

Session 1: Why Did He Use Mud?

Part 1 of 3: Leader Preparation Guide. Read this before the night. Nothing in Part 1 is read aloud.

Sacrifices and offerings you have not desired, but a body have you prepared for me. (Hebrews 10:5, RSV2CE)

Session Overview

Discovery Aim

The group discovers from Scripture that Jesus chose to give grace through physical things when a word alone would have worked, and that the Bible's own word for a relationship with God is *covenant*, which again and again comes with a physical sign. By the end of the night they should be able to say: the sacraments are not the Church's additions to a relationship with Jesus. They are the shape Jesus gave it.

Catholic Touchstone

CCC 1131 defines the sacraments as efficacious signs of grace, instituted by Christ and entrusted to the Church. CCC 1115 says the mysteries of Christ's life are the foundations of what he would later give in the sacraments. Tonight is about that word *instituted*. The Church did not invent the water, the oil, the bread. She was handed them.

What You Need to Know

This study exists to answer one sentence: "Why does the Catholic Church add all this extra stuff? Why not just a relationship with Jesus?" Most of your group has heard it. Some have asked it. A few may still be asking it quietly. The study answers in four moves: tonight the sacraments, next week the sacrifice of the Mass, then the things done at Mass, then devotions and what is actually required. Session 1 has to win the room's trust, so lead it as an inquiry, not a defense.

The objection is usually sincere and often comes from someone who loves Jesus. Take it seriously. The person asking believes two things: that faith is about a personal relationship with Christ, and that physical rituals are at best optional decoration and at worst a substitute for that relationship. The first belief is completely true, and the Church says so as loudly as anyone. The second is where the conversation happens.

The night turns on a contrast the group will find for themselves. In Matthew 8 a Roman centurion tells Jesus that a word is enough, and Jesus heals his servant from a distance. In John 9 Jesus heals a blind man by spitting on the ground, making mud, smearing it on the man's eyes, and sending him to wash in a pool. Jesus did not need the mud. He had just shown he did not need it. So the mud is a choice. The whole study rests on taking that choice seriously.

Two cautions. First, do not let the night become "Catholics have sacraments, Protestants do not." Nearly every Christian baptizes with water and eats bread and drinks wine in some form. The disagreement is about what those things do, not whether they exist. Second, do not say or imply that Christians outside the Catholic Church have no relationship with Jesus. The Church affirms real grace and real holiness in other Christians (CCC 819). The claim tonight is narrower and stronger: Jesus gave his relationship with us a body, and that body includes his Church.

A word on the Greek. In John 4:24 Jesus says God is *pneuma* (spirit) and that worshipers must worship in *pneuma* and truth. Your group will meet the Protestant reading of that verse in the steelman. The key is that Scripture never equates "spiritual" with "non-physical." In Romans 12:1 Paul calls presenting your body a *logikē latreia*, which the RSV2CE renders "spiritual worship." A bodily act is spiritual worship. Hold onto that.

Old Testament Roots and Fulfillment

Dust and breath (Genesis 2:7). God forms the man from the dust of the ground and breathes into his nostrils. Creation begins with God's hands in the mud. When Jesus makes clay and puts it on a man born without sight, the earliest readers heard Genesis. St. Irenaeus reads John 9 this way, as the Word finishing in one man what he had begun in Adam (*Against Heresies* 5.15.2, a summary rather than a quotation). You do not need to press the typology, but let the group notice the echo if they find it.

Naaman and the Jordan (2 Kings 5:1-14). A Syrian general with leprosy is told by Elisha to wash seven times in the Jordan. He is furious. He expected a dramatic word and a wave of the hand, and he says the rivers of Damascus are better than any water in Israel. His servants ask him why he will not do the small thing. He washes and is healed. Naaman is the "why this?" objection in the Old Testament, and the answer is the same: because God said this.

The bronze serpent (Numbers 21:8-9; John 3:14-15). The people are dying of snakebite. God commands Moses to make a bronze serpent and lift it on a pole, and whoever looks at it lives. Jesus applies this directly to himself. A physical object, commanded by God, becomes the instrument of a healing that is entirely God's.

The covenant signs. Again and again, when God establishes a covenant in Scripture, he gives his people a physical sign: the rainbow (Genesis 9), circumcision (Genesis 17), the Sabbath (Exodus 31), the sprinkled blood at Sinai (Exodus 24), and finally the cup Jesus calls "the new covenant in my blood" (Luke 22:20). The group will find these in pairs during B5. The fulfillment is not that signs end. It is that the sign becomes the Lord himself.

Voices of the Church

Pope Benedict XVI *Encyclical Deus Caritas Est, 1 (2005)*

"Being Christian is not the result of an ethical choice or a lofty idea, but the encounter with an event, a person, which gives life a new horizon and a decisive direction."

Tier 1. Quoted verbatim from the Vatican's official English text. Lead with this. It tells the group the Church agrees with the "relationship" half of the objection before anything else is said.

St. Leo the Great *Sermon 74 (On the Ascension II), 2, mid-fifth century*

St. Leo, preaching on the Ascension, tells his people that what was visible in our Redeemer has now passed over into the sacraments. Christ did not leave the physical world when he left their sight. He kept touching it through the rites he left behind.

Tier 2. A faithful summary of a single famous sentence. English renderings of the Latin vary in wording, so it is given here in substance rather than as a quotation.

St. Augustine of Hippo *Tractates on the Gospel of John, 80.3, on John 15:3*

Commenting on Jesus's words "you are already made clean by the word," St. Augustine asks why baptism needs water at all, if the word cleanses. His answer: the word is joined to the element, and the result is a sacrament. Take away the word and the water is only water. Add the word and it becomes a visible word.

Tier 2. Summary of the passage. The phrase "visible word" and the formula about the word and the element are Augustine's; the surrounding explanation is ours.

Catechism Connection

- **CCC 1131:** the sacraments are efficacious signs of grace, instituted by Christ and entrusted to the Church, by which divine life is dispensed to us. Every word of that definition matters tonight, especially *instituted by Christ*.

- **CCC 1115-1116:** the mysteries of Christ's life are the foundation of what he gives in the sacraments; the sacraments are powers that come forth from the Body of Christ. Use this alongside Mark 5:30, where power goes out from him at a touch.
- **CCC 515:** everything in Jesus's earthly life, his words, his gestures, his healings, was a sign of the mystery within him. His humanity is the sacrament of his divinity.
- **CCC 774-776:** the Church herself is a sacrament, the visible sign and instrument of union with God. This is the doctrinal home of Acts 9:4 (B7).
- **CCC 1084:** Christ is now acting through the sacraments he instituted. They are his actions, not merely the Church's.
- **CCC 1127-1128:** the sacraments act *ex opere operato*, by the fact of the action being performed, because it is Christ who acts. This is the answer to "sacraments are works" on the Objection Bench. Add the nuance the Catechism adds in the same breath: *ex opere operato* does not mean mechanically. Christ truly acts in the sacrament, while its fruit in us depends on our disposition. Sessions 3 and 4 will need that sentence.
- **CCC 819:** many elements of sanctification and truth exist outside the visible bounds of the Catholic Church. Read this before the night so you can say it without hesitation if a friend needs to hear it.

Thread Watch (leader only)

Threads planted tonight

- **The matter thread.** Every session finds God using a physical thing: tonight mud, water, oil, bread, cup. Next session an altar and a Lamb. Session 3 the furniture of heaven. Session 4 cloth and beads. Do not name the thread. Let them notice by Session 3 that it never stops.
- **The empty-versus-commanded thread.** In Session 3 the group will read Isaiah 1:11-15, where God says he is sick of sacrifices he himself commanded. It resolves in Session 4 at Matthew 6:7. Tonight, plant nothing except one line in your own notes: God condemns empty or hypocritical ritual, not ritual simply because it is ritual. If someone raises Isaiah 1 or Amos 5 tonight, say “write that down, Session 3 is built for it.”
- **The centurion.** Matthew 8:8 (“only say the word”) returns in Session 3 as the line every Catholic says before Communion. Do not point this out tonight. It lands harder when they find it.
- **The sealed guess.** Tonight ends with each person writing and sealing an answer to “What can you offer God to gain entrance into heaven?” on Take-Home 1. It opens next session. Give no hints about the answer, and do not discuss it after they write.

Objection Bench (leader only)

Likely objections and where the text answers them

“Sacraments are works. Salvation is by faith alone.” The sacraments are God’s works, not ours (CCC 1127-1128). Baptism is something done to you, not by you. The blind man did not make the mud. Faith is how we receive the gift; it is not a rival to the gift. And the sacraments do not work mechanically: Christ truly acts, while the fruit in us depends on our disposition (CCC 1128).

“Jesus used mud once. That is not a pattern.” Matthew 8 shows the alternative was available to him. Mark 7:33 (fingers in the ears, spittle on the tongue), Mark 8:23 (spittle on the eyes), and John 20:22 (breathing on the apostles) show the pattern. And the sacraments themselves are the pattern: water (Matthew 28:19; John 3:5), oil (James 5:14), bread and cup (Luke 22:19-20), hands (Acts 8:17; 2 Timothy 1:6).

“There is one mediator (1 Timothy 2:5). The Church puts things between me and Jesus.” The sacraments are Christ’s own actions (CCC 1084). A mediator uses instruments without ceasing to be the one mediator. Jesus told his disciples, “He who hears you hears me” (Luke 10:16), and Paul calls himself an ambassador through whom God makes his appeal (2 Corinthians 5:20).

“The word sacrament is not in the Bible.” Neither is the word Trinity. The Greek *mystērion* in Ephesians 5:32 was rendered *sacramentum* in the Latin Bible, and the realities (water, oil, bread, laying on of hands, forgiveness of sins) are all in the text.

“God is spirit, so worship is spiritual, not physical.” This is the steelman in B4. The short answer is Romans 12:1: a bodily offering is called spiritual worship by Paul himself.

If a Friend Is at the Table

If a non-Catholic Christian is joining you, say so at the start and thank them. Let them answer W1 first; they will describe the relationship better than the room, and that description is the starting point, not the target.

Do not try to win the B4 steelman. Your friend may state the “spirit and truth” reading better than the study does. Give them the press questions as real questions and let the text do the work. Do not require assent to move on.

Remember what your friend already believes: that God became flesh, that he was baptized with real water, that he ate real bread with his disciples. Session 1 asks nothing a Baptist does not already hold. It only asks what those things mean.

Session Goals

1. The group affirms, in their own words, that the Christian life is a relationship with a person (Benedict XVI; John 17:3).

2. The group discovers that Jesus healed with a word in Matthew 8 and chose mud in John 9, and names the mud as a choice.
3. The group finds that several major biblical covenants carry God-given physical signs and that the sign is part of the relationship, not an addition to it.
4. The group sees that the sacraments are commanded by Jesus and the apostles in the text (Matthew 28:19; John 3:5; James 5:14; John 20:23).
5. The group meets Acts 9:4 and can say why “just me and Jesus” leaves out something Jesus refuses to leave out: his Body.
6. Each participant writes and seals a guess on Take-Home 1.

Time Note

Ninety minutes as written. The clock below is generous on Build because B4 and B5 are where the night is won. If you must run 75 minutes, make these cuts in this order: (1) in B3, read only Mark 5:25-34 and skip the second passage; (2) skip the Dig Deeper; (3) ask only Send question S2. Do not cut the sealed guess.

Segment	Minutes	Running total
Opening prayer and welcome	5	0:05
Win (W1, W2)	12	0:17
Build B1-B2 (word versus mud)	10	0:27
Build B3 (touch discovery)	8	0:35
Build B4 (Incarnation and the steelman)	14	0:49
Build B5 (covenant signs, pairs)	12	1:01
Build B6-B7 (commanded sacraments; the Body)	12	1:13
Send (S1, S2)	8	1:21
Live It, memory verse, sealed guess, closing	9	1:30

Discussion Guide

Part 2 of 3. Marks: READ ALOUD is Scripture or a text read to the group; SAY is your voice; ASK is a question to the room; LEADER is a cue only you see. Depth tags: [Floor] everyone answers, [Ground] the core of the night, [Depth] for groups that want more.

Opening Prayer

SAY Let us pray. Lord Jesus, you touched a leper, you put your fingers in a deaf man's ears, you made mud for a blind man's eyes. You did not have to. Tonight we want to understand why you did. Open our eyes as you opened his. We ask this in your name. Amen.

Win

LEADER *Open questions. No answer boxes. Let people talk. Do not correct anything in Win.*

W1 When someone says they have “a personal relationship with Jesus,” what do you picture them actually doing on a Tuesday?

Leader: *Push for concrete pictures: reading, praying, talking to him in the car, worship music. Write the list on a board if you have one. You will come back to it in Session 4.*

W2 Has anyone ever asked you why Catholics do all this stuff? What did you say, and how did it go?

Leader: *Let the room admit where they had no answer. That admission is why they are here.*

Build

SAY Here is the sentence this whole study is built to answer: “Why does the Catholic Church add all this extra stuff? Why not just a relationship with Jesus?” We are going to start by agreeing with half of it. Listen to this.

READ ALOUD Pope Benedict XVI wrote: “Being Christian is not the result of an ethical choice or a lofty idea, but the encounter with an event, a person, which gives life a new horizon and a decisive direction.”

SAY That is the Catholic Church speaking. It is a relationship with a person. Nobody in this room will ever argue with that. Our question is a different one: what shape did Jesus give that relationship? So let us watch him work.

B1 Read Matthew 8:5-13. What does the centurion ask Jesus *not* to do? Does it work? [Floor]

Leader: *Get the exact words of verse 8 out loud. You will need them again in two sessions.*

ANSWER (share after the discussion)

The centurion asks Jesus not to come to his house. “Only say the word, and my servant will be healed.” It works: the servant is healed at that very moment (v. 13), at a distance, with no touch and no object. Jesus praises the man's faith. So the group has established something important before we go any further: for Jesus, a word is enough.

B2 Now read John 9:1-7. Make a list of everything Jesus does with his mouth and his hands before the man can see. [Floor]

Leader: Count the steps on your fingers with the group. Then ask the question that matters: did he need any of it?

ANSWER (share after the discussion)

He spits on the ground. He makes clay from the spittle. He anoints the man's eyes with the clay. He sends him to wash in the pool of Siloam. Four physical actions and a walk across town, for a man who could have been healed by a sentence. John even translates the pool's name for us: "Sent."

Put B1 and B2 side by side. The same Jesus who healed at a distance with a word chose spit, mud, and water for this man. The mud was not necessary. It was chosen. That choice is the question of the night and, in a sense, of the whole study.

B3 Read Mark 5:25-34 and Mark 1:40-42. In each passage, find the exact moment healing happens. What is the person in contact with at that moment? [Ground]

Leader: This is a discovery. Let them hunt. Read Mark 5:30 slowly if they miss it.

ANSWER (share after the discussion)

In Mark 5 the woman is healed the instant she touches his garment (v. 29). Jesus feels "that power had gone forth from him" (v. 30) and refuses to let the touch stay anonymous: "Who touched my garments?" In Mark 1 Jesus stretches out his hand and touches the leper, a man nobody touched, and the leprosy leaves him at the touch (vv. 41-42).

Physical contact is the point of transfer, and Jesus wants it named. Notice that in Mark 5 the power passes through cloth. That will matter in Session 4.

SAY Let us ask why. Not "why did God allow physical things," but why he deliberately chose physical means. Look at the one verse that explains it.

B4 Read John 1:14. What did the Word become? What would you expect a purely spiritual God to become, if he came at all? [Ground]

Leader: One-word answer first: flesh. Then let the discussion open. Read the Hebrews 10:5 line to the group if it helps.

ANSWER (share after the discussion)

The Word became flesh. *Sarx*, in Greek: meat, skin, a body that gets hungry and can be spat on. A purely spiritual God might be expected to send a message, a vision, an idea. He sent a body. Hebrews 10:5 puts the words in Christ's own mouth: "a body have you prepared for me."

This is the answer to "why mud." In the Incarnation, God chose to meet us bodily, in the Word made flesh. The sacraments are not a step down from that choice. Christ continues to use visible signs, and they are the same choice, continued.

Steelman: "God is spirit"

LEADER Build the other side at full strength before you press. Do not skip this or soften it. If a friend is present, let them build it.

SAY Now let me give you the best case against everything we just said, because a thoughtful Protestant has one, and it comes from the same Gospel.

READ ALOUD John 4:21-24. Then say: Here is the argument. Jesus tells the Samaritan woman that the hour is coming when worship will not be tied to any mountain or temple. God is spirit, so real worship is in spirit and truth: interior, invisible, a matter of the heart. Sacred places, sacred objects, sacred rituals belonged to the old covenant. Later in this same Gospel Jesus says, "it is the spirit that

gives life, the flesh is of no avail” (John 6:63). On this reading, a sacrament can at most symbolize what faith has already received. The water does not do anything. The bread does not do anything. Jesus does, directly, in the heart. Adding physical requirements is a step backwards toward the temple.

ASK Is that a fair statement of the objection? What is strongest about it?

LEADER *Let them affirm what is true in it. God is spirit. Worship must be interior. Then press with these three questions, in order.*

B4a Press 1. Read John 4:22. Does Jesus say the physical worship of Israel was wrong? [Ground]

ANSWER (share after the discussion)

No. “Salvation is from the Jews.” He says the Samaritans worship what they do not know, and the Jews worship what they do know. The coming change is not from physical to non-physical. It is from a place to a person. He says this to a woman beside a well, about living water. He is on his way to giving bread, and he has just told Nicodemus that a person must be born of water and the Spirit (John 3:5).

B4b Press 2. In this same Gospel, list the physical things Jesus uses or commands after chapter 4. [Ground]

Leader: *They have most of these already. Mud (9:6). Bread (6:53). Breath (20:22). Water (3:5). Feet washed with water (13:5).*

ANSWER (share after the discussion)

If “spirit and truth” meant “no physical means,” John contradicts himself within five chapters. He does not. The Evangelist who recorded “God is spirit” also recorded the mud.

B4c Press 3. Read Romans 12:1. What does Paul tell us to present, and what does he call that act? [Ground]

Leader: *Read it twice. The word “spiritual” is the whole point.*

ANSWER (share after the discussion)

“Present your bodies as a living sacrifice... which is your spiritual worship.” Paul calls a bodily act spiritual worship. God himself is pure spirit (CCC 370); that is not in question. But when Scripture calls an act “spiritual,” it means belonging to the Spirit, done in the Spirit, not “without a body.” A sacrament received in faith is worship in spirit and truth. The steelman’s hidden step, that spiritual equals immaterial, is the one step the Bible never takes.

SAY Now the word “relationship.” It is a good word, but it is not a Bible word. The Bible has a better one, and it comes with something attached.

- B5** Live discovery in pairs. Each pair takes one passage: Genesis 9:12-13; Genesis 17:10-11; Exodus 31:16-17; Exodus 24:6-8; Luke 22:19-20. Find (a) the relationship God is making and (b) the physical sign he attaches to it. Report back. [Ground]

Leader: Five pairs, five passages. Write the signs on a board as they report: rainbow, circumcision, Sabbath, blood, cup. Then ask: is any of these signs optional?

ANSWER (share after the discussion)

Genesis 9: the covenant with every living creature; the sign is the rainbow. Genesis 17: the covenant with Abraham and his descendants; the sign is circumcision, and God says the uncircumcised man has broken the covenant (v. 14). Exodus 31: the Sabbath is “a sign for ever” between God and Israel. Exodus 24: the blood thrown on the people is “the blood of the covenant.” Luke 22: the cup is “the new covenant in my blood.”

Scripture’s word for a relationship with God is *covenant*. Again and again the covenant comes with a sign, the sign is given by God, and the sign is not decoration. It is how the relationship is entered and kept. When Jesus wanted to make the new covenant, he did not describe it. He handed his friends a cup.

- B6** Read Matthew 28:19, John 3:5, James 5:14-15, and John 20:22-23. In each, who is commanding the physical action, and what is it? [Ground]

Leader: The point is the source. Ask after each one: whose idea was this?

ANSWER (share after the discussion)

Jesus commands baptism with water in the name of the Trinity. Jesus says a person must be born of water and the Spirit. James, an apostle, commands the elders to anoint the sick with oil and promises forgiveness of sins. Jesus breathes on the apostles and gives them authority to forgive and retain sins. Water, oil, breath, hands, forgiveness spoken by men: none of it is the Church’s idea. She was told to do it.

This is the sentence to say plainly: the Catholic Church did not add the sacraments to a relationship with Jesus. Jesus added them, and the Church obeyed.

- B7** Read Acts 9:1-5. Saul is arresting Christians. Whom does Jesus say Saul is persecuting? [Depth]

Leader: Let the answer sit for a second: “me.” Then read 1 Corinthians 12:27 and ask what Paul learned from it.

ANSWER (share after the discussion)

“Saul, Saul, why do you persecute me?” Jesus does not say “my followers.” He identifies himself with the people Saul is hunting. Paul will spend his life teaching what he learned on that road: “you are the body of Christ and individually members of it.”

So “just me and Jesus” is not what Jesus offers. He offers himself, and he comes with a Body. You cannot have a relationship with the Head and refuse the Body, because he refuses to be separated from it. This is not a claim that other Christians have no relationship with Christ; the Church affirms real grace and holiness outside her visible bounds (CCC 819). It is a claim about the shape of what Jesus gives. It has a body, and the body has hands, and the hands hold water, oil, and bread.

Dig Deeper: where the word “sacrament” comes from

Ephesians 5:31-32 says of marriage, “This mystery is a profound one, and I am saying that it refers to Christ and the church.” The Greek word is *mystērion*. When the Bible was translated into Latin, that word became *sacramentum*, a word Romans used for a soldier’s binding oath. So a sacrament is a mystery of Christ, sworn into a physical sign. The Church did not coin a new idea; she named one Paul had already written down.

CCC 515 goes one step further back: Christ’s own humanity is the sacrament of his divinity. Every touch in the Gospels was already a sacrament in that sense. The seven sacraments are those touches continued.

Send

S1 Which is harder for you personally: believing that God works through physical things, or explaining it to someone who does not? Why?

S2 If the mud was not necessary but was chosen, what does that tell you about how Jesus wants to be met?

Live It This Week

- At Mass this week, pick five physical things you notice, such as water, bread, wine, hands, a book, or a candle. For each one, ask silently: why this?
- Read John 9 aloud, slowly, once, by yourself. Stop at verse 7 and stay there for a minute.
- Before next session read Hebrews 7:23-28; 9:11-14, 23-28; and 10:1-18. Do not try to resolve anything. Just read.
- Fill in and seal your Take-Home 1 guess tonight before you leave.

The Sealed Guess

LEADER *Hand out Take-Home 1 now. Read the instruction below, give three minutes of silence, collect the sealed sheets or have people keep them. They open next week. Do not discuss the question.*

SAY On your Take-Home there is a box with one question: What can you offer God to gain entrance into heaven? Write your honest answer, one or two sentences, in your own words. Then fold it and seal it. We will open it next time. Nobody sees it until then, including me.

Memory Verse

And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father. (John 1:14, RSV2CE)

Closing Prayer

SAY Lord Jesus, Word made flesh, you chose to meet us in water and oil and bread because you first chose to meet us in a body. Teach us to expect you where you promised to be. Keep us close to your Body, the Church, and make us honest with the friends who ask us why. Amen.

Answers at a Glance

Q	The one-line answer
B1	A word is enough; the servant is healed at a distance.
B2	Spit, clay, anointing, a pool. Four physical acts, none necessary, all chosen.
B3	Healing happens at the touch; Jesus insists the touch be named.
B4	The Word became flesh. In the Incarnation God chose to meet us bodily, and the sacraments continue that choice.
B4a-c	Salvation is from the Jews; John records mud and bread after “spirit”; Paul calls a bodily offering spiritual worship.
B5	The major covenants each come with a God-given physical sign; the last one is a cup.
B6	Water, oil, breath, forgiveness: commanded by Jesus and the apostles, not invented by the Church.
B7	“Why do you persecute me?” Christ will not be separated from his Body.

Leader Reference Card

Part 3 of 3. Every passage used tonight, in order, plus what you need in the room.

Materials: Bibles (RSV2CE preferred), Take-Home 1 for each person, pens, envelopes or tape for the sealed guess, a board or large paper for the covenant-sign list.

Where	Passage	Use
Epigraph	Hebrews 10:5	A body prepared
Win	John 17:3 (optional)	Eternal life is knowing a person
B1	Matthew 8:5-13	Only say the word
B2	John 9:1-7	Spit, clay, Siloam
B3	Mark 5:25-34; Mark 1:40-42	Healing at the touch
B4	John 1:14; Hebrews 10:5	The Word became flesh
Steelman	John 4:21-24; John 6:63	God is spirit
B4a	John 4:22	Salvation is from the Jews
B4b	John 3:5; 6:53; 9:6; 13:5; 20:22	Physical means after chapter 4
B4c	Romans 12:1	Bodies as spiritual worship
B5	Genesis 9:12-13; 17:10-14; Exodus 31:16-17; 24:6-8; Luke 22:19-20	Covenant signs
B6	Matthew 28:19; John 3:5; James 5:14-15; John 20:22-23	Sacraments commanded
B7	Acts 9:1-5; 1 Corinthians 12:27	Christ and his Body
Dig Deeper	Ephesians 5:31-32	Mysterion, sacramentum
Prep only	Genesis 2:7; 2 Kings 5:1-14; Numbers 21:8-9; John 3:14-15; Mark 7:33; 8:23; Luke 10:16; 2 Corinthians 5:20	Roots and Objection Bench
Memory	John 1:14	
Next week	Hebrews 7:23-28; 9:11-14, 23-28; 10:1-18	Pre-reading

Catechism: 1131; 1115-1116; 515; 774-776; 1084; 1127-1128; 819.

Voices: Benedict XVI, *Deus Caritas Est* 1 (Tier 1); St. Leo the Great, Sermon 74.2 (Tier 2); St. Augustine, Tractates on John 80.3 (Tier 2).