



***Catholic Diocese of Sioux Falls***  
*Office of the Bishop*

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**Diocese of Sioux Falls Consultation for the Synod on Synodality**  
***Synthesis Report***  
**June 30, 2022**

**Diocesan Process**

The Diocese of Sioux Falls undertook our diocesan consultation for the Synod on Synodality from October 2021 until April 2022.

To facilitate these efforts, we formed a diocesan steering committee composed of a priest and lay person from each of our six deaneries. Additionally, each pastor gathered several parishioners to act as a parish-level leadership team for the consultation. The diocesan steering committee met on a weekly basis, and we solicited questions and suggestions from the parish-level leadership teams in developing our diocesan consultation plans.

The consultation evolved into two principle efforts. The first, to conduct an extensive survey with the ability to receive responses online. Nearly 4,000 people took the survey during the month it was made available. The second was to organize and promote in-person discussion sessions. Seventeen such sessions took place across the diocese. To understand how the steering committee arrived at these two main efforts, it will be helpful to summarize the context of this diocesan consultation in the Diocese of Sioux Falls.

**Context of this Consultation in the Diocese of Sioux Falls**

*Vision*

In the spring and summer of 2020, under the leadership of Bishop Donald DeGrood, the Diocese of Sioux Falls adopted a specific vision and direction for our diocese—to build a culture of lifelong, catholic, missionary discipleship through God’s love. As the Synod on Synodality was announced, our diocese was in the process of making this vision known and taking first steps in encouraging parishes, schools, catholic groups and families to prayerfully consider what God was asking of them in their local context. This process already encouraged deepening a habit of intentional, attentive listening at the parish level to understand better what God is inviting by way of response. The local response necessarily is shaped by history, current people involved, and the realities of various gifts, charisms, resources and facilities that comprise the parish or school context.

*Book Study*

In the fall and winter of 2020-21, the diocese undertook a diocesan-wide book study of “From Christendom to Apostolic Mission: Pastoral Strategies for an Apostolic Age.” Nearly 5,000 individuals took part in the study. The publication of this book was a providential moment, as it provided an in-depth “context” for why the prioritization of forming a culture of lifelong catholic missionary discipleship through God’s love is urgently needed in our day and age in the Diocese of Sioux Falls.

### *Diocesan Consultation for the Synod*

It was in this context that the call for a diocesan consultation for the Synod on Synodality was received, and the diocesan steering committee began its work. Two priorities emerged in our early conversations: the first was to consider how we could engage as many people as possible; the second was to consider how to foster a personal experience of prayerful dialogue in a local context that would allow for a deepening of the themes of communion, participation and mission.

By grappling with these two priorities, our eventual approach emerged. We developed a two-stage effort of a survey followed by in-person gatherings for prayer and continued discussion. We thought a survey, heavily promoted through our various channels of communication (including social media) would offer the chance for as wide an engagement as possible. The idea was to stir up a diocesan-wide conversation on the themes of the Synod by means of the survey. To allow a personal, prayerful encounter and dialogue to deepen reflection on these themes, we encouraged pastors to band together to offer in-person discussions in various regions of the diocese.

### *Survey*

The development of the survey was a very fruitful collaboration for the members of the steering committee. An early opportunity came when we recognized the providential alignment of what was already happening in the diocese (raising awareness and encouraging intentional reflection at the parish level on the diocesan vision) and the synod themes of communion, participation and mission. We were convinced that this effort and the effort of the diocesan consultation coincided well with one another. Specifically, this led to the framing of our survey questions under the categories of our diocesan vision statement as they align with the synod themes of communion (Catholic, through God's love), participation (discipleship), and mission (lifelong, missionary).

Another refinement of the survey came as we reflected that, even for people who would take the survey online, we wanted to invite them to a prayerful reflection. This led us to frame each section of the survey with key scripture passages and the invitation to pray and reflect before responding.

From a technology standpoint, we also utilized a platform that allowed participants to save their responses and easily come back later to continue. Lastly, the survey questions themselves were made available to people well before the survey "went live" and was open for responses—again, to encourage prayerful reflection before individual submissions.

The steering committee discussed the advantages and disadvantages of inviting anonymous responses. We concluded that we would ask some demographic but non-identifying questions. We requested from each participant what region of the diocese they live in (basically our six current deanery areas), their age range (17 and younger, 18-35, 36-59, 60+), and their sex. The compelling factor in this discussion and decision was to keep respondent's focus beyond the limits of their own parish and even of the diocese, and to prevent the survey from becoming a referendum on their parish, pastor or the bishop.

We had a discussion on the merits of scale-based questions and open-ended, long-form questions. Scale-based questions allowed a quick turnaround to get a snapshot of peoples' responses. Long-form clearly allowed for a more nuanced, personal response from participants. We finally decided to include both scaled and long-form items on the survey.

To encourage maximum participation, we emphasized the freedom of participants to answer only those questions or respond to those statements that especially caught their interest, and to feel free to leave any of the questions/responses blank. We were delighted not only with the strong response (nearly 4,000 individuals took the survey) but also because 90% of the respondents completed 90% or more of the survey—both scaled and long-form questions.

The survey was open for 30 days and was timed to precede the in-person gatherings in various regions of the diocese. In this way, the regional gatherings were positioned to offer an opportunity for shared prayer and conversation for the deepening of themes and reflections already familiar to the participants, as opposed to being introduced to them for the first time at in-person gatherings. The steering committee encouraged pastors leading in-person gatherings to adapt the principles of the “Spiritual Conversation Method” to their local circumstances. Overall, parishes reported very positive encounters for these gatherings and the notes and summaries of those gatherings are the basis for this synthesis.

### *Pastoral Planning*

Beginning in the spring of 2022, the Diocese of Sioux Falls is undertaking an extensive planning process to develop a sustainable 10-year plan for the pastoral care of the diocese. We have a great opportunity to make use of the insights and contributions gathered in our diocesan consultation as our planning process moves from modeling to pastoral planning implementation. The implementation of the pastoral planning will be a unique opportunity for the Dioceses of Sioux Falls to foster greater communion, participation and mission as we build a culture of lifelong catholic missionary discipleship through God’s love.

The desire of the steering committee is to share the results of our survey and the regional gatherings with as broad an audience as possible in a way that is accessible, useful and understandable. The reporting of results will happen in three phases. First, we have already made public the results of the “scaled” survey responses, highlights from which are detailed below. Secondly, we are tackling the results from the long-form responses section by section, providing a report and summary narrative every six weeks or so beginning in the summer of 2022. For each section we will provide a public report to the diocese, together with a summary narrative of findings. The third phase will be to look at the same data in light of different demographics (age, gender, and region of the diocese) to see if there are different priorities or insights that emerge when segmented according to those factors. Due to the large volume of responses, we anticipate it will take a full year to complete all three phases. In this way, our full reception and reflection on the responses collected will be available at a time that coincides with the implementation phase of our diocesan pastoral planning process.

### *Eucharistic Revival*

Yet another providential arrangement has become obvious to us as the United States Conference of Catholic Bishops announced the three-year National Eucharistic Revival for the dioceses of the United States. From the survey and from the in-person discussions, participants by far and away identified the need to reach out to non-practicing Catholics to encourage them to return to the sacraments as the number one need and priority for our diocesan family. The mission of the Revival, “*To renew the Church by enkindling a living relationship with the Lord Jesus Christ in the Holy Eucharist.*” and its vision, to create “*A movement of Catholics across the United States, healed, converted, formed, and unified by an encounter with Jesus in the Eucharist—and sent out in mission ‘for the life of the world,’*” is a beautiful synthesis of our own diocesan vision and the number one need and priority identified

through our consultation for the Synod on Synodality. In this way, the efforts to participate in the Revival throughout “year of the diocese” and “the year of the parish” will be a meaningful and targeted response to what we discovered in our synodal consultation.

### **Survey Results**

In the month of February, the Diocese of Sioux Falls invited people across the diocese to participate in a survey as part of our diocesan efforts for the worldwide Synod on Synodality. The survey was structured around our diocesan vision to form a culture of *Lifelong Catholic Missionary Discipleship Through God’s Love*. It included both “scaled” responses to various statements and questions inviting open-ended, long-form responses. Nearly 4,000 people participated—a tremendous success.

A few “snapshots” of who responded to the survey:

- 99% of those who took the survey were Catholic
- Two-thirds of respondents were women, one-third were men
- 53% of respondents were age 60 or older, 42% were ages 18-59
- 89% of participants reported attending Mass on a weekly basis or more frequently

The part of the survey that elicited the most “strongly agree” responses was in the section on discipleship. Participants strongly agreed that they are growing in relationship with God, they have had lived experiences of his love, that their faith shapes the way they see and respond to events in the world, that they desire to become a saint, and that their parish is a source of nourishment for their relationship with Jesus Christ.

The section on being “missionary” had the highest disagree/strongly disagree responses. In particular, 61% of respondents disagreed or strongly disagreed with the statement “The Church is making a concerted effort to reach out to inactive Catholics.” Similarly, 53% reported they have not invited a person who does not normally attend Mass to come to Mass in the last year. Thirty-nine percent disagreed/strongly disagreed with the statement “Catholics I know are aware of their baptismal call to reach out in faith to evangelize in their everyday lives as Jesus did.”

These are just a few high-level snapshots of what we learned from the survey. The goal of the diocesan steering committee for the Synod is to share as much information as possible in as accessible a form as possible for everyone who is interested.

A full report of the “scaled” responses can be found and downloaded at [sf catholic.org/synod](http://sf catholic.org/synod). That is also the place to go in the coming months for the most up-to-date information available as we continue to analyze the results of this survey.

### **In-Person Community Discussions**

In addition to the diocesan-wide survey, 17 in-person gatherings took place to reflect on the themes of the Synod on Synodality. Pastors adapted “The Spiritual Conversation Method” to meet the needs of their local communities. The aim of each gathering was to listen to one another and to listen together to the Holy Spirit in a prayerful dialogue. A summary report and notes were given to the diocesan steering

committee from each local gathering. Participants overwhelmingly found the encounters to be positive and a very good experience.

One contrary experience stands out. In this gathering, there was a lot of critique aimed at the questions of the synod, and why this process was taking place at all. The summary document notes:

*“It was at this point ... a discussion on how the questions were derived and ... a recognition that the phrasing of questions in such a synod must not be seen as an easy task. It is at this point that the members became more open and responsive. No longer was the discussion being a polemic or an apologetic exercise ... but ... an awareness of why this process is a good opportunity to bring out into the open, an honest dialogue.”*

### **Key themes from the local gatherings**

In light of what was discussed above, we are synthesizing and organizing the responses from the local gatherings under the combined categories from the Synod and our *diocesan vision statement*:

- Communion (*Catholic/Through God’s Love*)
- Participation (*Discipleship*)
- Mission (*Lifelong, Missionary*)

### **Communion (*Catholic/Through God’s Love*)**

Participants gravitated to the themes of “what makes them feel most at home in/connected with the Church,” and what they “value most about their faith and treasure in their hearts about being Catholic.” Most frequently mentioned were the Eucharist and the other sacraments. Secondly, the fullness of truth and means of salvation in the Church, including how the Church’s wisdom in moral matters has stood the test of time. Also frequently mentioned was the strength and comfort received from God in times of suffering. Personal retreat experiences fostering the encounter with God were often mentioned as particularly impactful for coming to a deeper sense of communion with the Church. Some representative comments:

*“It seems most have been most affected in having taken a personal retreat that attracted them to grow in their faith. (Ex: Scripture study retreat, personal prayer retreat, online study retreats, etc.) Learning the “why” and “where” isn’t of much importance as is the experience of being present with God.”*

*“When asked what they would say when asked what it means to be Catholic, the responses included: Jesus is the Church, and the Eucharist is One Bread one Body, the beauty of the Sacraments, the worship during Mass and Apostolic tradition that dates back to the beginning and more importantly to Jesus.”*

*“When people are away, the number one reason they come back is because their heart missed the Eucharist.”*

Communal worship, in-person, at Mass was most especially at the center of participants’ experience of felt communion with the Church. Many noted how disruptive and damaging the closing of churches during the COVID pandemic was to that sense of belonging and communion. *“Never close the church again.” “Community here at church is much better than sitting in your robe at home.”*

Outside of prayer and worship, *“Many felt that Literature, music and nature, Hospice, visiting assisted living, nursing homes and schools were areas where they encountered the beauty and goodness of God,”* which in turn fostered a deeper response of love to God.

For those who have lost a sense of communion with the Church, or who are resistant to drawing closer to the Church, key comments that participants often hear include, *“too many rules,” “why do you worship Mary?” “Too narrow minded,” “I don’t understand why we do what we do,” “if you believe that Jesus is truly present, why the lack of reverence?”*

The strong emphasis on the centrality of the Eucharist and its beauty and power corresponds to the mission theme below, and the clear priority from the consultation on being much more proactive in reaching out to non-practicing Catholics.

### **Participation (*Discipleship*)**

As mentioned above, the clear conclusion from the scaled questions of our survey is,

*“Participants strongly agreed that they are growing in relationship with God, they have had lived experiences of his love, that their faith shapes the way they see and respond to events in the world, that they desire to become a saint, and that their parish is a source of nourishment for their relationship with Jesus Christ.”*

One local gathering summed up greater participation in the life of the Church in this way:

*“In order to love, know and serve God (the Master), the soul (like a lover seeking the spouse) needs to want to know who the loved one actually is. To know someone, the soul needs to talk with the lover. The soul needs to listen and learn from the Master to know the Master and from there to love the Master.”*

This focus on a closer, more personal and intimate relationship with God was preeminent in the theme of participation in the life of the Church. Most frequently noted as “helps” to grow in this relationship with God included:

- Frequent participation in Mass (especially daily Mass) and regular participation in confession
- Cultivating the habit of daily prayer
- Frequent devotional reading of Scripture, and growing in understanding of Scripture through Bible study
- The indispensable help and mutual encouragement of faith-centered friendships
- The help of a “Catholic environment” in the home (crucifixes, holy water fonts, religious art and music) to lift the heart and mind to God amidst the many distractions and preoccupations of day-to-day life
- The power of involvement in service (corporal works of mercy and mission trips)
- Retreats
- Reading spiritual classics and the writings of the saints

When it comes to stumbling blocks to a greater participation in the faith and growing in discipleship, by far and away the most commonly (almost universally) noted challenge was “busyness.” Families feel very burdened by the multitude of sports and extracurricular activities children are involved in and the many demands those activities bring. Yet there is a distinct hesitancy or fear about limiting those involvements, and perceived negative consequences for children.

*“Being too busy with life, and many distractions were areas they felt deterred them from making God a priority. ”*

*“Discipleship begins when you have experienced God’s presence. Many participants felt the first step in becoming a disciple is personal prayer. Listening to Jesus’ call and making God a priority. Intentionally giving time to be with God helps to develop that sense of wanting to share the faith.”*

### **Mission (Lifelong/ Missionary)**

A key point of focus that emerged in the theme of Mission is the importance of reaching the young. Participants saw that having relationships with priests and religious outside of formal church settings made a lasting impact on the future practice of the faith. Many commented on the role of parents and the especially influential role of the dad’s practice of faith in the family. Some key quotes representative of many responses on this point:

*“The concern is for the children and ‘next generation’ who will be assuming their role of caring for the church (in general) as well as the local parish church. The children are losing a sense of responsibility for the faith and the heritage which is their inheritance. The lifelong commitment and love their grandparents had for the faith is seen as out of date and unneeded. Many are ashamed or embarrassed to being ‘God fearing.’ Many believe they have grown beyond the need of God or faith.”*

*“The greatest impact for the younger members of the meeting was encountering the priests/religious they knew at college. The priests and religious were most impactful ‘in their garb’ and playing basketball or in the quad talking. They could be seen, witnessed and approachable to come to be known.”*

*“...priests and religious who aren’t afraid – if you can’t find God in ordinary life. How can you live your faith in ordinary little everyday things like among the washing of pots and pans?”*

*“The Holy Spirit totally works through the priesthood, so if we can get our young people to fall in love with the Church and the priests, I think that’s a big deal.”*

*“Priests and religious who are properly catechized play a very integral part of so many who are involved Catholics.”*

*“Family influence is huge, especially that of the **father**. Dad said, ‘faith is important over everything.’ When I was young and I brought a guy home, the first question, ‘Is he Catholic?’”*

*“Parents... priests come from families. If parents don’t have the tools (or the faith, they don’t share/teach their kids). Many parents think it is the CCD teacher’s job to teach the faith because they don’t know it. As life unfolds in front of us, we understand what our faith is. Parents’ role is very important.”*

*“We need examples of dads attending Mass and growing in faith.”*

While people reported feeling poorly equipped in the area of mission, they had many practical suggestions for being more fruitful in giving as a gift what we have received as a gift. Very prominent recurring responses for sharing the faith focused on:

- The importance of engaging people in friendship. Many noted the lack of real friendships, especially among the young, and what a great opportunity this is for evangelization.
- Giving witness by service to the poor, the hungry, the homeless and those with special needs.
- Focusing on hospitality.
- The witness of joy.
- Accompanying others to experience the healing power of Christ, especially in the Eucharist.
- Intentional and persistent intercessory prayer.
- Proposing the adventure of the universal call to holiness, and holding up the witness of the saints.
- Encouraging and supporting the laity to be creative and take initiative in using their natural and supernatural gifts to build up the community of believers.

*“... to be a follower of Christ means sharing what has been shared with you. Fellowship gatherings, social events, acts of kindness, living our faith daily, starting new friendships are all ways to be Missionaries sharing their faith. Inviting people to hear your story can start a relationship with someone who may want to know more about why you are so joyful. Inviting them to Mass would be another way to share Jesus and the fullness of faith in the Church.”*

*To me, missionary means “to live in such a way that people can tell who you are, what you are, what you stand for.”*

*“Do something loving/ serve the Banquet. Love is our best marketer. See how they love one another. ‘They will know we are Christians by our love...’”*

*“Even invite them to your place – or for lunch... you may mention one of the best parts of my life is going to church. Maybe I should pick you up sometime. We even have donuts afterwards. Or to a Bible study, some group (men’s, smaller/activity like quilters- while you are making quilts, talk to them and donate quilts to people who need.)”*

A priest recounted: a woman’s brother was dying of cancer, *“...he has been away from the church – he is angry. She asked me to visit him and anoint him. I visited with him. Anointed him. We’re talking. Just visiting and I asked, ‘Do you love the Lord?’ If that’s the case, why would you not want to have your funeral in the church? He wants it. Show you care – you love.”*



### **Conclusion and Next Steps**

As mentioned in the first part of this synthesis, those involved in the planning and execution of our diocesan consultation for the Synod on Synodality found the effort to be amazingly providential in its timing and focus as we are moving forward with our diocesan vision. We had a tremendous participation and response from the survey and the in-person gatherings. Pastors and parishioners alike found the process to be positive and fruitful. We have a great deal of information to help inform our upcoming pastoral planning. We enjoy great assurance that the efforts we put forward with the National Eucharistic Revival will be responsive to the most prominent needs and desires, which came to light in this consultation.

Despite an intentional effort to engage non-Catholic organizations in our communities, we were not successful in receiving much participation or response. The responses received overwhelmingly reflect the contributions of the most regularly practicing members of the Church and need to be interpreted in that light.

Our next steps will revolve around completing the second and third phase of summarizing and communicating the responses we received as outlined in the *Pastoral Planning* section above (pp 3-4). Additionally, our metropolitan archdiocese (St. Paul/ Minneapolis) is convening three meetings in July to gather together a regional synthesis of the individual efforts of the suffragan dioceses. We will have a member of our diocesan steering committee participate in those efforts.

Respectfully submitted,

A handwritten signature in blue ink that reads "Father S. S. Traynor". The signature is stylized and written in a cursive-like font.

Father Scott S. Traynor  
Vicar for Lay and Clergy Formation  
Diocese of Sioux Falls

## Appendix A

### Survey of the Diocese of Sioux Falls for the Synod on Synodality

#### Scale used for “scaled questions”

1 – Strongly Agree      2 – Agree      3 – Disagree      4 – Strongly Disagree      5 – N/A

#### Lifelong

**God's call to missionary discipleship is addressed to every person at every stage of life. Whether young or old, healthy or infirm, each of us has a role to play in the Church's mission to make disciples of all people.**

From Scripture...

*"I yearn to see you again, recalling your tears, so that I may be filled with joy, as I recall your sincere faith that first lived in your grandmother Lois and in your mother Eunice and that I am confident lives also in you." (2 Timothy 1:4-5, NAB)*

#### Scaled

1. I am growing in my relationship with God over time (in the last 5 years I have grown noticeably in my relationship with God).
2. I am growing in the knowledge and understanding of my Catholic faith over time (in the last five years I have grown noticeable in my knowledge and understanding of my Catholic faith).
3. I am confident that God has a plan for my life each day.
4. I see and live each day as a preparation for eternal life.
5. My faith shapes the choices I make on a daily basis.
6. There are clear opportunities available to me today to grow in my faith.

#### Long-form

7. What period of my life has had the most impact on the way I live my faith today?
8. What influences or factors have shaped the way you live your faith the most?
9. What age/demographic groups or circumstances/situations need greater attention from the Church in your opinion?

#### Catholic

**Catholics have been blessed with the fullness of truth and means of salvation. We are able to draw upon this rich heritage to grow in relationship with God and to help others do the same.**

From Scripture...

*"But when he comes, the Spirit of truth, he will guide you to all truth." (John 16:13, NAB)*

*"Then he took the bread, said the blessing, broke it, and gave it to them saying, 'This is my body, which will be given for you; do this in memory of me.'" (Luke 22:19, NAB)*

***"Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavens, as he chose us in him, before the foundation of the world, to be holy and without blemish before him. In love he destined us for adoption to himself through Jesus Christ, in accord with the favor of his will, for the praise of the glory of his grace that he granted us in the beloved." (Ephesians 1:3-6, NAB)***

***Scaled***

10. Mass attendance on Sundays and Holy Days is very important to me.
11. I know people who have joined the Catholic Church and am familiar with their reasons for doing so.
12. I know people who have left the Catholic Church and am familiar with their reasons for doing so.
13. Catholics I know understand well what the Church teaches and why.
14. Regular Confession helps me in my relationship with God.
15. I am confident to read and reflect on Scripture with understanding.

***Long form***

16. If someone asks you what it means to be Catholic, how would you respond?
17. What do you value most about being Catholic?
18. What attracts you most to the Catholic faith?
19. What teachings of the Church are most important to you?
20. What questions do you hear most about the Church from non-Catholics?
21. What would you like to understand better about the Catholic faith/teachings of the Church?

**Missionary**

**Followers of Christ are called to help others grow in relationship with Him and His Church. He teaches us to give as a gift what we have received as a gift. Every day, God gives us opportunities to love our brothers and sisters by sharing our faith with them.**

***From Scripture...***

***"Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age." (Matthew 28:19-20, NAB)***

***Scaled***

22. Catholics I know are aware of their baptismal call to reach out in faith to evangelize in their everyday lives as Jesus did.
23. The Church does a good job of caring for the poor, the sick, the hungry, and the homeless.
24. The Catholic Church is an important and impactful part of our local community.
25. When I serve others, I am usually aware of serving Jesus in them.
26. I feel confident in sharing with others what I believe and how my faith has made a difference in my life.
27. I feel encouraged and empowered by the Church to share my talents and time in my parish and community.
28. Helping others know what the Church teaches and why is an act of love.
29. The Church is making a concerted effort to reach out to inactive Catholics.

*Long-form*

30. In the last year have you invited a person to Mass who normally does not attend?
31. What does it mean to you to be "missionary"?
32. What would be the best ways to reach out and invite back Catholics who no longer practice the faith?
33. How can the Church better meet the needs of people you know?
34. What would be the best ways to reach out and invite neighbors who have no church, no faith tradition, to consider joining our parishes?
35. In a rural setting with large distances and scarcity of priests, how can we best maintain a vibrant faith community?
36. Would you be hesitant to invite someone to attend Mass with you? Why or why not?

**Discipleship**

**Discipleship is the call to follow Jesus Christ. At the heart of our Catholic faith is choosing a personal relationship with Him. Jesus calls every person to know Him, to experience His love, and to live a new life in Him.**

*From Scripture...*

*"The next day John was there again with two of his disciples, and as he watches Jesus walk by, he said, 'Behold, the Lamb of God.' The two disciples heard what he said and followed Jesus. Jesus turned and saw them following him and said to them, 'What are you looking for?' They said to him, 'Rabbi' (which translated means Teacher), 'where are you staying?' He said to them, 'Come, and you will see.' So they went and saw where he was staying, and they stayed with him that day." (John 1:35-39, NAB)*

*Scaled*

37. I have lived experiences of God's presence, power, and love in my life.
38. I am growing in relationship with God through daily and personal prayer.
39. My Catholic faith makes an important difference in the way I see and respond to events in the world, my community, and my personal life.
40. There are specific people in my life I can point to who have helped me the most to live and love my Catholic faith.
41. When COVID prevented us from attending Mass for a time, it was a significant loss.
42. I desire and believe it is possible to become a saint.
43. I look to my parish to nourish my relationship with Jesus Christ.

*Long-form*

44. What does "discipleship" mean to you?
45. What helps you most to grow in relationship with God?
46. How can we better help people choose their relationship with God as their #1 priority in life?
47. Has anyone mentored you in your faith? Please describe.
48. Have you mentored another person in their faith? Please describe.
49. What gets in the way of a closer relationship with Jesus in your life and the lives of people you know?

### Through God's Love

**God intends our journey of missionary discipleship to be inspired, directed, and sustained by a growing experience of His infinite, personal, and unconditional love. Apart from Him and His love we can do nothing, but by remaining in His love, we will bear much fruit.**

#### *From Scripture...*

*"The glory that You have given Me I have given them, so that they may be one, as We are one, I in them and You in me, that they may become completely one, so that the world may know that You have sent Me and have loved them even as You have loved Me."  
(John 17:22-23, NAB)*

#### *Scaled*

50. The Church witnesses God's love well in her service to people in need.
51. Any person would feel welcome and at home in our parish.
52. The teachings of the Church are expressions of God's plan of love for each person.
53. God's personal and unconditional love is experienced when I am present at Mass.
54. God has a personal plan of love for my life that is at work in every situation in my life.
55. I regularly ask for an increase in the gifts and fruits of the Holy Spirit.
56. I feel "seen and known" in my parish community.

#### *Long-form*

57. Where do you most especially encounter goodness, beauty, and truth in your life?
58. How can the Church be more effective in witnessing God's love?
59. What I wish the Church would do more...:
60. What I wish the Church would do less...:
61. I think the most important thing for the Church to focus on in the next three years is...:
62. Which best describes how often you attend Mass?