

The LORD Is There

Exile, Glory, and the God Who Comes Back: A Study of Ezekiel

Session 2. The Scroll and the Sending

Reading: Ezekiel 2:1-3:15

Part One

Leader Preparation Guide

Session Overview

Discovery Aim

The group discovers that God's word has to be taken inside a person before it can be spoken through one, that Ezekiel is made responsible for faithfulness and not for results, and that the God who calls an ordinary mortal 'son of man' also supplies the strength to stand.

Catholic Touchstone

Scripture as the food of the Christian life, and vocation as God's initiative: the one who is sent is first fed, and grace supplies what the command requires.

Last week the throne arrived in Babylon. Tonight the man on the ground gets his orders, and the orders are strange. God does not hand Ezekiel a message; he hands him a scroll and tells him to eat it. Before that, God calls him by a title that will follow him through the whole book, 'son of man', which in Hebrew means simply a mortal, one of the human race. And before Ezekiel can obey the command to stand, the Spirit puts him on his feet. Keep those three moves in front of the group tonight: God names him small, God stands him up, God feeds him before he sends him. The session ends where the chapter ends, with a prophet sitting overwhelmed among the exiles for seven days without saying a word. Do not rush that ending. It is one of the most pastorally useful verses in the book for anyone who has ever felt flattened by something God asked of them.

What You Need to Know

Where we are

This is the second half of Ezekiel's call. Chapter 1 gave the vision; chapters 2 and 3 give the commission. The two belong together, and the group has already met the storm, the creatures, the wheels and the glory. Tonight's question is what that vision is for. The answer is not spectacle. The answer is a man with a message he did not choose, sent to people who will not listen.

'Son of man', and what it does and does not mean

The title appears here for the first time (2:1) and recurs more than ninety times in the book; God almost never calls Ezekiel anything else. The Hebrew is *ben adam*, literally son of Adam, and in Ezekiel it means a mortal, a mere human being. The point is contrast: the one on the throne addresses the one on the ground, and never lets him forget which is which. Resist the urge to jump to Jesus tonight. Daniel 7:13 uses a similar phrase for a very different figure, and the Gospels' use of the title is its own question. Point the title out, define it, and let it accumulate.

The scroll and what is written on it

In 2:9-10 a hand holds out a scroll and unrolls it, and Ezekiel notices two things: it is written on the front and on the back, which was unusual and means it is full, and its content is 'words of lamentation and mourning and woe'. Then in 3:1-3 God tells him to eat it, and it tastes sweet as honey. Do not resolve that

tension for the group. The sweetness is not the subject matter; it is the word itself, because of whose word it is.

The hard forehead

In 3:4-9 God tells Ezekiel he is not being sent to foreigners whose speech he cannot understand, and adds, pointedly, that foreigners would have listened. Israel will not, because the house of Israel has a hard forehead and a stubborn heart. So God gives Ezekiel a harder one: 'like adamant harder than flint have I made your forehead'. The name Ezekiel itself means God strengthens, and the pun is probably deliberate. What God hardens here is endurance, not the heart; keep that distinction available, because someone may hear an echo of Pharaoh.

The seven silent days

The commission ends at Tel-abib by the river Chebar with Ezekiel sitting among the exiles for seven days, 'overwhelmed' (3:15), saying nothing. Seven days is the traditional span of mourning in Israel; compare Job's friends, who sat with him seven days and said nothing (Job 2:13), which is the last thing they did well. Ezekiel goes in bitterness and in the heat of his spirit, and the hand of the LORD is strong upon him. The book does not treat that as failure. It treats it as the beginning of his ministry.

Old Testament Roots and Fulfillment

The prophetic call, and Ezekiel's version of it

Israel's call narratives share a recognizable shape: an encounter, a commission, an objection or a fear, and a divine reassurance that touches the prophet's mouth. Isaiah has his lips touched with a coal (Isaiah 6:6-7); Jeremiah has God's hand touch his mouth and hears 'be not afraid of them' (Jeremiah 1:9, 1:17). Ezekiel's version is the strangest of the three: he does not merely have his mouth touched, he eats. And unlike Isaiah, he is never asked whether he will go.

Eating the word

Jeremiah, a generation earlier, says something close: your words were found, and I ate them, and your words became to me a joy and the delight of my heart (Jeremiah 15:16). Psalm 19:10 calls God's ordinances sweeter than honey, and Psalm 119:103 says the same of his words. Deuteronomy 8:3 had already told Israel that man does not live by bread alone but by everything that proceeds out of the mouth of the LORD. Ezekiel takes the metaphor and makes it an action.

Fulfillment: John eats the same scroll

In Revelation 10:8-11 an angel hands John a little scroll and tells him to take and eat it: sweet as honey in his mouth and bitter in his stomach, and then, 'you must again prophesy about many peoples and nations'. John is reworking Ezekiel deliberately, and he adds the aftertaste Ezekiel leaves for the reader to infer. The group will find this themselves tonight, so do not name the passage in advance.

Fulfillment: the Word that is a person

The Christian reading does not stop at a book. The word Ezekiel had to take inside himself is, in the fullness of time, a person to be received: the Word made flesh (John 1:14), given as food (John 6:51). Hold this lightly and offer it once. The session's aim is not to allegorize the scroll into the Eucharist, but the instinct that God's word is eaten rather than merely studied is the same instinct, and it is worth naming.

Voices of the Church

Read these aloud where they land. Each is either a direct citation or an honest summary, labelled as such.

St. Jerome, d. 420

Ignorance of the Scriptures is ignorance of Christ.

Commentary on Isaiah, prologue.

For the group. Ezekiel is told to fill his stomach with the scroll before he opens his mouth. Jerome's line is the same conviction in six words, and the Catechism quotes it (CCC 133) when it urges all the faithful to read Scripture often.

St. Gregory the Great, d. 604

Gregory reads the scroll written on front and back as a picture of Scripture's own fullness: there is what stands on the surface, and there is what waits inside for the reader who keeps chewing. He also insists, repeatedly, that the preacher must be fed before he feeds anyone, since a man cannot pour out what he has not taken in.

Homilies on Ezekiel, Book 1 (no section number claimed). Summary of his teaching, not a direct quotation.

For the group. For a leader preparing a session: this is the argument for reading Part One earlier in the week rather than in the car. Gregory would say the group can tell the difference.

St. Ambrose, d. 397

Ambrose teaches that prayer and the reading of Scripture are two halves of one conversation: we speak to God when we pray, and we listen to him when we read what he has spoken.

On the Duties of the Clergy (De officiis ministrorum) I.20.88. Summary of his teaching, not a direct quotation.

For the group. Ezekiel eats before he speaks. Ambrose gives the group the ordinary version of that, available this week: read, then answer. The Second Vatican Council took up his line in *Dei Verbum* 25, and the Catechism carries it at CCC 2653.

Catechism Connection

The Catechism says

CCC 101. In order to reveal himself, God condescends to speak in human words; the words of God, expressed in human language, have become like human speech, as the Word of the Father took on the flesh of human weakness. Ezekiel's scroll is a hand holding out human words that are God's.

CCC 104. In Sacred Scripture the Church constantly finds her nourishment and her strength; in the sacred books the Father meets his children and speaks with them. Tonight's command to eat is that paragraph as an action.

CCC 133. The Church urges all the faithful to learn the surpassing knowledge of Jesus Christ by frequent reading of the Scriptures, quoting Jerome's warning that ignorance of the Scriptures is ignorance of Christ.

CCC 2653. The Church forcefully and specially exhorts all the Christian faithful to learn Christ by frequent reading of the divine Scriptures, and recalls that prayer should accompany that reading, so that a dialogue takes place between God and the reader.

Thread Watch

Thread Watch

Son of man (plant). The title lands at 2:1 and never leaves. Define it once tonight as 'mere mortal, one of the human race', make sure someone says it aloud, and then stop. Its collision with Jesus' use of the title pays off much later in the study; do not front-run it, and do not let a well-catechized participant turn tonight into a Daniel 7 discussion. If someone raises Daniel, say that the phrase there does different work and that the study will get to it.

The opened mouth (plant). Tonight God opens Ezekiel's mouth to put something in it (2:8; 3:2). Next session God closes it (3:26-27). The mouth is not fully opened again until the fugitive comes with news of the fall. Plant the image quietly tonight, ideally by letting the group notice that God feeds the prophet before he charges him. Say nothing about the muteness that is coming.

Follow the glory (develop). At 3:12 the Spirit lifts Ezekiel and he hears a great rushing sound behind him as the glory rises from its place. That is the first time in the book the glory moves. Make sure the group notices the movement and nothing more. Do not say 'watch where it goes next'; the whole architecture of sessions 4 and 15 depends on them not seeing it coming. Note for you: the Hebrew of 3:12 has a well-known text-critical difficulty and translations differ, so describe the verse rather than quoting it as a proof text.

Sealed guess (develop). Collect the sealed sheets tonight if you did not last week. Put them in the envelope in front of the group, say nothing about anyone's answer, and do not speculate about the question yourself. They are opened at session 12. If someone asks whether tonight changed their guess, smile and tell them to keep it to themselves.

Objection Bench

Leader only. Do not raise these unless someone in the room does.

'Like adamant harder than flint have I made your forehead' sounds like God hardening a heart, which is the thing people find most objectionable in the Bible. Is God overriding Ezekiel here?

Distinguish two things the English blurs. What God hardens in 3:8-9 is Ezekiel's endurance under opposition, the capacity to keep speaking when nobody wants to hear him, and Ezekiel does not resist it. The hardening that troubles people is a different question, about Pharaoh in Exodus, and the Catholic reading there is judicial permission rather than divine coercion, which this study meets head on at 14:9 and again at 20:25-26. Tonight's verse is closer to Jeremiah 1:18, where God makes the prophet a fortified city and an iron pillar. It is armour, not compulsion.

The prophetic call story is a literary form. Isaiah, Jeremiah and Ezekiel all follow the same template, which suggests we are reading a convention rather than an event.

Leader only, and worth having ready because it is a serious point rather than a cheap one. The form is real; scholars have described it carefully, and it is no more suspicious than the fact that letters share a shape. Two things are worth saying if it comes up. First, shared form does not settle historicity in either direction. Second, the differences are where Ezekiel is interesting: he is given no chance to object, he is promised failure rather than success, and the scroll he is fed contains lamentation. Those are odd things to invent, and the book's claim does not depend on its call narrative being formally unique.

Session Goals

1. The group can say what 'son of man' means in Ezekiel and why God uses it, without importing the Gospels yet.
2. The group concludes for themselves, from 2:3-7, that Ezekiel is made responsible for speaking and not for the response.
3. The group discovers the eaten-scroll image in a second biblical author and can say what John adds to it.

4. The group can hold the tension between a scroll full of lamentation and a taste like honey, without dissolving it.
5. Every participant leaves with a concrete way to take Scripture in this week, and the sealed guesses are collected and put away.

Time Note

Planned for 75 to 90 minutes

For 75 minutes: opening prayer and Win, 10 minutes; the reading, 8 minutes; Build questions 1 through 5, about 30 minutes, with the discovery at question 5 getting a full 10; Build 6 through 9, about 17 minutes; Send, Live It, memory verse and closing prayer, 10 minutes. For 90 minutes, give the discovery and question 9 the extra room; the seven silent days deserve a slow ending rather than a rushed one.

If you are running long, cut in this order.

1. Cut the Dig Deeper boxes first and point to them on the Take-Home.
2. Cut question 4 (the hard forehead) next; its essential point, that God supplies what the calling requires, can be folded into your setup for question 6.
3. If still pressed, merge questions 2 and 3 into one: 'What is Ezekiel actually made responsible for, and what is he explicitly not responsible for?'
4. Never cut question 5 (the discovery), question 8 (the steelman), or the closing question on the seven days.

Part Two

Discussion Guide

Opening Prayer

Pray together

Father, you spoke and there was light, and you speak still. Open our ears tonight, and open our hands to take what you give. Give us appetite for your word, even the parts of it we would not have chosen. And when your word is heavy, teach us to sit with it, and with each other, before we say anything at all. Through Christ our Lord. Amen.

Win

Open questions. No wrong answers. Let everyone speak before you move on.

W1. What is the best or worst thing anyone has ever asked you to do without asking first whether you wanted to?

W2. Think of something you know so well it has become part of how you think: a song, a recipe, a skill, a story. How did it get in there?

Both questions are quietly loading tonight's theme, so let them be genuinely light. The first is heading toward a commission nobody volunteered for; the second is heading toward eating a scroll. Do not explain either connection now.

Read

Read aloud

Read Ezekiel 2:1 to 3:15 aloud in three parts, with a short pause between each. Part one, 2:1-7, the commission. Part two, 2:8 to 3:3, the scroll. Part three, 3:4-15, the sending and the silence. Use three readers. Ask everyone to listen in part two for what is written on the scroll and what it tastes like, and to keep the two facts side by side rather than smoothing them out.

Build

Numbered inductive questions. Ask, wait, let the group work the text. The ANSWER boxes are for you to share after the discussion, not before it.

Stand up, son of man (2:1-2)

1. Look closely at the first two verses. God gives a command, and then something happens before Ezekiel obeys it. What is the order of events, and what does that order tell you about how God works with people?

ANSWER *(share after the discussion)*

God says 'stand upon your feet' (2:1), and then 'the Spirit entered into me and set me upon my feet' (2:2). The command comes first and the ability comes second, from God. Ezekiel is genuinely the one standing; he is not lifted like a puppet. But he does not manufacture the strength to obey out of his own resources. This is the pattern the whole book will keep making, and it is the pattern the Church means when she says grace does not replace our action but makes it possible. Note also what God calls him at the exact moment he is being commissioned: son of

man, a mortal. God addresses him at his smallest and then supplies what the smallness lacks.

Dig Deeper

Set 2:2 beside Philippians 2:12-13, where Paul tells the Philippians to work out their own salvation, because God is at work in them both to will and to work. Same structure: a real command, a real human act, and God supplying the power for it from inside.

The job description (2:3-7)

2. Underline everything God tells Ezekiel to expect from his audience. Then underline what God actually requires of Ezekiel. What is on each list, and what is conspicuously missing?

Take it as far as the room wants

Floor. If the room is quiet: just ask what God tells Ezekiel to say, and what God says about whether anyone will listen.

Ground. Ask what it would change about their own conversations about faith if the outcome were not their responsibility.

Depth. Press on the difference between not being responsible for outcomes and not caring about them. Ezekiel goes away in bitterness of spirit (3:14); indifference is not what this text produces.

ANSWER *(share after the discussion)*

The expectations are bleak and completely explicit: a nation of rebels, impudent and stubborn, briars and thorns and scorpions, and twice over, 'whether they hear or refuse to hear'. What God requires is one thing: 'you shall speak my words to them' (2:7). What is missing from the requirement list is any mention of results. Success is not promised and it is not asked for. The stated measure is 2:5: they will know that there has been a prophet among them. Let the group sit with how strange that is as a job offer, and how freeing it would be if they believed it about their own witness.

3. Twice God says 'be not afraid' (2:6). Given what he has just told Ezekiel to expect, what exactly is Ezekiel being told not to fear, and what is he not being told?

ANSWER *(share after the discussion)*

He is told not to fear their words and their faces, and not to be dismayed at their looks. He is not told that they will be gentle, that the assignment will work, or that he will be protected from difficulty. The fear being addressed is the specific, ordinary fear of other people's disapproval, which is the fear that silences most witnesses most of the time. Note that God does not remove the danger; he addresses the fear directly. Jeremiah 1:8 and 1:17 do the same thing in almost the same words.

A hard forehead, and a harder one (3:4-9)

4. In 3:5-6 God makes a comparison that is almost sarcastic. What is it, and what is the sting in it? Then look at what God does about Israel's hard forehead in verses 8 and 9.

ANSWER *(share after the discussion)*

God says he is not sending Ezekiel to a people of foreign speech and a hard language, and then adds that if he had, they would have listened. The sting is that the barrier is not linguistic. The people who share the prophet's language, history and covenant are the ones who will not hear, and God says so plainly. Then, instead of softening Israel, God hardens Ezekiel: 'like adamant harder than flint have I made your forehead'. God does not give him a different audience; he gives him a different capacity. The name Ezekiel means God strengthens, and the wordplay is probably deliberate.

Dig Deeper

Compare Jeremiah 1:18, where God makes the prophet a fortified city, an iron pillar and bronze walls against the whole land. The armour language is the same, and in both cases it is given rather than achieved.

Eat this scroll (2:8-3:3)

Live discovery

Split into two teams before you ask the question. Team 1: turn to Jeremiah 15:16 and answer two things, what Jeremiah does with God's words and what it does to him. Team 2: turn to Revelation 10:8-11 and answer two things, what John is told to do and what happens in his mouth and afterwards. Give them four minutes, then have each team report before anyone comments.

Let them find it. Jeremiah 15:16; Revelation 10:8-11

5. Now look at the scroll itself in 2:9-3:3. What is written on it, how much of it is there, and what does it taste like? What do you make of those facts together, especially now that you have heard what your teams found?

ANSWER *(share after the discussion)*

The scroll is written on the front and on the back, which in a world of one-sided scrolls means it is full; there is no room for additions. Its content is 'words of lamentation and mourning and woe' (2:10). And when Ezekiel eats it, it is 'as sweet as honey' (3:3). Do not resolve that. The sweetness is not the subject matter, it is the source: this is God's word, and God's word is sweet because of whose it is, even when what it says is grief. Team 1 finds Jeremiah saying almost the same thing, that he ate God's words and they became the joy of his heart, which shows Ezekiel is working a shared prophetic instinct rather than inventing an image. Team 2 finds John doing the same act six centuries later, with the aftertaste made explicit: sweet in the mouth, bitter in the stomach, and then sent to prophesy again. John is reading Ezekiel and finishing his sentence. What all three share is that the word is not merely studied, it is taken in, and it changes the one who takes it.

Dig Deeper

The Church's oldest practice for eating the word is *lectio divina*: read, meditate, pray, contemplate. CCC 2708 describes meditation on Scripture as engaging thought, imagination, emotion and desire, which is a fair description of chewing something rather than glancing at it.

6. Verse 3:1 has an odd little phrase before the command: 'eat what is offered to you'. Why might God insist that the prophet take in the message before he takes it out?

Take it as far as the room wants

Ground. Ask where they have seen the difference between someone passing on information and someone speaking out of something they have actually lived.

Depth. Push into the risk: what does it cost to let a hard word be true of you first, before you say it to anyone else?

ANSWER *(share after the discussion)*

Because the alternative is a messenger who has not been changed by his own message, which the book will spend chapters exposing in the false prophets who speak out of their own hearts. Ezekiel has to have the word inside him before it is on his lips. Gregory the Great presses this at the practical level for anyone who teaches: you cannot pour out what you have not taken in. Note the sequence across the whole call: God stands him up, God feeds him, and only then does God send him.

Sent home (3:10-11)

7. God tells Ezekiel to receive the words 'in your heart' and hear them 'with your ears' before going to the exiles. Then he sends him to a very specific address. Who is Ezekiel sent to, and why is that detail worth noticing?

ANSWER *(share after the discussion)*

He is sent to the exiles, to his own people, the ones sitting in the same camp he is sitting in. Not to Jerusalem, not to Babylon's court, not to the nations. He is a deported priest sent to deported people, and he will live among them for the rest of the book. The mission is not an escape from his situation; it is his situation, handed back to him as a calling. For a room full of young adults who suspect their real life is somewhere else, that is the night's most practical sentence.

8. Let us take the strongest version of the objection to what we have just read, and take it seriously before we answer it.

Build then press

The strongest form of the objection. This commission scene is a literary convention, not a memory. Isaiah, Jeremiah and Ezekiel all have the same call narrative: an encounter with God, a commission, a difficulty, a divine reassurance, a sign involving the mouth. Scholars have identified the form precisely, and forms are things authors use. So what we are reading is how ancient Israel wrote about prophetic authority, not a transcript of what happened to a man by a canal. Read it as literature and it makes sense; read it as history and you are asking it to be something it never claimed to be.

Answering from the text. Concede the true part first, because it is true: the form is real, it is well described, and Ezekiel is clearly working inside a recognized shape. But notice what follows and what does not. A shared form tells us nothing by itself about whether an event stands behind it; letters share a form, and most of them report real things. And the differences here are the interesting part. Isaiah is asked whether he will go and volunteers; Ezekiel is never asked. Jeremiah objects and is answered; Ezekiel raises no objection at all. Most tellingly, the scroll he is fed contains lamentation and mourning and woe, and the mission is announced as a failure in advance, twice. If a

community were composing a charter for prophetic authority, promising the prophet that nobody will listen is a strange way to write it. The honest position, and the one to model for the group, is that the form is a real feature of the text, that the historical question cannot be settled from the form either way, and that the claim this book makes does not rest on its call narrative being unique.

ANSWER *(share after the discussion)*

The move to walk the group through is the second one: look for what the convention does not explain. Any group can be taught to spot a genre. The harder and more useful skill is noticing the details that the genre would not have produced, and this passage has three of them: no invitation, no objection, and a guarantee of failure. Say plainly that this does not prove the vision happened. It shows that the easy explanation does not do all the work it promises.

Seven days (3:12-15)

9. The chapter ends with the Spirit lifting Ezekiel, a great sound behind him, and then a man sitting still. Read 3:14-15 again. How does Ezekiel feel, what does he do about it, and what does the text say about God while he is doing it?

Take it as far as the room wants

Floor. Ask simply: what does Ezekiel do for the first week of his ministry?

Ground. Ask why sitting with people before speaking to them might be part of the calling rather than a delay in it.

Depth. Ask what it means that the hand of the LORD is described as strong upon him in the same breath as his bitterness. What does that do to the assumption that God's nearness should feel good?

ANSWER *(share after the discussion)*

He goes 'in bitterness in the heat of my spirit', and the hand of the LORD is strong upon him. Then he comes to the exiles at Tel-abib, sits where they sit, and stays there seven days, overwhelmed. Three things worth landing. First, the honesty: obedience and devastation are in the same sentence, and the book does not treat that as a failure of faith. Anyone who has obeyed God while feeling wrecked is in prophetic company. Second, the seven days are the traditional span of mourning, and Job's friends did their best work in exactly that silence (Job 2:13). Third, before Ezekiel says one word to the exiles, he sits where they sit. God's messenger begins with shared presence, not with a speech. Land the session here and let it be quiet.

Send

Open questions. Let these land in silence if they need to.

S1. Where in your life are you carrying a responsibility for someone else's response that was never actually yours?

S2. What would it look like this week to take Scripture in rather than look at it: to eat it rather than read about it?

Live It This Week

Practices

1. Take one paragraph of Scripture a day this week, the same paragraph if you like, and read it slowly four times: once to hear it, once to think about it, once to pray it back, once in silence. That is lectio divina, and it is the Church's oldest way of eating the word.
2. Pick one person you have been quietly managing, praying for results rather than for them. Hand the outcome back to God this week, out loud, and keep the faithfulness that is actually yours.
3. Sit with someone in something hard this week without offering a solution. Seven days is more than most of us give; try twenty minutes.
4. Memorize this week's verse and say it before you open your phone in the morning.

Scripture Memory

Ezekiel 3:3

"And he said to me, 'Son of man, eat this scroll that I give you and fill your stomach with it.' Then I ate it; and it was in my mouth as sweet as honey."

Ezekiel 3:3

Closing Prayer

Pray together

Lord God, you do not send us out empty. You feed us first, and you stand us on our feet before you ask us to walk. Put your word in our mouths this week and make it sweet, even when it is heavy. Free us from the weight of results that were never ours to carry, and teach us to sit down beside the people you have already put next to us. Through Christ our Lord. Amen.

Part Three

Leader Reference Card

Every passage used in this session, in order. Print this page and keep it in front of you.

Primary text

- **Ezekiel 2:1-3:15** read in three parts: 2:1-7, 2:8-3:3, 3:4-15

Discovery passages, do not read aloud before question 5

- **Jeremiah 15:16** Team 1: the prophet who ate God's words
- **Revelation 10:8-11** Team 2: John eats a scroll, sweet then bitter

Supporting texts in Build answers

- **Isaiah 6:6-8** the coal and the volunteer, for contrast with Ezekiel
- **Jeremiah 1:8-9, 17-18** do not be afraid of their faces; the iron pillar
- **Deuteronomy 8:3** not by bread alone
- **Psalms 19:10** sweeter than honey
- **Philippians 2:12-13** Dig Deeper on question 1
- **Job 2:13** seven days of silent presence (question 9)
- **John 1:14; 6:51** leader prep only: the Word received as food, offered once and lightly
- **Daniel 7:13** leader prep: the other 'son of man', do not conflate

Terms

- **ben adam.** son of man; in Ezekiel, simply a mortal, one of the human race
- **Tel-abib.** the settlement of exiles by the river Chebar where Ezekiel sits for seven days

Catechism

- **CCC 101.** God speaks in human words
- **CCC 104.** Scripture as the Church's nourishment; the Father meets his children in it
- **CCC 133.** frequent reading of Scripture; Jerome's warning
- **CCC 2653.** prayer accompanying the reading of Scripture
- **CCC 2708.** meditation engages thought, imagination, emotion and desire