Intentional Seekers
Seek Justice

(Using Catholic Social Teaching and Pope Francis’ Encyclical, *Laudato Si’*)
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 interested. 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 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.
A Christian prayer in union with creation

Father, we praise you with all your creatures. They came forth from your all-powerful hand; they are yours, filled with your presence and your tender love. Praise be to you!

Son of God, Jesus, through you all things were made. You were formed in the womb of Mary our Mother, you became part of this earth, and you gazed upon this world with human eyes. Today you are alive in every creature in your risen glory. Praise be to you!

Holy Spirit, by your light you guide this world towards the Father’s love and accompany creation as it groans in travail. You also dwell in our hearts and you inspire us to do what is good. Praise be to you!

Triune Lord, wondrous community of infinite love, teach us to contemplate you in the beauty of the universe, for all things speak of you. Awaken our praise and thankfulness for every being that you have made. Give us the grace to feel profoundly joined to everything that is. God of love, show us our place in this world as channels of your love for all the creatures of this earth, for not one of them is forgotten in your sight. Enlighten those who possess power and money that they may avoid the sin of indifference, that they may love the common good, advance the weak, and care for this world in which we live. The poor and the earth are crying out. O Lord, seize us with your power and light, help us to protect all life, to prepare for a better future, for the coming of your Kingdom of justice, peace, love and beauty. Praise be to you!

Amen.
Starter Questions

What is the meaning of the word “justice”?

What is the meaning of the phrase “social justice”?

Are you familiar with Catholic Social Teachings?

Are Catholic Social Teachings part of your faith journey?
Week 1 - Explore

Last month we looked at care for creation through the lens of Pope Francis’s recent encyclical, Laudato Si’. During the presentation we placed the encyclical into the stream of Catholic Social Teaching (CST) that flows back to Pope Leo XIII’s encyclical Rerum Novarum (1891). This month we’ll look deeper into that stream of CST as a way of familiarizing ourselves with the Church’s emphasis on Social Justice. We’ll look at the themes of CST, and explore how Pope Francis emphasizes the interconnectedness of these themes in his latest encyclical.

CST is often called the “best kept secret in the Catholic Church.” It is a huge loss if such a powerful tradition in the Church goes unnoticed. Unnoticed by both Catholics and by world community.

The thing that makes social justice so difficult is that it is something we have to do with others. Typically we make the distinction between justice and charity (love). Think of encountering a homeless person. Charity is about meeting the needs of that individual (getting them food, addressing their health needs, finding them a job or housing, etc.). Social Justice is about addressing the systemic problems in society that lead to homelessness (allocation of wealth, mental health services, drug treatment services, political will and competing priorities, etc.).

Many people try to set justice and charity in opposition to each other. Pope Benedict XVI addressed this in his encyclical God Is Love. He identified the roots of this opposition with Marxism where, “the poor, it is claimed, do not need charity but justice. Works of charity—almmsgiving—are in effect a way for the rich to shirk their obligation to work for justice and a means of soothing their consciences, while preserving their own status and robbing the poor of their rights” (God Is Love, 26). Pope Benedict emphasized the need for both justice and charity: “Love—caritas—will always prove necessary, even in the most just society. There is no ordering of the State so just that it can eliminate the need for a service of love” (God Is Love, 28). “The Church has an indirect duty here, in that she is called to contribute to the purification of reason and to the reawakening of those moral forces without which just structures are neither established nor prove effective in the long run. The direct duty to work for a just ordering of society, on the other hand, is proper to the lay faithful” (God Is Love, 29).

This month we’ll take up the challenge of understanding our role in creating a more just society. We’ll continue to use the words of Pope Francis to highlight the challenges of our time.
Exercises

We will be looking at the following themes of Catholic Social Teaching. Please take a moment to reflect on your initial thoughts about each theme:

Life and Dignity of the Human Person

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Option for the Poor and Vulnerable

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Call to Family, Community, and Participation

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The Dignity of Work and the Rights of Workers

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Solidarity

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Rights and Responsibilities

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Care for God's Creation

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What does social justice mean to me?

What is my responsibility for social justice?

How is social justice related to my faith?
Life and Dignity of the Human Person

The Catholic Church proclaims that human life is sacred and that the dignity of the human person is the foundation of a moral vision for society. This belief is the foundation of all the principles of our social teaching. In our society, human life is under direct attack from abortion and euthanasia. The value of human life is being threatened by cloning, embryonic stem cell research, and the use of the death penalty. The intentional targeting of civilians in war or terrorist attacks is always wrong. Catholic teaching also calls on us to work to avoid war. Nations must protect the right to life by finding increasingly effective ways to prevent conflicts and resolve them by peaceful means. We believe that every person is precious, that people are more important than things, and that the measure of every institution is whether it threatens or enhances the life and dignity of the human person.

Read prayerfully: What thoughts arise out of this reading? Look through the quotes on pages 14-17 to see how Pope Francis addresses this theme.
**Call to Family, Community, and Participation**

The person is not only sacred but also social. How we organize our society -- in economics and politics, in law and policy -- directly affects human dignity and the capacity of individuals to grow in community. Marriage and the family are the central social institutions that must be supported and strengthened, not undermined. We believe people have a right and a duty to participate in society, seeking together the common good and well-being of all, especially the poor and vulnerable.

**Rights and Responsibilities**

The Catholic tradition teaches that human dignity can be protected and a healthy community can be achieved only if human rights are protected and responsibilities are met. Therefore, every person has a fundamental right to life and a right to those things required for human decency. Corresponding to these rights are duties and responsibilities--to one another, to our families, and to the larger society.

**Read prayerfully: What thoughts arise out of this reading? Look through the quotes on pages 14-17 to see how Pope Francis addresses these themes.**
Option for the Poor and Vulnerable

A basic moral test is how our most vulnerable members are faring. In a society marred by deepening divisions between rich and poor, our tradition recalls the story of the Last Judgment (Mt 25:31-46) and instructs us to put the needs of the poor and vulnerable first.

The Dignity of Work and the Rights of Workers

The economy must serve people, not the other way around. Work is more than a way to make a living; it is a form of continuing participation in God's creation. If the dignity of work is to be protected, then the basic rights of workers must be respected—the right to productive work, to decent and fair wages, to the organization and joining of unions, to private property, and to economic initiative.

Read prayerfully: What thoughts arise out of this reading? Look through the quotes on pages 14-17 to see how Pope Francis addresses these themes.
Solidarity

We are one human family whatever our national, racial, ethnic, economic, and ideological differences. We are our brothers and sisters keepers, wherever they may be. Loving our neighbor has global dimensions in a shrinking world. At the core of the virtue of solidarity is the pursuit of justice and peace. Pope Paul VI taught that if you want peace, work for justice.1 The Gospel calls us to be peacemakers. Our love for all our sisters and brothers demands that we promote peace in a world surrounded by violence and conflict.

Care for God's Creation

We show our respect for the Creator by our stewardship of creation. Care for the earth is not just an Earth Day slogan, it is a requirement of our faith. We are called to protect people and the planet, living our faith in relationship with all of Gods creation. This environmental challenge has fundamental moral and ethical dimensions that cannot be ignored.

Read prayerfully: What thoughts arise out of this reading? Look through the quotes on pages 14-17 to see how Pope Francis addresses these themes.
Key Insights

Life and Dignity of the Human Person
- The human person holds a special dignity in creation
- Life is sacred and needs to be valued and supported
- This touches on many of the most difficult subjects of our time

Call to Family, Community, and Participation
- We are social beings
- Family is at the core of society and needs support
- We participate with others to address the needs of our world

Rights and Responsibilities
- There are basic human rights
- There are basic human responsibilities

Option for the Poor and Vulnerable
- The poor and vulnerable are often the first ones impacted
- Therefore we should give special focus on the “least among us”

The Dignity of Work and the Rights of Workers
- Work is a way we participate in society
- The economy exists to serve people (not just profit)

Solidarity
- We are one human family
- We are a global community
- We cannot be indifferent to the troubles of people in other areas of the world

Care for God’s Creation
- We are called to be good stewards of the gift of creation
- What impacts the environment impacts us all
Excerpts from Pope Francis, *Laudato Si’*

30. Even as the quality of available water is constantly diminishing, in some places there is a growing tendency, despite its scarcity, to privatize this resource, turning it into a commodity subject to the laws of the market. Yet *access to safe drinkable water is a basic and universal human right, since it is essential to human survival and, as such, is a condition for the exercise of other human rights*. Our world has a grave social debt towards the poor who lack access to drinking water, because *they are denied the right to a life consistent with their inalienable dignity*. This debt can be paid partly by an increase in funding to provide clean water and sanitary services among the poor. But water continues to be wasted, not only in the developed world but also in developing countries which possess it in abundance. This shows that the problem of water is partly an educational and cultural issue, since there is little awareness of the seriousness of such behaviour within a context of great inequality.

43. Human beings too are creatures of this world, enjoying a right to life and happiness, and *endowed with unique dignity*. So we cannot fail to consider the effects on people’s lives of environmental deterioration, current models of development and the throwaway culture.

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”*. 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”. 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.

95. The natural environment is a collective good, the patrimony of all humanity and the responsibility of everyone. If we make something our own, it is only to administer it for the good of all. If we do not, we burden our consciences with the weight of having denied the existence of others. That is why the New Zealand bishops asked what the commandment “Thou
shall not kill” means when “twenty percent of the world’s population consumes resources at a rate that robs the poor nations and future generations of what they need to survive”.

118. This situation has led to a constant schizophrenia, wherein a technocracy which sees no intrinsic value in lesser beings coexists with the other extreme, which sees no special value in human beings. But one cannot prescind from humanity. There can be no renewal of our relationship with nature without a renewal of humanity itself. There can be no ecology without an adequate anthropology. When the human person is considered as simply one being among others, the product of chance or physical determinism, then “our overall sense of responsibility wanes”. A misguided anthropocentrism need not necessarily yield to “biocentrism”, for that would entail adding yet another imbalance, failing to solve present problems and adding new ones. Human beings cannot be expected to feel responsibility for the world unless, at the same time, their unique capacities of knowledge, will, freedom and responsibility are recognized and valued.

128. We were created with a vocation to work. The goal should not be that technological progress increasingly replace human work, for this would be detrimental to humanity. Work is a necessity, part of the meaning of life on this earth, a path to growth, human development and personal fulfilment. Helping the poor financially must always be a provisional solution in the face of pressing needs. The broader objective should always be to allow them a dignified life through work. Yet the orientation of the economy has favoured a kind of technological progress in which the costs of production are reduced by laying off workers and replacing them with machines. This is yet another way in which we can end up working against ourselves. The loss of jobs also has a negative impact on the economy “through the progressive erosion of social capital: the network of relationships of trust, dependability, and respect for rules, all of which are indispensable for any form of civil coexistence”. In other words, “human costs always include economic costs, and economic dysfunctions always involve human costs”. To stop investing in people, in order to gain greater short-term financial gain, is bad business for society.

154. Respect for our dignity as human beings often jars with the chaotic realities that people have to endure in city life. Yet this should not make us overlook the abandonment and neglect also experienced by some rural populations which lack access to essential services and where some workers are reduced to conditions of servitude, without rights or even the hope of a more dignified life.
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, 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.

196. What happens with politics? Let us keep in mind the principle of subsidiarity, which grants freedom to develop the capabilities present at every level of society, while also demanding a greater sense of responsibility for the common good from those who wield greater power. Today, it is the case that some economic sectors exercise more power than states themselves. But economics without politics cannot be justified, since this would make it impossible to favour other ways of handling the various aspects of the present crisis. The mindset which leaves no room for sincere concern for the environment is the same mindset which lacks concern for the inclusion of the most vulnerable members of society. For “the current model, with its emphasis on success and self-reliance, does not appear to favour an investment in efforts to help the slow, the weak or the less talented to find opportunities in life”.

211. Yet this education, aimed at creating an “ecological citizenship”, is at times limited to providing information, and fails to instil good habits. The existence of laws and regulations is insufficient in the long run to curb bad conduct, even when effective means of enforcement are present. If the laws are to bring about significant, long-lasting effects, the majority of the members of society must be adequately motivated to accept them, and personally transformed to respond. Only by cultivating sound virtues will people be able to make a selfless ecological commitment. A person who could afford to spend and consume more but regularly uses less heating and wears warmer clothes, shows the kind of convictions and attitudes which help to protect the environment. There is a nobility in the duty to care for creation through little daily actions, and it is wonderful how education can bring about real changes in lifestyle. Education in environmental responsibility can encourage ways of acting which directly and significantly affect the world around us, such as avoiding the use of plastic and paper, reducing water consumption, separating refuse, cooking
only what can reasonably be consumed, showing care for other living beings, using public transport or car-pooling, planting trees, turning off unnecessary lights, or any number of other practices. All of these reflect a generous and worthy creativity which brings out the best in human beings. Reusing something instead of immediately discarding it, when done for the right reasons, can be an act of love which expresses our own dignity.

213. Ecological education can take place in a variety of settings: at school, in families, in the media, in catechesis and elsewhere. Good education plants seeds when we are young, and these continue to bear fruit throughout life. Here, though, I would stress the great importance of the family, which is “the place in which life – the gift of God – can be properly welcomed and protected against the many attacks to which it is exposed, and can develop in accordance with what constitutes authentic human growth. In the face of the so-called culture of death, the family is the heart of the culture of life”. In the family we first learn how to show love and respect for life; we are taught the proper use of things, order and cleanliness, respect for the local ecosystem and care for all creatures. In the family we receive an integral education, which enables us to grow harmoniously in personal maturity. In the family we learn to ask without demanding, to say “thank you” as an expression of genuine gratitude for what we have been given, to control our aggressivity and greed, and to ask forgiveness when we have caused harm. These simple gestures of heartfelt courtesy help to create a culture of shared life and respect for our surroundings.

232. Not everyone is called to engage directly in political life. Society is also enriched by a countless array of organizations which work to promote the common good and to defend the environment, whether natural or urban. Some, for example, show concern for a public place (a building, a fountain, an abandoned monument, a landscape, a square), and strive to protect, restore, improve or beautify it as something belonging to everyone. Around these community actions, relationships develop or are recovered and a new social fabric emerges. Thus, a community can break out of the indifference induced by consumerism. These actions cultivate a shared identity, with a story which can be remembered and handed on. In this way, the world, and the quality of life of the poorest, are cared for, with a sense of solidarity which is at the same time aware that we live in a common home which God has entrusted to us. These community actions, when they express self-giving love, can also become intense spiritual experiences.
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 social justice?

  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*.
  - *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: “Son of God, Jesus, through you all things were made ... Today you are alive in every creature in your risen glory. Praise be to you!.” (Laudato Si’, Prayer)
  - Lectio Divina: Laudato Si’, 30 & 43 (page 14)
- 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
Revisit the exercise on pages 7 & 8

Actions:

What avenues are available to me to work with others for a more just society?

In what areas of social justice do I see opportunities to engage? (Hint: Pope Francis offers us a wealth of ideas.)

Take one action that leads to a more just society:
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: “Holy Spirit, by your light you guide this world towards the Father’s love … inspire us to do what is good. Praise be to you!” (Laudato Si’, Prayer)
  - Lectio Divina: Laudato Si’, 158 (page 16)
- 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.

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Upcoming “Explore” Sessions

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

Monday, August 10, 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

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Connect With a Small Christian Community

Contact Scott Moyer at scott@stdominics.org

or come to an Explore session to get connected