

# INTENTIONAL SEEKERS SEEK TRUTH



## ST. DOMINIC'S NOVEMBER 2014

*Truth is so obscure in these times,  
and falsehood so established, that,  
unless we love the truth, we cannot know it.*

**Blaise Pascal**

# INTENTIONAL SEEKERS

## Overview

*What do you mean by Intentional Seeker?*

Last year at St. Dominic's we focused on Intentional Discipleship. It was an opportunity to explore what it means to be a disciple of Jesus Christ, and to become more intentional about discipleship. Let's face it, before we can truly be disciples we must acknowledge and engage barriers that prevent us from starting the journey. We all have barriers! The question is not whether or not we have barriers, it is whether we are willing to seek ways to overcome those barriers. This series is a way we can all explore some of the most common barriers present in our own lives and in the lives of those around us.

*What is asked of me?*

First, pick up a booklet at St. Dominic's each month and follow along. If you can, attend one of the *Explore* sessions (everyone is welcome) offered each month. If you want to go deeper, sign up for a *Small Christian Community*. Small communities will meet twice a month to discuss. We hope to be able to offer committed small communities and drop-in small communities as we get a better understanding of people's interests. Please see the back cover for specific dates.

*When did the Intentional Seeker initiative start?*

St. Dominic's kicked off the Intentional Seeker initiative in September 2014. We are gradually rolling it out to the whole parish. We hope to be able to connect people whenever they learn about the initiative or are ready to get involved.

*What if I'm not sure how much of this I'm ready to do?*

Pick up a booklet, and try it out. Pray about it.

*I'm interested, but I just don't have the time.*

We understand that this will not fit everyone's interest or schedule. We would like to ask you to pray for this initiative in the parish.

*Dear Jesus, grant your way to all who seek you,  
your truth to all who want to know you,  
and your life to all who share your love.*

## Format

Each month we'll have a theme based around a common question or barrier. We'll pick scripture passages and other writings that will help us explore this theme. We'll spend the month going deeper and challenging ourselves. In September and October, we will roll this out to the parish. We will form several small communities. It is not too late to join one if you are interested (see the back cover). We plan to make this a yearlong initiative. Here's the planned format for each month:

### WEEK 1 - EXPLORE

Break open the texts and explore the questions and barriers. Our goal here is to recognize that we not alone in our search. Many people today and many people throughout history have traveled this road. What are some of the answers that others have found? What insights speak to me? What difference would it mean in my life if I overcome this barrier? How can I help others who are struggling with this barrier?

You can explore the theme on your own through this book, or you can attend a presentation (see the upcoming schedule on the back cover).

### WEEK 2 - SHARE

Consider joining a small community to discuss the themes and barriers in our lives. There is something powerful about gathering with others to explore our desires and our struggles.

If you can't join a small community, you can take time each day to pray the texts and reflect on your own journey.

### WEEK 3 - ACT

This week we'll challenged ourselves to take some practical step in our daily lives. We'll do this on our own, so if you're part of a small community, there will not be a meeting this week.

### WEEK 4 - SHARE

Gather again in your small community or reflect on your own.

# INTENTIONAL SEEKERS SEEK TRUTH

## Starter

*How do you define truth?*

*What makes something true or false?*

*Where and how do you seek truth?*

# WEEK 1 - EXPLORE

*Jesus answered, "You say I am a king. For this I was born and for this I came into the world, to testify to the truth.*

*Everyone who belongs to the truth listens to my voice."*

*Pilate said to him, "What is truth?"*

**John 18:37b-38a**

"What is truth?" This is the question that Pilate ask Jesus, but he could just as easily be asking us. The concept of "truth" seems to be a battle ground in our modern times. There seem to be so many different ideas of what truth is, and how we arrive at the truth. Seeking assumes truth because, if there is no real truth, why bother seeking?

As we try to struggle with our beliefs and our barriers, we often come face to face with with a question: What truth do I accept? For many people today, the only acceptable truth is truth that stands up to the scientific method. This is a problem because many aspects of life fall outside of scientific answers. For example, what is the meaning of life? Science can tell us how life "works" and how life evolved, but it can't answer questions of meaning.

One big battle ground around truth is about what determines truth. Is it something in the nature of the thing itself (endowed by its creator)? Or is it something we determine individually or collectively?

In the Christian understanding truth comes from God because God creates. I can know something true about creation by examining it (through science and other methods like philosophy). Truth is something we have to seek, but it can be sought because we have the been given the gift of reason. Christians can also seek because we believe in a God who wants to be known. In addition to the gift of creation, we have the gift of revelation, and that revelation obtained its fullness in the person of Jesus Christ. Finally, we believe in being truth seekers because we will never have the fullness of truth until we stand with our God who is Truth itself.

*I have met many who wanted to deceive,  
but none who wanted to be deceived.*

**Saint Augustine**

## Exercises

Take some time to reflect on truth:

1) Make a list of some things you believe to be true

2) What is the source of this truth?

(1)

(2)

e.g., human dignity \_\_\_\_\_

\_\_\_\_\_

e.g., science \_\_\_\_\_

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*Do you believe these things are true for everyone or just for you?*

*Are some truths more important (central) than others?*

*How do you judge truth that someone else proposes?*

*How is truth connected to your notion of God?*

## Main Texts

### *What Is Truth?*

John 18:33 So Pilate went back into the praetorium and summoned Jesus and said to him, "Are you the King of the Jews?" <sup>34</sup>Jesus answered, "Do you say this on your own or have others told you about me?" <sup>35</sup>Pilate answered, "I am not a Jew, am I? Your own nation and the chief priests handed you over to me. What have you done?" <sup>36</sup>Jesus answered, "My kingdom does not belong to this world. If my kingdom did belong to this world, my attendants would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not here." <sup>37</sup>So Pilate said to him, "Then you are a king?" Jesus answered, "You say I am a king. For this I was born and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." <sup>38</sup>Pilate said to him, "What is truth?"

In both East and West, we may trace a journey which has led humanity down the centuries to meet and engage truth more and more deeply. It is a journey which has unfolded—as it must—within the horizon of personal self-consciousness: the more human beings know reality and the world, the more they know themselves in their uniqueness, with the question of the meaning of things and of their very existence becoming ever more pressing. This is why all that is the object of our knowledge becomes a part of our life...Moreover, a cursory glance at ancient history shows clearly how in different parts of the world, with their different cultures, there arise at the same time the fundamental questions which pervade human life: *Who am I? Where have I come from and where am I going? Why is there evil? What is there after this life? ...* They are questions which have their common source in the quest for meaning which has always compelled the human heart. In fact, the answer given to these questions decides the direction which people seek to give to their lives.

- Pope Saint John Paul II, *Faith and Reason*, 1

*Read prayerfully: What thoughts arise out of these readings?*

## *Seek Truth & Love*

**John 3:16** For God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life. **17** For God did not send his Son into the world to condemn the world, but that the world might be saved through him. **18** Whoever believes in him will not be condemned, but whoever does not believe has already been condemned, because he has not believed in the name of the only Son of God. **19** And this is the verdict, that the light came into the world, but people preferred darkness to light, because their works were evil. **20** For everyone who does wicked things hates the light and does not come toward the light, so that his works might not be exposed. **21** But whoever lives the truth comes to the light, so that his works may be clearly seen as done in God.

Love cannot be reduced to an ephemeral emotion. True, it engages our affectivity, but in order to open it to the beloved and thus to blaze a trail leading away from self-centredness and towards another person, in order to build a lasting relationship; love aims at union with the beloved. Here we begin to see how love requires truth. Only to the extent that love is grounded in truth can it endure over time, can it transcend the passing moment and be sufficiently solid to sustain a shared journey. If love is not tied to truth, it falls prey to fickle emotions and cannot stand the test of time. True love, on the other hand, unifies all the elements of our person and becomes a new light pointing the way to a great and fulfilled life. Without truth, love is incapable of establishing a firm bond; it cannot liberate our isolated ego or redeem it from the fleeting moment in order to create life and bear fruit. If love needs truth, truth also needs love. Love and truth are inseparable. Without love, truth becomes cold, impersonal and oppressive for people's day-to-day lives. The truth we seek, the truth that gives meaning to our journey through life, enlightens us whenever we are touched by love. One who loves realizes that love is an experience of truth, that it opens our eyes to see reality in a new way, in union with the beloved.

**- Pope Francis I, *Light of Faith*, 26**

*Read prayerfully: What thoughts arise out of these readings?*

## *Truth Sets Us Free*

**John 8:31** Jesus then said to those Jews who believed in him, "If you remain in my word, you will truly be my disciples, <sup>32</sup>and you will know the truth, and the truth will set you free." <sup>33</sup>They answered him, "We are descendants of Abraham and have never been enslaved to anyone. How can you say, 'You will become free?'" <sup>34</sup> Jesus answered them, "Amen, amen, I say to you, everyone who commits sin is a slave of sin. <sup>35</sup>A slave does not remain in a household forever, but a son always remains. <sup>36</sup>So if a son frees you, then you will truly be free.

Charity in truth, to which Jesus Christ bore witness by his earthly life and especially by his death and resurrection, is the principal driving force behind the authentic development of every person and of all humanity. Love — *caritas* — is an extraordinary force which leads people to opt for courageous and generous engagement in the field of justice and peace. It is a force that has its origin in God, Eternal Love and Absolute Truth. Each person finds his good by adherence to God's plan for him, in order to realize it fully: in this plan, he finds his truth, and through adherence to this truth he becomes free (cf. Jn 8:32).

**- Pope Benedict XVI, *Charity In Truth*, 1**

*Read prayerfully: What thoughts arise out of these readings?*

## *Jesus Is The Way, The Truth, and The Life*

John 14:1 "Do not let your hearts be troubled. You have faith in God; have faith also in me. <sup>2</sup>In my Father's house there are many dwelling places. If there were not, would I have told you that I am going to prepare a place for you? <sup>3</sup>And if I go and prepare a place for you, I will come back again and take you to myself, so that where I am you also may be. <sup>4</sup>Where I am going you know the way." <sup>5</sup>Thomas said to him, "Master, we do not know where you are going; how can we know the way?" <sup>6</sup>Jesus said to him, "I am the way and the truth and the life. No one comes to the Father except through me. <sup>7</sup>If you know me, then you will also know my Father. From now on you do know him and have seen him."

To defend the truth, to articulate it with humility and conviction, and to bear witness to it in life are therefore exacting and indispensable forms of charity. Charity, in fact, "rejoices in the truth" (1 Cor 13:6). All people feel the interior impulse to love authentically: love and truth never abandon them completely, because these are the vocation planted by God in the heart and mind of every human person. The search for love and truth is purified and liberated by Jesus Christ from the impoverishment that our humanity brings to it, and he reveals to us in all its fullness the initiative of love and the plan for true life that God has prepared for us. In Christ, charity in truth becomes the Face of his Person, a vocation for us to love our brothers and sisters in the truth of his plan. Indeed, he himself is the Truth (cf. Jn 14:6).

- **Pope Benedict XVI, *Charity In Truth*, 1**

*Read prayerfully: What thoughts arise out of these readings?*

# Key Insights

## General

- Truth seems to be a battleground in our modern times
- Many claim to have the truth
- We tend to listen to the “truth” we already believe

## What Is Truth?

- Historically, seeking truth means seeking answers to the big questions: *Who am I? Where have I come from and where am I going? Why is there evil? What is there after this life?*
- Does the search for truth lead me beyond the swirling forces of this moment?
- Can we see the uniqueness of the human person in our ability and to reason and seek truth?
- If we believe in a Creator, truth is literally “out of this world,” but still discovered within creation and revelation.

## Seek Truth & Love

- Love is the key to truth. Truth is the key to love.
- If we’ve encountered a cold, impersonal truth, it is no wonder we’ve reject it.
- Truth is a light that leads us to God

## Truth Sets Us Free

- Do we experience truth as something that binds or frees?
- What does freedom allow us to do or be?
- Truth and love are about being whole persons, reaching the fullness of who we were created to be.

## Jesus Is The Way, The Truth, and The Life

- Do I recognize in myself an “impulse to love authentically”? If so, where does that come from? Where does that lead me?
- How might Jesus embody God’s desire for us to “love authentically”?
- Do we see the truth expressed in the Incarnation and Resurrection of Jesus?
- If Jesus is the way, truth, and life, what does that mean for me?

## Extra Reading:

**John 1:14** And the Word became flesh and made his dwelling among us, and we saw his glory, the glory as of the Father's only Son, full of grace and truth. <sup>15</sup>John testified to him and cried out, saying, "This was he of whom I said, 'The one who is coming after me ranks ahead of me because he existed before me.'" <sup>16</sup>From his fullness we have all received, grace in place of grace, <sup>17</sup>because while the law was given through Moses, grace and truth came through Jesus Christ. <sup>18</sup>No one has ever seen God. The only Son, God, who is at the Father's side, has revealed him.

**John 17:16**" [My followers] do not belong to the world any more than I belong to the world. <sup>17</sup>Consecrate them in the truth. Your word is truth. <sup>18</sup>As you sent me into the world, so I sent them into the world. <sup>19</sup>And I consecrate myself for them, so that they also may be consecrated in truth. <sup>20</sup> "I pray not only for them, but also for those who will believe in me through their word, <sup>21</sup>so that they may all be one, as you, Father, are in me and I in you, that they also may be in us, that the world may believe that you sent me."

**Psalms 85:7** Please give us life again, that your people may rejoice in you. <sup>8</sup>Show us, LORD, your love; grant us your salvation. <sup>9</sup>I will listen for the word of God; surely the LORD will proclaim peace To his people, to the faithful, to those who trust in him. <sup>10</sup>Near indeed is salvation for the loyal; prosperity will fill our land. <sup>11</sup>Love and truth will meet; justice and peace will kiss. <sup>12</sup>Truth will spring from the earth; justice will look down from heaven. <sup>13</sup>The LORD will surely grant abundance; our land will yield its increase. <sup>14</sup>Prosperity will march before the Lord, and good fortune will follow behind.

## **Pope Saint John Paul II, *Faith and Reason*, 25**

"All human beings desire to know," and truth is the proper object of this desire. Everyday life shows how concerned each of us is to discover for ourselves, beyond mere opinions, how things really are. Within visible creation, man is the only creature who not only is capable of knowing but who knows that he knows, and is therefore interested in the real truth of what he perceives. People cannot be genuinely indifferent to the question of whether what they know is true or not. If they discover that it is false, they reject it; but if they can establish its truth, they feel themselves rewarded. It is this that Saint Augustine teaches when he writes: "I have met many who wanted to deceive, but none who wanted to be deceived."

It is rightly claimed that persons have reached adulthood when they can distinguish independently between truth and falsehood, making up their own minds about the objective reality of things. This is what has driven so many enquiries, especially in the scientific field, which in recent centuries have produced important results, leading to genuine progress for all humanity.

### **Pope Benedict XVI, *Charity In Truth*, 78**

Awareness of God's undying love sustains us in our laborious and stimulating work for justice and the development of peoples, amid successes and failures, in the ceaseless pursuit of a just ordering of human affairs. God's love calls us to move beyond the limited and the ephemeral, it gives us the courage to continue seeking and working for the benefit of all, even if this cannot be achieved immediately and if what we are able to achieve, alongside political authorities and those working in the field of economics, is always less than we might wish. God gives us the strength to fight and to suffer for love of the common good, because he is our All, our greatest hope.

### **Pope Francis I, *Light of Faith*, 34**

The light of love proper to faith can illumine the questions of our own time about truth. Truth nowadays is often reduced to the subjective authenticity of the individual, valid only for the life of the individual. A common truth intimidates us, for we identify it with the intransigent demands of totalitarian systems. But if truth is a truth of love, if it is a truth disclosed in personal encounter with the Other and with others, then it can be set free from its enclosure in individuals and become part of the common good. As a truth of love, it is not one that can be imposed by force; it is not a truth that stifles the individual. Since it is born of love, it can penetrate to the heart, to the personal core of each man and woman. Clearly, then, faith is not intransigent, but grows in respectful coexistence with others. One who believes may not be presumptuous; on the contrary, truth leads to humility, since believers know that, rather than ourselves possessing truth, it is truth which embraces and possesses us. Far from making us inflexible, the security of faith sets us on a journey; it enables witness and dialogue with all.

Nor is the light of faith, joined to the truth of love, extraneous to the material world, for love is always lived out in body and spirit; the light of faith is an incarnate light radiating from the luminous life of Jesus.

## Fallacies

According to Wikipedia, “A fallacy is incorrect argument in logic and rhetoric resulting in a lack of validity, or more generally, a lack of soundness” ([http://en.wikipedia.org/wiki/List\\_of\\_fallacies](http://en.wikipedia.org/wiki/List_of_fallacies)). As far back as the ancient Greek philosophers people have studied fallacies as a way of getting to the truth. We'll talk about some in the Explore session because they are commonly found today as ways to promote or attack truth. Here we'll list a few (more from Wikipedia: List of Fallacies):

- Argument from ignorance (appeal to ignorance, *argumentum ad ignorantiam*) – assuming that a claim is true because it has not been or cannot be proven false, or vice versa.
- Argument from repetition (*argumentum ad nauseam*) – signifies that it has been discussed extensively until nobody cares to discuss it anymore.
- Argument from silence (*argumentum e silentio*) – where the conclusion is based on the absence of evidence, rather than the existence of evidence.
- *Argumentum ad hominem* – the evasion of the actual topic by directing an attack at your opponent.
- Circular reasoning (*circulus in demonstrando*) – when the reasoner begins with what he or she is trying to end up with; sometimes called *assuming the conclusion*.
- Equivocation – the misleading use of a term with more than one meaning (by glossing over which meaning is intended at a particular time).
- False attribution – an advocate appeals to an irrelevant, unqualified, unidentified, biased or fabricated source in support of an argument.
- Fallacy of quoting out of context (contextomy) – refers to the selective excerpting of words from their original context in a way that distorts the source's intended meaning.
- False authority (single authority) – using an expert of dubious credentials and/or using only one opinion to sell a product or idea. Related to the appeal to authority fallacy.
- False dilemma (false dichotomy, fallacy of bifurcation, black-or-white fallacy) – two alternative statements are held to be the only possible options, when in reality there are more.<sup>[35]</sup>
- Historian's fallacy – occurs when one assumes that decision makers of the past viewed events from the same perspective and having the same information as those subsequently analyzing the

decision.

- Moral high ground fallacy – in which one assumes a "holier-than-thou" attitude in an attempt to make oneself look good to win an argument.
- Moralistic fallacy – inferring factual conclusions from purely evaluative premises in violation of fact–value distinction. For instance, inferring *is* from *ought* is an instance of moralistic fallacy. Moralistic fallacy is the inverse of naturalistic fallacy defined below.
- Nirvana fallacy (perfect solution fallacy) – when solutions to problems are rejected because they are not perfect.
- Proof by assertion – a proposition is repeatedly restated regardless of contradiction.
- Red herring – a speaker attempts to distract an audience by deviating from the topic at hand by introducing a separate argument the speaker believes is easier to speak to.
- False analogy – an argument by analogy in which the analogy is poorly suited.
- Appeal to authority (*argumentum ab auctoritate*) – where an assertion is deemed true because of the position or authority of the person asserting it.
- Appeal to emotion – where an argument is made due to the manipulation of emotions, rather than the use of valid reasoning.
- Appeal to tradition (*argumentum ad antiquitatem*) – a conclusion supported solely because it has long been held to be true.
- *Argumentum ad populum* (appeal to widespread belief, bandwagon argument, appeal to the majority, appeal to the people) – where a proposition is claimed to be true or good solely because many people believe it to be so.
- *Reductio ad Hitlerum* (playing the Nazi card) – comparing an opponent or their argument to Hitler or Nazism in an attempt to associate a position with one that is universally reviled.
- Straw man – an argument based on misrepresentation of an opponent's position.
- Slippery slope – asserting that a relatively small first step inevitably leads to a chain of related events culminating in some significant impact/event that should not happen, thus the first step should not happen.

Many more at: [http://en.wikipedia.org/wiki/List\\_of\\_fallacies](http://en.wikipedia.org/wiki/List_of_fallacies)

## Recap & Prepare for Week 2

- Reread the text for this week.
  - Underline phrases that speak to your heart
  - Pick a phrase each morning, and write it on a slip of paper
  - Hold that theme in your heart throughout the day
  - At the end of the day, pray an Examen (below)
- Reflection questions:

*What is your definition of truth now?*

*Where does truth come from?*

*How should you engage the truth claims of others?*

## A Daily Prayer - The Examen

The Examen is an extremely fruitful daily prayer (set aside 5-15 minutes):

1. Take a moment to recognize that you're in the presence of God
2. Thank God for the many gifts in your life
3. Invite the Spirit to walk back with you through your day, focusing on the specific theme of the day. Take the time to stop and really see that moment with new perspective.
4. Pray for God's guidance for tomorrow.

# WEEK 2 - SHARE

## Individual Option

- Find 20-30 minutes where you won't be interrupted.
- (10-15 minutes) Follow the prayer format (*Lectio Divina*) in the group exercise below.
- (10-20 minutes) Spend time reflecting on the questions outlined above.

## Advice For Participating In Small Christian Communities

- The facilitator's role is to guide the flow of the meeting. They are not in the group to be experts. Help the facilitators by following their lead.
- During the discussion period, there will be multiple questions or topic for conversation. It is best to take them one at a time (i.e., let everyone share about one before moving to the next).
- Don't attempt to give the "right answer." Just share your experience, insights, and perspective.
- Please stay on topic (the questions asked).
- Pay attention to time. Keep your answers on the shorter side. You can always add more later.
- Make sure everyone gets a chance to speak (i.e., give others a chance to speak before sharing a second time).
- It's ok to not share if you don't feel comfortable, but challenge yourself to share occasionally.
- Give your attention to the person speaking. Please don't start side conversations.
- Avoid asking follow-up questions. Let people share what they want to share. It is always good to affirm others.
- Avoid answering other people's questions (i.e., taking on the role of expert).



## How To Pray The Scripture Using *Lectio Divina*

- Goal:
  - Engage one of the scriptures at a deeper level
  - Allow the Spirit to teach our hearts
  - Provide fruit to lead into the discussion and sharing
- Steps (Should take 10-15 minutes):
  - *Lectio* (Reading, 2-5 minutes)
    - A participant reads the scripture passage
    - 30-60 seconds of silence
    - A participant reads the scripture passage
    - As the scripture is being read, the participants are invited to find a word, phrase, image, or idea that resonates with them. We'll call this the *focus*.
    - Example: Imagine reading the Our Father text from Matthew 6. People might focus on: "Thy Kingdom Come," "Lead Us," "Our," the idea of fatherhood, an image of God's Kingdom, Do I forgive others? Etc.
  - *Meditatio* (Meditate, 5-10 minutes)
    - Stay with the focus from above.
    - There are different ways to do this: Why does it resonate? What does it mean in my life today? Repeat it as a mantra. Imagine it. How is this connected to seeking God?
  - *Oratio* (Pray, 1-2 minutes)
    - Whatever comes up in meditation, form into a silent prayer offered to God.
  - *Contemplatio* (Contemplate, 1-2 minutes)
    - After speaking a prayer to God, sit and listen or rest in God's love.
  - This leads into discussion and sharing.
    - Start with insights from the prayer.
    - Transition to sharing about seeking God.
- Tips
  - There is no "right way," do what works for you
  - Embrace the silence
  - Let God find you

## Small Christian Community Process - First Meeting

*(Suggested timing based on a 60/90 minute meeting)*

- Welcome & Check In *(5/10 minutes)*
- Review Format *(5/5 minutes)*
  - Review the participant's advice (page 18)
  - Prayer will be about 15 minutes
  - Review the prayer format : *Lectio Divina* (page 19)
  - Discussion will follow based on the prayer and the questions (page 18).
- Prayer *(10/15 minutes)*
  - Transition Passage: "*Who am I? Where have I come from and where am I going? Why is there evil? What is there after this life?*" (Faith and Reason)
  - *Lectio Divina*: John 18:33-38 (page 8)
- Discussion *(30/45 minutes)*
  - Begin with insights from the prayer experience
  - Discussing the reflection questions (page 17)
- Action/Request *(5/10 minutes)*
  - The practical exercise is listed on the next page
  - Participants can share thoughts and plans
  - Review date of the next group session
  - Participants can request prayers from the group

# WEEK 3 - ACT

*Revisit the exercise on page 6.-7*

*If God exists, how does this reality define truth? What does this mean about Jesus?*

*Action: Spend time reading the Gospels with a singular focus. What does this truth mean for my life?*

# WEEK 4 - SHARE

## Preparing

- Continue to use the phrases you highlighted when you prepared for Week 2:
  - Pick a phrase each morning, and write it on a slip of paper
  - Hold that theme in your heart throughout the day
  - At the end of the day, pray an Examen (page 17)
- Week 3 exercise:
  - Plan to share something about your Week 3 exercise
  - If you were not able to do it, plan to share your barriers.

## Individual Option

- Find 20-30 minutes where you won't be interrupted.
- (10-15 minutes) Follow the prayer format (*Lectio Divina*) in the group exercise below.
- (10-20 minutes) Journal about the experience of the exercise from Week 3.

## Small Christian Community Process - Second Meeting

*(Suggested timing based on a 60/90 minute meeting)*

- Welcome & Check In (5/10 minutes)
- Review Format (5/5 minutes)
  - Review the participant's advice (page 18)
  - Prayer will be about 15 minutes
  - Review the prayer format : *Lectio Divina* (page 19)
  - Discussion will follow based on the prayer the Act exercise (page 21)
- Prayer (10/15 minutes)
  - Transition Passage: "Charity, in fact, "rejoices in the truth" (Charity In Truth)
  - *Lectio Divina*: John 14:1-7 (page 11)
- Discussion (30/45 minutes)
  - Begin with insights from the prayer experience
  - Discussing insights from the Act exercise
- Action/Request (5/10 minutes)
  - Review date of the next Explore session
  - Participants can request prayers from the group

## *Additional Notes*

# THREE WAYS TO GET INVOLVED WITH INTENTIONAL SEEKERS

1. Pick up a booklet, and explore on your own. -or-
2. Attend an “Explore” session to learn about this month’s scripture. Everyone is welcome. - or-
3. Check out a Small Christian Community to join with others to go deeper.



## UPCOMING “EXPLORE” SESSIONS

Monday, November 3, 7:30-9 PM, Aquinas Room

Young Adults’ Session\*, Wed., Nov. 5, 7:30-9 PM, Parish Hall

Sunday, November 9, 10:30-11:30 AM, School Basement

Sunday, November 9, 4:00-5:15 AM, School Basement

Other Explore Sessions may start in November

\* The Young Adults group is a community of single and married Catholic adults in our 20s and 30s; to find out more, visit: <http://stdominics.org/youngadults>



## CONNECT WITH A SMALL CHRISTIAN COMMUNITY

Contact Scott Moyer at [scott@stdominics.org](mailto:scott@stdominics.org)

or come to an Explore session to get connected