

In Their Midst

Session 1. God Heard Their Cry

God's saving work is already moving through courageous faithfulness, even before Israel can see a way out.

What We Found

Pharaoh responds to Israel's growth with fear, forced labor, and escalating violence. His power is real, but it cannot stop the people from multiplying or compel every person to cooperate with evil.

Shiphrah and Puah fear God more than the king and preserve life. Moses is then preserved through the courageous choices of his mother, his sister, and Pharaoh's daughter. God's providence often works quietly through people who freely choose faithfulness.

Voices of the Church

St. Augustine, 354-430

Summary of his teaching: God is so good and powerful that he would not permit evil unless he could bring good from it.

Enchiridion 11.

How this is cited. This is a close summary of St. Augustine's well-known statement in Enchiridion 11, not a direct quotation.

For the group. Pharaoh's evil remains evil, but it cannot place Israel outside God's providential care.

St. Thomas Aquinas, 1225-1274

Summary of his teaching: every created thing falls under divine providence, although God ordinarily governs creatures through real secondary causes.

Summa Theologiae I, q. 22, aa. 2-3.

How this is cited. Summary drawn from two articles, not a quotation. Article 2 establishes that all things are subject to providence; article 3 is where St. Thomas argues that God provides for all things immediately in his plan while executing that plan through intermediate causes.

For the group. The women's free decisions are not rivals to God's action. They are among the means through which his care unfolds.

St. John Paul II, 1920-2005

Summary of his teaching: a civil law that authorizes or requires the violation of innocent human life lacks binding moral force, and conscientious objection to such commands is required.

Evangelium Vitae 73.

How this is cited. This is a summary of Evangelium Vitae 73, which addresses intrinsically unjust laws against human life and the duty not to obey or participate in them.

For the group. Shiphrah and Puah show that reverence for God can demand courageous refusal of an unjust command.

Live It This Week

Practices

1. Pray with Exodus 1:15-21 once this week. Name one pressure that makes faithful action difficult, then ask God for the midwives' courage.
2. Perform one concrete act that protects or supports vulnerable human life, such as assisting a pregnancy resource center, checking on someone who is isolated, or giving practical help to a struggling parent.
3. Choose one person whose faithful work is usually overlooked. Thank that person specifically and by name.

Scripture Memory

Exodus 1:17

"But the midwives feared God, and did not do as the king of Egypt commanded them, but let the male children live."

Exodus 1:17

My Guess

Seal this and do not look at it again until we open it

Complete this sentence: God is bringing Israel out of Egypt so that Israel can...

Go Further in the Catechism

- CCC 302-303. God's providential care extends throughout creation.
- CCC 307. Human beings freely cooperate with God's providence.
- CCC 2242. An unjust civil command must not be obeyed.
- CCC 2258. Every human life is sacred.
- CCC 2485. A good purpose does not make lying good.

Before next session. Read Exodus 2:11-4:17 before we meet again.

In Their Midst

Session 2. I AM Has Sent Me

The holy and faithful God calls a reluctant Moses, promises his presence, and supplies what his servant lacks.

What We Found

Israel's deliverance begins with God. He hears, remembers, sees, and knows. When he sends Moses, he does not transfer the work to an independent hero. God promises to be present and makes Moses a genuine participant in the deliverance God himself will accomplish.

God's name remains mysterious, but it is not an empty answer. It reveals the living God who is faithful to the patriarchs, present with Moses, and determined to save. Moses' questions gradually become resistance, yet God answers his weakness with signs, instruction, and the help of Aaron.

Voices of the Church

St. Gregory of Nyssa, c. 335-c. 395

St. Gregory reads Moses' approach to the burning bush as a movement toward divine illumination that also requires purification. Removing the sandals signifies that a person cannot approach holy mystery carelessly or remain bound to merely earthly habits.

The Life of Moses, Book II, sections 19-26.

How this is cited. This is a summary of St. Gregory's spiritual interpretation. Section numbering varies slightly among editions, but the interpretation belongs to this portion of Book II.

For the group. Invite the group to ask whether familiarity with holy things has weakened their reverence.

St. Justin Martyr, d. c. 165

St. Justin identifies the divine messenger who speaks from the bush with the pre-existent Word of God. His reading sees the burning bush as part of the scriptural preparation for confessing the Son's divine identity.

First Apology 63.

How this is cited. This is a faithful summary of St. Justin's explicit argument in First Apology 63. His identification is a venerable patristic reading, not a definition that every Old Testament theophany must be explained in only this way.

For the group. The Old Testament should be read in its own setting and also within the fuller revelation of Christ.

St. Gregory Nazianzen, d. c. 390

Summary of his teaching: defending his flight from an ordination he had not sought, St. Gregory argues that the care of souls is the gravest of commissions, that dread of such an office is not the same thing as cowardice, and that a man does well to tremble before he consents.

Oration 2, In Defence of His Flight to Pontus.

How this is cited. Summary of the argument of the oration as a whole rather than a quotation. Its opening sections answer the charge of cowardice and its closing sections record St. Gregory's surrender to the office.

For the group. Moses' questions are not simply faithlessness. Ask where reverent fear of a task should rightly slow a person down, and where it hardens into refusal.

Live It This Week

Practices

1. Choose one time of prayer this week to begin in deliberate silence. Put away your phone, make the Sign of the Cross slowly, and spend one minute acknowledging that you are in God's presence before speaking.
2. Write one task you believe God is asking of you and one objection you keep raising. Beside it, write the help God has already provided, such as grace, truth, a skill, a friend, or the Church.
3. Accept one concrete form of help instead of insisting that you must serve alone. Ask a trusted Catholic friend to pray with you, advise you, or share a needed task.
4. Read Exodus 3:14 aloud on three days this week. Afterward, pray simply: Lord, you are God, and you are with me.

Scripture Memory

Exodus 3:14

"I AM WHO I AM."

Exodus 3:14

Go Further in the Catechism

- CCC 203-204. God makes his name known to Israel, and the fundamental revelation of that name is given to Moses at the burning bush.
- CCC 205-206. God reveals himself to Moses as the God of the fathers who has come down to deliver his people, and the name he gives is as mysterious as he is.
- CCC 208. God's holiness calls for reverence.
- CCC 213. God alone is in the fullest sense.
- CCC 2575, 2577. God takes the initiative and calls Moses from the burning bush, and from that intimacy Moses draws strength to intercede for the people.
- CCC 128-130. Old Covenant realities prepare for fulfillment in Christ.
- CCC 590. Jesus' use of *I AM* belongs to the revelation of his divine identity.

Before next session. Read Exodus 4:18-6:30 before we meet again.

In Their Midst

Session 3. Let My People Go

When obedience meets resistance, God's people learn to bring him their discouragement and anchor hope in his faithful character.

What We Found

Moses' obedience did not produce immediate relief. Pharaoh responded with greater cruelty, and Israel's early worship gave way to exhaustion and blame. The passage does not minimize that suffering or treat discouraged people with contempt.

Moses brought his anguish back to the Lord. God answered by revealing what he would do and by recalling his covenant. Israel's hope rested not in visible progress or human strength, but in the Lord who had bound himself to his people.

Difficulty is not by itself proof that an act of obedience was mistaken. Faithful discernment takes suffering seriously while continuing to test our choices by God's revelation, moral truth, wise counsel, and the full course of providence.

Voices of the Church

St. Irenaeus of Lyons, c. 130-c. 202

Summary of his teaching: God did not form humanity because he needed our service. Human beings need communion with God, and God gives his gifts so that they may share his goodness.

Against Heresies 4.14.1.

How this is cited. This is a close summary of St. Irenaeus's argument in the cited section, not a direct quotation.

For the group. God's promise to take Israel as his people is a gift of communion, not the recruitment of labor that God lacks.

St. Francis de Sales, 1567-1622

Summary of his teaching: when a person begins to pursue a devout life seriously, opposition and ridicule may increase. Such resistance is not itself proof that the person has chosen wrongly.

Introduction to the Devout Life, Part IV, chapter 1.

How this is cited. This faithfully summarizes the chapter's warning about worldly opposition to those beginning a devout life.

For the group. A harder week after an act of obedience does not automatically mean that God was absent from the decision.

St. Cyprian of Carthage, d. 258

Summary of his teaching: writing to his people during a plague, St. Cyprian says it is no wonder that the evils of this life fall on Christians and pagans alike, that Job and Tobias show the need of patience without murmuring, and that unless the struggle came first the victory could not follow.

On the Mortality.

How this is cited. Summary of the treatise's argument, not a quotation, and no section number is given because the divisions vary between editions.

For the group. Help the group name pain honestly. Shared suffering is not evidence that God has withdrawn, and endurance is not the same as pretending.

Live It This Week

Practices

1. Pray one honest lament. Name before God what has become harder, what you fear, and what you do not understand. End by naming one truth about who God is.
2. Read Exodus 6:2-8 on three different days. Each time, underline or write down the actions God promises to take.
3. Encourage one discouraged person without offering a quick fix. Listen first, acknowledge the burden, and remind the person of one concrete truth from Scripture.
4. If you are discerning a difficult act of obedience, seek counsel from a mature Catholic, priest, or spiritual director. Do not treat either immediate comfort or immediate resistance as the only test.

Scripture Memory

Exodus 6:7

"I will take you for my people, and I will be your God; and you shall know that I am the LORD your God, who has brought you out from under the burdens of the Egyptians."

Exodus 6:7

Go Further in the Catechism

- CCC 207, 211. God reveals himself as the one always present to save, and his name expresses a faithfulness kept in spite of human sin.
- CCC 227. Trust God in every circumstance, including adversity.
- CCC 2575. Moses learns prayer and intercession in relationship with God.
- CCC 1094. Typology recognizes the unity of God's saving plan.

Before next session. Read Exodus 7:1-10:29 before we meet again.

In Their Midst

Session 4. That You May Know the Lord

The plagues reveal the Lord's sovereign power while showing how repeated resistance can harden into settled refusal.

What We Found

The first nine plagues unfold in a deliberate pattern. Through them, the Lord makes his identity, presence, justice, and power known. Egypt's rulers and religious powers cannot match his authority or prevent him from distinguishing and protecting his people.

Pharaoh repeatedly receives warnings, asks for relief, makes limited concessions, and then withdraws them. His story shows the difference between recognizing God's power and surrendering to God's lordship. God remains sovereign, but he is not the author of Pharaoh's sin.

Voices of the Church

St. Clement of Rome, first century

St. Clement recalls Pharaoh and his forces as examples of people who hardened themselves through stubbornness and were consequently judged. This is a summary of his use of the Exodus account.

First Letter to the Corinthians 51.3-5.

How this is cited. The cited passage explicitly connects Pharaoh's opposition and destruction with his hardened, rebellious disposition. The wording here is a summary rather than a quotation.

For the group. Pharaoh's story warns us that repeated resistance can become a settled posture of the heart.

St. John Chrysostom, c. 347-407

St. John Chrysostom teaches that God did not make Pharaoh evil. God's patience and mighty works brought Pharaoh's already chosen resistance into the open, while displaying divine power for the good of others. This is a summary of his interpretation.

Homilies on Romans 16, on Romans 9:17-18.

How this is cited. The homily directly addresses Paul's use of Pharaoh and rejects the idea that God created Pharaoh's wickedness. The wording is an honest summary.

For the group. God's patience is not approval of sin. It gives room for repentance and reveals what our choices are becoming.

St. John Damascene, d. c. 749

St. John Damascene distinguishes divine foreknowledge from divine causation. God knows human choices without being the author of the evil freely chosen by rational creatures. This is a summary of his teaching.

An Exact Exposition of the Orthodox Faith 2.30.

How this is cited. The cited chapter explicitly teaches that foreknowledge does not cause every human act and that moral choices lie within human freedom. Its application to Pharaoh is ours, while the doctrinal distinction is the saint's.

For the group. We do not have to weaken either God's sovereignty or human responsibility when reading Pharaoh's story.

Live It This Week

Practices

1. Make an honest examination of conscience focused on delayed obedience. Name one command, responsibility, or needed reconciliation that you have repeatedly postponed.
2. Pray Psalm 95 on three days this week. When you reach its warning about hardening the heart, pause and ask for the grace to respond promptly to God.
3. Choose one concrete act of surrender. Make the apology, end the dishonest practice, attend Confession if needed, or complete the act of obedience you have been bargaining around.
4. When asking God to remove a difficulty, add this prayer: Lord, do not only change my circumstances. Change my heart and teach me to obey.

Scripture Memory

Exodus 7:5

"The Egyptians shall know that I am the LORD, when I stretch forth my hand upon Egypt and bring out the sons of Israel from among them."

Exodus 7:5

Go Further in the Catechism

- CCC 304. Scripture confesses God's lordship while not always naming secondary causes.
- CCC 311. God is never the cause of moral evil.
- CCC 1730. Human beings possess genuine rational freedom.
- CCC 1037. God predestines no one to hell.
- CCC 2112-2114. Idolatry gives created realities the worship due to God.

Before next session. Read Exodus 11:1-13:16 before we meet again.

In Their Midst

Session 5. The Night of Passover

The Lord delivers a people through the lamb, the blood, and the meal, then commands them to live by the memory of what he has done.

What We Found

Passover is one saving event expressed through several inseparable signs. A lamb is selected and slain, its blood marks the household, its flesh is eaten, and the people depart in trusting obedience. God is the deliverer, and Israel receives his protection and provision.

The deliverance becomes a perpetual memorial through a feast, prescribed actions, communal worship, and the instruction of children. Those whom God rescues now belong to him. The New Testament identifies Jesus as the Lamb of God and our Passover, whose saving sacrifice stands at the center of the New Covenant meal.

Voices of the Church

St. Melito of Sardis, d. c. 180

St. Melito proclaims that the mystery once displayed in the slain lamb reaches its fulfillment in Christ, who was bound, slain, buried, and raised, leading humanity from slavery into freedom.

On Pascha 65-71.

How this is cited. This is a summary of St. Melito's sustained identification of Christ with the Passover lamb and deliverer in sections 65-71, not a direct quotation.

For the group. Let the group see the Passover pattern as a preparation for Christ, not as an isolated religious custom.

St. Cyril of Jerusalem, c. 315-386

St. Cyril teaches that because Christ himself declared the bread to be his Body and the wine to be his Blood, Christians receive them with faith rather than judging only by what the senses perceive.

Mystagogical Catechesis 4.1-3.

How this is cited. This is a close summary of St. Cyril's Eucharistic teaching in the cited catechesis. It does not claim that those paragraphs provide a detailed commentary on Exodus 12.

For the group. The Passover meal prepares the group to ask how Christ gives the saving reality of his sacrifice to his people as food and drink.

St. Gaudentius of Brescia, d. c. 410

St. Gaudentius teaches that Christ fulfills the ancient Passover and leaves the sacrament of his Body and Blood to the Church, so that the one saving sacrifice is received sacramentally among God's people.

Tractate 2.1-2.

How this is cited. This is a summary of the tractate's treatment of the Passover figure and Christ's Eucharistic gift. Section numbering can vary slightly between editions.

For the group. Israel had to receive God's appointed meal, and Christians likewise receive rather than invent the form of covenant communion.

Live It This Week

Practices

1. Set aside fifteen minutes to reread Exodus 12:1-28. Circle every command, underline every promise of protection, and finish by thanking God for one specific way he has delivered you.
2. At one meal this week, pray the *Agnus Dei* slowly: 'Lamb of God, you take away the sins of the world, have mercy on us.' Then name one person who needs Christ's mercy and pray for that person.
3. At your next Mass, listen for the language of sacrifice, memorial, covenant, Lamb, Body, and Blood. After receiving Holy Communion, remain in silent thanksgiving for at least two full minutes.
4. Give the first ten minutes of one morning to God before checking messages or social media. Offer him your work, relationships, plans, and fears as a concrete act of belonging.

Scripture Memory

Exodus 12:14

"This day shall be for you a memorial day, and you shall keep it as a feast to the LORD; throughout your generations you shall observe it as an ordinance for ever."

Exodus 12:14

Go Further in the Catechism

- CCC 608. Jesus is the Lamb whose sacrifice brings redemption.
- CCC 1093. The Church reads the exodus and Passover as preparation for Christ.
- CCC 1334. Passover bread recalls Israel's liberating exodus.
- CCC 1340. Jesus gives Passover its definitive meaning at the Last Supper.
- CCC 1363. Liturgical memorial proclaims and sacramentally presents God's saving work.
- CCC 1374. Christ is truly, really, and substantially present in the Eucharist.
- CCC 2258. Human life is sacred and remains under God's sovereignty.
- CCC 1022. Each person receives particular judgment at death.

Before next session. Read Exodus 13:17-15:21 before we meet again.

In Their Midst

Session 6. Stand Firm and See

God did not merely lead Israel away from Pharaoh. He opened a path into freedom, faith, praise, and life in his presence.

What We Found

Israel's crisis revealed the difference between being released from slavery and learning to live as a free people. Fear distorted the people's memory, but God remained present, protected them, opened the path, and called them forward.

The Lord was the decisive agent of Israel's deliverance. Moses obeyed and the people walked, but the path itself was God's gift. By the end of the crossing, fear of Pharaoh had become reverent fear of the Lord and belief in his saving action.

The inspired apostles teach the Church to receive ancient water deliverances as figures of Baptism. This reading preserves the historical rescue of Israel while recognizing its fulfillment in the liberation Christ gives. Baptism is a real gift of grace, not magic, and the baptized remain called to faith and perseverance.

Israel's freedom flowered into praise. The song looked beyond escape toward God's holy dwelling, showing that redemption leads a people into worship, belonging, and communion with God.

Voices of the Church

St. Ambrose, d. 397

Summary of his teaching: St. Ambrose presents Israel's passage through the sea as a figure of Baptism. Pharaoh and his forces are overcome in the water, while God's people pass through into freedom.

On the Mysteries 3.12.

How this is cited. This is a summary rather than a direct quotation. The cited section explicitly connects the Red Sea crossing with the mystery of Baptism.

For the group. Invite the group to see Baptism not merely as a religious label, but as God's act of liberation and incorporation into a new people.

St. Gregory Nazianzen, d. c. 390

Summary of his teaching: St. Gregory gathers Israel's passage through the sea, the cloud, manna, and water from the rock as anticipatory signs that instruct Christians about Baptism and the life that follows it.

Oration 40.25.

How this is cited. This is an honest summary of the baptismal typology St. Gregory develops in this section, not a quotation.

For the group. Baptism begins a journey of discipleship. Rescue from bondage is followed by dependence, testing, nourishment, and growth.

St. Thomas Aquinas, 1225-1274

Summary of his teaching: answering an objection about the kinds of Baptism, St. Thomas takes up St. John Damascene's list of figurative baptisms and affirms the crossing of the Red Sea among them, a figure of Baptism in respect of our deliverance from the bondage of sin, citing St. Paul's statement that Israel was baptized in the cloud and in the sea.

Summa Theologiae III, q. 66, a. 11, ad 3.

How this is cited. Summary, not a quotation. The claim sits in a reply to an objection (ad 3), where St. Thomas endorses St. John Damascene's enumeration of figurative baptisms; the article itself asks whether Baptism of Water, Blood, and the Spirit are fittingly distinguished.

For the group. The crossing helps the group name what salvation is freedom from, and also the new allegiance and life into which God brings us.

Live It This Week

Practices

1. Read the sea-crossing account aloud once this week. Sit in silence for two minutes, name one fear honestly before God, and pray the memory verse over it.
2. When you enter a Catholic church this week, use holy water slowly and make the Sign of the Cross in grateful remembrance of your Baptism. If you are not baptized, observe the practice respectfully and ask a Catholic friend or priest what Baptism means.
3. Write a six-line prayer of praise. Make God the subject of each line by naming who he is or what he has done, rather than focusing only on what you want him to change.

Scripture Memory

Exodus 14:14

"The LORD will fight for you, and you have only to be still."

Exodus 14:14

Go Further in the Catechism

- CCC 1094. Old Covenant realities prefigure God's saving work in Christ.
- CCC 1221. The Red Sea crossing announces the liberation brought by Baptism.
- CCC 1263-1264. Baptism forgives all sin and gives new life, while certain temporal consequences remain and the struggle against concupiscence continues.
- CCC 2639. Praise glorifies God for who he is.

Before next session. Read Exodus 15:22-18:27 before we meet again.

In Their Midst

Session 7. Bread in the Wilderness

The God who frees his people also teaches them to depend on him, support one another, and receive each day as gift.

What We Found

Israel's wilderness needs were real, but the people's accusations exposed how quickly fear could turn into distrust. God did not ignore either the needs or the distrust. He patiently provided water, bread, protection, instruction, and wise counsel.

God's provision came through several forms. Some gifts were miraculous, while others involved obedience, courageous action, persevering prayer, supportive friends, good judgment, and shared responsibility.

Manna truly fed Israel in the wilderness and trained the people in daily dependence and Sabbath rest. Within the unity of Scripture, the Church also recognizes manna as a figure of Christ's greater gift, the bread of life.

Jethro's counsel showed that healthy leadership does not require one person to carry every burden. Authority can remain ordered while responsibility is entrusted to capable, God-fearing, trustworthy servants.

Voices of the Church

St. John Chrysostom, c. 347-407

St. John Chrysostom reads Israel's passage through the sea, manna, and water as sacramental figures. He also stresses that receiving great gifts did not make Israel's later unfaithfulness harmless.

Homilies on First Corinthians 23.1-3.

How this is cited. This is a summary of Chrysostom's exposition of 1 Corinthians 10:1-5. Section numbering varies slightly among editions, but the teaching is explicit in Homily 23.

For the group. Invite the group to receive God's gifts with gratitude and continuing fidelity, not presumption.

St. Cyprian of Carthage, d. 258

St. Cyprian teaches that the petition for daily bread includes ordinary provision and, for Christians, Christ the bread of life received in the Eucharist.

On the Lord's Prayer 18.

How this is cited. This is an honest summary of Cyprian's explanation of the petition, with his Eucharistic application preserved rather than turned into a direct quotation.

For the group. Daily dependence on God embraces both bodily need and the deeper hunger only Christ can satisfy.

St. Benedict of Nursia, c. 480-547

St. Benedict teaches that a superior should combine firmness with mercy, hate faults while loving the brothers, and arrange everything with prudent moderation so that the strong have something to strive for and the weak are not driven away.

Rule of St. Benedict 64.7-19.

How this is cited. This is a close summary of the Rule's instructions concerning the abbot, especially its language about prudent moderation and care for both strong and weak.

For the group. Leadership serves people best when authority, compassion, realistic limits, and shared responsibility remain together.

Live It This Week

Practices

1. Pray the Our Father slowly on three mornings. Pause at the petition for daily bread and name one bodily need, one spiritual need, and one person whose needs you will place before the Father.
2. Choose one recurring complaint. Each time it arises this week, state the need honestly to God, thank him for one provision already received, and take one obedient next step.
3. Practice shared responsibility. Ask for concrete help with one burden, or offer specific help to someone whose hands are growing tired.
4. If you are properly disposed, attend Mass this week with special attention to Christ the bread of life. Arrive five minutes early and ask for the grace to receive his gifts with faithful obedience.

Scripture Memory

Exodus 16:4

"Then the LORD said to Moses, 'Behold, I will rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may test them, whether they will walk in my law or not.'"

Exodus 16:4

Go Further in the Catechism

- CCC 1094. The Church reads Old Testament figures in light of Christ.
- CCC 1334-1335. Manna prefigures the Eucharist, and the multiplication of the loaves prefigures its superabundance.
- CCC 2119. Faith does not demand that God prove himself on our terms.
- CCC 2837. Daily bread includes earthly needs, God's Word, and the Eucharist.
- CCC 874-876. Christ is the source of ministry in the Church, and the offices he instituted are ordered to the service and growth of his people.

Before next session. Read Exodus 19:1-20:21 before we meet again. Bring your sealed guess, but do not open it yet.

In Their Midst

Session 8. A Kingdom of Priests

God did not bring Israel out merely to leave slavery behind. He brought the people to himself and gave them a covenant identity and way of life.

What We Found

At Sinai, grace comes before command. God reminds Israel that he defeated Egypt, carried the people, and brought them to himself before he gives any commandment. Obedience does not cause Israel's redemption; it is the fitting response of a people already delivered.

At Sinai Israel is named God's own possession, a priestly kingdom, and a nation set apart. These titles carry dignity and vocation together. Because all the earth belongs to God, election is not permission for superiority: God's people are set apart to belong to him, worship him, and make his saving deeds known.

The Church receives this priestly identity through Christ. Every baptized Christian truly shares in his priestly, prophetic, and kingly mission, while distinct forms of ministry within God's people all participate in the one mediation of Christ and never rival it.

Holy fear is not meant to leave us at a distance. It reveres God's majesty, trusts his purpose, takes his word seriously, and turns away from sin.

Voices of the Church

St. Justin Martyr, d. c. 165

Summary of his teaching: St. Justin argues that those who have believed through the name of Jesus, stripped of their sins as of filthy garments, are the true high priestly race of God, since God receives sacrifice only through his priests and a pure offering is now made among the nations.

Dialogue with Trypho 116.

How this is cited. Summary of St. Justin's argument in the cited chapter, not a quotation. The chapter applies Zechariah's vision of the high priest to Christians and leads on to the Eucharist as Malachi's pure offering.

For the group. Sinai's priestly identity is not left behind. Ask what it means that a whole people, and not only its ministers, is called priestly.

St. Augustine, 354-430

St. Augustine begins the Confessions by acknowledging that God made us for himself and that the human heart remains restless until it rests in him.

Confessions 1.1.1.

How this is cited. This is a faithful summary of the well-attested opening of the *Confessions*. Wording varies among English translations.

For the group. The deepest destination of deliverance is not merely a better circumstance, but communion with God.

St. John Paul II, 1920-2005

St. John Paul II teaches that through Baptism the lay faithful share in Christ's priestly, prophetic, and kingly mission. Their whole life becomes the place where this baptismal dignity is exercised.

Christifideles Laici 14.

How this is cited. This is a summary of the baptismal participation described in *Christifideles Laici* 14, not a direct quotation.

For the group. A royal priesthood is lived through worship, witness, holiness, work, relationships, and service.

Live It This Week

Practices

1. **Read before reacting:** On one day this week, slowly read Exodus 20:1-17. Begin with verse 2 and thank God for a specific act of grace before examining your obedience to any commandment.
2. **Practice a nightly covenant examen:** For three evenings, ask: Where did I receive God's gifts today? Where did I love God and neighbor faithfully? Where do I need mercy and a concrete change tomorrow?
3. **Exercise your baptismal priesthood:** Before work, class, caregiving, or service, deliberately offer that activity to God through Christ for one named person or need. At the end of the day, return it to God in thanksgiving.
4. **Choose reverence over avoidance:** If examination reveals serious or recurring sin, make a concrete plan to receive the Sacrament of Reconciliation rather than remaining at a distance from God.

Scripture Memory

Exodus 19:4

"You have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to myself."

Exodus 19:4

Ready Response

Complete the sentence again after reading Sinai:

God brings his people out of slavery so that they can belong to him, live as his holy people, and share in his mission.

God's grace does not make obedience unnecessary. It makes covenant obedience possible and meaningful.

Go Further in the Catechism

- CCC 2056. The ten words belong to covenant revelation.
- CCC 2057. The Decalogue is read within the liberating exodus.
- CCC 2060-2061. The commandments belong to the covenant; moral life answers God's loving initiative.
- CCC 2062-2063. They express what belonging to God implies, spoken by God to each person.
- CCC 2066. Catholic tradition keeps the full Decalogue in St. Augustine's division.
- CCC 1546. All the baptized share in Christ's priestly office.
- CCC 1547. Common and ministerial priesthood differ and are ordered to one another.

Before next session. Read Exodus 20:22-24:18 before we meet again.

In Their Midst

Session 9. Behold the Blood of the Covenant

The God who rescued Israel gave the people a covenant way of life and drew them toward communion in his presence.

What We Found

Israel's covenant obligations reach beyond private devotion. They order worship, work, truthfulness, property, responsibility, public justice, and treatment of vulnerable people. Grace came first, but grace called for a real response.

The Old Law contains genuine divine instruction while remaining preparatory. Its harder legal provisions have to be read honestly. A social arrangement that the Law regulates is not thereby held up as the goal God is aiming at.

The covenant ceremony joined God's words, Israel's assent, sacrifice, blood, appointed mediation, and a sacred meal. Jesus fulfills this pattern by giving his own blood to establish the new covenant.

Christ's sacrifice is complete and unrepeatable. The Eucharist does not add another sacrifice to Calvary. It sacramentally makes present the one saving sacrifice and gives the Church communion in its fruit.

Voices of the Church

St. Augustine, 354-430

St. Augustine teaches that every visible sacrifice is a sacrament, or sacred sign, of the invisible sacrifice by which the heart is offered to God. The outward rite is truthful when it expresses inward self-offering and communion with God.

The City of God 10.5.

How this is cited. This is a close summary of St. Augustine's distinction between visible sacrifice and the invisible sacrifice it signifies, not a direct quotation.

For the group. Ask whether Israel's spoken assent and sacrificial worship are matched by a life genuinely offered to the Lord.

St. John Chrysostom, c. 347-407

St. John Chrysostom connects the blood used by Moses to initiate the old covenant with Christ's gift of his own blood at the table of the new covenant. The former pattern used sacrificial victims, while Christ gives himself.

Homilies on Matthew 82.5.

How this is cited. This is an honest summary of the comparison St. John Chrysostom makes while commenting on the Last Supper.

For the group. The fulfillment is not merely a better symbol. Jesus himself is the covenant sacrifice and the giver of the sacred meal.

St. Thomas Aquinas, 1225-1274

Summary of his teaching: St. Thomas holds that the priesthood of the Old Law was a figure of the priesthood of Christ, so that Christ was not born of the stock of the figurative priests, and that the Old Law's rites could signify cleansing without effecting it as the sacraments of the New Law do.

Summa Theologiae III, q. 22, a. 1, ad 2; cf. III, q. 62, a. 6.

How this is cited. Summary drawn from two places, not a quotation. The figure-of-Christ claim is in the reply to the second objection of q. 22, a. 1; the point that the Old Law's rites signified without conferring grace is argued separately at q. 62, a. 6.

For the group. Read Exodus 24 as a true covenant sacrifice that also points beyond itself to the saving work only Christ can accomplish.

Live It This Week

Practices

1. Read Exodus 24:3-8 slowly on three different days. After each reading, pray, 'Lord, show me one thing you have spoken that I need to do.' Write down the concrete response.
2. Choose one command from Exodus 22:20-27 or 23:1-9 and practice its underlying demand for seven days. Examples include refusing to pass along an unverified accusation, returning something owed promptly, or giving practical help to someone under pressure.
3. Before Sunday Mass, arrive five minutes early and thank Jesus for his once-for-all sacrifice. During the words over the chalice, listen for the covenant language and consciously unite your life to his offering.
4. Make one act of restitution if you have damaged another person's property, reputation, time, or trust. If direct contact would be unsafe or unwise, ask a priest or mature Catholic mentor to help you choose a prudent form of repair.

Scripture Memory

Exodus 24:7

"All that the LORD has spoken we will do, and we will be obedient."

Exodus 24:7

Go Further in the Catechism

- CCC 1961-1964. The Old Law prepares God's people for Christ and the Gospel.
- CCC 2100. True outward sacrifice expresses an inward offering to God.
- CCC 1365. The Eucharist makes Christ's sacrifice present.
- CCC 1367. The sacrifice of Calvary and the Eucharistic sacrifice are one single sacrifice.

Before next session. Read Exodus 25:1-27:21 before we meet again.

In Their Midst

Session 10. Make Me a Sanctuary

The holy God does not merely free a people from slavery. He graciously orders their worship so that he may dwell in their midst.

What We Found

The sanctuary begins with God's initiative and Israel's willing response. God supplies the pattern, purpose, and promise of his presence, while the people offer materials and eventually their skills. Israel does not manufacture or purchase God's nearness.

The sanctuary's court, altar, tent, veil, and inner furnishings reveal both nearness and holiness. God truly intends to dwell among his people, but access is ordered, reverent, sacrificial, and mediated.

The earthly sanctuary points beyond itself to Christ. Jesus is the true temple and the high priest who opens access to the Father by his own blood. Catholic churches are not a rebuilt tabernacle. They exist for the worship Christ himself handed on, offered by a Church that is his own Body.

Reverence for sacred space should form rather than replace interior conversion. The God worshiped in the Church also desires to make his people a holy dwelling and to unite their diverse gifts in communion.

Voices of the Church

St. Gregory of Nyssa, c. 335-c. 395

St. Gregory reads the tabernacle shown to Moses as a mystery whose deepest fulfillment is found in Christ. The heavenly pattern is not grasped merely by cataloguing materials. It directs the contemplative reader toward the incarnate Lord, in whom divine glory truly comes among humanity.

The Life of Moses II.170-188.

How this is cited. This is a summary of St. Gregory's extended interpretation in the cited section, not a direct quotation. His treatment is highly contemplative, so the summary states its central Christological movement without presenting every detail as binding exegesis.

For the group. Let the details lead the group toward wonder at Christ rather than toward speculative code-breaking.

St. Bede the Venerable, c. 673-735

In summary of his teaching, St. Bede reads the tabernacle as an image of the Church and of the faithful soul being formed into a dwelling for God. Diverse materials and roles are joined in one ordered house, so holiness includes both communion and personal conversion.

On the Tabernacle, Book 1.

How this is cited. The attribution and broad theme are secure, but this wording synthesizes material across Book 1 rather than pinning the claim to one short passage.

For the group. Ask whether each person's gifts are being offered to build communion or merely to secure attention.

St. Teresa of Avila, 1515-1582

St. Teresa asks her sisters to imagine the soul as a radiant castle with many rooms, at whose center the great King dwells. Her image is not an interpretation of Exodus' measurements. It is a Christian application of the astonishing truth that God desires to dwell within his people.

The Interior Castle I.1.1.

How this is cited. This is a faithful summary of St. Teresa's opening image. The connection to the Exodus sanctuary is our application, not a claim that she is commenting on Exodus 25 to 27.

For the group. Sacred space should awaken the deeper question of whether we welcome God's presence within us.

Live It This Week

Practices

1. Arrive at Mass at least ten minutes early. Put away your phone, acknowledge Christ's presence, and slowly pray Exodus 25:8 as a request that he make your heart ready for worship.
2. Offer one concrete gift for the building up of your parish or Catholic community. Choose time, practical skill, money, hospitality, music, setup, cleaning, or service to someone in need, and offer it without seeking recognition.
3. Make one small space in your room suitable for prayer. Place a Bible, crucifix, or sacred image there, and spend five minutes there on at least three days. The space does not contain God. It helps train your attention toward the God who desires to dwell with you.
4. Before receiving the Eucharist, consciously unite reverence and confidence. Remember that access is God's gift through Christ, then approach with gratitude rather than either casualness or fear.

Scripture Memory

Exodus 25:8

"And let them make me a sanctuary, that I may dwell in their midst."

Exodus 25:8

Go Further in the Catechism

- CCC 1094. Old Covenant realities prefigure fulfillment in Christ.
- CCC 1179, 1197. New Covenant worship is not confined to one earthly place, because Christ is the true temple and Christians are living stones built into it.
- CCC 1180. Christians build churches, which are visible signs of God dwelling with a humanity reconciled in Christ.
- CCC 1181. A church is a house of prayer, a worthy place for the Eucharist celebrated and reserved there.
- CCC 1378. The Church adores Christ present in the Eucharist and reserves the sacrament reverently.

Before next session. Read Exodus 28:1-31:18 before we meet again.

In Their Midst

Session 11. Holy to the Lord

God orders worship, work, ministry, and rest so that a redeemed people may live in his holy presence.

What We Found

Aaron's vestments reveal responsibility rather than personal prestige. He bears Israel's names before the Lord, receives a ministry he did not invent, and must himself be washed, consecrated, and supported by sacrifice.

The sanctuary's incense, washing, sacred oil, and artistic work show that material creation can serve holy worship. God gives real skill to human craftsmen, but even sacred work remains under his command and must yield to Sabbath rest.

Aaron's priesthood was real but bounded, and it points beyond itself to Christ, whose priesthood does not end and whose offering is never repeated. Through Christ, the baptized become a priestly people. Ordained ministry does not compete with that priestly people. It serves them, sharing in Christ's one priesthood in its own way.

The purpose remains God's presence. Everything in these chapters serves one end. Israel was not freed merely to be elsewhere. God led them out in order to live in their midst, to hallow them, and to teach them that labour and rest are alike received from him.

Voices of the Church

St. Gregory the Great, c. 540-604

St. Gregory teaches that a spiritual shepherd should be exemplary in conduct, pure in thought, discerning in silence, helpful in speech, compassionate toward others, and rooted in contemplation. This is a summary of the chapter's portrait of pastoral holiness.

Pastoral Rule II.1-5.

How this is cited. This is a close summary of the portrait of the pastor drawn across Pastoral Rule II.1-5, not a direct quotation.

For the group. Sacred office is not permission to seek status. It calls the minister to a life shaped by the holiness he serves.

St. Leo the Great, c. 400-461

Summary of his teaching: St. Leo teaches that all who are reborn in Christ and signed with the cross share a royal and priestly dignity through the Holy Spirit.

Sermon 4.1.

How this is cited. Summary of the sermon's teaching on the royal and priestly dignity of all the baptized, not a quotation. St. Leo does not draw the common-and-ministerial distinction in this passage; that distinction is carried by this session's Catechism references instead.

For the group. Take the common priesthood of the baptized on its own terms here. The distinction from ordained ministry is made by the Catechism entries below, not by St. Leo in this sermon.

St. John Paul II, 1920-2005

St. John Paul II explains that the Sabbath recalls not only God's work of creation but also his saving liberation of Israel. Rest becomes remembrance, praise, thanksgiving, and covenant fidelity.

Dies Domini 16.

How this is cited. This is a faithful summary of Dies Domini 16 and its treatment of the Sabbath in relation to creation and the Exodus.

For the group. A holy day is more than recovery from work. It makes room to remember whose saving work gives us freedom.

Live It This Week

Practices

1. Prepare for Sunday Mass before arriving. Read the Sunday Gospel, choose clothing before the last minute, silence your phone, and arrive at least ten minutes early for prayer.
2. Keep a concrete period of Sunday rest. Set aside at least one hour from unnecessary work, shopping, or digital noise, and use it for worship, a shared meal, mercy, friendship, or quiet gratitude.
3. Offer one skill to God in service of another person or your parish. Choose a specific task, complete it carefully, and do not seek public credit.
4. Pray once this week for a priest by name, asking Christ to make him holy, humble, courageous, and faithful in serving God's people.

Scripture Memory

Exodus 31:13

"You shall keep my sabbaths, for this is a sign between me and you throughout your generations, that you may know that I, the LORD, sanctify you."

Exodus 31:13

Go Further in the Catechism

- CCC 1539, 1541. God set apart the tribe of Levi for liturgical service, and the liturgy sees in Aaron's priesthood a prefiguring of ordained ministry.
- CCC 1546-1547. The common and ministerial priesthoods participate differently in Christ's one priesthood.
- CCC 1562-1563. Priests are co-workers of the bishops, sent to preach the Gospel, shepherd the faithful, and celebrate divine worship.
- CCC 2170-2171, 2175. The Sabbath recalls Israel's liberation from Egypt, is a sign of the covenant, and finds its Christian fulfillment in the Lord's Day.
- CCC 2502. Sacred art serves the mystery of God and leads toward worship.

Before next session. Read Exodus 32:1-34:35 before we meet again.

In Their Midst

Session 12. Show Me Your Glory

The God who judges Israel's idolatry also hears intercession, reveals his merciful name, and renews covenant fellowship.

What We Found

The golden calf is a direct covenant betrayal shaped by impatience, fear, and the desire for worship that can be controlled. Israel's sin threatens the very gift for which the people were delivered, life in the presence of God.

Moses stands between God and the people with courageous, costly prayer, but he cannot finally remove their guilt. His limited mediation directs us toward Jesus Christ, whose enduring priesthood and self-offering truly reconcile sinners to God.

God answers Moses' request for glory by revealing his goodness, merciful name, justice, and covenant fidelity. Mercy does not deny the damage caused by sin. It restores communion that sinners cannot restore for themselves.

Voices of the Church

St. Cyril of Jerusalem, c. 315-386

St. Cyril points to Aaron's making of the calf and Moses' plea to be blotted out with the people as evidence that even very grave sin need not lead to despair when God's loving mercy is sought through repentance.

Catechetical Lecture 2.10.

How this is cited. This is a close summary of St. Cyril's use of Aaron and Moses in his catechesis on sin, repentance, and God's loving-kindness.

For the group. Let the gravity of sin produce repentance, not the hopelessness that refuses to return to God.

St. Gregory the Great, c. 540-604

St. Gregory presents Moses as a model of compassionate spiritual leadership because Moses is willing to be blotted from God's book rather than abandon the people entrusted to him.

Pastoral Rule 2.5.

How this is cited. This is a summary of St. Gregory's explicit appeal to Exodus 32:31-32 when describing the pastoral leader's compassionate solidarity with others.

For the group. Christian leadership does not stand above another person's failure. It carries that person before God in prayer.

St. Gregory of Nyssa, c. 335-c. 395

St. Gregory teaches that Moses' desire to see God is not extinguished by what he has already received. The true vision of God draws the soul onward, following God rather than imagining that the infinite God has been mastered or contained.

The Life of Moses 2.230-239.

How this is cited. This is a summary of St. Gregory's interpretation of Moses' request to see God's glory and the command to follow behind God.

For the group. A real encounter with God should deepen desire, humility, and faithful following rather than produce spiritual self-satisfaction.

Live It This Week

Practices

1. Make a fifteen-minute examination of conscience focused on idolatry. Ask what receives the first claim on your time, money, imagination, loyalty, and sense of security. Name one concrete change and begin it within twenty-four hours.
2. Choose one person who is struggling or distant from God. Pray for that person by name each day for seven days, appealing to God's mercy rather than rehearsing the person's faults.
3. Spend at least twenty minutes before the Blessed Sacrament, if possible. Ask for no practical outcome during the first ten minutes. Simply pray, Lord, if your presence does not go with me, do not let me move ahead.
4. Go to the Sacrament of Reconciliation this week if you are conscious of grave sin or have been postponing confession. If you are not Catholic or are unable to receive the sacrament, speak honestly to God about your sin and arrange a conversation with a priest or trusted Catholic mentor.

Scripture Memory

Exodus 34:6

"The LORD passed before him, and proclaimed, 'The LORD, the LORD, a God merciful and gracious, slow to anger, and abounding in mercy and faithfulness,'"

Exodus 34:6

Go Further in the Catechism

- CCC 210. God reveals his merciful and faithful name after Israel's apostasy.
- CCC 212. God is everlasting, unchanging, and faithful.
- CCC 2113. Idolatry gives a creature the place owed to God.
- CCC 2576. Moses' intimate prayer grows from his mission and encounter with God.
- CCC 2577. Moses stands in the breach and intercedes for Israel.

Before next session. Read Exodus 35:1-39:43 before we meet again.

In Their Midst

Session 13. As the Lord Had Commanded

God gathers willing hearts and Spirit-given abilities into faithful work ordered toward his presence.

What We Found

Israel's sanctuary was not built by one heroic individual. Some people gave materials, some designed, some taught, some spun cloth, some constructed, and Moses exercised oversight. Their different contributions served one received purpose.

God's initiative did not make human work unnecessary. He gave the command, called the workers, and supplied wisdom and skill. The people then cooperated freely, generously, competently, and obediently.

The people brought more than enough, and Moses stopped the collection. Their generosity was willing rather than coerced, while their leaders practiced honesty and restraint.

The completed components were brought to Moses and measured against what God had commanded. Moses saw the finished work and blessed the people. Everything was ready, but the great question remained: would God's glory come to dwell among them?

Voices of the Church

St. John Henry Newman, 1801-1890

St. John Henry Newman teaches that holiness ordinarily grows through attending faithfully to the duties of one's state of life, doing each task at its proper time and as well as one can.

Meditations and Devotions, Part III, "A Short Road to Perfection".

How this is cited. This is a close summary of Newman's practical counsel in the named meditation, not a direct quotation.

For the group. Invite the group to recognize careful, ordinary work as a real field of holiness rather than a distraction from it.

St. Josemaría Escrivá, 1902-1975

St. Josemaría teaches that Christians are called to sanctify their work, to be sanctified through that work, and to help sanctify others through it.

Conversations with Monsignor Escrivá de Balaguer 114.

How this is cited. This is a faithful summary of the threefold teaching on the sanctification of work in section 114.

For the group. The artisans of Exodus help the group ask how competence, integrity, and service can become an offering to God.

St. John Paul II, 1920-2005

St. John Paul II distinguishes the Creator, who brings being from nothing, from human artisans, who shape existing materials. He teaches that artistic creativity remains a genuine participation in the wisdom and generosity received from God.

Letter to Artists 1.

How this is cited. This is a summary of the opening section's distinction between the Creator and the human craftsman.

For the group. Skill is neither self-created nor passive. It is a received gift that matures through disciplined human cooperation.

Live It This Week

Practices

1. Choose one ordinary duty you are tempted to rush or resent. Complete it carefully, on time, and without seeking praise. Before beginning, offer it to God for a specific person.
2. Make a simple inventory of three gifts God has entrusted to you: one practical skill, one material resource, and one ability that can build up another person. Use at least one of them in concrete service this week.
3. Practice a real limit on work. Protect a period of Sunday for Mass, rest, prayer, and human communion rather than treating constant productivity as a virtue.
4. Thank someone whose quiet craftsmanship or service supports your parish, campus ministry, workplace, or home. Name the specific good that person's work makes possible.

Scripture Memory

Exodus 39:43

"And Moses saw all the work, and behold, they had done it; as the LORD had commanded, so had they done it. And Moses blessed them."

Exodus 39:43

Ready Response

One gift I will offer more deliberately this week is:

The gift or resource:

The person or community it can serve:

The concrete action I will take:

Go Further in the Catechism

- CCC 2003. Charisms serve grace and the common good.
- CCC 2427. Work can participate in creation and become a means of sanctification.
- CCC 2501. Artistic gifts come from the Creator.
- CCC 2502. Sacred art should lead toward God's mystery.
- CCC 1180-1181. Visible churches signify God's dwelling with a reconciled people and are houses of prayer where the Eucharist is celebrated and reserved.

Before next session. Read Exodus 40:1-38 before we meet again.

In Their Midst

Session 14. The Glory Filled the Tabernacle

Exodus ends with a redeemed people gathered around God's dwelling and guided by his presence.

What We Found

The escape from Egypt was not the final goal of the Exodus. God freed Israel, formed the people by covenant, restored them after grave sin, and established his dwelling in their midst.

Moses' careful obedience prepares the sanctuary, but only God can fill it with glory. The cloud makes his presence known and directs both Israel's movement and its waiting.

The ending is both fulfillment and expectation. God has come to live among them. Even so, the tent is not yet fully open and the road is not finished. The rest of Scripture carries this hope toward Christ, his Church, and the final communion of God with humanity.

Voices of the Church

St. Irenaeus of Lyons, c. 130-c. 202

St. Irenaeus teaches that God's glory is manifested in the human person fully alive, while true human life consists in seeing God. God's self-revelation does not diminish human life. It brings humanity to the life for which it was created.

Against Heresies 4.20.7.

How this is cited. This is a summary of the well-attested teaching in the cited locus, not a direct quotation, because English translations vary.

For the group. God's presence is not an accessory to a full life. Communion with him is the goal of human life.

St. Augustine, 354-430

Summary of his teaching: preaching on the Word made flesh, St. Augustine says the Physician made an eye-salve of flesh for eyes that flesh had blinded, coming by flesh to put out the vices of the flesh and by death to slay death, so that we might be able to say that we have beheld his glory.

Tractates on the Gospel of John 2.

How this is cited. Summary of St. Augustine's exposition of John 1:14 in the second tractate, not a quotation, and no section number is given because the numbering varies between editions.

For the group. The tabernacle theme reaches a new depth in the Incarnation: God the Son comes among us in a true human nature.

St. Teresa of Avila, 1515-1582

St. Teresa compares the soul to a radiant castle with many rooms and urges Christians to recognize the dignity of a soul in which God desires to dwell. Growth in prayer is a journey toward deeper communion with the Lord who is already near.

The Interior Castle 1.1.1.

How this is cited. This is a summary of St. Teresa's own castle image and teaching in the cited locus. The image belongs to her, not to this study.

For the group. The God who dwells among his people also calls each baptized person to attentive, interior friendship with him.

Live It This Week

Practices

1. Make one visit to a Catholic church outside Sunday Mass. Spend ten quiet minutes before the tabernacle, acknowledging Christ's Eucharistic presence and asking for grace to follow his guidance.
2. Before one significant decision each day, pause and pray: 'Lord, lead me when it is time to move, and make me faithful when it is time to remain.'
3. Choose one concrete act of reverence at Mass this week, such as arriving early, genuflecting attentively, observing the Eucharistic fast, or remaining for a few minutes of thanksgiving after Communion.
4. Read Exodus 40 again at the end of the week. Write one sentence completing this prompt: 'God's deliverance is leading his people toward...'

Scripture Memory

Exodus 40:34

"Then the cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle."

Exodus 40:34

Ready Response

Complete the study in one sentence:

The Exodus is not only a journey out of slavery. It is a journey toward...

Go Further in the Catechism

- CCC 260. Communion with the Trinity is the goal of God's plan.
- CCC 300. God transcends creation and is present to it.
- CCC 697. Cloud and light are biblical signs of the Spirit's manifestation.
- CCC 1094. Old Covenant realities prefigure fulfillment in Christ.
- CCC 1179, 1197. New Covenant worship is not confined to one earthly place, because Christ is the true temple and Christians are living stones built into it.
- CCC 1181. Church buildings are sacred houses of prayer and Eucharistic reservation.
- CCC 1373. Christ is present to the Church, most especially in the Eucharist.
- CCC 1044. The renewed creation brings God's dwelling with humanity to completion.

Before next session. For continued prayer after this final session, reread Exodus 1:1-40:38 and mark each stage by which God brings Israel from slavery toward his dwelling presence.