

Pedagogical Approaches of Moses in Exodus

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Abstract

The origin and the growth of Israel was always deeply rooted in God. The whole history of Israel is an accompanied journey with God. Various stages in this journey were part of preparing a group of people very distinct from all other nations. As a result of this accompaniment of God and His representative Moses, a visible three dimensional transformation occurred in their life- in relation to God, in relation to their society and relation to their identity. God of Exodus is not a God who remains in temples, mountains or up above the sky. He is a God who dwells among the people and shares the fate of the people and who allows an open, face to face dialogue or intimacy with man before entrusting them a mission.

Introduction

Exodus Chapter fourteen, in the context of the crossing of the Red sea, presents the pedagogical methods employed by Moses to lead the Israelites to the Promised Land. It was a turning point in their formative journey. The people were facing danger due to the pursuing army of Pharaoh and the sea in front of them blocking their way forward. The risk they have taken by leaving Egypt apparently was proving fruitless and so they blamed Moses for the peril they were in. It was a row between the temporary, transient values and permanent, lasting values. In this wrestle Moses came out victorious thanks to his wise approaches towards the formee whom he was accompanying to the

Promised Land. Some of the words and phrases we come across in this chapter are very significant and inspirational.

“Do not be afraid”

This is a common expression we come across during theophanies (Gen 26:24) as well as a word of consolation to those who are lamenting (Lam 3:55-60). It is a word of assurance that one's worst fears will not be realized (Deut 20: 3-4). It was used to confirm that God is present and is at work on their behalf (Is 41: 10-14, 43: 1-10). The angel of the Lord came to Mary (Lk 1:30) and to shepherds (Lk 2:10) with this very same opening address. To those who suffer this was an assurance of divine intervention. This was a time of tremendous struggle and tension for Moses too who was chosen to play the role of a formator. However, he managed to reassure the Israelites telling them, “Do not be afraid”.

“Stand firm”

“The people are not to flee but to station themselves ready. Yet they are not to fight, as the word might suggest, nor are they to use their armaments. Rather, they are to stand ready to observe the salvation that God at the divine initiative will work for them” (Fretheim 1991: 156). Moses assured them that there is no need to worry about standing up to the Egyptian army. God is about to liberate them from the Egyptians forever. The future of the Israelites will be shaped by what God does for them, not by what the Egyptians do. Moses is asking the people to stand firm and watch the horizon of freedom brought to them by God rather than slavery.

“Keep still”

“This is not a word asking that the people ‘not move a muscle’. It is not a call for passivity, as if angels will now come and carry them across the sea. It is a word calling for silence” (Fretheim 1991: 157). The stillness and calmness during difficult situations and crisis is an important factor. A mind full of worries and tensions render us weak and powerless. We will not be able to discern and do the right thing at the right time. Moses is asking the people to keep still by trusting in Yahweh to see the great things He will be doing for them.

“The Lord will fight for you”

Here God is portrayed as a warrior. Moses is trying to convince the people that they are not going to battle against the Egyptians. It is God himself who prepares the salvation for them. This is very clear in both narrative and the song of chapter 14:25 and 15:3. In the verse

14:15 where Moses presents their complaint to God, he is scolded for relating the people's cry to Him. The intensity of the divine response makes it clear that this is not the time for complaining. They should wait and see the awesome things Yahweh is going to perform for their sake. Moses informed the people that the Lord will be fighting for his people and they only need to follow His will. A comprehensive vision of the state of affairs helped Moses to accompany the people during their moments of crisis. When the things went out of control and when the people turned against Moses, he managed to console them showing them the right path thanks to the integrity of his personality.

Accompaniment in crisis

The process of accompaniment is an enriching experience for the accompanied as well as the accompanier. However, problems of uncertainties, misunderstandings, doubts and faith crisis are also part of this adventurous journey. This is quite evident in the Exodus stories. The potentialities of human nature often enable individuals to discover new horizons in life. At the same time the vulnerabilities of their personality lead them to crisis and difficult situations in life. It is during such moments of crisis and difficulties that one expects the presence and support of another person. Israelites too were challenged by difficulties and crisis. During such situations Moses was their faithful accompanier who shared their fate with them.

Crossing the Red Sea

Crossing the Red Sea presents before us two movements. The Egyptians are portrayed as moving from frenzied activity to the profound stillness of death at the sea. The Israelites are moving from fear and doubt to stillness, faith and worship. God, through Moses moves from quiet planning to sharply focused activity to being the object of Israel's praise. In front of Israelites there were two powers, the power of God and the Power of Pharaoh.

Between these two powers planning and struggling for preeminence stand the Israelites in fear. They know more of Pharaoh's intent than God's. Their response is described in words reminiscent of their time in bondage - they cry to the lord. But their cry is now channeled through Moses, and it takes the form of a complaint. They accuse Moses of ulterior motives: he has brought them out in the wilderness to die. For the first time we hear of earlier complaint made to Moses: they had asked to be left in bondage because they preferred to serve the Egyptians. Such service is preferable to life between the devil and the deep blue sea. At such moments, the enemy seems so near: God seems

so far away. Even in the aftermath of a grace-filled experience (Fretheim 1991: 155-156).

It is not an experience isolated to Israelites alone, but a common thing to all who undergoes an extensive period of oppressions and sufferings such as physical, psychological or spiritual. The dispirited and just-released-from-slavery Israelites do not deserve condemnation from either commentators or Moses. Moses understands this and he plays the real role of an accompanier, who encourages, supports and shows the real path of God. It is expressed in the following words: "Do not be afraid! Stand firm, and you will see what Yahweh will do to rescue you today: The Egyptians you see today you will never see again. Yahweh will do the fighting for: all you need to do is to keep calm" (Ex 14: 13-14).

Here Moses assures the people that God is with them and He is working on their behalf. "The real point is not that these Egyptians are about to perish in the flood but rather that this is an eschatological event. The historic victory of Yahweh establish beyond dispute. Egyptians will never again contend with Yahweh as they are doing now. God will establish his rule. Let men be silent. Moses does not ask Israel to stop complaining; he proclaims here the transcendence of God" (Coert Rylaarsdam-Edgar Park 1987: 935).

Hunger

This text is focused on a food crisis that leads to a faith crisis. "Why did we not die at Yahweh's hand in Egypt, where we used to sit round the flesh pots and could eat our hearts content" (Ex16:3). Through various events occurred in their life they had a new identity that is received from God. But their responses to various life situations are not corresponding to the reality. Above mentioned passage shows that, the people wished to stay in Egypt. They preferred to stay in a place to die, satiety with oppression - an idealized and selective memory than starvation with freedom. The main issue here is the relationship of food and faith. In the wilderness people felt that "God has disappeared as a subject of the deliverance; the people have reverted to the pre-exodus stance of 14:10-12. The food crisis has led to a faith crisis" (Fretheim 1991: 183).

We see the crisis arouse due to a physical need. The resolution God provided was not ignoring the need for food, but ties the gift of food to God's good intention. Material and spiritual well-being are more closely linked. The discernment of the people of God has often been so clouded by physical difficulties that they cannot see that God is much involved in providential ways in their everyday lives. God has heard the complaint and given the food even though the complaint

was against God. The consideration to return to the early life styles is common to persons who are journeying towards inner freedom. The accompanier should tackle such situations prudently and should help them to believe in divine providence.

During the vocational journey the tendency to return to Egypt may be a common occurrence, which will be expressed through certain unimportant physical situations. The Israelites complained “Who will give us meat to eat? Think of the fish we used to eat free in Egypt, the cucumbers, melons, leeks, onions and garlic! But now we are withering away; there is nothing wherever we look except this manna” (Num 11:5-6). In such problematic conditions, the accompaniers are called to enter into the real situations through helping to resolve the physical needs. The lack of discernment of God’s presence in the ordinary things leads to a denial of God’s activity in the extraordinary.

When Yahweh the accompanier met the necessities of life, there also comes an aspect of responsibility and self-discipline. People are allowed to gather the Manna in such way that everyone had enough to eat. It should not be stored or accumulated for future. Setting apart one day each week as special is also a way of living responsibility as free people. “With God’s gift, also comes responsibility. The gifts of freedom bring necessity of discipline” (Binz 1993: 68).

Thirst

The wilderness is a place where it is often difficult to sort out perceptions and reality. It seems a godforsaken place when the natural needs are not fulfilled according to one’s instincts. The people are being led by God himself (Ex13:17), in fact, through Moses. God has shown what the route shall be (17:1). God’s leading may not always direct us straight to the oasis. During the journey people were led to a place where there was no water to drink (Ex17:1). They were not able to learn from their past experience. So they immediately complained to Moses about water. Here Moses responds telling them not put Yahweh to test. The people who were tormented with different types of tests burst out against Moses and said: “Why did you bring us out of Egypt? Only to make us and our children and our livestock, die of thirst” (Ex. 17:3). This time they drag Moses’ feet to the fire. “For the third time in four complaints (Ex. 14:11; 16:3) they wonder whether Moses intends to kill them, stressing the children and the cattle this time” (Fretheim 1991: 188).

The coming verse reveals that through the thirst for the water, God takes Moses and elders to the rock at mount Horeb the place of the theophany. God reminds them: “I shall be waiting for you there on the rock (at

Horeb)" (17: 6). God's standing on the rock at Horeb is an anticipating event at Sinai. The Sinai experience is enclosed by wilderness stories. The context in which covenant is formed and law is given to Israel is life in the midst of chaos and disorder. The wilderness is not the creation as God intended to it to be, but God's creative activity will have positive effects on deserts.

As God waiting at the rock of mount Horeb and Jesus waiting at the well of Jacob, the accompanier who journeys along the vocational itinerary must be very attentive to lead the young ones to trust in the springs of living water that comes from Jesus at proper time.

Tendency to return to Egypt

For the Israelites, wandering in the wilderness never seems to end. Instead of a land of milk and honey, they experience only desert. The promise falls short. Deliverance at the sea leads into the godforsaken wilderness. Dancing and singing stopped on their way. The sea crossing seemed a change from one kind of trouble to another. The uncertainty seems to be increasing day by day. They felt that bondage with security and resources is preferable to freedom to starve while moving from one oasis to another. In such a condition the people of Israel wanted to return to Egypt. They complained to Moses: "Why did we not die at Yahweh's hand in Egypt, where we used to sit round the flesh pots and could eat to our heart's content! As it is, you have led us into this desert to starve this entire assembly to death!" (Ex16: 3). T.E. Fretheim interprets the above text:

Wilderness is life beyond redemption but short of consummation; but the former seems ineffective and the later only a mirage. The promise has been spoken, but who can live by words alone? The hope has been proclaimed, but the horizon keeps disappearing in the sandstorms. And so trust in God often turns to recalcitrance and resentment. Faith erodes with the dunes. Commandments collapse into the disorder that shapes daily life. And judgment is invited into share one's tattered tent (Fretheim 1991: 172).

In such a situation the process of formation and accompaniment both for the formee and the accompanier will be an experience of terrible tension and conflict. It is a struggle between the worldly, temporary and transient values to permanent and lasting values. The natural tendency will be looking for immediate satisfaction. But the process of formation and accompaniment will be standing into the growth of radical fulfillment in the "likeness and image (Gen1:26) of God which is hidden in human nature. So the accompaniment will be always

presenting a dialectic language before us as in the case of Israelites. There will be individuals, during the process of radical change who wishes to run away from the call and return to the secular life. In such situation the accompanier must be a person who supports, sustains and encourages to go forward courageously in their divine vocation. During vocational and faith crisis, if there is a significant person who shares in their daily bread, that will help them to discover the plan of God in their life.

Idol Worship

The issue presented initially in chapter 32 is that of the absence of an accompanier. Without proper leadership and presence of an accompanier the people flounder. "Here they complain that their leader Moses has been absent for too long; they are impatient to move on. Consequently they confront Aaron, who was given the responsibility of leadership in Moses' absence" ((Fretheim 1991: 281). The people's emphasis on the absence of Moses indicates that he is the one who had mediated such divine leading heretofore. The construction of an image of the divine messenger would give the figure more permanent place at the lead of the community, no longer dependent upon Moses' mediation. It would also provide a visible, tangible element to compensate for the absence of Moses' leadership.

Human nature is always satisfied by the experiences that are visible, tangible, sensible and temporary. Even the God experience also seeks on the basis of emotional satisfactions. This leads one to a situation of creating idols and worshipping them in the place of God. This idol worship may be presenting oneself in the place of God, take initiative in all the affairs by one's own power rather than leaving it in the hands of God. The careful provision for guarding the presence of the Holy one turns into an open-air object of immediate accessibility. The invisible, intangible God becomes an impersonal object that cannot see or speak or act. This type of behavior is a fundamental act of disloyalty to the God who had delivered them and entered into an intimate relationship. The following parts present before us the role that played by Moses as a mediator between God and accompanier of the people. Moses Prays for the people before Yahweh (Ex 32:11-14), confront the situation (Ex 19-20), he called the leaders to account (Ex 21-24), he extracted the punishment (Ex 32: 25-29) and stood before God for the people (Ex 32:30-35).

The experience of Israel reveals that during the formative journey which starts from birth onwards and ends at the time of maturation in Christ at

death is enriched and reinforced by the presence of another person who is familiar with the path of God. When this presence is denied or absent the possibilities for running after idol worship will be inevitable. So no one is perfect or complete in one's own potentialities and possibilities.

Although the people are often ungrateful and disloyal, the divine blessing and graciousness pervade the Exodus. Israel's time in the wilderness is finally shaped by God's incredible patience and mercy and the divine will stay with Israel in this time of their adolescence as children of God.

No divine flick of the wrist is capable of straightening them out without compromising their freedom. If God wants a mature child, the possibility of defiance must be risked. Parent and child do a certain amount of "testing" of each other. God will not compromise in holding Israel to high standards - for the sake of the creation. And God so works through their feelings of abandonment and helplessness, their words of complaint and acts of rebelliousness, and their need for reassurance, protection, a new self-identity, and non-oppressive life structures ((Fretheim 1991: 173).

In all such experiences God accompanied Israel through Moses. God confirmed that He not only make promises but also keeps his promises. The desert experiences and crisis during various stages of journey in this world must be understood in the light of God who accompanies in Exodus.

In the desert he finds him, in the howling expanses of the wastelands. He protects him, rears him, guard him as the pupil of his eye. Like an eagle watching its nest, hovering over its young, he spreads out his wings to hold him, he supports him on his pinions. (Deut 32:10-11)

The accompanier should not be afraid of confronting and challenging the individual who is in the process of maturation and formation. Difficulties and adverse circumstances must be introduced to them as the part of the growth and maturation. During such periods accompanier must walk along with them patiently like Moses and challenge them as an eagle watching its nest, hovering over its young and spreading out the wings to hold and support on the pinions.

Representative Role of an Accompanier

The Exodus presents before us the dual roles of Moses. Simultaneously he was a representative of God and of the people. These roles were a radiation of his God experience ever since his birth. Moses experienced

a God who accompanied him throughout his life in the form of various individuals and events and finally God himself appeared to him and assured His accompaniment. This personal experience helped him to be a good accompanier along with Israel during their journey towards Promised Land performing the twofold representative roles.

Representative of God

Ex 7:1, 8:16, 9:8, 9:13, 9:22, 10:1, 11:1, 11:4, 14:4, 19:7, 24:3, 35:1, 34:35

The aforesaid passages from Book of exodus reveal that Moses was appointed by God as his representative. During various stages of Exodus journey God related to the Israel through His representative Moses. God was pleased by Moses and He did not allow anyone to criticize His representative. This is clearly marked out in the Book of Numbers.

Yahweh said: Listen to my words! If there is no prophet among you, I reveal myself to him in a vision, I speak to him in a dream. Not so with my servant Moses: to him my whole household is entrusted: to him I speak face to face. Plainly and not in riddles and he sees Yahweh's form. How, then, could you dare to criticize my servant Moses? (Num12: 6-8).

Binz remarks, "Yahweh would come in the dense cloud and speak to Moses, thereby affirming him as the mediator of God's word" (Binz 1993: 76). The many trips of Moses up and down the mountain reinforce his role as a mediator of the covenant.

Ex 34:35 Moses' radiant face after being in Yahweh's presence expresses the authority he receives from God. It is described as a shining which Moses was not aware of, a gift of God to Moses to reestablish his authority before the people. Childs comment on the representative role of Moses;

Sinai is also a story of Moses, the mediator between God and Israel, who continued to function as mortal man and yet who in his office bridged the enormous gap between the awesome, holy, and zealous God of Sinai and the fearful, sinful and repentant people of the covenant (Childs 1974: 619).

Representative of People

Verses 19:8 Moses reported to Yahweh what the people had said and 20:19 the people demanded Moses to speak to them, are throwing light to his representative role. Overwhelmed by the astonishing and dreadful experience of the divine presence, the people withdrew in trembling fear. The role of Moses as intermediary between God and the

people is then confirmed by Israel. Previously, Moses had been set apart and made mediator of the covenant by God's choice. Now, the people affirm his role by requesting him to take their place before the divine presence and then report to them the words of Yahweh (Binz 1993: 83).

His intercessory role continues throughout the Exodus tradition as Moses becomes the suffering accompanier of his people. He not only speaks for God to Israel, but he represents Israel before God. As an accompanier and mediator he will receive the additional laws that follow (20:23f.), seal the covenant with Yahweh (24:1f), plead for Israel at the golden calf episode (32:1f.), and finally, die outside the Promised Land because of the sin of the people (Deut 1:37). Exodus understands the covenantal relationship between Yahweh and Israel as contingent on the role of Moses as covenant mediator. He is the one who represents the people at time of making covenant. As a covenant mediator Moses also function as the loyal opposition when God seeks to wipe out the people after the golden calf incident and start a new community (Schwantes 1998: 398).

Through the integrity of personality and faithfulness to his vocation, Moses remains as an outstanding model to all who wishes to accompany others on their journey of faith. From the life of Moses it is clear that he was an instrument who played well in the hands of God in accompanying a group of people who wished to enter into the Promised Land. Inspired by the personality of Moses an accompanier should be able to help the formees to develop right attitudes in their life.

Dispositions of an Accompanier in the Light of Exodus

The formative journey along the path of Exodus enriches us with valuable insights into various nuances of accompanied formative journey. The whole narratives and events that came across in this journey can help us to draw out certain dispositions that are inevitable for an accompanier. These dispositions are derived from the Book of Exodus and also came from the life of Moses.

Show me your ways (33:13)

Moses pleads with God to restore the divine presence with every argument he can think of, and God responds favorably to his requests. First, Moses reminds God that, although he has been told to lead the people, God has not told him how this is to be done. Reminiscent of Moses' first question to God at the burning bush (3:11), Moses suggests that he cannot accomplish God's mission as an accompanier, alone. Moses then presses his plea on the strength of his intimacy with God and

the favour has found in him. Given this special intimacy, Moses suggests that he should be told God's ways, that is, what God's intentions are in each case.

It is the boldest intercessory prayer in the Bible. For Moses it seemed uncertain about the identity of the one who would be sent to lead them. "He boldly reminded God of their past relationship – God had known him by name and had shown him favour" (Huey 1977: 130). As a proof of this relationship Moses asked, to know the ways of the Lord, so that he might know better how to please Him. Like Moses one who is called to accompany youngsters in "formation must therefore be very familiar with the path of seeking God, so as to be able to accompany others on their journey" (John Paul II 1996: n.66).

This nation is your people (33:13)

The beginning of Chapter 33 Yahweh said to Moses "Leave on here you and your people whom you have brought here from Egypt" (33:1) and Yahweh continues "I myself shall not be going with you or I might annihilate you on the way, for you are an obstinate people" (33:3). Here emerges a voice that the people of Israel is a private property of Moses. God is not at all coming with the obstinate people. Here Moses is very much aware of the danger that might fall up on them if God is absent on their journey. So Moses prudently reminds God about the promise to the fathers and the covenant of Sinai. Before Yahweh, Moses confirm that Israel belongs to God, and not to any other authority in this world (Flores 1992: 162). The dialogue with God that "this nation is Yours" mainly "focuses only on the issue of whether or not God himself will accompany his people" (Childs 1974:594).

Moses was always sure that he was only a chosen person from God to accompany His people. He has no ownership on Israel. They belong to Yahweh alone. So when Yahweh attributed to Moses as your people, Moses refused to accept it and he confirmed before God he is only a representative of God and Israel. One of the important recognition of an accompanier is that God "make use of human instruments, placing more mature brothers and sisters at the side of those whom he calls" (John Paul II 1996: n.66). So in the formation and accompanied journey we are only individuals chosen by God to perform His work.

Show me your Glory (33:18)

In Verse 33:18 after having won the assurance of God's presence Moses asks for a personal experience of God's presence to demonstrate the reality of the divine promise. God grants Moses' request in a modified

way. Since no one can look upon God and still live, God plans to grant Moses a revelation of the divine presence not in terms of a visible appearance but in terms of God's attributes. Yahweh will reveal to Moses not how God looks, but how God is. Yahweh will make the divine "goodness" pass by and will pronounce the divine name. The Theophany will not be a tangible manifestation of God but a revelation of God's essential nature expressed in a proclamation of God's name and a recitation of God's character.

The personal mystical experience granted to Moses is described in anthropomorphic terms. God's own 'hand' is used to prevent Moses from seeing the divine 'face'. When God has passed by, God will take away the hand so that Moses will be able to see the 'back' of God. The back represents that aspect of God which Israel will continue to experience as God goes ahead of them and leads them as an accompanier on their journey. Here also the main issue for Moses was whether God will again accompany in such way as to make them again a distinct from all other people. The imagery suggests that God's presence can only be partially and dimly grasped by human beings, even by one like Moses. The personal name of God, as seen in 3:14 is an expression of the absolute freedom of God. It is further described here in verse 19 as expressing Yahweh's free choice to grant favours and mercy to whomever God wishes.

Yahweh is a God who "passes by"; a God who is made known by divine actions, a dynamic presence described through images of motion. Yahweh is not like the other gods who could be captured or contained in some human dwelling, or that could be manifested in a visible image. The God of Israel is walking along with the people showing His glory in their day to day experiences. The accompanier is called to experience in his own experience and help others to experience in their daily experiences how the glory of God is revealing normally.

Lord come with us (34:9)

At the burning bush Moses asked God how he is to know if God is really with him. In response, God revealed the enigmatic divine name, Yahweh "I am who I am". In response to Moses' renewed request for assurance of the divine presence, God passes before him and again calls out the divine name, twice. Now, this same God of freedom and life speaks the divine name again, giving Moses assurance of God's personal presence in the continuing journey from mountain and into the land of promise.

To Moses' masterfully convincing plea, Yahweh responds with assurance that the divine presence would be with Moses along the way. Yet Moses continues his plea, almost as if he did not hear God. The emotional intensity continues as Moses seeks to obtain from God further assurance, not only for himself, but for all the people of Israel. Moses reminds Yahweh that only the divine presence distinguishes Israel from all the people of the world. Finally, in verse 17, God concludes this brief but effective dialogue by affirming that Moses' arguments have been convincing and that the constant presence of Yahweh would be given to Israel as they leave Sinai.

The constant prayer of an accompanier must be that 'the Lord be with us do not leave us alone'. When the accompanier recognizes that he is not able to go alone, with the chosen ones, naturally he prays "Lord come with us". At the concluding part of the Emmaus experience it is written; "they pressed him to stay with them" (Lk 24:29). The experience of the presence of God in our life will give answers to all our questions in various life situations. So the accompanier must be very keen in experiencing the presence of God in His life and in others' life.

Outcome of the Accompaniment in Israel's Life

The origin and the growth of Israel was always deeply rooted in God. The whole history of Israel is an accompanied journey with God. This journey started with the first man and woman in paradise and continued through generations. There were various stages in this journey. All those stages were part of preparing a group of people very distinct from all other nations. As a result of this accompaniment of God and His representative Moses, a visible transformation occurred in their life. This transformation was in three dimensional. They can be classified as their relation to God, relation to their society and relation to their identity.

Related to God

- Able to enter into a covenantal relationship with God
- Experience of constant presence of God
- Elected as people of God and accepted Yahweh as their God
- Set apart to worship God
- Growth in faith experience
- Learned to trust in the providential care of God
- Experienced the presence of God in daily events
- They also realized and experienced that the purity of heart and loyalty towards commandments are inevitable in the life of Israel.

Related to the Society

- Liberation from slavery to freedom
- Formation of a people which is unique from all other nations of that time
- Able to have celebration of liberated life rather than to enjoy transitory pleasures under oppression
- Establishment of an organized social life and growth in responsibility
- Formation of a community and communion
- Formulation of rules and regulations
- The foundations of Israel's future life take shape.

Related to the Identity

- Self-identity begins to change as they realize the provider for their life is no longer Pharaoh with his slave wages, but their generous and faithful God.
- They learn how to exist in freedom
- Discovered a sense of responsibility
- A new attitude towards life.
- Israel learns what a life of partnership with God implies, what covenanted life requires, the need for solidarity, and the legal and organizational institutions necessitated by the bond.

The exodus of Israel accompanied by God and Moses had given a new identity in their life. The similar result is expected through accompanied journey of any group in our time. The presence of a significant person whether in silence or in action has a powerful energy to touch the heart of others. The one who accompanies either an individual or a community has an influence in their life and formation. The accompanied formation at any time basically expects the above mentioned three-dimensional growth from individuals. The methods and approaches will change from age to age but the basic outcome from formative journey or the basic principles will not change.

Conclusion

God of Exodus is not a God who remains in temples, mountains or up above the sky. He is a God who dwells among the people and shares the fate of the people and who allows an open, face to face dialogue or intimacy with man before entrusting them a mission. We have seen a

God who respects and accepts the potentialities and possibilities of the called one. He shapes His plan in accordance with the human resources. We have seen a God who educates, accompanies and transforms the human person. God revealed and explained all the plans to the Moses and encouraged, strengthened, supported and helped his messenger at all times and at all places. He was present along with the people on their journey in the cloud, pillar and other natural manifestations. The accompanying presence of God is continued in the history of Israel through the visible structures such as the Ark of the Covenant, Tent of Meeting and the Sanctuary. This presence and dwelling is continuing through the sacramental presence of Jesus in Eucharist.

The accompanying presence of God along with the people of Israel was mediated and realized through Moses. So we were trying to bring out the whole process of accompaniment based on Moses the accompanier. We have seen the coming out, wandering and covenant as the essential phases of the accompaniment. When Moses came out and got in contact with God he became capable of accompanying Israel on their journey towards the Promised Land. The pedagogical approaches and accompaniment of Moses in crisis are certain new insights from the Book of Exodus.

The world is changing day by day and the formee who comes to religious houses is a product of the modern society. If the accompanier wants to be a good instrument in the hands of God to fashion the attitudes of Jesus in the heart of the called one, the Book of Exodus indicates the right dispositions.

The important conclusions emerged through this study are:

- God the accompanier is the source and origin of all vocations. The believer, who receives this call, has the responsibility and liberty to respond it, according to his potentialities of life. God respects and honours human dignity and freedom.
- The passage from slavery to freedom and bondage to liberation are all parts of the human experiences. A soul in search of ultimate freedom in God has to pass through the three phases such as coming out from oneself and from the securities of life, wilderness of life where trials and tests are inevitable and finally to the God experience.
- During formative journey the one who is undergoing formation would be naturally searching for temporary and transient values. The accompanier must be prudent in leading him to the eternal and permanent values. The human tendency for having immediate gratification through physical needs should

be channelized towards the higher goals in life. Attending to the physical and psychological needs the accompanier should be able to lead the formee towards the providential care of the God, coming to us in our daily life.

- The accompanied presence of God is something invisible and inaccessible. It can be only experienced through the faith vision and not by eye vision.
- A gifted accompanier as in the case of Moses would be a person of great patience and perseverance, which helps to develop an integrated life. The integration of life is inevitable for good accompanier who has the knowledge to journey along with another.
- A faith vision towards everything in the life prepares a person to respond to God's call to a special mission. The sharing of life is very important in accompanied journey.
- The expected outcome of an accompanied formative journey is the integrated growth of the individual. This integration should be towards God, self and society.

A search through the Book of Exodus finally led me to the conclusion that it is a hidden treasure in a field that can never be unearthed completely. The Book of Exodus and its messages are not something that is limited to some age or to some people. It sheds new light, provides new ideas and new openings to those who approach it.

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