

This Great Mystery

Ephesians and the Secret God Kept for Ages

Session 4. One New Man

Reading: Ephesians 2:11-22

Part One

Leader Preparation Guide

Session Overview

Discovery Aim

The group discovers that the demolition of the dividing wall is not the end of the story but the beginning of a construction project: a temple built on apostolic foundations with Christ himself as the cornerstone.

Catholic Touchstone

The Church is God's dwelling place on earth, one visible people built on the apostles with Christ as cornerstone, in whom Jew and Gentile become one new humanity.

Last session the group found that grace saves and grace works. Tonight Paul shows them what grace builds. He asks Gentile Christians to remember how far outside they once stood, then announces that Christ has torn down the wall that kept them there. But the passage does not end with rubble. It ends with a building site: strangers become citizens, citizens become family, family becomes a temple where God actually lives. Your job tonight is to keep the group moving past the demolition to the construction, because that is where Paul is going and where the study's biggest thread quietly gains weight. Expect the word 'mystery' to hover over the room without being named; do not name it for them.

What You Need to Know

There really was a wall

Herod's temple in Jerusalem had a low stone barrier, the *soreg*, separating the outer Court of the Gentiles from the inner courts. Posted on it were inscriptions warning that any foreigner who passed the barrier would bear the responsibility for his own death. One of these inscriptions was actually dug up in Jerusalem in 1871, so we can read the threat Paul's Gentile readers lived under. When Paul writes that Christ 'has broken down the dividing wall of hostility', his first readers could picture a specific object. Do not hand this to the group before question 3; let them wrestle with the phrase first, then share it. It lands harder that way.

The wall that got Paul arrested

Acts 21:28-29 records that Paul was seized in Jerusalem on the accusation that he had brought a Gentile past that very barrier, and the Gentile named is Trophimus the Ephesian. By the traditional reckoning, Paul writes this letter from the imprisonment that began with that arrest, which gives Ephesians 3:1, 'a prisoner for Christ Jesus on behalf of you Gentiles', a startling literalness. Paul is in chains because of the wall he says Christ demolished. This sits in the Dig Deeper box for question 3 and also quietly sets up next session's opening verse.

What exactly was abolished

Verse 15 says Christ abolished 'the law of commandments and ordinances'. Paul's word for ordinances is *dogmata*, decrees. In context he means the ceremonial boundary markers, circumcision, food laws, purity regulations, the things that functioned as a legal wall between Jew and Gentile. He cannot mean that God's moral will is cancelled, because chapters 4 to 6 of this same letter are dense with commandments, and Christ himself said he came not to abolish the law but to fulfil it (Matthew 5:17). The steelman chain at question 4 works through this carefully. Hold the distinction firmly: what fell was the wall, not the way.

- *Dogmata*: decrees, regulations; here the ceremonial boundary markers dividing Jew from Gentile.
- *Kainos*: the word for 'new' in 'one new man'; new in kind, not merely recent.
- *Prosagōgē* (v. 18): access, the formal word for being ushered into a king's presence.

One new man, not a merger

Watch what Paul does not say. He does not say Gentiles are promoted to Jews, and he does not say Jews are demoted to Gentiles. Christ creates 'one new man in place of the two', a new humanity that did not exist before, and he creates it 'in himself'. This connects to the head and body thread from session 2: the new man exists in Christ, so the peace between the two peoples is not a treaty, it is a person. Verse 14 says it plainly: he is our peace.

The metaphors climb

Verses 19 to 22 move through a deliberate ascent: strangers become fellow citizens, citizens become members of a household, the household becomes a building, the building turns out to be a temple, and the temple is 'a dwelling place of God in the Spirit'. The wall around the old temple came down, and a larger temple is going up, made of people. Note the present tense in verse 21: the structure 'grows'. The construction is not finished, and your group is part of the masonry. This is the discovery aim; steer everything toward it.

Old Testament Roots and Fulfillment

Isaiah's peace to the far and the near

When Paul says in verse 17 that Christ 'came and preached peace to you who were far off and peace to those who were near', he is quoting Isaiah 57:19, where God promises peace, peace, to the far and to the near. Isaiah's far ones were exiled Israelites; Paul reads the promise as reaching all the way out to the Gentiles. The group finds this themselves in the discovery moment at question 6. Do not read it to them.

The cornerstone laid in Zion

Isaiah 28:16 promises that God himself will lay in Zion a precious cornerstone, a sure foundation, and Psalm 118:22 adds that the stone the builders rejected has become the head of the corner. Paul's 'Christ Jesus himself being the cornerstone' stands on both. In ancient construction the cornerstone was laid first and every other stone was squared against it; the whole building takes its lines from that one stone. The second discovery team finds Isaiah 28:16.

The temple God always wanted

From the tabernacle in Exodus to Solomon's temple, God's stated desire was to dwell in the midst of his people. Ezekiel ends with a vision of a new temple and a city named 'The LORD is there'. Paul announces the fulfilment in an unexpected register: the dwelling place of God is now a people, 'built together into it for a dwelling place of God in the Spirit'. The promise was never finally about architecture; the architecture was a promise about people.

Voices of the Church

Read these aloud where they land. Each is either a direct citation or an honest summary, labelled as such.

St. John Chrysostom, d. 407

Preaching on this passage, St. John Chrysostom insists that Christ did not simply raise the Gentile to the Jew's level, as if the Jew stood still and the Gentile climbed. Both were brought into something greater than either had been. He reaches for the image of a foundry: it is as if two statues, one of silver and one of lead, were melted down together, and what came out of the furnace was a single statue of gold.

Homilies on Ephesians, Homily 5. Summary of St. John Chrysostom's teaching, not a direct quotation.

For the group. For anyone in the room who feels like a latecomer to the faith, this lands directly: you were not squeezed into someone else's finished building; something new was made that includes you by design.

St. Augustine of Hippo, d. 430

St. Augustine loved the image of the cornerstone and returned to it often in his preaching. A cornerstone, he observes, sits where two walls meet. One wall comes from one direction, the other from another, and they join at the corner. So Christ joins the wall coming from the circumcision and the wall coming from the uncircumcision: two peoples, approaching from different histories, meeting in one stone and becoming one building at the point where he stands.

His Epiphany sermons and expositions of the Psalms. Summary of St. Augustine of Hippo's teaching, not a direct quotation.

For the group. Ask the room where the two walls meet in their own parish: the cradle Catholics and the converts, the old families and the new arrivals. The corner is Christ or the walls never touch.

St. Teresa Benedicta of the Cross (Edith Stein), d. 1942

Edith Stein, a Jewish philosopher who became a Catholic and a Carmelite nun, understood her baptism not as an exit from the Jewish people but as a deeper binding to them, because the Christ she now belonged to was himself a son of Israel. She deliberately united her fate to theirs under Nazi persecution. Witnesses report that when the SS came to arrest her at her convent, she took her sister Rosa's hand and said, in substance, come, let us go for our people. She died at Auschwitz.

Her life and writings; the testimony of witnesses at her arrest. Summary of St. Teresa Benedicta of the Cross (Edith Stein)'s teaching, not a direct quotation.

For the group. The one new man does not erase where anyone came from. Paul's Gentile readers were not asked to stop being Greek, and Edith Stein did not stop belonging to Israel. The new humanity gathers histories; it does not delete them.

Catechism Connection

The Catechism says

CCC 756. Drawing on this very passage, the Catechism calls the Church the building of God: built by the

apostles on the foundation, with Christ himself the cornerstone, and we the living stones being built into it.

CCC 797. The Spirit is to the Church what the soul is to the body: the Church is the temple of the Holy Spirit, the place where he dwells. This is verse 22 stated doctrinally.

CCC 2305. Earthly peace is the image and fruit of the peace of Christ, who 'is our peace', reconciling both peoples to God in one body and killing the hostility. Peace is not merely the absence of war.

CCC 839. The Church's relationship to the Jewish people is unlike her relationship to any other religion: Jewish faith is already a response to God's revelation, and to Israel belong the covenants and the promises. Useful if replacement-of-Israel questions arise.

Thread Watch

Thread Watch

The mystery (develop). Tonight the group stares directly at the content of the mystery, Jew and Gentile made one body, without the word appearing in the passage. Do not connect the dots for them. If someone connects it themselves, smile and write it down; next session Paul names it. Their sealed guesses from session 1 are circling this.

In Christ, in him, in the Beloved (develop). The phrase carries the whole passage: brought near 'in Christ Jesus', one new man created 'in himself', the structure joined 'in him', built together 'in him'. Have the group notice it again at question 5; the location of the new humanity is a person.

Head and body (develop). Verse 16 says both were reconciled 'in one body through the cross'. The body from session 2 turns out to be where former enemies are fused. Touch it, do not re-teach it.

Inheritance and possession (develop). Strangers become 'fellow citizens with the saints and members of the household of God'. Belonging language deepens the inheritance thread: they are not guests in the house, they are heirs in it.

The powers (develop). Light touch only: the hostility Christ kills is bigger than social friction, and next session says the Church displays God's wisdom to the powers themselves. Plant nothing explicit; just avoid shrinking 'hostility' to mere prejudice.

Objection Bench

Leader only. Do not raise these unless someone in the room does.

If Christ abolished the law, the Church has no business binding anyone with rules. Commandments are exactly what the cross removed.

Read the rest of the letter. Ephesians 4 to 6 is full of commandments from the same pen in the same sitting: put away falsehood, do not steal, forgive one another. What verse 15 says Christ abolished is 'the law of commandments and ordinances', the *dogmata* that functioned as a wall between the two peoples. The ceremonial boundary markers fell so that both could enter; the moral way remains, and Christ said explicitly that he came to fulfil the law, not to abolish it (Matthew 5:17). The wall came down so both could walk in, not so that no one has to walk.

A temple made of people proves the real Church is invisible. Buildings, structures, offices, none of it matters; wherever believers are, there is the temple.

The image cuts the other way. Paul's temple has a foundation you can name, 'the apostles and prophets', a cornerstone you can identify, and stones that are 'joined together' and 'built together'. Loose bricks in a field are not a building. A temple is the most structured thing in the ancient world, every stone squared to the

cornerstone and resting on the course below it. Being made of people makes the Church alive, not shapeless. Hold this line lightly tonight; the letter itself will make the structural point unmissable two sessions from now.

So the Church just replaces Israel? That sounds like the covenant with the Jewish people is cancelled.

Notice the direction of the motion in verses 12 and 13: the Gentiles were 'alienated from the commonwealth of Israel and strangers to the covenants of promise', and they are brought near, brought in. Israel is not discarded; the nations are grafted into Israel's promises, which is exactly Paul's olive tree image in Romans 11:17-18, where he warns Gentiles not to boast over the branches. The Catechism (839) teaches that the Jewish people's relationship to the Church is unlike any other, because to them belong the covenants. The one new man is Israel's story widened, not ended.

Session Goals

1. The group lists for themselves the five-fold alienation of verse 12 and feels the distance before hearing the nearness.
2. The group discovers that the dividing wall was a real object with a real death threat, and that Christ is said not merely to make peace but to be it.
3. The group works through the strongest form of 'the law is abolished' and answers it from the letter itself.
4. The group finds Isaiah's own words underneath verses 17 and 20, with the two passages in their own hands.
5. The group tracks the ascent of verses 19 to 22 and lands on the discovery aim: the demolition was a construction project, and they are in the masonry.

Time Note

Planned for 75 to 90 minutes

For a 90 minute night: Win and opening prayer 12 minutes, reading block 8, Build 50 (give the steelman at question 4 and the metaphor ascent at questions 8 and 9 the largest shares, about 8 minutes each; keep questions 1 and 2 brisk at 4 to 5 minutes each), Send 10, Live It This Week and closing prayer 10. For 75 minutes, apply the first two cuts below before you start.

If you are running long, cut in this order.

1. Cut the Dig Deeper on Paul's arrest (question 3) first; it is wonderful but the session stands without it.
2. Fold question 2 into question 1 by asking both at once: what were they, and what changed them.
3. Drop the depth options on question 9 and take only the ground-level answer.
4. If desperate, run the discovery at question 6 with one team on Isaiah 57:19 only and simply tell them the cornerstone source afterward.

Part Two

Discussion Guide

Opening Prayer

Pray together

Lord Jesus Christ, you are our peace. You came and preached peace to those who were far off and peace to those who were near, and we confess that every one of us has been the one far off. Tear down tonight whatever walls we have carried into this room: walls of pride, of old wounds, of quiet contempt. Build us together into something you can live in. We ask this of you who live and reign with the Father in the unity of the Holy Spirit, one God, for ever and ever. Amen.

Win

Open questions. No wrong answers. Let everyone speak before you move on.

W1. Tell us about a time you were the outsider: the new kid, the one who didn't know the rules, the one eating lunch alone. What did it feel like, and what changed it, if anything did?

W2. What's a wall you've seen come down in your lifetime, literal or social, in the world or in your own family? What was on the other side?

Keep this warm and unhurried; both questions are doing real work for verse 12 later. Do not connect them to the passage yet.

Read

Read aloud

Three readers: verses 11 to 13, verses 14 to 18, verses 19 to 22. Ask the group to listen for one word: 'wall'. Then ask the third reader to reread verses 19 to 22 slowly before you begin the Build questions, because the density of those verses rewards a second hearing.

Build

Numbered inductive questions. Ask, wait, let the group work the text. The ANSWER boxes are for you to share after the discussion, not before it.

Remember that you were

1. Paul opens with a command: remember. List the things verse 12 says were true of the Gentiles 'at that time'. There are five. Which one would sting the most?

ANSWER *(share after the discussion)*

Separated from Christ, alienated from the commonwealth of Israel, strangers to the covenants of promise, having no hope, and without God in the world. Let the group sit with the last two; 'having no hope' is arguably the bleakest phrase in the letter. Notice too that verse 11 says 'the uncircumcision' was a name given to them by others: they were defined by what they lacked, by people who had what they lacked. Paul is not shaming them. Memory of the far country is what makes nearness astonishing, which is exactly where verse 13 is about to go.

2. Verse 13 pivots on three words: 'But now... near.' Near to what, exactly? And look closely at what Paul says did the bringing.

ANSWER *(share after the discussion)*

Near to God, and near in temple terms: nearness in Israel's world was measured in courts and thresholds, how close you could stand to the presence. And the means is 'in the blood of Christ'. Not in their effort, not in their improvement, in blood, which is sacrifice language. Last session the group found that salvation is gift from first to last; here is the price tag on the gift. The far ones were not walked closer step by step. They were carried near at a cost.

The wall comes down

3. Verse 14 does not say Christ made peace. Read it again: what does it say he is? And what is this 'dividing wall of hostility' that he has broken down?

ANSWER *(share after the discussion)*

He IS our peace. Peace here is not a treaty or a mood; it is a person, and where he is, the two are one. As for the wall: after the group works with the text, share this. Herod's temple had an actual stone barrier, the *soreg*, keeping Gentiles out of the inner courts, and inscriptions on it warned that any foreigner who crossed it would be answerable for his own death. One of those inscriptions was excavated in Jerusalem in 1871; you can read the threat today. Paul's readers could picture a specific wall with a specific death sentence carved into it. Paul says Christ demolished it, and verse 15 adds the deeper layer: the legal wall too, the ordinances (*dogmata*) that marked one people off from the other.

Dig Deeper

Look up Acts 21:28-29. Paul was arrested in Jerusalem on the accusation of bringing a Gentile past that very barrier, and the Gentile named is Trophimus, an Ephesian. By the traditional reckoning, Paul writes this letter from the imprisonment that began with that arrest. Keep a finger there: the first verse of next week's chapter will mention his chains, and now you know which wall put him in them.

4. Verse 15 says Christ abolished 'the law of commandments and ordinances'. Before we answer it, let's state the strongest version of the conclusion some Christians draw from this verse.

Build then press

The strongest form of the objection. Paul says it in plain Greek: Christ abolished the law of commandments. Not softened it, not renegotiated it, abolished it in his flesh. So any church that binds Christians with commandments, obligations, days you must attend, rules you must keep, has rebuilt exactly the wall Christ died to demolish. Grace means the era of ordinances is over, and adding requirements to the cross is not just mistaken, it is a betrayal of this verse. That is not a lazy reading; it takes the word 'abolished' with full seriousness.

Answering from the text. Take it seriously, then, and keep reading the same letter. In chapter 4 this same Paul commands: put away falsehood, be angry but do not sin, let the thief no longer steal, let no evil talk come out of your mouths. In chapter 5 and 6 he commands more. If verse 15 abolished commandments as such, Paul refutes himself within two pages, so that cannot be what it means. Look at what he actually names: 'the law of

commandments and ordinances', the *dogmata*, and look at what job that law was doing in this sentence: it was the wall, the thing producing hostility between the two peoples. What fell was the ceremonial boundary system, circumcision, food laws, the markers that legally separated Jew from Gentile. Christ himself said he came not to abolish the law but to fulfil it (Matthew 5:17). The wall came down so that both peoples could come in, not so that no one has to walk once inside.

ANSWER *(share after the discussion)*

The objection reads 'abolished' with real force, and it deserves a real answer, which the letter itself supplies: Paul goes on to give dozens of commandments, so verse 15 cannot cancel commandment as such. What Christ abolished is the law precisely in its function as a dividing wall, the ceremonial ordinances that fenced Gentiles out. The moral way remains, and it remains for both peoples together. If someone in the group asks where the line runs between ceremonial and moral, that is a genuinely good question the Church has thought hard about; St. Thomas Aquinas treats it at length, and you can honestly say the distinction is ancient, not an escape hatch invented last week.

5. Verse 15 says Christ created 'one new man in place of the two'. Notice what Paul does not say. He does not say Gentiles get upgraded into Jews, or Jews folded into Gentiles. So what exactly is created, and, look carefully, where does it exist?

Take it as far as the room wants

Floor. One new people made from two, and Christ made it.

Ground. A new kind of humanity, existing in Christ himself, so that peace is a person before it is a policy.

Depth. The hostility was not managed but 'killed' (v. 16): Paul's verb is violent. The cross does not referee the fight; it executes the enmity. Ask what it would mean for the room's own divisions to be killed rather than managed.

ANSWER *(share after the discussion)*

A new humanity, new in kind (*kainos*), something that did not exist before the cross. And it exists 'in himself'. Circle that with the group: this is the letter's drumbeat phrase again, in Christ, in him, and here it locates the new humanity inside a person. The peace between the two peoples is not a negotiated settlement between parties who remain what they were; it is a shared life inside Christ. Verse 16 adds where the fusion happened: 'in one body through the cross'. The body from session 2 turns out to be the place where former enemies are made one.

Live discovery

Split into two teams. Team one, turn to Isaiah 57:19 and compare it with verse 17: what is Paul quoting, and who were the 'far off' in Isaiah's day? Team two, turn to Isaiah 28:16 and compare it with verse 20: what has God promised to lay, and where? Each team reports back with the verses side by side.

Let them find it. Isaiah 57:19; Isaiah 28:16

6. In verses 17 and 20, Paul is quoting. He is standing on older words and expecting his readers to hear them. Let's find out whose.

ANSWER *(share after the discussion)*

Team one should find that Paul's 'peace to you who were far off and peace to those who were near' is Isaiah 57:19 almost word for word: God promising peace, peace, to the far and to the near. In Isaiah the far ones were exiled Israelites; Paul reads the promise as stretching further than exile, all the way out to the nations. Team two should find God promising to lay in Zion a precious cornerstone, a sure foundation. Paul says the stone has been laid, and names him. The point to draw out: Paul is not decorating his argument with Bible verses. He is claiming that what happened at the cross is what Isaiah was promising all along, and that his Gentile readers are standing inside a very old promise.

7. Verse 18 is one short sentence. Trace who does what in it. Where have we seen this shape before?

ANSWER *(share after the discussion)*

Through him (the Son), in one Spirit, to the Father. It is the shape the group traced in session 1: the whole Trinity in one verse, and now the Trinity is the road home. Paul's word for 'access', *prosagōgē*, is the formal term for being ushered into a king's presence; you did not stroll into a throne room, someone brought you in. And press the small word 'both': Jew and Gentile do not get separate entrances. There is one door, one usher, one Spirit, one Father, and the two peoples walk in together or not at all.

The demolition builds something

8. Verses 19 to 22 pile image on image. Track the sequence: what do these former outsiders become, step by step, and where does the sequence finally land?

ANSWER *(share after the discussion)*

Strangers become fellow citizens with the saints; citizens become members of the household of God, family, not just compatriots; the family turns out to be a building; the building is growing into a holy temple; and the temple is 'a dwelling place of God in the Spirit'. That last phrase is the landing point, and it should stagger slightly: the wall around the old temple came down, and a larger temple is going up, made of people, and God lives in it. The demolition of verse 14 was never the goal. It was site clearance. God's answer to the divided world is not a truce line; it is a construction site.

9. Look at the architecture of verse 20. The foundation is 'the apostles and prophets' and the cornerstone is 'Christ Jesus himself'. Foundations get laid once, and every stone above must be squared against the cornerstone. What does it tell you about the Church that its foundation is a list of people?

Take it as far as the room wants

Ground. The Church stands on the apostles Christ sent, aligned to Christ himself, and it is still under construction with us as material.

Depth. If the foundation is apostolic and foundations are laid once, ask what happens to a building that tries to relocate off its foundation while keeping the cornerstone. Do not resolve it; the letter will.

ANSWER *(share after the discussion)*

That the Church is built on commissioned persons, not on a mood, an idea, or even, at this point in history, a finished book: the New Testament was still being written when Paul sent this letter, so 'the foundation of the apostles' cannot simply mean 'the Bible'. It means the men Christ sent, teaching what Christ gave them. And the cornerstone rule matters: in ancient building, the cornerstone was laid first and every other stone took its lines from it, so anything in the Church that does not square with Christ is a stone laid crooked. Note the present tense in verse 21: the structure 'grows'. The foundation is laid, the building is not finished, and verse 22 says the people in this room are being 'built together into it'. Leave the group with the tension of the word 'together': stones do not get built into a temple alone, and a brick sitting by itself in a field is not a building. How this growing structure holds together is a question this letter will answer very concretely, but not tonight.

Send

Open questions. Let these land in silence if they need to.

S1. Who in your life is 'far off' right now, from God or from you? What would 'brought near' actually look like this month, and what would it cost you?

S2. Where do you treat your faith as a private project, a brick in a field, rather than a stone being built together with others? What is one place you could let yourself be mortared in?

Live It This Week

Practices

1. Visit a church building once this week outside of Mass, even for ten minutes. Sit where you can see the altar and read Ephesians 2:19-22 slowly. Then look around at the actual stones and ask what they are a picture of.
2. Name, honestly and only to God, one person or group you keep on the other side of a wall: someone you have written off, avoid, or quietly hold in contempt. Take one concrete step toward them this week, a message, a coffee, a prayer for them by name every day. Not a grand gesture; one stone out of the wall.
3. At Mass this Sunday, when the sign of peace comes, remember verse 14 before you say the words: peace is not a pleasantry you exchange, it is a person you are both standing in.
4. Memorize Ephesians 2:14 and say it once each morning.

Scripture Memory

Ephesians 2:14

"For he is our peace, who has made us both one, and has broken down the dividing wall of hostility."

Ephesians 2:14

Closing Prayer

Pray together

Father, we thank you that we who were once far off have been brought near in the blood of Christ. Thank you for the wall that fell and the temple that rises. Make us stones worth building with: squared to the cornerstone, joined to the people beside us, willing to bear weight. Where we have kept walls standing that your Son died to

demolish, give us the honesty to see them and the courage to take them down. Through Christ our peace, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Part Three

Leader Reference Card

Every passage used in this session, in order. Print this page and keep it in front of you.

Primary text

- **Ephesians 2:11-22** read in three parts: 11-13, 14-18, 19-22

Discovery passages (do not reveal in advance)

- **Isaiah 57:19** peace to the far and the near; behind v. 17
- **Isaiah 28:16** cornerstone laid in Zion; behind v. 20

Supporting passages

- **Acts 21:28-29** Dig Deeper: Paul, Trophimus the Ephesian, and the temple barrier
- **Ephesians 3:1** Dig Deeper link forward: 'a prisoner for Christ Jesus on behalf of you Gentiles'
- **Matthew 5:17** steelman response: fulfil, not abolish
- **Romans 11:17-18** objection bench: grafted branches, no boasting over Israel
- **Psalms 118:22** optional: the rejected stone become the head of the corner

Terms

- **soreg**. the stone barrier in Herod's temple excluding Gentiles from the inner courts
- **dogmata**. decrees, ordinances; the ceremonial boundary regulations of v. 15
- **kainos**. new in kind, not merely recent; the 'new' of the one new man
- **prosagōgē**. access; formal ushering into a king's presence (v. 18)

Catechism

- CCC 756. the Church as God's building on the apostolic foundation, Christ the cornerstone
- CCC 797. the Church as the temple of the Holy Spirit
- CCC 2305. Christ 'is our peace'; peace as more than absence of war
- CCC 839. the Church's unique relationship to the Jewish people