

Born of Water and the Spirit

John 3: A Catholic Journey Through the Gospel of John

Part 1: Leader Preparation Guide

Session Overview

Discovery Aim: Participants discover that the most famous verse in the Bible sits inside a conversation about being born, and that the birth Jesus describes, of water and the Spirit, is exactly what Ezekiel promised and exactly what the Church has always found in the font. They also watch the Baptist hand over the bridegroom's bride and speak the most freeing sentence in the Gospel: he must increase, but I must decrease.

Catholic Touchstone: Baptismal regeneration. Unless one is born of water and the Spirit, he cannot enter the kingdom of God (3:5). The Church has read this verse of Baptism with striking, near-total unanimity among extant witnesses from the second century onward (CCC 1215, 1225), and tonight's steelman chain lets the group test that reading against the strongest alternatives.

What You Need to Know

John has set up this chapter with a hinge so quiet most readers miss it. Chapter 2 ended: he knew what was in man. Chapter 3 begins: now there was a man of the Pharisees. Nicodemus walks in as Exhibit A of what is in man, and specifically of the sign-faith Jesus would not entrust himself to: Rabbi, we know that you are a teacher come from God, for no one can do these signs. He arrives by night, and in this Gospel, after 1:5 and before 3:19-21, night is never just a time of day. Nicodemus is a sincere man still standing in the dark, and John will let us watch him for a long time. Track him: he resurfaces at 7:50 defending due process, and he appears once more, in daylight, at a moment your group will reach in Session 13. Say nothing; just know his arc is one of the Gospel's quiet masterpieces.

Jesus' opening volley turns on a deliberate double meaning. The adverb *anōthen* means both again and from above. Nicodemus hears again and imagines the absurdity of re-entering the womb; Jesus means from above, a birth whose origin is God. The misunderstanding pattern the group met at the temple (destroy this temple) is now established as method: Jesus speaks on the upper level, the hearer lands on the lower one, and the correction lifts everyone higher.

The center of the session is 3:5: unless one is born of water and the Spirit, he cannot enter the kingdom of God. Prepare the steelman with care, because this is one of the live fault lines between Catholic and much Protestant reading, and your group deserves both sides at full strength. The Catholic case does not rest on one verse in isolation. It rests on the grammar (one preposition governs water and Spirit, one birth with two named agents, not two births), on the Old Testament background Jesus expects Nicodemus to know (Ezekiel 36:25-27, where clean water and a new spirit arrive together in the new covenant cleansing, which is why Jesus can say, are you a teacher of Israel and yet you do not understand?), on the drenched context (the Baptist baptizing in chapters 1 and 3, Jesus' own baptizing ministry in the very next paragraph, 3:22, which 4:2 clarifies was carried out by his disciples), and on the united voice of the early Church, whose extant commentators read 3:5 of Baptism with striking

unanimity. St. Justin Martyr is already joining Jesus' new-birth saying to the water washing by about the year 155, within living memory of the apostolic generation.

One pastoral landmine to defuse in advance: if Baptism is necessary, what about the unbaptized, the person who never had the chance, the child who died, the good man who never heard? The Catechism answers with a sentence worth memorizing: God has bound salvation to the sacrament of Baptism, but he himself is not bound by his sacraments (CCC 1257). The Church holds together the real necessity of the sacrament with baptism of blood, baptism of desire, and hope for those who through no fault of their own never knew the Gospel or the command (CCC 1258-1260); and for children who die without Baptism she entrusts them to the mercy of God, whose desire is that all be saved (CCC 1261). Say this plainly if the question arises; it usually does, and an honest answer here builds trust for everything else.

The second live discovery is the bronze serpent. As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up (3:14). Numbers 21 is one of the strangest scenes in the Torah: the remedy for the snake-bitten is an image of the very affliction, raised on a pole, healing everyone who looks at it in obedient faith. Jesus makes it his own blueprint. Note the loaded verb: *hypsōthēnai*, to be lifted up, means both hoisted physically and exalted in glory, and John will use it in three great sayings (3:14, 8:28, 12:32-34). A new thread starts tonight. In this Gospel, the cross is not the humiliation before the exaltation; the lifting up is the exaltation. That inversion is the deepest thing John ever says, and the group should be allowed to grow into it slowly.

Then the verse everyone knows, restored to the context almost no one knows: for God so loved the world that he gave his only Son (3:16). It follows directly from the serpent logic, and the verb gave carries the weight of handed over. Many hear beneath only Son the oldest and most terrible only son in Scripture: take your son, your only son Isaac, whom you love (Genesis 22:2). Abraham's hand was stayed; the Father's was not, because this time the Father was not testing love but proving it. The Church has not defined this typology, so offer it with hedged language, but the Fathers heard it, and it preaches.

The chapter closes with the Baptist's finale (3:25-30). Told that everyone is defecting to Jesus, he answers with the parable of the best man: he who has the bride is the bridegroom; the friend of the bridegroom rejoices greatly at the bridegroom's voice. Connect the thread aloud: two sessions ago Jesus supplied the wine at a wedding as if he were the bridegroom responsible for it, and now the Baptist names him the bridegroom outright. The obvious question, which you should plant and refuse to answer, is: then who is the bride? Hold that question in your pocket. Next session Jesus meets a woman at a well, and every Old Testament reader knows what happens when a man meets a woman at a well. The Baptist's last sentence, he must increase, but I must decrease, is the whole spiritual life in eight words, and it belongs in the Send.

Old Testament Roots and Fulfillment

- **Ezekiel 36:25-27.** I will sprinkle clean water upon you, and a new spirit I will put within you. The new covenant cleansing that pairs water and spirit, and the reason Jesus expects the teacher of Israel to understand. Central live discovery.
- **Numbers 21:4-9.** The bronze serpent lifted on the pole, healing all who look in faith. Live discovery for 3:14-15.
- **Ezekiel 37:1-10.** The breath and the wind and the spirit, one word doing three jobs, breathed into the dry bones. Leader background for the pneuma wordplay of 3:8.

- **Genesis 22:2.** Your son, your only son, whom you love. The shadow beneath 3:16. Leader background, hedged typology.
- **Hosea 2:19-20 and Isaiah 62:5.** God as the bridegroom of His people. Background to the Baptist's friend of the bridegroom.

Voices of the Church

VOICES OF THE CHURCH: St. Justin Martyr (c. 100-165), First Apology 61

Writing around the year 155, Justin describes for the Roman emperor exactly how Christians are made: those who believe are brought where there is water and are washed in the name of the Father, the Son, and the Holy Spirit, recalling Christ's saying, unless you are born again, you shall not enter the kingdom of heaven. The form Justin quotes is the new-birth saying rather than the exact water-and-Spirit wording of 3:5, but the link is already made: within living memory of the apostles, the Church joined Jesus' command about being born again to the washing in water, and read that washing as the way one is born. This is not a medieval development; it is one of the earliest surviving substantial descriptions of Christian initiation we possess.

VOICES OF THE CHURCH: St. Cyril of Jerusalem (c. 313-386), Doctor of the Church, Catechetical Lecture 3 (On Baptism) and Mystagogical Catechesis 2

Instructing his candidates before their baptism, Cyril insists on both halves of Jesus' sentence: neither water alone without the Spirit, nor the Spirit alone without water, but the two together, for the body is washed while the soul is sealed. And in the mystagogical lectures given after Easter, explaining to the newly baptized what had just happened to them, he calls the font both tomb and mother: they descend into the water as into a grave and come up born into a new life. The Church's catechesis has never talked about Baptism any other way.

VOICES OF THE CHURCH: St. John Chrysostom (c. 347-407), Doctor of the Church, Homilies on the Gospel of John, on chapter 3

Chrysostom reaches for the boldest image: what the womb is to the child, he says, the water is to the believer. In the beginning the Spirit hovered over the waters and creation was born; now the Spirit moves over the font and the new creation is born. Where Nicodemus joked about a man entering his mother's womb a second time, Chrysostom answers that God has in fact provided a second womb.

Catechism Connection

- **CCC 1215.** Baptism as the bath of regeneration and renewal, the birth of water and the Spirit without which no one can enter the kingdom of God.
- **CCC 1225.** The connection of Baptism to the blood and water flowing from the pierced side of the crucified Jesus, and to being born of water and the Spirit in order to enter the kingdom.
- **CCC 1257-1261.** The necessity of Baptism held together with God's freedom: God has bound salvation to the sacrament of Baptism, but he himself is not bound by his sacraments. Baptism of blood, baptism of desire, and hope for those who never knew the command.
- **CCC 458.** The Word became flesh so that we might know God's love, quoting John 3:16 directly.

Thread Watch

THREAD WATCH

Lifted up (NEW). Planted at 3:14. The verb means both hoisted and exalted, and it recurs at 8:28 and 12:32-34. In John the cross is the glorification. Track all three sayings; the thread converges with the Hour in Session 13.

The bridegroom and the bride (NEW). Cana made Jesus the supplier of the wedding wine; tonight the Baptist names him the bridegroom (3:29). Plant the question, who is the bride, and refuse to answer. Next session opens at a well, and Genesis 24, 29, and Exodus 2 all know what wells are for.

Light and darkness. Advances hard tonight: Nicodemus comes by night (3:2), and the discourse ends in the verdict, men loved darkness rather than light (3:19-21). The far end of Nicodemus' own arc is 19:39, Session 13, in daylight. Leader knowledge only.

Born of God. The Prologue's phrase (1:12-13) gets its mechanism tonight: born of water and the Spirit. Name the resolution aloud when the group connects it; this is the study's first fully resolved thread and the group should feel the click.

Sign-faith versus real faith. Nicodemus arrives on sign-faith (3:2, no one can do these signs). The chapter shows what sign-faith must become: birth from above.

The Hour and the Lamb (sealed). Neither advances tonight. Keep the tally board visible anyway; constancy is what makes the payoff land.

Session Goals

1. Participants catch the anōthen double meaning and can describe John's misunderstanding-and-elevation pattern.
2. Participants discover Ezekiel 36:25-27 themselves and can explain why Jesus expected the teacher of Israel to understand water and Spirit.
3. Participants hear the strongest non-baptismal readings of 3:5 and weigh them against grammar, context, Ezekiel, and the near-total baptismal consensus of the early Christian writers whose comment on this verse survives.
4. Participants discover the bronze serpent and can articulate what it predicts about how the Son of Man saves; the lifted up thread begins.
5. Participants can restate John 3:16 in its context of handing over, and hear the Baptist's he must increase as a personal word.

Time Note (90 minutes)

Opening prayer and Win, 15 minutes. Build, 55 minutes. Send, Live It This Week, and closing prayer, 20 minutes. If running long, the pre-chosen cuts are, in order: the Dig Deeper box on the wind wordplay and Ezekiel 37, Build question 8 on the verdict of light (fold its point into the closing prayer), and the second Win question. Do not cut the steelman chain, the Ezekiel 36 discovery, or the Numbers 21 discovery. If the unbaptized question arises, take the time; CCC 1257 is worth five minutes of anyone's evening.

Part 2: Discussion Guide

Opening Prayer

Leader prays aloud: Father, you loved the world like this: you gave your only Son. Tonight a teacher came to him at night with careful questions, and left with his categories in ruins. Do the same to us if you must. Send the wind of your Spirit where it wills, and let it blow through this room. We ask it through Christ our Lord. Amen.

Win (open the conversation)

1. Have you ever had to start something completely over, a project, a plan, a season of life, because patching it up was no longer possible? What did starting over cost, and what did it give?
2. Nicodemus brings his hardest questions at night. Where and when do you do your best wrestling with the big questions?

Transition: Last week ended with a warning: Jesus would not entrust himself to sign-faith, because he knew what was in man. Watch how the very next verse begins.

Build (inductive discovery)

Have someone read John 3:1-8 aloud. Then ask:

Question 1. Gather everything John tells us about Nicodemus in the first two verses: his party, his rank, his timing, and his opening line. Now set 2:25 next to 3:1 and read them in sequence. What is John doing, and in this Gospel, what might by night be doing?

ANSWER: share after the discussion

A Pharisee, a ruler of the Jews, very likely of the council (compare 7:50), and his opening line is textbook sign-faith: we know you are a teacher come from God, for no one can do these signs. John has hinged the chapters deliberately: he knew what was in man... now there was a man. Nicodemus walks in as the specimen. And he comes by night: caution, certainly, a ruler protecting his reputation, but this Gospel has been running a light and darkness thread since its fifth verse, and John never wastes a clock. A sincere man, still in the dark, comes toward the light. Tell the group to remember this man; the Gospel is not finished with him.

Question 2. Jesus answers a compliment with a demolition: unless one is born anōthen, he cannot see the kingdom of God. The Greek word means both again and from above, and Nicodemus grabs one meaning while Jesus intends the other. Where have we already seen this pattern of talking past each other, and what is the pattern for?

ANSWER: share after the discussion

At the temple: Jesus said destroy this temple, the crowd heard architecture, and he meant his body. The pattern is now method: Jesus speaks from the upper level, the hearer lands on the lower one, and the misunderstanding becomes the staircase. Nicodemus' womb joke is not stupidity; it is the sound of a man whose categories have just been declared insufficient. Jesus is not asking the old man to improve. He is telling him that improvement is not the unit of measure; birth is. Nobody

contributes to their own birth, which is precisely the point.

Question 3 (live discovery). Jesus sharpens it in verse 5: born of water and the Spirit. Then in verse 10 he says something almost rude: are you a teacher of Israel, and yet you do not understand this? So the answer must already be sitting in Israel's Scriptures. Send the group to Ezekiel 36:25-27 and have them read it aloud slowly. What two things does God promise there, and in what order?

ANSWER: share after the discussion

I will sprinkle clean water upon you, and you shall be clean... a new heart I will give you, and a new spirit I will put within you. Water, then spirit, together, in one promised act of new covenant cleansing that God performs on a people who cannot clean themselves. This is why Jesus can be astonished at Nicodemus: the teacher of Israel had the answer sheet in his own scroll case. Born of water and the Spirit is not a riddle from nowhere; it is Ezekiel 36 standing up and walking. Let the group feel the click before you move to the steelman, because the discovery they just made is itself one of the strongest arguments in it.

Steelman: Is Born of Water Really About Baptism?

BUILD THE STEELMAN FIRST: present this at full strength

Many Evangelical readers, including serious scholars, argue that Catholics load too much into 3:5, and their case deserves its full weight. It runs on three legs. First, context: Jesus rebukes Nicodemus for not already understanding (3:10), and Nicodemus could not possibly have known about a Christian sacrament that did not yet exist, so water must mean something available to him, perhaps natural birth, the water of the womb, paralleling verse 6, that which is born of the flesh is flesh; or perhaps water is simply a metaphor for the cleansing word of God. Second, emphasis: the chapter's own refrain is believing, four times over (3:15, 16, 18, 36), with no ritual in sight; whoever believes has eternal life, full stop. Third, theology: making a ceremony necessary for salvation seems to trade grace for mechanism, faith for plumbing. On this reading, born again names the interior miracle of conversion, and Baptism is its sign, not its cause. State all three legs fairly and let them stand a moment.

Question 4 (press from the text). Take the legs one at a time. On the first: what did the group just find in Ezekiel, and does it answer the claim that Nicodemus had nothing to work with? On the second: look at what surrounds this conversation, 1:26-33 before it and 3:22 immediately after it. What activity is this entire section of the Gospel soaked in? Then consider the grammar and the witnesses.

ANSWER: share after the discussion

Leg one collapses on Ezekiel: Jesus rebukes Nicodemus precisely because water and spirit together were already in the prophets, which also rules out the womb reading, since Ezekiel's water is cleansing water, not amniotic, and its plain sense is cleansing water, and ancient readers overwhelmingly took it so. Leg two inverts on inspection: the Baptist has been baptizing since chapter 1, he was told the Messiah would baptize with the Holy Spirit (1:33), and the very next paragraph after this discourse shows Jesus and his disciples baptizing in Judea (3:22; 4:2 adds that Jesus himself did not baptize, but his disciples did). John has soaked the whole section in baptism

and then placed a saying about water and Spirit in the middle of it; a metaphor reading has to fight the entire neighborhood. The grammar adds its word: one preposition governs both nouns, born of water and Spirit, one birth with two named agents, not a natural birth plus a spiritual one. And the witnesses close the case historically: the Fathers who treat this verse, beginning with Justin Martyr around 155, within living memory of the apostles, read it of Baptism with a unanimity almost unmatched in patristic exegesis, and that reading dominated Christian exegesis without serious rival until the Reformation era raised alternatives. As for the third leg, the Church agrees that grace is no mechanism: Baptism saves not as plumbing but as the divinely appointed meeting place of faith and gift, and God has bound salvation to the sacrament while remaining unbound by it (CCC 1257). Believing and being baptized are not rivals in this Gospel; they are the inside and the outside of the same birth.

Question 5. Read verse 8 again: the wind blows where it wills. In both Hebrew and Greek, one word means wind, breath, and spirit. What is Jesus conceding about the Spirit's work in this image, and what comfort or discomfort does that bring?

ANSWER: share after the discussion

You hear the sound of it, but you do not know whence it comes or whither it goes. The Spirit's work is real, audible, effective, and not under our administration. You can trim sails to the wind; you cannot schedule it. This comforts anyone tempted to think God only works through their five-step plan, and it discomforts anyone who wanted the five-step plan. Note that this does not undo what was just established about Baptism: God has promised to be found at the font, but He has nowhere promised to be found only there. Promise without confinement: that is the Catholic balance, and verse 8 is where it breathes.

Question 6 (live discovery). Read 3:13-15. As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up. Send the group to Numbers 21:4-9 and read the whole strange episode. What was killing the people, what was the remedy, and what did a dying person have to do? Now transfer every element: what is Jesus predicting about how he will save?

ANSWER: share after the discussion

Fiery serpents were killing the grumbling people; the remedy God commanded was an image of the affliction itself, a bronze serpent, raised on a pole; and the dying were healed not by medicine or merit but by looking at it in obedient faith. Transfer the elements and the blueprint appears: the Son of Man will be lifted up, and everyone who looks to him in faith will live. The Fathers pressed one element further, and Paul is the warrant for it: God sent his own Son in the likeness of sinful flesh (Romans 8:3), and for our sake he made him to be sin who knew no sin (2 Corinthians 5:21). The bronze serpent had the shape of the affliction without its venom; so the sinless Son bore our curse without ever becoming a sinner. John does not spell that out here, so offer it as the reflection it is. Note the verb John chose: lifted up means both hoisted and exalted, enthroned. Start a new line on the tally board: lifted up, first of three sayings. In this Gospel the cross will not be the disgrace Jesus endures before his glory. The lifting up is the glory. The group cannot fully see that yet. They will.

Question 7. Now read 3:16-18, and read verse 16 as if you had never heard it before, connected to the serpent sentence it follows. What exactly did God do because he loved, and what does the word gave carry here? For the leader only if it surfaces: some hear an old echo under only Son; where might it come from?

ANSWER: share after the discussion

God so loved that he gave, and gave here is not gave as in donated but gave as in gave up, handed over, the serpent logic completing itself: the Son must be lifted up, and it is the Father's love that lifts. Condemnation is not the purpose (v. 17); rescue is. If someone hears the old echo, name it with open hands: take your son, your only son, whom you love (Genesis 22:2). Abraham's knife was stayed at the last moment; the Father's was not, because this was not a test of love but the proof of it. The Church has not defined that typology, but the Fathers heard it, and once heard it is difficult to unhear. Isaac carried the wood up the hill himself. So, one day, will someone else.

Question 8. Read 3:19-21. The verdict: light has come into the world, and men loved darkness rather than light. According to these verses, what actually separates the two kinds of people, and what happened to the man who came by night?

ANSWER: share after the discussion

Not knowledge, and not even sin as such, but direction of movement: he who does what is true comes to the light. The dividing line runs between those who move toward exposure and those who arrange their lives to avoid it. And the man who came by night is the live demonstration: Nicodemus, for all his caution, moved toward the light with his questions, which is more than most of his council ever did. The Gospel leaves him tonight without a conversion scene, still processing, and that is a mercy to everyone in your group who is also still processing. Keep watching him.

Question 9. Read 3:25-30. The Baptist's disciples are worried: everyone is leaving him for Jesus. Listen to his answer. What image does he reach for, what does he call Jesus, and, connect it to two weeks ago, why should that title make us sit up? Then weigh his final sentence.

ANSWER: share after the discussion

He reaches for a wedding: he who has the bride is the bridegroom; the friend of the bridegroom, the best man, rejoices greatly at the bridegroom's voice. Two sessions ago Jesus quietly did the bridegroom's job at Cana, supplying the wine; now the Baptist says it out loud: Jesus is the bridegroom. In the prophets, the bridegroom of Israel is God Himself (Hosea 2, Isaiah 62). So plant the question and refuse to answer it: if Jesus is the bridegroom, who is the bride? Hold that question all week. And the final sentence: he must increase, but I must decrease. Eight words containing the entire spiritual life. The Baptist's joy is not surviving his own eclipse; his joy is the eclipse, because the whole point of a voice is the Word it carries.

DIG DEEPER

The wind and the bones. If the group has energy, read Ezekiel 37:1-10, the valley of dry bones, and listen for the one word doing three jobs: wind, breath, spirit. Prophecy to the breath... come from the four winds, O breath, and breathe upon these slain. The wordplay Jesus uses in 3:8 is Ezekiel's

wordplay, and the promise is the same: what is dead does not need a program; it needs the Breath.

Synthesis question. One sentence each: according to this chapter, what must happen to a person, and what has God already done to make it possible?

ANSWER: share after the discussion

You are listening for both halves in the group's own words: a person must be born from above, of water and the Spirit, a beginning they can no more perform on themselves than they performed their first birth; and God has already handed over his only Son, lifted up like the serpent, so that everyone who looks to him in faith may have that life. Grace does the birthing; faith does the looking; the font is where the two were promised to meet. If someone simply says, I cannot do this to myself, and he already did his part, the chapter has landed.

Send

1. He must increase, but I must decrease. Name one specific area of your life where you are still the one increasing. What would decreasing look like there this week?
2. Most of us were baptized before we could remember it. When did your baptism last cross your mind? What would change if you treated it as the day you were actually born from above?

Live It This Week

- **Find your date.** Track down the date of your baptism this week, ask a parent, find the certificate, call the parish. Write it somewhere permanent. You keep the anniversary of your first birth every year; you now have your second one.
- **Bless yourself like you mean it.** Every time you take holy water entering a church this week, slow down. That gesture recalls Ezekiel 36 and your own Baptism: clean water, and a renewed spirit. Let it be a two-second act of remembering who you are.
- **One decrease.** Choose one habit of self-promotion, steering conversations to yourself, checking who noticed, quietly keeping score, and fast from it for seven days, in honor of the friend of the bridegroom.

Closing Prayer

Leader prays aloud: Father, you so loved the world that you gave your only Son. We were bitten long ago and we know it; teach us to keep looking at the One lifted up for us. Renew in us the grace of our baptism, the clean water and the new spirit you promised through Ezekiel and poured out on us at the font. And give us the best man's joy: he must increase, we must decrease. Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end. Amen.

Scripture Memory Verse

MEMORIZE THIS WEEK: John 3:16

For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life. (RSV2CE)

Part 3: Leader Reference Card

Every passage used or referenced in Session 4, in order of appearance. Flag these in your Bible before the session.

- **John 2:25 and 3:1-2** · the hinge, he knew what was in man, now there was a man; Nicodemus by night
- **John 3:3-8** · born anōthen, born of water and the Spirit, the wind blows where it wills
- **Ezekiel 36:25-27** · live discovery, clean water and a new spirit
- **John 3:10** · are you a teacher of Israel, the rebuke that locates the answer in the Old Testament
- **John 1:26-33 and 3:22** · steelman press, the baptismal context surrounding the discourse
- **John 3:13-15** · as Moses lifted up the serpent; the lifted up thread begins
- **Numbers 21:4-9** · live discovery, the bronze serpent
- **John 8:28 and 12:32-34** · leader reference only, the second and third lifted up sayings; do not read in session
- **John 3:16-18** · God so loved, gave as handed over, rescue not condemnation
- **Genesis 22:2** · leader background, your only son whom you love; hedged typology
- **John 3:19-21** · the verdict, men loved darkness, he who does what is true comes to the light
- **John 3:25-30** · the friend of the bridegroom, he must increase
- **Hosea 2:19-20 and Isaiah 62:5** · leader background, God the bridegroom of His people
- **Ezekiel 37:1-10** · Dig Deeper, the wind, the breath, and the bones
- **John 7:50 and 19:39** · leader reference only, the Nicodemus arc; never reveal in participant materials
- **CCC 458, 1215, 1225, 1257-1261** · Catechism connections