

Radiant and Unfading

A Catholic Journey Through the Book of Wisdom

Session 13: Bread from Heaven

Wisdom 16 • about 100 minutes • Leader Edition

Part 1: Leader Preparation Guide

Session Overview

Discovery Aim: Participants discover the food of angels: the manna that suited every taste, taught dependence on God's word, and had to be gathered before sunrise with thanksgiving, and then they discover Jesus taking up that manna in John 6 and declaring himself the living bread come down from heaven.

Catholic Touchstone: The Church teaches that the manna in the desert prefigured the Eucharist, the true bread from heaven (CCC 1094), in which Christ is contained truly, really, and substantially (CCC 1374). Tonight the group watches that teaching rise out of the Old Testament itself.

What You Need to Know

Chapter 16 runs three of Part III's antitheses, and the third is the reason this session exists. Take the first two briskly. Animals: Egypt, tormented by the vermin she worshiped, lost her appetite at the sight of her plagues, while Israel, after brief want, received quails, delicacies, benefit again through the instruments of the enemies' punishment (16:1-4). Serpents: Israel too was bitten, as a warning, but not to the uttermost, and the remedy was the bronze serpent, about which the sage makes tonight's most quietly brilliant doctrinal move: he who turned toward it was saved, not by what he saw, but by you, the Savior of all (16:7). If anyone in your group is still chewing on last week's statues steelman, hand them that verse: the Old Testament itself teaching that sacred images save nothing, and God saves through them. He adds, neither herb nor poultice cured them, but it was your word, O Lord, which heals all men (16:12). File the word; it returns at the chapter's center.

Then the manna, and slow everything down (16:20-29). Instead of these things you gave your people the food of angels, and without their toil you supplied them from heaven with bread ready to eat, providing every pleasure and suited to every taste (16:20). The phrase food of angels stands beside Psalm 78:25's bread of the angels; from these two verses the Church's Eucharistic vocabulary drew *panis angelicus*, the bread of angels that St. Thomas Aquinas wrote into the hymns Catholics still use at Benediction and Corpus Christi: the bread of angels becomes the bread of men. Note the sage's tender expansion of Exodus: the manna, he says, ministered to the desire of the one who took it and was changed to suit every one's liking (16:21), embroidering Exodus with a beloved Jewish tradition that heaven's bread tasted to each person like what they most needed. The words are the inspired sage's own; the Church has simply not defined the physics. Let its Eucharistic resonance breathe: one bread, received by thousands, meeting each communicant exactly where they are. Then the lesson the manna was FOR: so that your sons, whom you loved, O Lord, might learn that it is not the production of crops that feeds man, but that your word preserves those who trust in you (16:26), which is the sage's rewrite of Deuteronomy 8:3, the verse Jesus draws in the desert against the tempter: not by bread alone, but by every word that proceeds from the mouth of God (Mt 4:4). And finally the detail nobody expects: the manna melted in the sun, so it had to be gathered at dawn, and the sage draws the moral, one must rise before the sun to give you thanks, and must pray to you at the dawning of the light (16:28). In his Greek, giving thanks is the eucharistia family: the manna was a daily school of morning thanksgiving. The Church kept the school

and renamed nothing; she still gathers the Bread at morning altars, and at every hour, and calls the gathering Eucharist.

The discovery is John 6, and it needs no salesmanship, only order. The crowd raises the manna: our fathers ate the manna in the wilderness (Jn 6:31). Jesus takes it and detonates it: I am the living bread which came down from heaven; if any one eats of this bread, he will live for ever; and the bread which I shall give for the life of the world is my flesh (6:51). Tonight's steelman is the Real Presence objection at full strength, the most consequential steelman of the study for many groups, and your answer is scripted in the discussion guide: the intensifying Greek, the audience that understood him literally and left, the Lord who let them go, the apostle who says the unworthy communicant profanes the body and blood, and the earliest post-apostolic witnesses, Ignatius around AD 107 and Justin around AD 150, whose surviving voices read it one way. Prepare it in prayer as much as in study; for some participants tonight is the night the tabernacle lamp starts meaning what it means.

Old Testament Roots and Fulfillment

Roots. The manna narrative is Exodus 16: bread rained from heaven, gathered each morning, an omer per person, melting as the sun grew hot, hoarded portions breeding worms, the double portion before the Sabbath, and a jar kept before the LORD for the generations. Psalm 78:24-25 names it grain of heaven and bread of the angels. Deuteronomy 8:3 states its curriculum, man does not live by bread alone, and the bronze serpent is Numbers 21:8-9, read with the sage's precision at 16:7.

Fulfillment. John 6:31-58 is the discovery, the Bread of Life discourse delivered at Passover season in the synagogue at Capernaum, and its hinge is Jesus' escalation from the manna your fathers ate, and died, to the living bread whose eater lives forever, my flesh for the life of the world. John 3:14-15 fulfills the serpent: as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up. Matthew 4:4 fulfills the manna's curriculum in Christ's own mouth. The morning gathering finds its Christian form in the Church's daily offering, and, in a resonance devotion loves, in the risen Lord who prepared breakfast on the shore at daybreak (Jn 21:4, 9-12). And Revelation 2:17 promises the victor the hidden manna: the jar kept before the LORD was waiting for someone.

Voices of the Church

VOICES OF THE CHURCH

St. Ignatius of Antioch • Letter to the Smyrnaeans 7.1 (c. AD 107)

We met St. Ignatius on the road to his martyrdom; here he writes ahead to warn the churches about the docetists, who denied Christ's real flesh. His test for them was the Eucharist (Smyrnaeans 7.1, in near-quotation): they abstain from the Eucharist, he reports, because they do not confess that the Eucharist is the flesh of our Savior Jesus Christ, which suffered for our sins and which the Father raised. Within one lifetime of the Last Supper, a bishop of Antioch writing within living memory of the apostles treats the Real Presence as the dividing line of orthodoxy, not a medieval development.

VOICES OF THE CHURCH

St. Cyril of Jerusalem • Mystagogical Catechesis 4.6 (4th century)

Instructing the newly baptized of Jerusalem in the mysteries they had just received, St. Cyril told them plainly (Mystagogical Catechesis 4.6, in near-quotation): do not regard the bread and wine as simply that, for they are, according to the Master's own declaration, the body and blood of Christ; even though the

senses suggest otherwise, let faith make you firm. This is what catechumens were taught, in the city of the Upper Room, more than a thousand years before the Reformation.

VOICES OF THE CHURCH

St. Thomas Aquinas • The Panis angelicus strophe of Sacris solemniis, and Lauda Sion (13th century)

We met St. Thomas, who near the end called all he had written straw, as the early biographical tradition records; here he sings. Tradition holds that Urban IV asked him to compose the office for the new feast of Corpus Christi, and he reached for tonight's vocabulary in the Panis angelicus strophe of Sacris solemniis: panis angelicus fit panis hominum, the bread of angels becomes the bread of men, the food of angels of Wisdom 16:20 and Psalm 78 fulfilled on the altar. In Lauda Sion the manna stands among the figures the Eucharist fulfills (in figuris praesignatur, datur manna patribus); what the manna signified, as this study puts it, is here given in truth. Catholics have been singing this session's thesis for seven hundred and fifty years.

Catechism Connection

CATECHISM CONNECTION

CCC 1094. The Church's typological reading of the Old Testament unveils the manna in the desert as a prefiguration of the Eucharist, the true bread from heaven.

CCC 1374. In the most blessed sacrament of the Eucharist, the body and blood, together with the soul and divinity, of our Lord Jesus Christ, and therefore the whole Christ, is truly, really, and substantially contained. This presence is called real not by way of exclusion, but because it is presence in the fullest sense.

Thread Watch

THREAD WATCH • LEADER ONLY

Thread 1, afterglow at full brightness. The reveal of Session 8 reaches its sacramental conclusion tonight: the Wisdom who fed her people bread from heaven, and who invited, come, eat of my bread (Prov 9:5), now says, I am the living bread. If a participant connects Wisdom's banquet to the altar, the study has done its work; celebrate the catch.

Thread 3, The Missing Book: final feeding before the capstone. Tonight adds the last exhibits: the food of angels vocabulary the liturgy sings, the eucharistia of the dawn gathering, the serpent doctrine of 16:7 that answered last week's steelman from inside the deuterocanon. Session 14 is NEXT WEEK. Close tonight by saying so plainly: bring everything, the shelf-check from week one, every discovery since, and the friend's question we sealed in Session 1. Next week we answer it.

Housekeeping for the finale. Encourage everyone to bring their full stack of Take-Homes next week if they have them; the closing session will walk the whole arc. If your parish schedule allows, consider arranging for the group to attend a daily Mass together in the coming week; after tonight, they will hear it differently.

Session Goals

1. Move briskly through the first antitheses and land 16:7's precision: saved not by what he saw, but by you.
2. Slow down at the manna: food of angels, suited to every taste, the curriculum of dependence, the dawn gathering of thanksgiving.
3. Lead the group to discover John 6, and let Jesus' own escalation do the teaching.
4. Answer the Real Presence steelman at full strength: the Greek, the walkout, the apostle, the earliest post-apostolic witnesses.
5. Send the group toward the altar, and set next week's capstone with full anticipation.

Time Note (about 100 minutes)

Welcome and opening prayer, 8 minutes. Win questions, 10. Build on 16:1-14, 20. Build on 16:15-19, fire that forgot its nature, 7. Build on the manna, 16:20-29, 22. The John 6 discovery, 15. Steelman moment, 12. Send and Live It, 6. Closing prayer, 2.

If you are running long, cut in this order: first tighten Questions 3 and 4 to their strongest single move each, then drop the first Dig Deeper (on the hidden manna); keep every reading aloud. Do not cut 16:7, the dawn-gathering discussion, the John 6 discovery, or the steelman.

Part 2: Discussion Guide

Opening Prayer

Leader prays aloud, all respond Amen.

Father, you fed your people in the wilderness with the food of angels, bread from heaven suited to every taste, and you were teaching them all along that we live by every word from your mouth. Give us this night the appetite you have been trying to give us for thirty centuries. Bread of angels, become for us the bread of men. Through Christ our Lord. Amen.

Win: Opening Questions

1. What is the meal you would cross the country for, the one that means home? Who cooks it, and what makes it more than food?
2. Has ordinary food ever carried extraordinary meaning for you, a last meal with someone, a first meal after something, bread broken at exactly the right moment?

Transition: Every culture knows food can mean more than fuel. Tonight the author remembers a bread that meant everything, fell from heaven, tasted like what you needed, melted at sunrise, and was teaching a lesson it would take long centuries and one synagogue sermon in Capernaum to finish.

Build: Wisdom 16:1-14, Quails and Serpents

Have someone read 16:1-14 aloud.

3. Verses 5 to 7 revisit the bronze serpent, and verse 7 adds a precision Numbers never states: he who turned toward it was saved, not by what he saw, but by you, the Savior of all. Why does that one clause matter so much, especially after last week? Then verses 8 to 11: the bites of locusts and flies killed the enemies, and no healing was found for them (16:9), while your sons were not conquered even by venomous serpents; they were stung to remind them of your oracles, and quickly delivered (16:10-11). What difference does the author draw between Egypt's suffering and Israel's? When has a small wound worked on you as a reminder that led you back to God?

ANSWER • SHARE AFTER THE DISCUSSION

Because it is the Old Testament itself drawing last week's line: the God-commanded image saved no one; God saved, through the turning it occasioned. Sacred signs are conduits, never sources. The Church's teaching runs on the same principle in two registers: honor given to images passes to the prototype (CCC 2132), and sacramentals dispose us to receive grace through the Church's prayer (CCC 1670). Wisdom 16:7 grounds the shared principle, God saves, not the object, stated by the deuterocanon in the last century before Christ. And verse 12 sharpens it further: neither herb nor poultice cured them, but it was your word, O Lord, which heals all men. Remember that phrase, your word as the healer and feeder; the manna is about to teach the same lesson, and Capernaum will finish it.

4. Jesus himself reaches for this serpent scene in his conversation with Nicodemus. Find it in John 3, and say what he does with it.

ANSWER • SHARE AFTER THE DISCUSSION

John 3:14-15: as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whoever believes in him may have eternal life. The bitten looked at the raised sign and lived; the world,

snake-bitten since Eden (Gen 3; through the devil's envy death entered the world, Wis 2:24), looks at the One lifted up and lives. And 16:7's precision carries over perfectly: the crucifix on your wall saves no one; the Crucified does, through the turning toward him it occasions. The verse that follows in John is the most famous in the Bible, and now we know the Old Testament scene it grew out of.

Build: Wisdom 16:15-19, Fire That Forgot Its Nature

Have someone read 16:15-19 aloud.

- 5. Verses 15 to 19 describe the plague of storms: rain and hail on Egypt, and, most incredible of all, fire burning even more fiercely in the water that should have quenched it, for the universe defends the righteous (16:17). The flame was held back so as not to destroy the creatures sent against the ungodly (16:18), then blazed in the midst of water to destroy the crops of an unrighteous land (16:19). The passage shows creation itself serving both God's judgment and God's protection. What does that tell us about God's authority over the created world, and about whether nature is ever simply neutral?**

ANSWER • SHARE AFTER THE DISCUSSION

The elements are not neutral; they are enlisted. Fire burned in water and water sheltered fire (16:17-19, and again at 16:22-23 in a moment), which the sage explains in one clause: the universe defends the righteous (16:17). This is Session 5's armed creation and Session 11's element-switching in miniature, and it is the thesis chapter 19 will state outright: creation, in its nature, fashioned anew to serve God's children (19:6). Two cautions. First, the sage is not writing physics; he is reading providence in the Exodus signs, and the Church reads with him without defining a mechanism. Second, the partisanship is God's, not nature's: creation takes the side its Maker takes, which is why the same fire is judgment for one nation and, in the manna that follows, gift for the other. The world is not a stage God rents; it is an instrument he plays, and the next movement puts bread on the table to prove it.

Build: Wisdom 16:20-29, The Food of Angels

Have your best reader read 16:20-29 aloud, slowly. This is the heart of the night.

- 6. Verse 20: the food of angels, bread from heaven, ready to eat, providing every pleasure and suited to every taste; verse 21: it ministered to the desire of the one who took it. What is the sage adding to the Exodus account, and where does the Church still sing his vocabulary? (If the Exodus story is hazy, have someone read Exodus 16:13-21 first; the sage's additions only make sense beside the original.)**

ANSWER • SHARE AFTER THE DISCUSSION

Exodus describes manna's look and taste once, like wafers made with honey; the sage hands on a tender Jewish tradition that heaven's bread met each eater personally, changed to suit every one's liking. The words are the inspired author's own, although the Church has not defined the physical mechanism being described. The passage presents one heavenly bread given to the whole people while meeting each person's need, the shape of every Communion line in the world. And the vocabulary went straight into the Church's mouth: panis angelicus, the bread of angels, from this verse and Psalm 78:25, given words by St. Thomas Aquinas in the hymns he wrote for Corpus Christi, and sung at Benediction to this hour: the bread of angels becomes the bread of men.

Leader: Do not speculate about how the manna changed its taste; keep the discussion on the theological meaning of the passage.

7. Verse 26 states what the manna was FOR: so that your sons, whom you loved, O Lord, might learn that it is not the production of crops that feeds man, but that your word preserves those who trust in you. Where does this exact lesson appear in Deuteronomy, and who quotes it, where, under what circumstances?

ANSWER • SHARE AFTER THE DISCUSSION

Deuteronomy 8:3: man does not live by bread alone, but by everything that proceeds out of the mouth of the LORD, Moses' own summary of the manna's forty-year curriculum. Matthew renders Jesus' citation of it as every word that proceeds from the mouth of God. And Jesus quotes it in the desert, famished after forty days, against the tempter's stones-to-bread proposal (Mt 4:4). The manna was never mainly about calories; it was a daily catechism in dependence, gathered one day at a time, hoarding punished by worms, teaching a people to live from God's mouth. Give us this day our daily bread is the manna's lesson, prayed daily by the Church ever since.

8. Verses 27 to 29: the manna melted when the sun grew hot, so it had to be gathered at dawn, and the sage draws a startling moral: one must rise before the sun to give you thanks, and must pray to you at the dawning of the light. What was the manna training Israel to do every morning? The sage's Greek for give thanks belongs to the eucharistia family: what did that word become in the Church's vocabulary?

ANSWER • SHARE AFTER THE DISCUSSION

It was training a people to seek heaven's bread first, before the day's heat, with thanksgiving, a whole nation catechized by breakfast into morning prayer. And the sage's Greek for giving thanks belongs to the eucharistia family: the manna was a daily school of Eucharist, thanksgiving, long centuries before the word became the Church's name for her gathering around the Bread, at morning altars and every other hour. Remember Session 6: wisdom is found by the one who rises early, already sitting at the gates. Now we know what is on the table at those gates. The application writes itself: what do you gather first each morning, and does it melt?

The Discovery: Capernaum

9. Live discovery, the last Gospel hunt of our study. A crowd, freshly fed by a miracle, confronts Jesus with tonight's exact subject: our fathers ate the manna in the wilderness. Find the conversation, in John's Gospel, and read what Jesus does with the manna, especially verses 48 to 58.

ANSWER • SHARE AFTER THE DISCUSSION

John 6:31-58, the Bread of Life discourse at Capernaum. The crowd invokes the manna; Jesus corrects the giver, not Moses but my Father gives you the true bread from heaven (6:32); then identifies it: I am the bread of life (6:35); then outbids the manna itself: your fathers ate the manna in the wilderness, and they died... I am the living bread which came down from heaven; if any one eats of this bread, he will live for ever (6:49-51); and then says the sentence on which the Eucharist stands: the bread which I shall give for the life of the world is my flesh. Wisdom 16 called the manna the food of angels and said the word of the Lord feeds and heals; at Capernaum the Word made flesh announces that the true manna is himself, flesh and all. What we do with that sentence is exactly what the original crowd had to decide, which brings us to tonight's question worth facing.

Leader: Trace the escalation with the group, step by step.

A Question Worth Facing

Present this at full strength before answering. For many groups, this is the most consequential hard question of the study.

A sincere Protestant friend says: “John 6 is a metaphor, and a beautiful one. Jesus says I am the door, and you do not look for hinges; I am the vine, and nobody waters him. Eat my flesh means believe in me, receive me spiritually, and Jesus says so himself right there in the chapter: it is the spirit that gives life, the flesh is of no avail; the words I have spoken to you are spirit and life (Jn 6:63). And earlier in the same chapter, believing is the eating: he who comes to me shall not hunger, and he who believes in me shall never thirst (6:35); every one who believes has eternal life (6:40, 47). The Supper is a memorial, do this in remembrance of me, and transubstantiation is medieval philosophy pasted onto a Jewish teacher's figure of speech.”

Respond from the text: Take the parallels first: I am the door and I am the vine are indeed figures, and everyone in the room heard them as figures; no one walked away over a metaphor. Now watch what actually happens in John 6, because it is unlike any metaphor scene in the Gospels. When the crowd balks, how can this man give us his flesh to eat?, Jesus does not soften. From 6:54 onward the Greek verb is trogein, a concrete word for eating that can also mean to chew or gnaw. John himself uses it for ordinary table eating (13:18), so the verb alone does not settle the interpretation; what settles it is that the discourse escalates rather than retreats (6:54-58). And notice the order the friend's own verses reveal: the believing sayings (6:35, 40, 47) come before the crowd's objection; the flesh sayings come after it, and they intensify. His listeners understood him literally, this is a hard saying, and many of his disciples drew back and no longer went about with him (6:66), the teaching that cost Jesus many disciples on the spot. He retracted nothing; he answered the murmuring with Spirit and life and the Father's gift (6:61-65), and then turned to the Twelve and asked, Do you also wish to go away? A teacher watching followers leave over a misunderstood metaphor clarifies; this one doubled down and let them go. As for 6:63, read it carefully: the flesh is of no avail cannot mean Jesus' own flesh, which he has just said gives life to the world and which, in John's Gospel, the Word became (1:14). In Scripture's idiom, the flesh means the merely natural way of judging (a sense Paul often uses), Jesus telling them this mystery cannot be assessed by butcher-shop logic, only received by the Spirit. Then step outside the chapter: St. Paul warns that whoever eats unworthily will be guilty of profaning the body and blood of the Lord, and eats judgment upon himself, not discerning the body (1 Cor 11:27-29). The language fits the Catholic reading far better than a symbolic one: Paul does not say the careless communicant insults a sign, but that he is guilty of the body and blood of the Lord, and that his fault is failing to discern the body. And the earliest surviving Christian witnesses are strikingly realistic about the Eucharist: St. Ignatius of Antioch, whom tradition places among the hearers of the apostles, defines heretics as those who deny the Eucharist is the flesh of our Savior (c. 107); St. Justin, fifty years later, writes (First Apology 66, in summary) that the food is not received as common bread but is the flesh and blood of the Jesus who was made flesh. The literal reading is not medieval. Later controversies, Berengar's in the eleventh century among them, required the Church to define more precisely how Christ is present; but the Catholic confession of the Real Presence did not originate in medieval scholasticism. As for transubstantiation: the term, in use by the twelfth century and adopted solemnly at Lateran IV in 1215, is precision about what the early Church already confessed (CCC 1376); tonight establishes the confession, and the term names it. Last: the friend's memorial verse is true, do this in remembrance, and the Greek word Paul and Luke use for remembrance, anamnesis, carries the Jewish sense of zikkaron, a memorial in which the saving deed is recalled in such a way that it is made present. That is why the Passover haggadah makes each generation participants in the Exodus rather than spectators of it (CCC 1363-1364). The Eucharist is a memorial the way the manna was bread: heaven's kind.

DIG DEEPER

The hidden manna. Exodus 16:33 ordered an omer of manna kept in a jar before the LORD throughout your generations, and Hebrews 9:4 places that golden urn inside the ark of the covenant, heaven's bread stored in the holiest object on earth. Revelation 2:17 opens the jar: to him who conquers I will give some of the hidden manna. Catholic devotion has long heard the tabernacle here: heaven's bread, reserved in the holy place, waiting for the victors. The lamp burning beside it is not decoration; it is a claim.

DIG DEEPER

Breakfast on the shore. The risen Jesus' last recorded meal in John is at dawn: just as day was breaking, Jesus stood on the beach, a charcoal fire, fish, and bread, come and have breakfast (Jn 21:4, 9-12). The Lord of the manna still feeds his own at the dawning of the light, and still asks afterward the only question that matters, do you love me? Wisdom 16:28's rule, rise before the sun to give thanks, reads in devotion's ear like a standing breakfast invitation, a resonance the heart hears rather than a stated fulfillment.

Send: Closing Questions

10. The manna melted; whatever Israel gathered late was gone. What do you currently gather first each morning, and does it melt? What would gathering the imperishable first actually require of your mornings?
11. **If John 6 means what the apostles' students said it means, then the nearest tabernacle holds the food of angels. What concrete response can you make this week: a daily Mass, a holy hour, or a Communion received with fully awakened attention? Catholics: receive in a state of grace, sacramental Confession first if conscious of grave sin. Friends not yet Catholic: refrain from receiving; where the parish's practice invites those not receiving to come forward for a blessing, you are welcome to, and otherwise make a prayer of spiritual communion from the pew. The invitation to full communion is the Church's deepest one, made in the Church's way.**

Live It This Week

- **Read ahead, slowly.** Read Wisdom 17, 18, and 19, the study's final chapters, with a pencil. Mark every appearance of light, darkness, and the word.
- **Gather at dawn once.** One morning this week, rise before your screens and give the first ten minutes to thanksgiving, the manna's own discipline. If a daily Mass fits your schedule, that is the full version.
- **Make one visit.** Stop into a church for ten minutes this week and sit near the tabernacle lamp. Bring John 6. Read verses 48 to 58 there, once, slowly, and let the location weigh in.
- **Bring everything next week.** Next session is the finale: the Exodus finished, and the question we sealed in Session 1, the friend's challenge about this whole book, answered in full. Bring your stack of Take-Homes if you have them, your week-one shelf-check memory, and anyone who asked you hard questions along the way.

Closing Prayer

Lord Jesus, living bread come down from heaven, your fathers' fathers ate the manna and were being taught about you the whole time. Give us this day our daily bread, the daily kind and the eternal kind, and teach us to

gather you first, before the sun, before the noise, with thanksgiving. Bread of angels, made the bread of men: we will not go away; to whom else would we go? You have the words of eternal life. Amen.

Memory Verse

"Instead of these things you gave your people the food of angels, and without their toil you supplied them from heaven with bread ready to eat." (Wisdom 16:20)

Part 3: Leader Reference Card

Every passage used or referenced in Session 13, grouped by role.

Primary Text

- Wisdom 16:1-29 (read complete, in movements: 16:1-14, 16:15-19, 16:20-29)

Discovery Passages (found live by the group)

- John 3:14-15 (the serpent lifted up)
- John 6:31-58 (the Bread of Life discourse; the session's key discovery)

Supporting References (leader's pocket)

- Numbers 21:8-9 (the bronze serpent, read with Wisdom 16:7's precision)
- Exodus 16 (the manna narrative; the jar at 16:33)
- Psalm 78:24-25 (the bread of the angels)
- Deuteronomy 8:3 and Matthew 4:4 (not by bread alone)
- John 6:60-69 (the hard saying, the walkout, Peter's confession)
- 1 Corinthians 11:27-29 (profaning the body and blood; steelman)
- Hebrews 9:4 and Revelation 2:17 (the golden urn; the hidden manna; Dig Deeper 1)
- John 21:4, 9-12 (breakfast on the shore; Dig Deeper 2)
- Proverbs 9:5 (Wisdom's banquet: come, eat of my bread)

Wisdom 2:24 (the devil's envy; the serpent answer's label)

John 1:14 (the Word became flesh; the 6:63 answer)

Matthew 6:11 (our daily bread; the manna's grammar)

Luke 22:19; 1 Corinthians 11:24-25 (the institution command)

Exodus 12 (Passover participation; anamnesis)

Catechism

- CCC 1094 (the manna prefiguring the Eucharist)
- CCC 1374 (truly, really, substantially contained)

Voices of the Church

- St. Ignatius of Antioch, Letter to the Smyrnaeans 7.1 (c. AD 107)
- St. Cyril of Jerusalem, Mystagogical Catechesis 4.6
- St. Thomas Aquinas, the Panis angelicus strophe of Sacris solemniis, and Lauda Sion

Memory Verse

- Wisdom 16:20