

The New Covenant

Jeremiah 30-31

90 minutes • Win, Build, Send inductive format • The seals open tonight

SESSION OVERVIEW

Discovery Aim. This is the session the whole study was built for. Participants watch the six verbs of Jeremiah 1:10 return in 31:28, carried by the watching verb of the almond branch; they open their sealed guesses from Session 1; and then they read the only passage in the entire Old Testament that contains the words “new covenant” (31:31-34). Finally they discover where that exact phrase appears next in the Bible: on the lips of Jesus, holding a cup, the night before He died. They will never hear the words of consecration the same way again.

Catholic Touchstone. The New Law is the grace of the Holy Spirit given to the faithful through faith in Christ, the law written on hearts that Jeremiah announced (CCC 1965-1966). Every Mass proclaims this chapter: the chalice of “the new and eternal covenant” is Jeremiah 31 fulfilled and made present.

WHAT YOU NEED TO KNOW

- **The Book of Consolation.** Chapters 30-33 form the hope-core of Jeremiah, often called the Book of Consolation. After twenty-nine chapters dominated by plucking up and breaking down, the building verbs take over. It opens with a command that matters for Thread 3: “Write in a book all the words that I have spoken to you” (30:2). Hope gets committed to writing, so it can outlive the crisis and the prophet.
- **The convergence verse: 31:28.** Read it slowly before the session and marvel at the craftsmanship: “And it shall come to pass that as I have watched over them to pluck up and break down, to overthrow, destroy, and bring evil, so I will watch over them to build and to plant, says the LORD.” The six verbs of 1:10 return, and they are carried by the verb *shāqad*, to watch, the almond-branch verb of 1:12. Two promises from the call chapter converge in a single verse, thirty chapters later. This is not an accident of translation; it is the architecture of the book.
- **The phrase that appears once.** The words “new covenant” (*berit chadashah*) occur exactly once in the entire Old Testament: Jeremiah 31:31. Every later biblical use of the phrase stands in this verse’s shadow: it is the decisive source behind all New Testament new-covenant language. Hold that fact until Q9; it makes the Last Supper discovery detonate.
- **What is new about it.** Four promises (31:33-34): the law placed within, written on hearts; “I will be their God, and they shall be my people”; all shall know Him, from least to greatest; and sins forgiven and remembered no more. The old covenant’s law was holy; its tragedy was location: written on stone, outside the will. The new covenant internalizes the law by the Spirit, and brings more besides: definitive forgiveness, and fulfillment beyond the old (the New Law fulfills and surpasses; CCC 1965-1968). The relocation to the heart is God’s answer to the promise of 3:22, “I will

heal your faithlessness,” and the deep ground of everything we said about infused righteousness in Session 6.

- **The guarantee written in the sky.** The oracle closes with a warranty (31:35-37): only if the fixed order of sun, moon, and stars departs will Israel cease to be God’s people. God posts creation itself as collateral. A quiet leader note here: the Church teaches that God has never revoked His gifts and call to Israel (cf. Romans 11:29); the new covenant is the old bride healed, not a replacement wife.
- **Tonight’s liturgy of the seals.** You are holding the sealed guesses from Session 1. The choreography is in the Discussion Guide, and the timing matters: the seals open after the group discovers 31:28, and before they read 31:31. The question opens, then the answer arrives. Do not improvise the order.

OLD TESTAMENT ROOTS AND FULFILLMENT

Roots. The covenant at Sinai was written “with the finger of God” on tables of stone (Exodus 31:18), and the tables were shattered at the golden calf before they reached the camp (Exodus 32:19): the covenant broken, physically, on arrival. Deuteronomy already knew where the law needed to go: “And the LORD your God will circumcise your heart” (Deuteronomy 10:6). Ezekiel, in exile, hears the same surgery promised: “A new heart I will give you... I will take out of your flesh the heart of stone” (Ezekiel 36:26). The prophets agree on the diagnosis: the law was never the problem. The heart was.

Fulfillment. At Passover, in an upper room, Jesus takes the cup and speaks the phrase that had been waiting six centuries: “This cup which is poured out for you is the new covenant in my blood” (Luke 22:20; compare 1 Corinthians 11:25). Hebrews 8:8-12 quotes Jeremiah 31:31-34 entire, the longest Old Testament quotation in the New Testament, and comments: “In speaking of a new covenant he treats the first as obsolete” (Hebrews 8:13). Paul locates the writing: “written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts” (2 Corinthians 3:3). Your group finds the Luke text themselves. Guard it until then.

VOICES OF THE CHURCH

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St. Augustine · *On the Spirit and the Letter*

St. Augustine made tonight’s passage a centerpiece of his treatise *On the Spirit and the Letter*. The law written on hearts, he argued, is nothing other than the grace of the Holy Spirit, poured into us so that we love what the law commands. His summary is one of the great sentences of Catholic theology: the law was given that grace might be sought; grace was given that the law might be fulfilled. The new covenant does not lower the standard. It supplies the power.

VOICES OF THE CHURCH

St. Thomas Aquinas · *Summa Theologiae I-II, q. 106, quoted at CCC 1966*

Asked what the New Law actually is, St. Thomas gave an answer that startles people who expect a rulebook: the New Law is chiefly the grace of the Holy Spirit itself, given to those who believe in

Christ. The written Gospel, the commandments, the sacramental forms, all of it serves and dispenses that interior gift. Jeremiah said it first: within them, on their hearts.

VOICES OF THE CHURCH

St. Ignatius of Antioch · *Letter to the Ephesians*

Writing around the year 107 on his way to martyrdom, St. Ignatius called the Eucharist the medicine of immortality, the antidote against death. Take his words to tonight's text, as the Church's worship invites us to: the new covenant is not a document to consult but a cup to receive, the covenant in His blood offered at every altar, nourishing and healing the communicant and forgiving venial sin, while grave sin seeks the covenant's other word first, in Reconciliation. Where the earliest Christians guarded the Eucharist, we may say, Jeremiah 31 found its home.

CATECHISM CONNECTION

- **CCC 1965-1966** · the New Law fulfills what Jeremiah announced: it is the grace of the Holy Spirit given through faith in Christ, working through charity, written on hearts.
- **CCC 1365** · the Eucharist is the sacrifice of the new covenant: the cup is "the new covenant in my blood," making Christ's one offering present.
- **CCC 64** · RELEASED FROM EMBARGO TONIGHT. Since Session 1 this paragraph has been leader-only. After the guesses are opened and 31:31-34 is read, read CCC 64 aloud to the group and tell them it has been waiting for them since the first night: through the prophets, God forms His people in the hope of a new and everlasting covenant intended for all, to be written on their hearts.
- **CCC 86, 91-93** · the Magisterium serves the word of God rather than standing above it, and the whole body of the faithful, anointed by the Holy One, shares a supernatural sense of the faith. Background for the steelman chain; keep in the leader guide.

THREAD WATCH

THREAD WATCH · LEADER ONLY · TONIGHT TWO THREADS RESOLVE

Thread 1 · Build and Plant: RESOLVES TONIGHT. The verbs return in 31:28; the guesses open; the answer is read in 31:31-34. What God builds and plants is not a wall or a dynasty but a covenant, written in the one place no army can burn. Celebrate every guess: the near-misses prove they were reading well, and the wild ones prove the answer outran imagination. The "how" receives its first answer tonight in Luke 22:20, in my blood, and its full depth in Sessions 11 and 12.

Thread 2 · The Prophet Like Jeremiah. A breadcrumb lands in plain sight tonight: the new covenant is "in my blood." Covenants cost. Someone pays for this one. Do not develop it; Session 11 is close now.

Thread 3 · The Watched Word: MAJOR PAYOFF. The almond verb of 1:12, *shāqad*, I am watching over my word to perform it, returns in 31:28: I will watch over them to build and to plant. The watch held. Make sure Q4 lands this; it is the most elegant piece of craftsmanship in the book. One

test remains for this thread: the fire of Session 10.

SESSION GOALS

1. Participants discover the return of the six verbs and the watching verb in 31:28, and connect both to chapter 1 themselves.
2. Participants open their sealed guesses and compare them, without grading, to 31:31-34.
3. Participants can name the four promises of the new covenant and explain its newness: the law internalized by the Spirit, joined to definitive forgiveness.
4. Participants hear the “no more teachers” objection at full strength and can answer it from the New Testament’s own practice and CCC 86.
5. Participants find Luke 22:20 themselves and can say in one sentence what happens at every consecration: Jeremiah 31, fulfilled and made present.

TIME NOTE (90 MINUTES)

Opening prayer and Win: 12 minutes. Build, including the opening of the seals: 60 minutes. Send and Live It This Week: 13 minutes. Closing prayer and memory verse: 5 minutes.

If you are running long: compress Question 3 (Rachel weeping) to a single leader sentence and cut Question 10 (the guarantee in the sky) to its final line. Nothing else is cuttable tonight. Protect the seals ceremony, the steelman, and the Luke 22 discovery with your life.

The New Covenant

Jeremiah 30-31

BEFORE ANYONE ARRIVES

LEADER PREPARATION CHECKLIST

Bring the sealed guesses from Session 1, all of them, visibly, in a basket or box placed where everyone can see it from the moment they walk in. Say nothing about it. Let it sit there through the opening prayer and the Win questions like a loaded question. If anyone asks, smile and say: soon.

OPENING PRAYER

"Father, You have loved us with an everlasting love. For seven weeks we have watched You pluck up and break down; tonight, let us see what You have been planning to build. Open Your word to us, open our sealed questions, and open our hearts, because that is where You have always wanted to write. Through Christ our Lord. Amen." (Opening Prayer)

WIN • OPENING QUESTIONS (12 MIN)

W1. Tell us about a promise someone kept after so long that you had stopped expecting it. What did the keeping of it change between you?

W2. When you resolve to change something about yourself and fail, where does it usually break down: not knowing what is right, or not being able to want it and do it? What would actually fix that?

Leader note: W2 is the whole session in embryo. Do not resolve it. Jeremiah 31:33 will.

BUILD • INDUCTIVE STUDY (60 MIN)

READ JEREMIAH 30:1-3 ALOUD.

1. After twenty-nine chapters dominated by demolition, listen to the change of key. What does God command in verse 2, and what does He promise in verse 3? Why write it in a book?

ANSWER • SHARE AFTER THE DISCUSSION

"Write in a book all the words that I have spoken to you. For behold, days are coming... when I will restore the fortunes of my people" (30:2-3). The tone turns: chapters 30 to 33 are the Book of Consolation, the hope-core of Jeremiah. And the hope is committed to writing so it can outlive the crisis, travel where the prophet cannot, and be read by people not yet born. Words on a page are

hope in its most durable form. We are reading the proof.

READ JEREMIAH 31:3-6 ALOUD.

2. Verse 3 gives the motive under everything: “I have loved you with an everlasting love.” Now hunt through verses 4 and 5. Two particular verbs appear that should make you sit up straight. Find them.

ANSWER · SHARE AFTER THE DISCUSSION

“Again I will build you, and you shall be built, O virgin Israel... Again you shall plant vineyards” (31:4-5). Build and plant. Say nothing more yet; just confirm the group heard right, and note the doubling: I will build you, and you shall be built. God’s doing and Israel’s becoming, in one breath. The verbs are stirring. Keep reading.

3. (*Compress to one sentence if short on time.*) Read 31:15-17. Rachel, the long-dead mother of Israel, is heard weeping for her children. What does God say to her grief, and what does He never say?

ANSWER · SHARE AFTER THE DISCUSSION

“Keep your voice from weeping... there is hope for your future, says the LORD, and your children shall come back” (31:16-17). He answers her grief with a future; He never says the grief was mistaken or excessive. Consolation in Scripture does not cancel lament (Session 5); it outlasts it. Leader note only: St. Matthew hears this verse again over Bethlehem’s murdered boys (Matthew 2:18), grief on the very road the Messiah entered by.

READ JEREMIAH 31:27-28 ALOUD, TWICE, SLOWLY. ASK THE GROUP TO HAVE CHAPTER 1 OPEN BESIDE IT.

4. Put 31:28 next to 1:10, and next to 1:11-12. Take your time. What has come back, and what is carrying it?

ANSWER · SHARE AFTER THE DISCUSSION

Everything has come back. All six verbs of the call return, pluck up, break down, then the destructive pair in reversed order, overthrow, destroy, then build and plant (31:28; compare 1:10). And they are carried by the almond-branch verb: “as I have watched over them to pluck up... so I will watch over them to build and to plant.” To watch, *shāqad*, is the word of 1:12: “I am watching over my word to perform it.” Thirty chapters later, the watch has held. The demolition is ending; the building begins; and verse 27 says God will sow the house of Israel and the house of Judah with the seed of man and of beast: the land replanted with life itself. Two promises from the first night of this study converge in one verse. Let the group feel it before you move; some of them will already be looking at the basket.

The Opening of the Seals

LEADER INSTRUCTIONS: DO THIS NOW, EXACTLY IN THIS ORDER

1. Bring out the basket. Remind them of the question they answered seven weeks ago: Jeremiah's call ends with two verbs of hope, to build and to plant. What will God build and plant by the end of this book, and how?
2. Return each sealed guess to its writer. Let them open their own.
3. Invite volunteers to read their guesses aloud. Every guess gets honored: the near-misses prove they were reading the book well, and the wild ones will prove in about ninety seconds that the answer outran imagination. No grading, no teasing.
4. Then say: Jeremiah has been holding the answer since the day this book was written. It is four verses long, and it contains a phrase that appears nowhere else in the entire Old Testament. Turn to Jeremiah 31:31.
5. Have your best reader read 31:31-34 aloud, slowly, while everyone follows. Then silence for a few seconds. Do not fill it.

JEREMIAH 31:31-34 HAS JUST BEEN READ ALOUD. BEGIN THE INDUCTIVE WORK.

5. Verse 31 announces a new covenant, and verse 32 immediately tells us what it will not be like. What went wrong with the old one, according to the text itself? And catch the word God uses for Himself at the end of verse 32.

ANSWER · SHARE AFTER THE DISCUSSION

"Not like the covenant which I made with their fathers... my covenant which they broke, though I was their husband, says the LORD" (31:32). The old covenant's failure was not in its content or its Author; it was broken from the human side. And the word husband hands us the whole study: the broken covenant of Session 2, the bride of the wilderness, the marriage that idolatry betrayed. The new covenant is not a new contract with new clients. It is the same Husband, healing the same marriage, this time from the inside.

6. Inventory verses 33-34: the new covenant makes four promises. List all four. Then the key question: the old law was written on stone. Where does the new one get written, and why does the location change everything? Think back to W2.

ANSWER · SHARE AFTER THE DISCUSSION

The four promises: the law put within, written on hearts; "I will be their God, and they shall be my people"; all shall know the LORD, from the least to the greatest; and "I will forgive their iniquity, and I will remember their sin no more" (31:33-34). The relocation is the revolution, though not the whole gift: forgiveness and fulfillment come with it. Stone confronts you from outside: it can tell you what is right and condemn you for missing it, but it cannot make you want it, which is exactly where W2 said our resolutions die. Writing the law on the heart means God changes the want. This is the healing promised in 3:22, "I will heal your faithlessness," and it is why Session 6 mattered: grace does not just declare; it rewrites. The Catechism's name for the law written on

hearts is simply the grace of the Holy Spirit (CCC 1965-1966).

DIG DEEPER • A PARAGRAPH THAT HAS BEEN WAITING SEVEN WEEKS

Leader: read CCC 64 aloud now, and tell the group the truth: this paragraph has been sitting in your leader guide since Session 1 with strict orders not to be read until tonight. Through the prophets, God forms His people in the hope of a new and everlasting covenant intended for all, and this time written on hearts. The Catechism was keeping your secret.

Steelman: Does the New Covenant Abolish Teachers?

BUILD THE CASE AT FULL STRENGTH: PRESENT THIS AS PERSUASIVELY AS A THOUGHTFUL PROTESTANT FRIEND WOULD

The case: “Read verse 34 again: ‘And no longer shall each man teach his neighbor... for they shall all know me, from the least of them to the greatest.’ And St. John: ‘you have no need that any one should teach you; as his anointing teaches you about everything’ (1 John 2:27). Now, of course the new covenant has pastors and teachers; Christ appointed them, and every sound church ordains them. The objection is sharper than that: with the law written on every heart and the anointing teaching every believer, Scripture is sufficient, and no office after the apostles may bind the conscience infallibly. Ordinary, fallible teachers who serve the word, gladly. But an infallible Magisterium claiming binding authority to interpret God’s word for me is precisely the mediation Jeremiah 31:34 retired. Isn’t the Catholic teaching office a step back behind the new covenant’s own charter?” This is a serious argument from the text itself. Present it with full respect.

7. First press: our friend concedes Christ appointed teachers but denies any binding teaching authority after the apostles. Test that against the new covenant church’s own first doctrinal crisis. How was the circumcision dispute settled, by whom, with what formula, and with what force? Start in Acts 15, and check Acts 16:4 for how the decision traveled.

ANSWER • SHARE AFTER THE DISCUSSION

Inside the new covenant, with the Spirit poured out, a council of apostles and elders gathered, deliberated, and issued a decision with this staggering formula: “it has seemed good to the Holy Spirit and to us” (Acts 15:28), and the decision was delivered to the churches “for observance” (Acts 16:4): binding teaching, settling consciences on a disputed matter, after Pentecost. Jesus Himself had said “listen to the church” (Matthew 18:17), and Paul calls the church “the pillar and bulwark of the truth” (1 Timothy 3:15). And notice the gentle irony in our friend’s own proof text: 1 John 2:27 arrives inside a letter that is teaching its readers, correcting deceivers who denied Christ, and its author expects his apostolic word to bind: “Whoever knows God listens to us... By this we know the spirit of truth and the spirit of error” (1 John 4:6). Read in context, the anointing means believers need no NEW gospel from the deceivers, not that apostolic authority ended. The new covenant, in its own first generation, taught with authority and expected to be obeyed.

8. Second press: so what does 31:34 really promise, and here is the surprise, how close is the Catholic teaching to our friend's instinct? What does the Church say the anointing of the whole people of God actually does, and whom does the Magisterium serve?

ANSWER · SHARE AFTER THE DISCUSSION

The promise is the democratization of knowing God: under the old covenant, the Spirit rested on prophets, priests, and kings; under the new, God pours out His Spirit “on all flesh”, on all kinds of people, not an elite (Joel 2:28; Acts 2:17), and every baptized believer, least to greatest, knows God directly, personally, really. Now the surprise: the Church claims 1 John 2:27 for herself. The Catechism teaches that the whole body of the faithful, “anointed by the Holy One,” possesses a supernatural sense of the faith and cannot err in belief when, “from the bishops to the last of the faithful,” it shows universal agreement in matters of faith and morals (CCC 91-93, citing John’s anointing verses). And the Magisterium “is not above the word of God, but serves it” (CCC 86, quoting *Dei Verbum*). The teaching office does not stand between God and the soul; it stands guard so that no counterfeit does. Our friend’s instinct, every believer truly knows God without an elite gatekeeping class, is not the objection to Catholicism. It is Catholic doctrine. The covenant is fully immediate at its consummation, when we see face to face (1 Corinthians 13:12); until then, the Shepherd shepherds through shepherds, exactly as He said He would in 23:4.

9. Live discovery. The summit of the study. The phrase “new covenant” occurs exactly once in the Old Testament: the verse we just read. Now find where it appears next in the Bible: who says it, holding what, on which night. Start in Luke 22.

ANSWER · SHARE AFTER THE DISCUSSION

“This cup which is poured out for you is the new covenant in my blood” (Luke 22:20). At Passover, the night before He died, Jesus reached for a phrase that had been spoken exactly once in salvation history and had waited six hundred years: Jeremiah’s phrase. He did not say “a new teaching” or “a new commandment” in that moment; He said THE new covenant, and He located it in a cup, in His blood. Then let the room in on what they already own: at every Mass, at every consecration, the priest says “the blood of the new and eternal covenant.” They have heard Jeremiah 31 proclaimed over a chalice every Sunday of their lives. Tonight they learned where it comes from, and what it answers: the guesses in their hands. What does God build and plant? A covenant written on hearts. How? In my blood.

DIG DEEPER · THE LONGEST QUOTATION IN THE NEW TESTAMENT

The Letter to the Hebrews quotes Jeremiah 31:31-34 in full (Hebrews 8:8-12), the longest quotation of the Old Testament anywhere in the New, and adds: “In speaking of a new covenant he treats the first as obsolete” (8:13). And St. Paul tells the Corinthians they themselves are the delivery: a letter from Christ “written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts” (2 Corinthians 3:3). When the apostles needed to explain what happened at the cross and what happens in the Church, this was the chapter they reached for.

10. *(Cut to the final line if short on time.)* Read 31:35-37. God closes the oracle with a warranty. What would have to happen for God's people to cease being His people? What has He posted as collateral?

ANSWER • SHARE AFTER THE DISCUSSION

The sun would have to stop shining, the moon and stars fail, the heavens be measured and the earth's foundations explored (31:35-37). God posts the fixed order of creation as collateral on the covenant. Every sunrise is a receipt. And note what the Church draws from this: God's gifts and call are irrevocable (Romans 11:29); the new covenant is the old bride healed, never a replacement. If the stars are still out tonight when you leave, the promise is still in force.

11. Last question, and let it be personal. "I will remember their sin no more" (31:34). Not merely forgive: refuse to remember. What does divine forgetting mean for the sin you carry, and where does a Catholic go to hear it spoken out loud?

ANSWER • SHARE AFTER THE DISCUSSION

It means the covenant God keeps no archive against you. "Remember no more" is covenant language, not divine amnesia: the all-knowing God chooses never to count the forgiven sin against you, never to bring it to the table again, never to treat it as an outstanding charge. And the new covenant delivers this audibly: in the Sacrament of Reconciliation you hear a human voice, lent to Christ, say "I absolve you." If anyone in the room has been carrying a sin God has already refused to remember, tonight is a good night to schedule the appointment where they can hear 31:34 spoken over them by name.

SEND • CLOSING QUESTIONS (13 MIN)

S1. Look at your opened guess. What does the distance, or the closeness, between what you wrote and what God promised teach you about how He works?

S2. Where in your life are you still living on stone, knowing the right thing and grinding at it by willpower, in an area where the new covenant offers you a rewritten heart? What would it mean to ask for the writing instead of just the grades?

LIVE IT THIS WEEK

- At Mass this Sunday, when you hear "the blood of the new and eternal covenant," answer silently: Jeremiah 31, fulfilled. Receive Communion as what it is: the covenant entering you, to write on your heart.
- Keep your opened guess. Tape it inside your Bible at Jeremiah 31 as a permanent reminder that God's answers outrun our best questions.
- Take one "stone tablet" area of your life, the resolution that keeps failing, and change the prayer this week from "help me try harder" to "write it on my heart." Pray it daily and watch what changes first: usually the wanting.

CLOSING PRAYER

"Father, You promised through Jeremiah what You delivered through Your Son: a covenant written not on stone but on hearts, sealed not with ink but with blood. Thank You for answering questions we sealed in envelopes with a promise You sealed in a chalice. Write Your law within us. Be our God; make us Your people. And let us never again hear the words of consecration without hearing Your prophet. Through Christ our Lord. Amen." (Closing Prayer)

SCRIPTURE MEMORY VERSE

"I will put my law within them, and I will write it upon their hearts; and I will be their God, and they shall be my people." (Jeremiah 31:33, RSV2CE)

Every Passage in This Session

Jeremiah 30-31

Primary Text

- Jeremiah 30:1-3 · write it in a book; the key change (Q1)
- Jeremiah 31:3-6 · everlasting love; build and plant stir (Q2)
- Jeremiah 31:15-17 · Rachel weeping; hope for the future (Q3, compressible)
- Jeremiah 31:27-28 · the six verbs return; the watching verb (Q4, the convergence)
- Jeremiah 31:31-34 · the new covenant (Q5-Q8, Q11, memory verse)
- Jeremiah 31:35-37 · the guarantee in the sky (Q10, cuttable to final line)

Old Testament Roots

- Exodus 31:18; 32:19 · stone tablets, written and shattered
- Deuteronomy 30:6 · the circumcised heart
- Ezekiel 36:26 · the heart of stone removed
- Jeremiah 1:10, 1:11-12 · the verbs and the watch (open beside 31:28)
- Jeremiah 3:22 · I will heal your faithlessness (Q6 callback)
- Joel 2:28 · the Spirit on all flesh (steelman Q8)

New Testament Fulfillment

- Luke 22:20 · the cup, the phrase, the night (live discovery, Q9)
- 1 Corinthians 11:25 · the same words handed on
- Hebrews 8:8-13 · the longest OT quotation in the NT (Dig Deeper)
- 2 Corinthians 3:3 · tablets of human hearts (Dig Deeper)
- Matthew 28:19-20; Ephesians 4:11; 1 John 2:27; Acts 2:17 · steelman texts
- 1 Corinthians 13:12 · face to face, the consummation (steelman Q8)
- Romans 11:29 · the gifts and call irrevocable (Q10)

Catechism

- CCC 1965-1966 · the New Law is the grace of the Holy Spirit
- CCC 1365 · the Eucharist, sacrifice of the new covenant
- CCC 64 · released from embargo tonight; read aloud after Q6
- CCC 86, 91-93 · Magisterium serves the word; sensus fidei (steelman, leader only)