



We are blessed in the Archdiocese of Oklahoma City to have had the Holy Spirit inspire us in several endeavors over the last four years. The Holy Spirit guided us along the synodal path as we discerned with the faithful the archdiocesan pastoral plan, *Vision 2030*, and the transition of the Sacrament of Confirmation to a younger age. Like these endeavors, the Synod on Synodality was rooted and sustained in prayer, turning to the Holy Spirit for clarity, inspiration, guidance, and faithfulness. While the call to a synodal process is not unfamiliar to the Archdiocese of Oklahoma City, we learned much in the last twelve months.

The original Diocese of Oklahoma was erected in 1905, became the Diocese of Oklahoma City and Tulsa in 1930, and was erected into the Archdiocese of Oklahoma City in 1972. The archdiocese covers 46 counties and 42,470 square miles. It comprises 226,408 registered Catholics in central and western Oklahoma, equaling 10% of the area population.¹ The archdiocese has steadily increased in the number of Hispanic Catholics, which now makes up 52% of the Catholic population. Despite being a small minority of the Christian faith of the state referred to as the “buckle of the Bible belt,” Catholics are proud to express their Catholic faith and generally were open to participating in the diocesan phase of the synodal process.

Archdiocesan discernment sessions and online surveys were the two modes for receiving participants’ feedback. We welcomed all comments, which were honest and charitable. Participants readily entered table dialogue with very little need for prompting or guidance. A table discussion veered into a debate on only one occasion but was easily redirected. Overall, the participation was a very positive experience for those who attended and those who facilitated. One participant employed at one of our Catholic hospitals shared:

“I did not want to come to this today. I am tired and I wanted to just go home, but I am so glad I did. It was a very late-to-the-game decision and at the very last minute, my hand just grabbed the mouse to join the meeting. I am so thankful to have had the opportunity to meet with this group. I needed this. Speaking like this reminds me why I do what I do. I truly believe it was the Holy Spirit guiding my hand this afternoon.”

We learned that we could have been more persistent in our invitation. We recognized that the sessions were not well-publicized throughout our metro area parishes, comprising two deaneries and 52 percent of our parishes. We were disappointed, though not discouraged, in the low attendance by English and Spanish speaking Catholics in the metro area. We were happy to see a larger response from parishes in the other four deaneries, mainly rural parishes and missions. In addition to the archdiocesan-led discernment sessions, three parishes, one Catholic hospital, and one religious order conducted independent sessions using the same format. The synod's purpose is

¹ Data from the 2018 *Ad Limina* report.

to hear to voices of all who wish to participate, including the homeless, imprisoned, inactive Catholics, and non-Catholics. The online survey was open to all, and we heavily relied on those who participated, especially in the discernment sessions, to extend the invitation to others.

The experience of the discernment sessions was consistently positive, and we received overwhelming gratitude for the opportunity to share and be heard. It is our hope that the people throughout the Archdiocese of Oklahoma City experienced our genuine desire to hear and learn from them. We are committed to the proper discernment of the session and survey results and responding in truth and love to the needs of the people.

Forming the Synodal Process

On October 15, 2021, Archbishop Paul Coakley appointed Luis Soto (Assistant Executive Director for Evangelization and Catechesis) and Dr. Larann Wilson (Director of Parish Leadership Engagement) as co-leaders of the synod process for the Archdiocese of Oklahoma City. Archbishop Coakley wrote a letter to the priests announcing the designation and the upcoming development and invitation to participate in the synodal process throughout the archdiocese (Appendix A). The co-leaders expanded the team to include eleven English and Spanish-speaking facilitators to assist with the discernment sessions. Archbishop Coakley officially inaugurated the process on October 24, 2021, with Mass at the Cathedral of Our Lady of Perpetual Help.

Development of Discernment Sessions: Six deaneries form the archdiocese: Northeast, Northwest, Southeast, Southwest, and two Central. The co-leaders scheduled ten archdiocesan-led sessions in all deaneries (Appendix B). Four were bilingual sessions in English and Spanish, two were strictly English (central deaneries), and one was strictly Spanish (central deanery). Following the archdiocesan model, two parishes conducted their own sessions in Korean and Vietnamese.

The discernment sessions were held from 6:30-8:30 pm (except for one morning session in English). The first fifteen minutes of each session began with a video message from Archbishop Coakley and guided prayer calling on the Holy Spirit to direct the conversations (Appendix C and D). The facilitators dedicated another fifteen minutes to explaining synodality, Pope Francis' call for this synod, and the timeframe of the entire process. The following 40 minutes was the main activity of the session: small group conversations on designated questions formulated by the co-leaders. Following the small group conversations, the co-leaders led large group sharing, allowing others to respond or contribute to each table's main point. Sessions ended with the invitation to participate in the online survey (or hard copy) and extend the invitation to others.

The co-leaders developed ten questions for the discernment sessions, categorized under the three themes of *Participation*, *Communion*, and *Mission* (Appendix E). The open-ended questions prompted participant conversations on their positive, negative, or concerning experiences in areas of discipleship, dialogue, co-responsibility, liturgy, and more. One person at each table took notes on the feedback, which we later collected. As these questions prompted group dialogue, the survey statements allowed for individual responses. The twelve survey statements reflected the ten themes presented in the *Vademecum*. These were not repeated questions from the sessions but were similar

in nature. The online survey statements collected responses based on the Likert scale (very satisfied/satisfied/neutral/dissatisfied/very dissatisfied/I don't know), allowing for quantitative analysis. Each survey statement allowed for additional comments (Appendix F). The survey statements were available in English, Spanish, and Vietnamese during March and April 2022.

Invitation to Participate: The Office of Communications assisted in promoting the discernment sessions and online survey, providing invitations to participate via the Catholic Sooner newspaper, social media, and parish media kits. The archdiocesan webpage provided information on synodality, discernment session offerings, links to the online survey, and downloadable surveys. The parish media kit included the archbishop's video invitation, graphics, announcements for Mass, bulletins, social media, survey links and QR codes, and session schedules.

Response to Invitation: We are grateful to those who responded to the invitation and participated either in a discernment session or the survey. An unidentifiable number of participants responded to both. Of the 694 in-person session participants, there were:

- 430 English-speaking participants in an archdiocesan-led session
- 112 Spanish-speaking participants in an archdiocesan-led session
- 56 participants in an independently led session²
- 168 participants in the Vietnamese session
- 40 participants in the Korean session

The survey, which was available through March and April, collected 737 entries and provided 1,472 additional comments - 472 were in English, 65 in Spanish, and 200 in Vietnamese of these respondents. Of these, 21 were received via mail and entered by the co-leaders. Additionally, seven letters that offered feedback and recommendations were sent to the synod team and included in the online comments.

THE RESULTS

The synodal process implies that it is not an isolated moment but an ongoing occurrence. Following the discernment sessions and survey period, the co-leaders continued calling on the Holy Spirit while reviewing and reflecting on the results and responding in this synthesis. This section presents the quantitative and qualitative responses to the sessions, surveys, and letters. This synthesis organizes the results by areas of strengths, opportunities, and weaknesses according to the quantitative measure.³ We also include the most frequent comments made both on the survey and in sessions.

² Parish, hospital, or religious order

³ We have considered areas of strength as those where 60% or more of the survey participants responded "agree" or "strongly agree" with the presented statement; areas of opportunity are those where 50-60% of the survey participants responded "agree" or "strongly agree"; areas of weakness are those where less than 50% of the survey participants responded "agree" or "strongly" agree.

Areas of Strength:

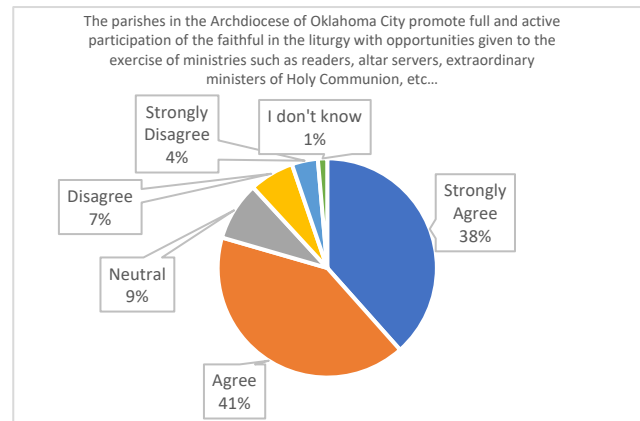
We have considered areas of strength where 60% or more of respondents agree or strongly agree with the presented statement.

Strength 1 - Liturgical Participation:

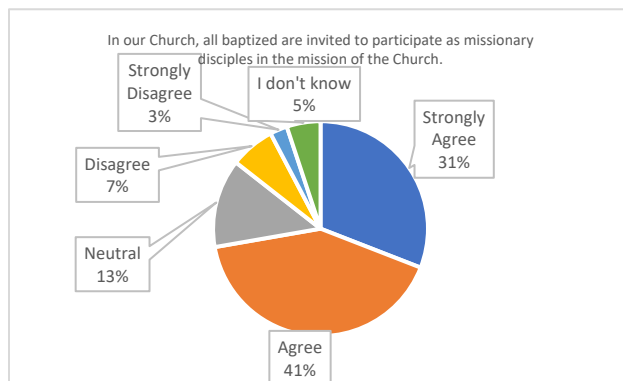
The highest-rated aspect of the Catholic life in the archdiocese is participation in the liturgy, as 79% of the respondents either agree or strongly agree that the archdiocese promotes full and active participation of the faithful in the liturgy and offers opportunities exercise important liturgical ministries. Frequent comments stated that priests invite people to participate in the liturgical life. However, there are opportunities to form the faithful on the meaning of “full, active, and conscious participation.

(‘While the parishes do include multiple opportunities to exercise different ministries, I’ve noticed that there seems to be an overall failure to help the faithful learn WHAT “full, active, and conscious” participation is... this goes far beyond taking a specific role, and I rarely hear this discussed-if ever.’) Session and survey comments expressed frustration with some pastors who do not allow female altar servers (‘Although I do agree that the opportunities to serve are there, the degree to which participation is allowed varies greatly from one parish to another. One example, some parishes allow girls to be altar servers, others do not’ and ‘Although I agree that the opportunities to serve are there, the degree to which participation is allowed varies greatly from one parish to another. One example, some parishes allow girls to be altar servers, others do not’)

We expected to receive a range of opinions on the celebration of the Latin Mass and Ad Orientem. The following two comments best capture the range of receptivity: ‘I truly believe that the traditional Mass should be available at more parishes in our archdiocese. This is an increasingly popular and desired expression of our faith and patrimony, and should be promoted, defended, and encouraged’ and ‘I feel the direction of pastoral leadership among the clergy is a return to pre-VC2 liturgical practices, more and more we see priests presiding with their backs to the people; more and more Latin used in prayers. Even when I try to pronounce the Latin, I still don’t know what I am saying. The church no longer feels like home.’



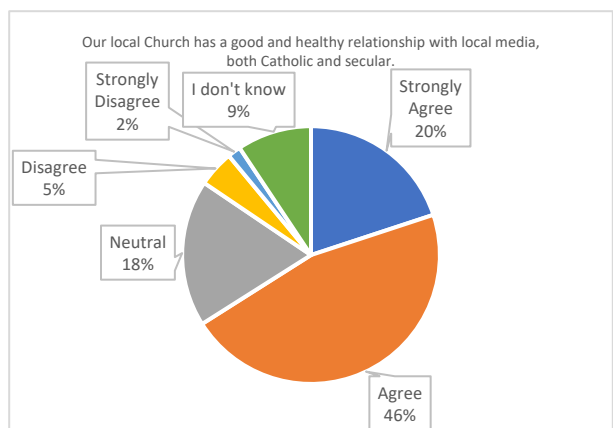
Strength 2 - Missionary discipleship: The second-highest rated response on the synod survey was



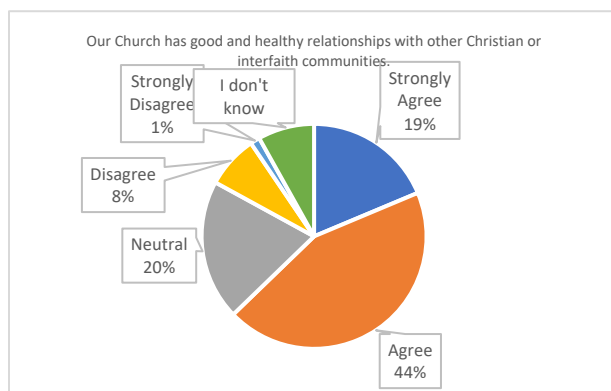
on the invitation to all Catholics to become missionary disciples, of which 72% of respondents agree and strongly agree that the archdiocese challenges all baptized to fulfill its baptismal call to become missionary disciples ('All baptized are certainly asked to become missionary disciples but I'm not sure many understand what that really means' and 'I do agree that invitations are extended from the pulpit and in parish bulletins; however, I think we would have better participation if invitations were more

personal'). Concrete examples of the call to missionary discipleship included the archbishop's pastoral letter and *Vision 2030* pastoral plan. Yet, many people asked, 'what is missionary discipleship?' Table discussions at the English and Spanish-speaking discernment sessions supported the desire for formation on missionary discipleship. Both groups spoke of the need to understand the Bible and know how to give testimonies.

Strength 3 - Communication: The relationship of the archdiocese with local media, both Catholic and secular, is seen as positive and even thriving. Catholics have well received the communications efforts of the archdiocese in the last years in the archdiocese. 66% of respondents agree that our local church has a good and healthy relationship with local media, with only 7% either disagreeing or strongly disagreeing ('I think overall we have a good relationship with the media. I especially think that Archbishop Coakley does a good job on releasing statements guiding the faithful in how the Church approaches hot button issues') Many mentioned the close relationship with *The Oklahoman* newspaper as well as the positive coverage of the Catholic Church, 'Carla Hinson of the Oklahoman is thorough in coverage; Sooner Catholic covers many issues.'



Strength 4 - Relationship with other Christian communities: The survey statement on the



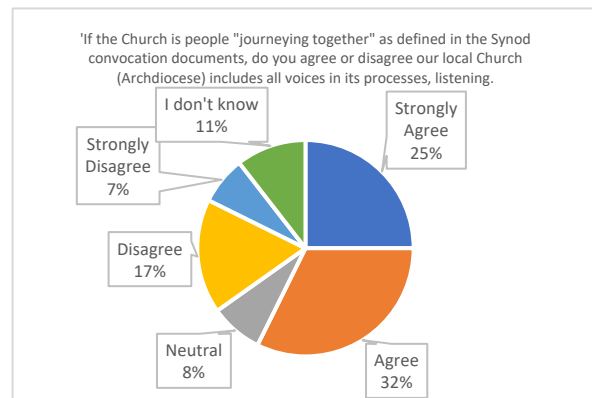
relationship of the archdiocese with other Christian or interfaith communities received a 63% positive response that the archdiocese has a good relationship with those communities. Additional survey and session comments presented a variety of thoughts: 'depending on who you are talking to, there can be a division between certain religious groups or even between Catholic religious, different rites, etc.' and 'I do not think there is any outright antagonism, but I think cooperation and engagement on shared values could be enhanced.' On the other hand, though, there

were frequent comments about the withdrawal of the archdiocese from the Council of Churches (*'I feel that it hurt the Catholic Church in Oklahoma by dropping out of the Oklahoma Conference of Churches. It feels like we are becoming more isolated and not trying to work together. We can hold different beliefs and still work together'*). Overall, the comments were positive but suggested an improvement.

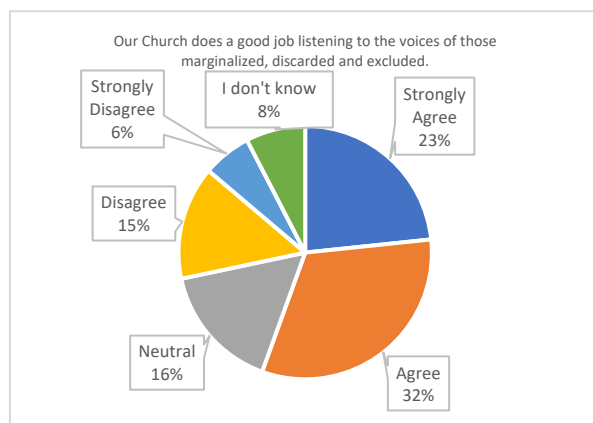
Areas of Opportunity

We considered areas of opportunity where the percentage of those agreeing or strongly agreeing felt between 50% and 60% and/or the percentage of those disagreeing or neutral are as high as those strongly agreeing or agreeing.

Opportunity 1 - Listening to all voices: 57% agree or strongly agree that the archdiocese does a good job of including everyone in its processes and listening (*Our Bishop seems to have a very personal interest in our community. Always engaging and asking for people's concerns and bringing up constant preparation opportunities to deepen our faith*). The Vision 2030 listening process and the Confirmation change consultation were mentioned as concrete ways the archdiocese makes an effort to listen. Overall, comments praised the archbishop's efforts to listen. However, 24% either disagree or strongly disagree. A handful of respondents mentioned that the archbishop listens only to a small group of people. Among the comments, respondents criticized that inclusion happens only with parishes in the Metro Area, and rural communities might be left out (*It seems to be the focus is always on the Metropolitan area church and little focus on the Rural churches. The Church (archdiocese) should listen more intently to what's going on in the trenches,' 'It can appear by the receptions that the Archbishop has with major donors for the ACA that those with money are listened to more than those without,' and 'I think the only time I've been personally reached out to & engaged regarding my "voice" has been when I was being asked to donate money.'*)

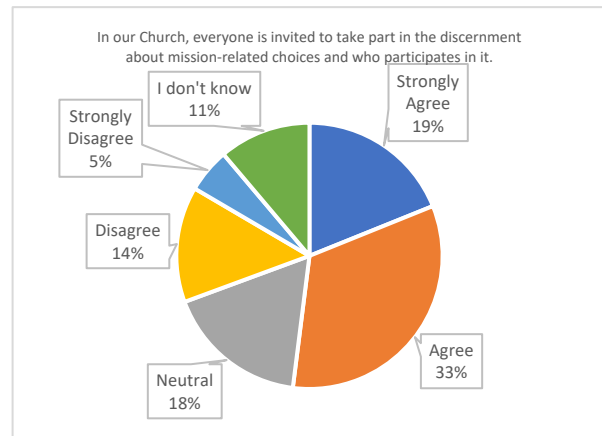


Opportunity 2 - Listening to the marginalized and excluded: Overall, the perception is that the

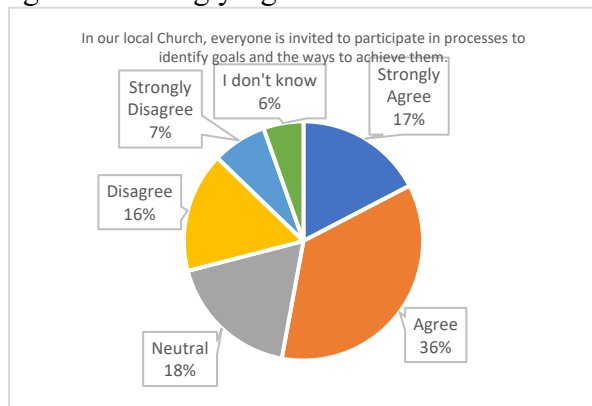


archdiocese makes efforts to listen to the marginalized where 55% agree or strongly agree, leaving a substantial 45% that do not agree on this matter. Respondents frequently praised Catholic Charities and the Center for Family Love. The predominant concern was the need to listen to the member of diverse communities and their families. Comments also mention the elderly, the youth, and the homeless as marginalized. One recommendation was for the formation of healthy conflict and dialogue.

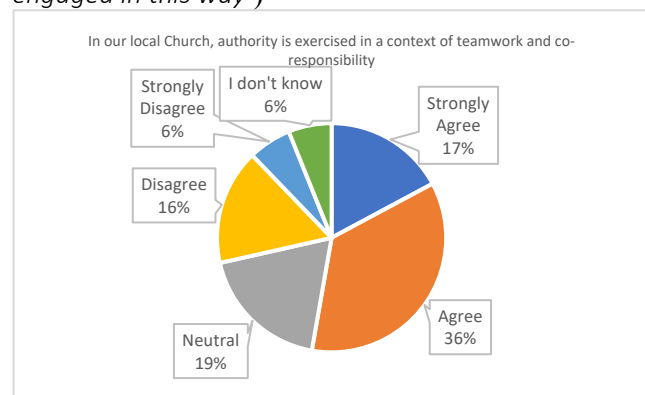
Opportunity 3 - Participation in mission-related choices: Slightly more than half (52%) of respondents agree or strongly agree that the Archdiocese of Oklahoma City invites everyone to discern together on mission-related choices. Many provided comments on the survey and the discernment sessions, including 'I've been in my parish for 46 years. The only time I was involved in any decision making was when I served on the Pastoral Council or some other Board,' 'The use of Pastoral Councils has atrophied. They are mainly just a way to field complaints, and are not very effective at that,' 'Our parish has an elite that makes decisions. New ideas and new faces are not welcomed,' and 'It's okay, but improvement is needed for the communication to the parish.' The Spanish-speaking participants frequently commented on the need for better communication from leadership. A significant comment, either made online or during the sessions, is that the archdiocese invites people to participate predominately through donations or appeals. Recommendation to diversify parish councils, avoid clericalism, and not condition participation based on financial contribution were also shared.



Opportunity 4 - Goal setting and engagement: 53% of respondents to a very similar statement agree or strongly agree that the archdiocese makes efforts to involve everyone in goal setting processes and even engage them to achieve them. A frequent comment was the request to make sure every parish has an active parish council. ('The archdiocese does this for the most part well, but my local parish does not,' 'I am uncertain who makes these decisions, Most of these decisions are chosen beforehand, then the parish is notified later,' and 'If by local Church you mean parish, I do not believe this to be true. I believe the archdiocese invites all parishes, but I do not believe that everyone in a parish is engaged in this way')

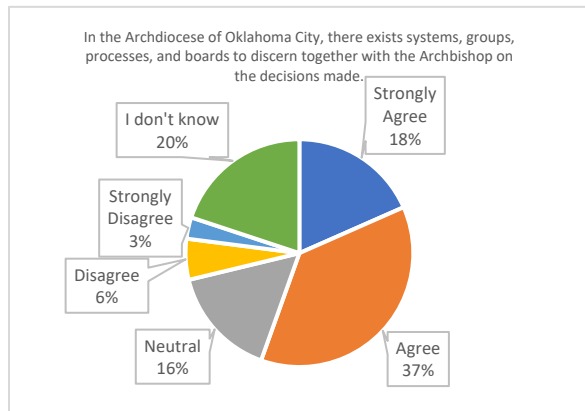


Opportunity 5 - Authority: 53% of the respondents agree or strongly agree on the question of exercise of authority. It is important to point out that nearly a quarter (23%) disagree. This question elicited some of the staunchest comments on the survey. Few thought the exercise of authority and responsibility meant that the pastor should do it all. At the same time, there was also an evident concern about clericalism found in survey comments ('Clericalism is alive and well - as Pope Francis has pointed out,' 'Hoping it continues to be so. I am very concerned about growing clericalism,' and 'Clericalism is strong in our archdiocese. We go through the motions of many processes but often I feel the decision is already made') We noted that both



the Hispanic and Korean participants desired to be accepted, respected, and trusted (mainly by priests) and be allowed to share their experiences.

Opportunity 6 - Boards: Overall, respondents agree on the existence and opportunities to participate in boards and decision-making groups in ministries and services of the archdiocese, where 55% either agree or strongly agree. What was revelatory was that 20% of respondents stating not knowing, plus another 16% stated neutral. Numerous commented on the lack of cultural

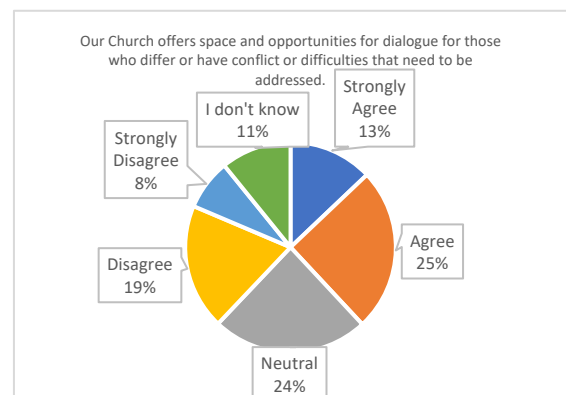


diversity, lack of representation of rural parishes, and the perception that financial support gives one a voice (*I am sure such boards exist, however, do the boards have representative membership of the parishes across the archdiocese? Are rural parishes represented?*) 'I imagine there exist groups or committees for this function, my wonder is how the membership of these groups is decided,' 'In the rural parishes that are a distance from the archdiocese, there is minimal involvement or inclusion,' and 'If there is, I am unaware. Money and prestige seem to have more power than anything else.').

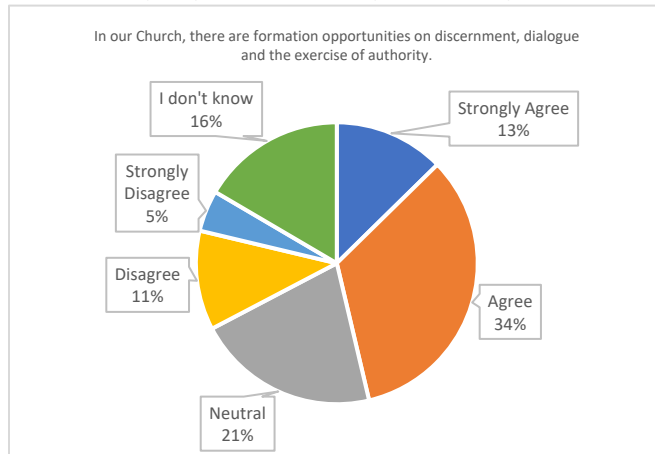
Areas of Weakness

For this report, we have considered areas of weakness, where less than 50% either agree or strongly agree with the survey's statement. With more than half of respondents disagreeing, not knowing, or neutral, certain areas offer opportunities for evaluation and possible action.

Weakness 1 - Dialogue with those who differ: Only 38% of respondents agree or strongly agree that the archdiocese engages in constructive dialogue with those who differ or have a conflict. 27% either disagree or strongly disagree and a 24% remain neutral, which in many cases is a subtle form of disagreement (*'I've never ever seen a space until right now for people to discuss feelings or beliefs different than the church's teachings and I'm a cradle Catholic,' and 'It has been my experience that we brush over the opportunities for dialog because it's not a comfortable topic'*) Engaging in dialogue without “watering down” the faith was a frequent request (*'On the parish level there is too much room given to opinion and error, and too little catechesis and truth-led discussion. Dialogue is meaningless and counterproductive without the Truth being taught, discussed, and upheld'*).



Weakness 2 - Formation opportunities: This statement was presented differently in the survey and the session. Those who responded to the survey statement on formation on *discernment, dialogue, and the exercise of authority* stated ‘I strongly feel that careful correction is needed to help Catholics remember that authority is Christ’s alone, exercised in His apostles, for us, our bishop. What I personally see as our bishop improving the mechanisms and methods of knowing his people so that his leadership aligns with our needs,’ ‘I do believe this is an area where priests need continued formation. There are many priests who want peace at all costs. There are other priests who if they feel any questioning of their decisions become very defensive. I have found an open and honest conflict that is respectful can often bring forth



good fruit,’ ‘If this synod process is taken seriously and changes for positive engagement of the laity occurs, then I would change my response to “agree.” I am hopeful but hesitant to agree at this point,’ and ‘It is very rare that formation opportunities like this exist for those who live 4 hours away from OKC.’ Session participants spoke of the opportunities and additional need for faith formation. Many praised the *Ladder of Ascent* and *Franciscan at Home* efforts but clearly spoke about more opportunities, especially in rural areas.

CONCLUSION

The synodal process was life-giving, allowing time and places for heartfelt sharing. There was strong agreement in many areas of the synod gatherings and surveys. There was an expected range of thoughts and opinions in areas such as the Traditional Latin Mass and the Church’s response to the Covid-19 pandemic. Overall, the participants viewed the synodal experience as a Spirit-led process, and the faithful are hopeful for the continued growth Church in Oklahoma.

The very nature of this synodal experience is that it is a process. The 2022 synod discernment sessions and surveys were the first steps of this ongoing process of prayer, conversations, and discernment. The next steps will include a three-part series in the *Sooner Catholic* to inform the faithful of the results and to communicate how the archdiocese faithfully responds to areas of concern or how the archdiocese hopes to respond with participation from the faithful. The synod process has brought to light the opportunity for an archdiocesan pastoral council, mindful of diversity in participation that more accurately represents the archdiocese. This pastoral council can assist the archbishop in discerning and addressing other concerns voiced in the process. Guided by the Holy Spirit, may we respond to the needs of the people always in truth and love.

Appendix A



Go Make Disciples

OFFICE OF THE ARCHBISHOP

ARCHDIOCESE OF OKLAHOMA CITY

October 7, 2021

Dear Brother Priests,

As you are aware, Pope Francis has announced plans for convening the XVI Ordinary General Assembly of the Synod of Bishops, which will take place in Rome in October 2023. The theme is "For a Synodal Church: Communion, Participation, and Mission." This synod will be different from previous synods, which in the past have involved a gathering of bishops from around the world and a select group of observers.

According to the revised procedures, the assembly of Bishops in Rome will be preceded by preliminary phases (including a diocesan phase) and followed by an implementation phase. The solemn opening of the synod will take place October 9-10 in Rome. The diocesan phase of the synodal process will begin in our archdiocese on Sunday, October 24, with a Mass at The Cathedral of Our Lady of Perpetual Help at 10 a.m. The diocesan phase will conclude in April 2022. I know priests will not be able to participate in the opening Mass, but I hope that some of your parishioners may be able to join me.

Though the language of "synodality" is not something we have been familiar with, we have been practicing synodality in various ways for many years. It means "journeying with" or "walking together." Through our various consultative bodies, we have been walking together, listening, inviting participation and sharing decision making responsibilities with members of the faithful for many years. I would highlight the recent experience of extensive listening sessions that led to the drafting of "Go Make Disciples: Building a Culture of Conversion and Discipleship" and our archdiocesan plan, "Vision 2030." That plan is now in its implementation phase.

I am writing to bring you up to date on our planning for the synod and to inform you that I have appointed Luis Soto and Larann Wilson from our Secretariat for Evangelization and Catechesis to facilitate the archdiocesan phase of synodal process. They will be planning a gathering in each of our six deaneries in January and February to present the synodal process and gather responses from participants. They also will prepare a survey to elicit even broader participation. This will allow my staff to collate, synthesize what we hear and prepare a report that needs to be submitted by the beginning of April.

I hope you will help promote participation in one of these gatherings and pray for an outpouring of the Holy Spirit as we embark upon this synodal journey together.

Fraternally yours in Christ,

+ Paul S. Coakley
Most Reverend Paul S. Coakley
Archbishop of Oklahoma City

Appendix B



JOIN THE DISCUSSION

2022/2023 Synod on Synodality

Dear brother priests,

Pope Francis has called for a global synod, inviting us to consider how we journey together and focus on "communion, participation and mission."

The first phase of this universal effort involves a diocesan phase that runs between Advent 2021 and April 2022. The archdiocese, along with every diocese around the world, has been asked to engage the people of God in gathering feedback and promoting discussion.

The themes of these efforts will be synthesized by each diocese and submitted to the USCCB committee by July 1, 2022. This submission will then initiate the next phase of the synod globally.

I have appointed Larann Wilson and Luis Soto as my planning team. The webpage archokc.org/synod was developed to provide more information to the faithful. In the coming months, they will facilitate two-hour, in-person discernment sessions throughout the archdiocese to allow for prayerful conversations about the themes of communion, participation and mission. There also will be an individual survey for the faithful to discuss their discipleship and relationship with the Church. I am asking all parishes to participate in this effort by sharing the survey at the parish level and encouraging parishioners to participate in one of ten synod discernment sessions in 2022.

I am grateful for this opportunity to journey together in faith in a more intentional manner as an archdiocese. Additional information will be provided. Please contact Larann Wilson if you have any questions.

Larann Wilson LWilson@archokc.org 405-438-0272
Luis Soto LSoto@archokc.org

Sincerely yours in Christ,
Most Reverend Paul S. Coakley
Archbishop of Oklahoma City



Northern Deanery Sessions

Clinton - **Mar. 9** - 6:30pm
Ponca City - **Mar. 31** - 6:30pm
Beaver - **Mar. 30** - 6:30pm

Central Deanery Sessions

Korean Martyrs - **Feb. 6** - 9:30am
St. Andrew Dung Lac - **Mar. 20** - 12:30pm
CPC - **Mar. 10** - 9:30am*
CPC - **Mar. 10** - 6:30pm
CPC - **Mar. 29** - 6:30pm **SPANISH**

Southern Deanery Sessions

Ada - **Mar. 16** - 6:30pm
Lawton/HF - **Mar. 17** - 6:30pm

6:30pm	Welcome & Introductions Opening Prayer
6:45pm	Message from Archbishop Understanding Synodality
7:00pm	Small group discussions
7:40pm	Large group sharing
8:10pm	Invitation to survey
8:15pm	Q&A
8:30pm	Closing Prayer

*morning session adjusted accordingly

Appendix C



Discernment Session Prayer to the Holy Spirit

Let us call to mind the words of Jesus found in John 14:15-17

“If you love me, keep my commands. And I will ask the Father, and he will give you another advocate to help you and be with you forever— the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you.”

Immediately after the Lord’s Ascension, the Apostles returned to the Upper Room in Jerusalem, along with Mary, as they waited for the promise of the Holy Spirit. They gathered in unity and prayer for nine days. This is the original novena. As we gather now in THIS room, let us be of one mind, one heart, one prayer as we call upon the Holy Spirit.

(music slide begins) Let us bow down in humility at the power and grandeur of the Holy Spirit. Let us worship the Holy Trinity and give glory today to the Paraclete, our Advocate.

CHARITY The great charity of all the Saints is only made possible by your power, O Divine Spirit. Increase in us, the virtue of charity that we may love as God loves

JOY All of the Saints are marked with an unfathomable Joy in times of trial, difficulty and pain. Give us, O Holy Spirit, the Joy that surpasses all understanding that we may live as a witness to Your love!

PEACE The Saints were tempted, attacked and accused by the devil who is the destroyer of peace. When we are accused by the devil, come to our aid as our Advocate and give us Peace that lasts through all trials!

PATIENCE O Holy Spirit, you give lavishly to those who ask. Please give us the patience of the Saints who are now with you in heaven. Help us to endure everything with an eternal patience that is only possible with your help.

FAITHFULNESS You, O Lord, are ever faithful. You are faithful until the end. Though we are weak and distracted, please give us the grace to be faithful to You as you are to us!

GENTLENESS Despite the gravity of our sins, O Lord you treat us with Gentleness. Dear Holy Spirit, give us your power to treat all in our lives with the Gentleness of the Saints.

GOODNESS We want to be like your Saints in heaven. Holy Spirit, renew us by your power with your Goodness that we may bring the Good News to the world.

Glory Be to the Father, and to the Son, and to the Holy Spirit...

Appendix D



Archbishop Coakley's Invitation Video to participate in the diocesan-led discernment sessions:
<https://www.youtube.com/watch?v=2oYT1elhdXI>



Archbishop Coakley's welcome message at the diocesan-led discernment sessions:
<https://www.youtube.com/watch?v=PuYQRLPGVAA>

Appendix E

COMMUNION	PARTICIPATION	MISSION
<p>If the Church is people “journeying together,” in what ways do you think you are being included as a full and active member of the Church?</p> <p>As a Church, to whom do we need to listen more to better do our ministry?</p> <p>How do we, in the Archdiocese of Oklahoma City, engage in dialogue with other sectors of our society: politics, economics, culture, etc?</p> <p>What relations do we have with brothers and sisters of other Christian denominations? What are areas of concern?</p>	<p>In the Archdiocese of Oklahoma City, how do we promote the active participation of all the faithful in the liturgical and sacramental life?</p> <p>In what ways are you being invited to participate in identifying goals to be pursued in the Archdiocese of Oklahoma City?</p> <p>How is participation in decision-making promoted within the Archdiocese of Oklahoma City?</p>	<p>In which ways do we speak out the truth of the gospel to the rest of Oklahoma and the world?</p> <p>In what ways are you being invited to be co-responsible in the mission of the Church in Oklahoma City?</p> <p>What formation opportunities are available in the archdiocese to grow as a missionary disciple?</p>
Notes:	Notes:	Notes:

Appendix F

English Survey: For a Synodal Church: Communion - Participation - Mission

The Synod on Synodality is a two-year process of listening and dialogue beginning with a solemn opening in Rome on October 9 and 10, 2021 with each individual diocese and church celebrating the following week on October 17. The synodal process will conclude in 2023.

Strongly Agree - Agree - Neutral - Disagree - Strongly Disagree - I Don't Know

1.If the Church is people "journeying together" as defined in the Synod convocation documents, do you agree or disagree our local Church (Archdiocese) includes all voices in its processes, listening, decisions and implementation?

2.Would you like to add a comment to question #1?

3.Our Church does a good job listening to the voices of those marginalized, discarded and excluded.

4.Would you like to add a comment to question #3?

5.Our local Church has a good and healthy relationship with local media, both Catholic and secular.

6.Would you like to add a comment to question #5?

7.The parishes in the Archdiocese of Oklahoma City promote full and active participation of the faithful in the liturgy with opportunities given to the exercise of ministries such as readers, altar servers, extraordinary ministers of Holy Communion, etc.

8.Would you like to add a comment to question #7?

9. In our Church, all baptized are invited to participate as missionary disciples in the mission of the Church.

10.Would you like to add a comment to question #9?

11.In our Church, everyone is invited to take part in the discernment about mission-related choices and who participates in it.

12.Would you like to add a comment to question #11?

13.Our Church offers space and opportunities for dialogue for those who differ or have conflict or difficulties that need to be addressed.

14.Would you like to add a comment to question #13?

15.Our Church has good and healthy relationships with other Christian or interfaith communities.

16.Would you like to add a comment to question #15?

17. In our local Church, everyone is invited to participate in processes to identify goals and the ways to achieve them.

18. Would you like to add a comment to question #17?

19. In our local Church, authority is exercised in a context of teamwork and co-responsibility.

20. Would you like to add a comment to question #19?

21. In the Archdiocese of Oklahoma City, there exist systems, groups, processes, and boards to discern together with the Archbishop on the decisions made.

22. Would you like to add a comment to question #21?

23. In our Church, there are formation opportunities on discernment, dialogue and the exercise of authority.

24. Would you like to add a comment to question #23?

25. Any additional general comments?