

# INTENTIONAL SEEKERS CARE FOR CREATION



(Using texts from Pope Francis' Encyclical, *Laudato Si'*)

## ST. DOMINIC'S

### JULY 2015

*God looked at everything he had made,  
and found it very good.*

Genesis 1:31

# 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 are 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 challenge 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

## CARE FOR CREATION

### *A prayer for our earth*

*All-powerful God, you are present in the whole universe and in the smallest of your creatures. You embrace with your tenderness all that exists. Pour out upon us the power of your love, that we may protect life and beauty. Fill us with peace, that we may live as brothers and sisters, harming no one.*

*O God of the poor, help us to rescue the abandoned and forgotten of this earth, so precious in your eyes. Bring healing to our lives, that we may protect the world and not prey on it, that we may sow beauty, not pollution and destruction.*

*Touch the hearts of those who look only for gain at the expense of the poor and the earth. Teach us to discover the worth of each thing, to be filled with awe and contemplation, to recognize that we are profoundly united with every creature as we journey towards your infinite light.*

*We thank you for being with us each day. Encourage us, we pray, in our struggle for justice, love and peace.*

*Amen.*

## Starter Questions

*What is included in your understanding of “care for creation”?*

*What is the current state of affairs surrounding “care for creation”?*

*How is “care for creation” linked to your faith?*

*What is the most challenging part of caring for creation?*

# WEEK 1 - EXPLORE

Pope Francis recently released a new encyclical, *Laudato Si'*, on caring for our common home. This encyclical is sweeping in the subjects that it addresses and courageous in the intractable problems that it engages. Pope Francis offers this encyclical to "all men and women of goodwill," because caring for the Earth and its inhabitants is the work of us all. For this introduction, I will let the Pope's words express his intentions:

14. I urgently appeal, then, for a new dialogue about how we are shaping the future of our planet. We need a conversation which includes everyone, since the environmental challenge we are undergoing, and its human roots, concern and affect us all. The worldwide ecological movement has already made considerable progress and led to the establishment of numerous organizations committed to raising awareness of these challenges. Regrettably, many efforts to seek concrete solutions to the environmental crisis have proved ineffective, not only because of powerful opposition but also because of a more general lack of interest. Obstructionist attitudes, even on the part of believers, can range from denial of the problem to indifference, nonchalant resignation or blind confidence in technical solutions. We require a new and universal solidarity. As the bishops of Southern Africa have stated: "Everyone's talents and involvement are needed to redress the damage caused by human abuse of God's creation".<sup>[22]</sup> All of us can cooperate as instruments of God for the care of creation, each according to his or her own culture, experience, involvements and talents.

15. It is my hope that this Encyclical Letter, which is now added to the body of the Church's social teaching, can help us to acknowledge the appeal, immensity and urgency of the challenge we face. I will begin by briefly reviewing several aspects of the present ecological crisis, with the aim of drawing on the results of the best scientific research available today, letting them touch us deeply and provide a concrete foundation for the ethical and spiritual itinerary that follows. I will then consider some principles drawn from the Judaeo-Christian tradition which can render our commitment to the environment more coherent. I will then attempt to get to the roots of the present situation, so as to consider not only its symptoms but also its deepest causes. This will help to provide an approach to ecology which respects our unique place as human beings in this

world and our relationship to our surroundings. In light of this reflection, I will advance some broader proposals for dialogue and action which would involve each of us as individuals, and also affect international policy. Finally, convinced as I am that change is impossible without motivation and a process of education, I will offer some inspired guidelines for human development to be found in the treasure of Christian spiritual experience.

16. Although each chapter will have its own subject and specific approach, it will also take up and re-examine important questions previously dealt with. This is particularly the case with a number of themes which will reappear as the Encyclical unfolds. As examples, I will point to the intimate relationship between the poor and the fragility of the planet, the conviction that everything in the world is connected, the critique of new paradigms and forms of power derived from technology, the call to seek other ways of understanding the economy and progress, the value proper to each creature, the human meaning of ecology, the need for forthright and honest debate, the serious responsibility of international and local policy, the throwaway culture and the proposal of a new lifestyle. These questions will not be dealt with once and for all, but reframed and enriched again and again.

Here's the outline of the new encyclical, so you can see how it unfolds:

### **Chapter One - What Is Happening To Our Common Home**

- I. Pollution And Climate Change
- II. The Issue Of Water
- III. Loss Of Biodiversity
- IV. Decline In The Quality Of Human Life And The Breakdown Of Society
- V. Global Inequality
- VI. Weak Responses

### **Chapter Two - The Gospel Of Creation**

- I. The Light Offered By Faith
- II. The Wisdom Of The Biblical Accounts
- III. The Mystery Of The Universe
- IV. The Message Of Each Creature In The Harmony Of Creation
- V. A Universal Communion
- VI. The Common Destination Of Goods
- VII. The Gaze Of Jesus

### **Chapter Three - The Human Roots Of The Ecological Crisis**

- I. Technology: Creativity And Power
- II. The Globalization Of The Technocratic Paradigm
- III. The Crisis And Effects Of Modern Anthropocentrism

### **Chapter Four - Integral Ecology**

- I. Environmental, Economic And Social Ecology
- II. Cultural Ecology
- III. Ecology Of Daily Life
- IV. The Principle Of The Common Good
- V. Justice Between The Generations

### **Chapter Five - Lines Of Approach And Action**

- I. Dialogue On The Environment In The International Community
- II. Dialogue For New National And Local Policies
- III. Dialogue And Transparency In Decision-Making
- IV. Politics And Economy In Dialogue For Human Fulfilment
- V. Religions In Dialogue With Science

### **Chapter Six - Ecological Education And Spirituality**

- I. Towards A New Lifestyle
- II. Educating For The Covenant Between Humanity And The Environment
- III. Ecological Conversion
- IV. Joy And Peace
- V. Civic And Political Love
- ...

### ***Thought Exercise***

*1) What challenges do we face in caring for creation?*

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*2) What relationship do these challenges have to my daily activities?*

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*3) What could I do differently?*

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## **Main Texts**

### *What Is Happening To Our Common Home*

21. Account must also be taken of the pollution produced by residue, including dangerous waste present in different areas. Each year hundreds of millions of tons of waste are generated, much of it non-biodegradable, highly toxic and radioactive, from homes and businesses, from construction and demolition sites, from clinical, electronic and industrial sources. The earth, our home, is beginning to look more and more like an immense pile of filth. ... Frequently no measures are taken until after people's health has been irreversibly affected.

47. Furthermore, when media and the digital world become omnipresent, their influence can stop people from learning how to live wisely, to think deeply and to love generously. In this context, the great sages of the past run the risk of going unheard amid the noise and distractions of an information overload. Efforts need to be made to help these media become sources of new cultural progress for humanity and not a threat to our deepest riches. True wisdom, as the fruit of self-examination, dialogue and generous encounter between persons, is not acquired by a mere accumulation of data which eventually leads to overload and confusion, a sort of mental pollution. ... Today's media do enable us to communicate and to share our knowledge and affections. Yet at times they also shield us from direct contact with the pain, the fears and the joys of others and the complexity of their personal experiences. ...

*Read prayerfully: What thoughts arise out of this reading?*

## *The Gospel of Creation*

65. ... In the first creation account in the Book of Genesis, God's plan includes creating humanity. After the creation of man and woman, "God saw everything that he had made, and behold it was very good" (Gen 1:31). The Bible teaches that every man and woman is created out of love and made in God's image and likeness (cf. Gen 1:26). This shows us the immense dignity of each person, "who is not just something, but someone. He is capable of self-knowledge, of self-possession and of freely giving himself and entering into communion with other persons".<sup>[37]</sup> Saint John Paul II stated that the special love of the Creator for each human being "confers upon him or her an infinite dignity".<sup>[38]</sup> Those who are committed to defending human dignity can find in the Christian faith the deepest reasons for this commitment. How wonderful is the certainty that each human life is not adrift in the midst of hopeless chaos, in a world ruled by pure chance or endlessly recurring cycles! The Creator can say to each one of us: "Before I formed you in the womb, I knew you" (Jer 1:5). We were conceived in the heart of God, and for this reason "each of us is the result of a thought of God. Each of us is willed, each of us is loved, each of us is necessary".<sup>[39]</sup>

*Read prayerfully: What thoughts arise out of this reading?*

*The Human Roots of the Ecological Crisis*

105. There is a tendency to believe that every increase in power means “an increase of ‘progress’ itself”, an advance in “security, usefulness, welfare and vigour; ...an assimilation of new values into the stream of culture”,<sup>[83]</sup> as if reality, goodness and truth automatically flow from technological and economic power as such. The fact is that “contemporary man has not been trained to use power well”,<sup>[84]</sup> because our immense technological development has not been accompanied by a development in human responsibility, values and conscience. Each age tends to have only a meagre awareness of its own limitations. It is possible that we do not grasp the gravity of the challenges now before us. “The risk is growing day by day that man will not use his power as he should”; in effect, “power is never considered in terms of the responsibility of choice which is inherent in freedom” since it’s “only norms are taken from alleged necessity, from either utility or security”.<sup>[85]</sup> But human beings are not completely autonomous. Our freedom fades when it is handed over to the blind forces of the unconscious, of immediate needs, of self-interest, and of violence. In this sense, we stand naked and exposed in the face of our ever-increasing power, lacking the wherewithal to control it. We have certain superficial mechanisms, but we cannot claim to have a sound ethics, a culture and spirituality genuinely capable of setting limits and teaching clear-minded self-restraint.

*Read prayerfully: What thoughts arise out of this reading?*

## *Integral Ecology*

158. In the present condition of global society, where injustices abound and growing numbers of people are deprived of basic human rights and considered expendable, the principle of the common good immediately becomes, logically and inevitably, a summons to solidarity and a preferential option for the poorest of our brothers and sisters. This option entails recognizing the implications of the universal destination of the world's goods, but, as I mentioned in the Apostolic Exhortation *Evangelii Gaudium*,<sup>[123]</sup> it demands before all else an appreciation of the immense dignity of the poor in the light of our deepest convictions as believers. We need only look around us to see that, today, this option is in fact an ethical imperative essential for effectively attaining the common good.

159. The notion of the common good also extends to future generations. The global economic crises have made painfully obvious the detrimental effects of disregarding our common destiny, which cannot exclude those who come after us. We can no longer speak of sustainable development apart from intergenerational solidarity. Once we start to think about the kind of world we are leaving to future generations, we look at things differently; we realize that the world is a gift which we have freely received and must share with others.

*Read prayerfully: What thoughts arise out of this reading?*

### *Lines of Approach and Action*

190. Here too, it should always be kept in mind that “environmental protection cannot be assured solely on the basis of financial calculations of costs and benefits. The environment is one of those goods that cannot be adequately safeguarded or promoted by market forces”.<sup>[134]</sup> Once more, we need to reject a magical conception of the market, which would suggest that problems can be solved simply by an increase in the profits of companies or individuals. Is it realistic to hope that those who are obsessed with maximizing profits will stop to reflect on the environmental damage which they will leave behind for future generations? Where profits alone count, there can be no thinking about the rhythms of nature, its phases of decay and regeneration, or the complexity of ecosystems which may be gravely upset by human intervention. Moreover, biodiversity is considered at most a deposit of economic resources available for exploitation, with no serious thought for the real value of things, their significance for persons and cultures, or the concerns and needs of the poor.

*Read prayerfully: What thoughts arise out of this reading?*

## *Ecological Education and Spirituality*

222. Christian spirituality proposes an alternative understanding of the quality of life, and encourages a prophetic and contemplative lifestyle, one capable of deep enjoyment free of the obsession with consumption. We need to take up an ancient lesson, found in different religious traditions and also in the Bible. It is the conviction that “less is more”. A constant flood of new consumer goods can baffle the heart and prevent us from cherishing each thing and each moment. To be serenely present to each reality, however small it may be, opens us to much greater horizons of understanding and personal fulfilment. Christian spirituality proposes a growth marked by moderation and the capacity to be happy with little. It is a return to that simplicity which allows us to stop and appreciate the small things, to be grateful for the opportunities which life affords us, to be spiritually detached from what we possess, and not to succumb to sadness for what we lack. This implies avoiding the dynamic of dominion and the mere accumulation of pleasures.

*Read prayerfully: What thoughts arise out of this reading?*

## *Key Insights*

### *What Is Happening To Our Common Home*

- Two quotes that give a sense of the breadth of the problems
- One touches on our devastating impact on the environment
- The other on the impact of technology unchecked
- Depersonalization and environmental degradation go together

### *The Gospel Of Creation*

- Emphasizing the dignity of creation in God's plan
- "immense dignity of each person, 'who is not just something, but someone'"
- Interconnectedness of all of creation
- Special dignity of the human person (comes with responsibility)

### *The Human Roots Of The Ecological Crisis*

- Actions have consequences
- Freedom means owning the consequences
- Freedom can fade when we hand it over to powerful forces
- "contemporary man has not been trained to use power well"

### *Integral Ecology*

- Common Good and our connection to the poor
- "demands before all else an appreciation of the immense dignity of the poor in the light of our deepest convictions as believers"
- And to future generations
- Need to recognize our universal destination

### *Lines Of Approach And Action*

- We can't make everything a financial calculation
- We can't leave everything up to market forces
- "need to reject a magical conception ..., which would suggest that problems can be solved simply by an increase in the profits"
- We need to take into account the complexity of systems

### *Ecological Education And Spirituality*

- Role of spirituality
- Helping us break the cycles of consumption
- "avoiding the dynamic of dominion and the mere accumulation of pleasures"

## **Additional Excerpts from Pope Francis, *Laudato Si'***

17. Theological and philosophical reflections on the situation of humanity and the world can sound tiresome and abstract, unless they are grounded in a fresh analysis of our present situation, which is in many ways unprecedented in the history of humanity. So, before considering how faith brings new incentives and requirements with regard to the world of which we are a part, I will briefly turn to what is happening to our common home.

18. The continued acceleration of changes affecting humanity and the planet is coupled today with a more intensified pace of life and work which might be called “rapidification”. Although change is part of the working of complex systems, the speed with which human activity has developed contrasts with the naturally slow pace of biological evolution. Moreover, the goals of this rapid and constant change are not necessarily geared to the common good or to integral and sustainable human development. Change is something desirable, yet it becomes a source of anxiety when it causes harm to the world and to the quality of life of much of humanity

25. Climate change is a global problem with grave implications: environmental, social, economic, political and for the distribution of goods. It represents one of the principal challenges facing humanity in our day. Its worst impact will probably be felt by developing countries in coming decades. Many of the poor live in areas particularly affected by phenomena related to warming, and their means of subsistence are largely dependent on natural reserves and ecosystemic services such as agriculture, fishing and forestry. They have no other financial activities or resources which can enable them to adapt to climate change or to face natural disasters, and their access to social services and protection is very limited. For example, changes in climate, to which animals and plants cannot adapt, lead them to migrate; this in turn affects the livelihood of the poor, who are then forced to leave their homes, with great uncertainty for their future and that of their children. There has been a tragic rise in the number of migrants seeking to flee from the growing poverty caused by environmental degradation. They are not recognized by international conventions as refugees; they bear the loss of the lives they have left behind, without enjoying any legal protection whatsoever. Sadly, there is widespread indifference to such suffering, which is even now taking place throughout our world. Our lack of response to these tragedies involving our brothers and sisters points to the loss of that sense of responsibility for our fellow men and women upon which all civil society is founded.

53. These situations have caused sister earth, along with all the abandoned of our world, to cry out, pleading that we take another course. Never have we so hurt and mistreated our common home as we have in the last two hundred years. Yet we are called to be instruments of God our Father, so that our planet might be what he desired when he created it and correspond with his plan for peace, beauty and fullness. The problem is that we still lack the culture needed to confront this crisis. We lack leadership capable of striking out on new paths and meeting the needs of the present with concern for all and without prejudice towards coming

generations. The establishment of a legal framework which can set clear boundaries and ensure the protection of ecosystems has become indispensable; otherwise, the new power structures based on the techno-economic paradigm may overwhelm not only our politics but also freedom and justice.

76. In the Judaeo-Christian tradition, the word “creation” has a broader meaning than “nature”, for it has to do with God’s loving plan in which every creature has its own value and significance. Nature is usually seen as a system which can be studied, understood and controlled, whereas creation can only be understood as a gift from the outstretched hand of the Father of all, and as a reality illuminated by the love which calls us together into universal communion.

91. A sense of deep communion with the rest of nature cannot be real if our hearts lack tenderness, compassion and concern for our fellow human beings. It is clearly inconsistent to combat trafficking in endangered species while remaining completely indifferent to human trafficking, unconcerned about the poor, or undertaking to destroy another human being deemed unwanted. This compromises the very meaning of our struggle for the sake of the environment. It is no coincidence that, in the canticle in which Saint Francis praises God for his creatures, he goes on to say: “Praised be you my Lord, through those who give pardon for your love”. Everything is connected. Concern for the environment thus needs to be joined to a sincere love for our fellow human beings and an unwavering commitment to resolving the problems of society.

92. Moreover, when our hearts are authentically open to universal communion, this sense of fraternity excludes nothing and no one. It follows that our indifference or cruelty towards fellow creatures of this world sooner or later affects the treatment we mete out to other human beings. We have only one heart, and the same wretchedness which leads us to mistreat an animal will not be long in showing itself in our relationships with other people. Every act of cruelty towards any creature is “contrary to human dignity”.<sup>[69]</sup> We can hardly consider ourselves to be fully loving if we disregard any aspect of reality: “Peace, justice and the preservation of creation are three absolutely interconnected themes, which cannot be separated and treated individually without once again falling into reductionism”.<sup>[70]</sup> Everything is related, and we human beings are united as brothers and sisters on a wonderful pilgrimage, woven together by the love God has for each of his creatures and which also unites us in fond affection with brother sun, sister moon, brother river and mother earth.

99. In the Christian understanding of the world, the destiny of all creation is bound up with the mystery of Christ, present from the beginning: “All things have been created through him and for him” (Col 1:16).<sup>[80]</sup> The prologue of the Gospel of John (1:1-18) reveals Christ’s creative work as the Divine Word (Logos). But then, unexpectedly, the prologue goes on to say that this same Word “became flesh” (Jn 1:14). One Person of the Trinity entered into the created cosmos, throwing in his lot with it, even to the cross. From the beginning of the world, but particularly through the incarnation, the mystery of Christ is at work in a hidden manner in the natural world as a whole, without thereby impinging on its autonomy.

## 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 new insights do you have into the challenges we face?*

*What does your faith call you to do?*

*What do you find most challenging?*

## 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 19)
  - Prayer will be about 15 minutes
  - Review the prayer format : *Lectio Divina* (page 20)
  - Discussion will follow based on the prayer and the questions (page 22).
- Prayer *(10/15 minutes)*
  - *Transition Passage*: "All things have been created through him and for him." (Col 1:16)
  - *Lectio Divina: Laudato Si'*, 65 (page 10)
- Discussion *(30/45 minutes)*
  - Begin with insights from the prayer experience
  - Discussing the reflection questions (page 18)
- 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 8*

*Actions:*

*Read Laudato Si'*

*What aspects do you find most challenging?*

*Take one action in response to the Pope's challenge:*

# 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 18)
- 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 19)
  - Prayer will be about 15 minutes
  - Review the prayer format : *Lectio Divina* (page 20)
  - Discussion will follow based on the prayer the Act exercise (page 22)
- Prayer (10/15 minutes)
  - Transition Passage: "The destiny of all creation is bound up with the mystery of Christ." (*Laudato Si'*, 99)
  - *Lectio Divina: Laudato Si'*, 222 (page 14)
- 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

# 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

Young Adults’ Session\*, Wed., July 1, 7:30-9 PM, Parish Hall

Monday, July 6, 7:30-9 PM, Aquinas Room

\* 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