research-based literature that sets out principles and characteristics of effective adult learning and this is one more lens through which the work of adult faith formation programs and practices can and should be viewed as part of an inquiry-based process.

Promising Practice and Characteristics of Effective Faith Formation. Many Catholic school boards have long-established practices and programs in place that have been developed to meet the needs of educators at every stage in their personal and professional development, from their induction into the vocational role of the Catholic educator through whatever roles of service and leadership might be assumed through the span of a career. Any comprehensive inquiry would be incomplete if it were to be based entirely on academic study and literature and so it is important to examine existing programs in order to identify exemplary practice. The value of such a review of practical experience and on-the-ground expertise is not likely to be realized simply in the development of inventories of existing programs and initiatives that are long standing, well-received local traditions. Rather, such practices can be reviewed and analysed in order to identify common elements that ultimately might be shaped and articulated as distinctive characteristics or guiding principles that are common elements of effective adult faith formation programs.

One example of such work is the **Information to Transformation** program. The Catholic Diocese of Hamilton, the school boards within the diocese and St. Jerome's University have formalized a partnership and have worked collaboratively to develop a program designed to provide interested staff with an opportunity to participate in ongoing faith formation within a small faith community. The partnership has recently worked to consolidate the learning from their shared work over the last five years and identified guiding principles that serve as markers setting out a pathway for faith formation appropriate for staff in Catholic schools. Such guiding principles become yet another useful lens through which to view and design faith development initiatives.

SOME QUESTIONS FOR REFLECTION AND DISCUSSION

What are some of the questions we might ask ourselves if we enter, in the spirit of communal reflection, into conversation about the long-held beliefs, responses and initiatives that are intended to support the faith development needs of our educational community?

- Do we have a clear consensus about what it is we hope to achieve through our efforts?
- Do we approach this aspect of our work with the same rigour that we bring to processes of instructional improvement and organizational efficiency?
- Have we adapted to our changing social context?
- Is the faith community in our schools strong enough to support and accompany individuals who are questioning and wondering?
- Do we ground our work in current research and best practice?
- Do we challenge ourselves to consider the efficacy of our efforts?
- Do we innovate and seek to improve, or do we stick with what is comfortable or convenient?
- Do we seek to have an impact or do we sometimes opt to play it safe?
- Have we recognized and respected the lived experience of Church that the members of our community may have encountered in their personal faith journeys?
- Is our community inclusive and accepting so as to accompany educators who may struggle to understand what the curriculum communicates or may struggle to believe?



CONCLUSION

In *Renewing the Promise*, the Ontario bishops emphasize that the work that takes place in Catholic schools is key to the Church's mission of evangelization. The bishops encourage Catholic schools to be communities that accompany and go on to explain that:

“...accompaniment is about taking time to walk alongside one another, to listen and to teach, and in so doing, to transform.

Our Catholic schools do this on a daily basis as they model the Emmaus experience. Staff practise the art of accompaniment by helping students realize that their own unique story is given greater meaning and purpose in knowing and living the story we share in Christ.”^{xx}

The concept of ‘accompaniment’ found in the Emmaus story and highlighted in the pastoral letter is equally applicable as an image to guide the work of adult faith formation for educators in our Catholic schools.

Our core mission as Catholic educators to have a formative influence and transformative effect on the lives of the young people entrusted to our schools, and our ability to creatively address adult faith formation with commitment and enthusiasm is critically important at this time if we are to fulfill this mission. Recognizing the value and importance of adult faith formation is an important first step but any conclusions about the effectiveness of such mission-critical programs must not only acknowledge good intention but must ultimately assess efficacy.



In the pursuit of continuous improvement of instructional practice, Catholic learning communities ask hard questions, confront difficult truths, appropriately challenge assumptions and engage in conversations that are sometimes

uncomfortable. The task of adult faith formation deserves an equal degree of rigour, discipline and commitment. The centrality and significance of this work demands that we move beyond discomfort or defensiveness to embrace such conversations honestly, critically, yet charitably. In the spirit of continuous improvement, direct and challenging conversations are a necessary part of the process as we discern what we might undertake individually and communally to support and encourage personal faith development. In *Renewing the Promise*, the Bishops of Ontario identify the need for faith formation opportunities for educators that are “comprehensive, systematic, thoughtful, intentional and well-resourced.”^{xxi} Our success in using a model of collaborative inquiry to address instructional efficacy and student achievement should give us confidence that comparable processes exploring how we approach and encourage authentic faith formation initiatives will only enhance our efforts. Such conversations will ultimately support the efforts of Catholic school boards to create spiritual formation opportunities for all members of our educational communities that are invitational in nature, grounded in each individual’s lived experience in their personal and professional world, and underpinned by contemporary theory, best practice, reflective and experiential learning, and sound pedagogy.

ENDNOTES

- ⁱ Fulfilling the Promise, OCCB, 1993
- ⁱⁱ Stirring the Soul: Formation for Mission, Gowdie, 2018
- ⁱⁱⁱ Catching Fire: A Framework for Formation for Mission in Catholic Schools, NCEC (2017)
- ^{iv} This Moment of Promise, OCCB, 1989
- ^v Fulfilling the Promise, OCCB, 1993
- ^{vi} Fulfilling the Promise, OCCB, 1993
- ^{vii} Fulfilling the Promise, OCCB, 1993
- ^{viii} Renewing the Promise, ACBO, 2018
- ^{ix} Stirring the Soul: Formation for Mission, Gowdie, 2018
- ^x Stirring the Soul: Formation for Mission, Gowdie, 2018
- ^{xi} Fulfilling the Promise, OCCB, 1993
- ^{xii} Catching Fire: A Spiritual Formation Framework for the Mission of Catholic Education, 2009
- ^{xiii} Catching Fire: Staff with Spirit: Gowdie, 2009
- ^{xiv} Called by Name, Sent in His Name: Reflections on an Outward-Bound Church: Paul-André Durocher, 2019
- ^{xv} National Pastoral Plan for Evangelization and Catechesis with Adults, Episcopal commission for Christian Education, 2008
- ^{xvi} Directory for Catechesis (New Edition), 2020
- ^{xvii} Called By Name, Sent In His Name: Reflections on an Outward-Bound Church: Paul-André Durocher, 2019
- ^{xviii} Catching Fire: Staff with Spirit: Hutton, 2009
- ^{xix} Renegotiating Faith: The Delay in Young Adult Identity Formation and What it Means for the Church in Canada, R. Hiemstra, L. Dueck, M. Blackaby, 2018
- ^{xx} Renewing the Promise, ACBO, 2018
- ^{xxi} Renewing the Promise, ACBO, 2018