

Take-Home: Session 6, To Whom Shall We Go?

WHAT WE FOUND

The question we left open in Session 3, how does a Word spoken then reach me now, found its answer in a pattern. On the Emmaus road the risen Christ opened the Scriptures and hearts burned; he broke the bread and eyes were opened; and at the moment of recognition he vanished, and the Church has long seen in that moment her own Eucharist: a hiddenness his friends could return to. Days after Pentecost the first community was already devoted to the teaching and the breaking of the bread; a century later St. Justin described the same shape to a pagan emperor; and it is what happens at every Mass. God speaks through creation and conscience, through prophets and witnesses, definitively in his Son, and the speaking never stopped: he speaks when the Scriptures are read, and he is present, hidden and real, in the Eucharist. The God who hides himself hides the way a presence hides: close enough to approach. And the offer stays in the present tense: behold, I stand at the door and knock.

VOICES OF THE CHURCH: ST. THOMAS AQUINAS

The Eucharistic hymn *Adoro Te Devote*, attributed to St. Thomas, adores the Godhead truly hidden beneath the appearances of bread and wine: sight, touch, and taste are deceived here, and hearing, faith in what the Son has said, is the ground of trust. And the hymn's last stanza begs for the unveiled face: the veil is real, and it is promised to lift.

VOICES OF THE CHURCH: ST. JUSTIN MARTYR

Around the year 155, in his *First Apology*, St. Justin described Sunday worship: the memoirs of the apostles and the prophets read, prayers offered, and bread and wine received not as common food but as the flesh and blood of the incarnate Jesus. The Emmaus shape, a century on, already ordinary.

VOICES OF THE CHURCH: ST. AUGUSTINE OF HIPPO

From the opening of his *Confessions* (I.1): God has made us for himself, and our heart is restless until it rests in him. The seeking this study honored in its first session was never evidence of God's absence. It was evidence of the destination.

LIVE IT THIS WEEK

- Accept the invitation, or make it: one Mass, together, watching for the Emmaus shape: Scriptures opened, bread broken.
- Keep the daily honest sentence going beyond the study. It was never an exercise; it was the door handle.
- Reread the sentence you sealed in Session 1, one last time, and ask it back: what would it take, and what, in six weeks, has it already taken?

SCRIPTURE MEMORY VERSE

“Lord, to whom shall we go? You have the words of eternal life;” John 6:68 (RSV2CE)

CONTINUING ON

The core study ends here, but its open questions each have a stand-alone deep-dive evening; ask your host what your group is doing next. And wherever you go from here: he stands at the door and knocks.

CATECHISM REFERENCES

CCC 1088; 1373 to 1374; 104; 2567.