

This Great Mystery

Ephesians and the Secret God Kept for Ages

Session 8. Walk as Children of Light

Reading: Ephesians 5:1-20

Part One

Leader Preparation Guide

Session Overview

Discovery Aim

The group discovers that Paul's demands about purity and speech flow from identity, 'you are light in the Lord,' rather than rule-keeping, and that his single named replacement for impurity, greed, and rotten speech is thanksgiving.

Catholic Touchstone

Baptism really made us children of light, so the moral life is becoming what we already are, and gratitude, *eucharistia*, is the trained posture that starves sin at the root.

Tonight the letter's walk section reaches full stride: three walk commands in twenty verses. Paul lists vices with unusual bluntness, but the group's job is to notice what he does that no mere moralist would do. He grounds every demand in what these people now are (beloved children, light in the Lord), he describes the crucifixion in the altar language of Israel's sacrifices, and he prescribes exactly one replacement for the whole vice list: thanksgiving. The night should feel liberating, not scolding. If it starts to feel like a purity lecture, you have drifted from the text; steer back to verse 8. One quiet leader-only note: verse 2's 'loved us and gave himself up for us' is the phrase that returns in 5:25 next week when the sealed guesses open. Let it land tonight without comment.

What You Need to Know

Where we are in the letter

Chapters 1 to 3 told the group what God has done; chapters 4 to 6 tell them how to walk in it. Walking has been the letter's word for a way of life since 2:2, and tonight it appears three times as a command. Keep the running tally alive for yourself; the group has been tracking it since session 6.

- 2:2, once you walked in trespasses; 2:10, created for good works, that we should walk in them
- 4:1, walk worthy of the calling; 4:17, no longer walk as the Gentiles do
- Tonight: 5:2 walk in love; 5:8 walk as children of light; 5:15 look carefully how you walk

One replacement for five vices

In 5:3-4 Paul bans immorality (*porneia*), impurity, covetousness (*pleonexia*, the itch for more), filthiness, silly talk, and levity. Then he names what goes in their place, and it is one thing: thanksgiving, *eucharistia*. This is the session's core discovery, so resist explaining it in advance. The underlying logic: all of these vices are modes of taking, treating a person or a thing as something to

grab. Gratitude is the opposite posture, receiving everything as gift. You cannot leer at someone and thank God for them in the same breath; you cannot covet what you are actively thanking God about.

Identity grammar in verse 8

Paul does not say you were in darkness; he says you were darkness. He does not say you are enlightened; he says you are light in the Lord. Darkness and light are identities, not environments, and the identity comes qualified: in the Lord, not by nature. This connects backward to 2:1-3 (dead in trespasses, sons of disobedience) and to baptism, which the early Church simply called enlightenment (CCC 1216). Paul's ethics run on this engine everywhere: never behave so that you may become, always you are, therefore walk.

The hymn in verse 14

Verse 14 opens with the same citation formula Paul used for Scripture at 4:8, 'therefore it is said,' but what follows is not a clean quotation of any Old Testament verse. It fuses the light of Isaiah 60:1-2 with the rising dead of Isaiah 26:19 and adds the name of Christ. Many scholars conclude Paul is quoting a hymn the first Christians already sang, quite possibly at baptism as the newly baptized came up from the water. Hold this honestly: it is a plausible and widely held reconstruction, not a certainty. If it is right, this is one of the oldest scraps of Christian liturgy we possess.

A pastoral word before you teach on purity

Assume the room is mixed: some carry entrenched habits and the shame that rides with them, some carry wounds from other people's sins against them. The passage's own frame is your protection: Paul's word is not 'be ashamed' but 'you are light,' a demand that flows from dignity, not disgust. Keep the night identity-first, do not force personal disclosures, and have the name of a good confessor and a concrete confession time ready to mention naturally when you reach Live It This Week.

Drunk with wine, filled with the Spirit

Paul's closing comparison is stranger than it first sounds, and it is worth honoring. Drunkenness and Spirit-filling are both ways of being under an influence: filled with something that loosens you, gives you courage, makes you sing. The crowd at Pentecost made the same comparison from the outside, mocking the apostles as 'filled with new wine' (Acts 2:13). Paul's answer to joyless, white-knuckled religion is not less filling but a better filling, and its visible signs in verses 19-20 are singing and constant thanksgiving.

Old Testament Roots and Fulfillment

The pleasing odor

When Paul calls Christ's self-gift 'a fragrant offering and sacrifice to God,' he is lifting the standard formula of Israel's altar. The 'pleasing odor' marks a sacrifice God accepts: Noah's burnt offering after the flood (Genesis 8:20-21), the ordination offerings (Exodus 29:18), the daily whole burnt offering (Leviticus 1:9). Paul sets that phrase on Calvary. The entire sacrificial system was a long apprenticeship, teaching Israel what an acceptable offering smells like, so that when the true one came it could be recognized.

Israel, light of the nations

'You are light' is not a fresh metaphor; it is Israel's vocation handed on. The people walking in darkness see a great light (Isaiah 9:2), the servant is given as a light to the nations (Isaiah 42:6), and Zion is told to rise and shine because the glory of the LORD has risen upon her while thick darkness covers the peoples (Isaiah 60:1-3). In Christ that calling is fulfilled and, through the one new man of chapter 2, extended to Gentile believers in Ephesus, and to the room you are sitting in.

Awake and rise

Isaiah 26:19 is one of the Old Testament's rare, startling glimpses of resurrection: your dead shall live, those who dwell in the dust shall awake and sing. The hymn fragment in 5:14 reads baptism through that promise. The sleeper who wakes and rises from the dead is not only a corpse at the end of history; it is every catechumen coming up out of the water into the light of Christ.

The Decalogue's bookends meet

Verse 5 quietly fuses the first commandment and the last: the covetous man is an idolater. Coveting looks like a tenth commandment problem, a matter of wanting, but Paul diagnoses it as a first commandment problem, the heart enthroning a creature. Whatever you would grab at any cost is functionally your god. This is why his remedy is thanksgiving rather than mere restraint: gratitude puts the Giver back on the throne.

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 through Ephesians, Chrysostom notices that Paul does not merely forbid filthy and foolish talk; he names its replacement. The mouth will be filled with something, and a tongue trained in thanksgiving has little room left for what is crude or cruel. For him, gratitude in every circumstance, in loss as much as in gain, is the surest sign of a soul that has understood the gospel. The tradition of the Church remembers that he died on a forced march into exile with thanksgiving still on his lips: glory to God for all things.

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

For the group. For a generation whose speech is formed by group chats and comment sections, this lands hard: you do not fix a mouth by emptying it, you fix it by filling it with thanks.

St. Augustine of Hippo, d. 430

Augustine returns again and again to Paul's precision in this verse: the apostle does not say that you were in darkness but that you were darkness, and he does not say that you are now light, full stop, but light in the Lord. No soul is light by its own nature. In ourselves we are darkness; in the Lord we are light, the way a thing is bright only while it stands in the sun. Conversion, then, is not self-improvement achieved by effort but illumination received from Another, and holiness is not maintaining our own glow but remaining in him.

In substance, from his preaching on Ephesians 5:8 and his teaching on light by participation. Summary of St. Augustine of Hippo's teaching, not a direct quotation.

For the group. This frees the perfectionists in the room: the pressure to generate your own goodness is off, because the light was never yours to produce, only to stay in.

St. Ignatius of Loyola, d. 1556

When Ignatius taught his companions to examine their conscience each day, the first step he set was not a hunt for sins but thanksgiving: begin by giving thanks to God our Lord for the benefits received. Only after gratitude has done its work does the soul look at its failures, and even then in the light of gift rather than of dread. In his letters he went further, ranking ingratitude among the most abominable of sins and calling it, in substance, the origin of the rest.

Spiritual Exercises, the General Examination of Conscience; and his letters. Summary of St. Ignatius of Loyola's teaching, not a direct quotation.

For the group. This is Paul's counter-habit made into a daily practice: whatever you are fighting, the first move each night is to name the gifts.

Catechism Connection

The Catechism says

CCC 1216. The early Church called baptism enlightenment: having received the Word who is the true light, the baptized are themselves made sons of light.

CCC 1265. Baptism makes the neophyte a new creature: an adopted son of God, a partaker of the divine nature, a member of Christ, a temple of the Holy Spirit.

CCC 1694. Incorporated into Christ by baptism, Christians are dead to sin and alive to God, and the moral life consists in following his example and conforming to him.

CCC 1328. The sacrament is called Eucharist because it is an action of thanksgiving to God; Paul's word in 5:4 and 5:20 is the word the Church took for the Mass.

CCC 1861. Mortal sin is a radical possibility of human freedom; unrepented, it brings exclusion from Christ's kingdom, which is exactly the sober warning of 5:5-6.

CCC 2638. As in Paul, every event and every need can become an offering of thanksgiving; giving thanks in all things characterizes the Church's whole prayer.

Thread Watch

Thread Watch

The mystery (develop). Verse 2's 'loved us and gave himself up for us' is the exact phrase Paul will apply to husbands and the bride in 5:25, the session where the sealed guesses open. Do not connect it tonight and do not hint. Let question 2 give the phrase its sacrificial weight; next week they will feel the click themselves.

The walk (develop). Three walk commands tonight: in love (5:2), as children of light (5:8), as wise (5:15). Name the running count from 2:2 onward when question 1 lands; the group planted this thread in session 6.

Inheritance and possession (develop). 5:5 is the thread's first negative appearance. In 1:14 and 1:18 inheritance was pure gift and assurance; now it can be forfeited. This tension is deliberate and powers the steelman in question 5. Do not resolve it before the group feels it.

The powers (develop). Keep this light tonight: 'the days are evil' (5:16) and the unfruitful works of darkness show the field is still contested. The armor comes in session 11; plant nothing new, just let the phrase register.

In Christ, in him, in the Beloved (develop). The thread's load-bearing occurrence tonight is 'light in the Lord.' The location does all the work: light by participation, not by nature. Question 6 carries it.

Objection Bench

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

Verse 3 says impurity should not even be named among you. Is this not just repressive prudery, teaching people to be embarrassed about the body?

Paul is not squeamish; he has just named these sins plainly himself, in writing, to be read aloud in church. 'Not even named among you' means the community's life should make such gossip incredible, not that the topics are unspeakable. And the ground of the demand is the opposite of disgust: these people are saints and light, so impurity is beneath their dignity, not beyond mention. The Christian answer to impurity is not a lower opinion of the body but a far higher price on it.

Verse 6 speaks of the wrath of God. Does that not contradict the God of love this letter opened with?

Wrath in Scripture is not a divine temper; it is love's settled opposition to what destroys the beloved. A God who shrugged at what impurity and greed actually do to persons would not be more loving but less. The same letter that says 'wrath' says God is rich in mercy (2:4); the two are not rivals, because mercy is what wrath looks like when it meets repentance.

Session Goals

1. Trace tonight's three walk commands and connect them to the walk thread running since chapter 2.
2. Discover that Paul describes the crucifixion in the altar language of Israel's sacrifices.
3. Find that Paul's single named replacement for impurity, greed, and rotten speech is thanksgiving.
4. See that darkness and light in verse 8 are identities rather than environments, and that Paul's ethics run on identity.
5. Face the eternal security reading of verse 5 at full strength and answer it from the letter itself.
6. Land on 5:18-20: the Spirit-filled life as a singing, thanking life, with thanksgiving as the passage's bookends.

Time Note

Planned for 75 to 90 minutes

Win 10 minutes, reading 5, Build about 55 with the weight on questions 2, 3, 6, and 8, Send and Live It This Week 10, prayers 5. Questions 3 and 6 are the heart of the night; protect them even if everything else compresses.

If you are running long, cut in this order.

1. Cut question 7 (how light exposes) first; its point resurfaces naturally inside question 8.
2. Then cut question 9 and fold its one line about *kairos* into your introduction to question 10.
3. If still tight, use only the first Win question.

Part Two

Discussion Guide

Opening Prayer

Pray together

Father of lights, every good gift comes down from you. You loved us when we were darkness and made us light in your Son. Open the Scriptures to us tonight; teach us to walk as what you have made us, and give us grateful hearts, so that thanksgiving crowds out everything in us that is not worthy of your children. Through Christ our Lord. Amen.

Win

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

W1. Growing up, was there anything you were told to do, or not do, 'because of who we are' or 'because you are one of us'? How did that kind of reason land compared with 'because I said so'?

W2. Think of the most genuinely grateful person you know. What is it actually like to be around them?

Both questions quietly load tonight's two discoveries. Do not connect the dots yet; just let the stories breathe.

Read

Read aloud

Three readers: verses 1 to 7, verses 8 to 14, verses 15 to 20. Ask the room to listen for two things on the first pass: every occurrence of the word walk, and what Paul tells them to do instead of the things he forbids.

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.

Beloved children first

1. Paul opens with what might be the biggest command in the Bible: 'be imitators of God.' Before we panic, look at how the sentence actually runs. What word ties it back to chapter 4, and what phrase tells us who is being asked?

ANSWER *(share after the discussion)*

The word is 'therefore,' and it reaches back to 4:32: God in Christ forgave you. Imitation is asked of people who have already been forgiven, not as the price of forgiveness. And the phrase is 'as beloved children.' Children pick up the family resemblance because of who they already are; nobody earns their way into looking like their father. Then notice how Paul immediately narrows the impossible command into a walkable one: imitating God means 'walk in love, as Christ loved us.' This is also tonight's first walk command; the group has been counting them since chapter 2.

Live discovery

Split into two groups. One group reads Genesis 8:20-21, the other Leviticus 1:9. Report back: what kind of scene does this 'pleasing odor' language come from, and who is pleased?

Let them find it. Genesis 8:20-21; Leviticus 1:9

2. Verse 2 calls the crucifixion 'a fragrant offering and sacrifice to God.' That phrase has a long history, and Paul expects his readers to smell it. Let's go find it.

ANSWER *(share after the discussion)*

It is altar language, the standard formula for a sacrifice God accepts: Noah's offering after the flood, Israel's daily burnt offering. Paul lifts the phrase and sets it on Calvary. The crucifixion, which looked like an execution, was in truth worship: a self-offering that rose to the Father and was received with delight. And look at the command this grounds. 'Walk in love, as Christ loved us' means our ordinary self-giving is meant to have the same shape and join the same offering. Everything Israel's altar rehearsed for centuries was apprenticeship for recognizing this sacrifice when it came.

One replacement

3. Verses 3 and 4 pile up things Paul wants gone: immorality, impurity, covetousness, filthiness, silly talk, levity. Now read to the end of verse 4 and look for what he puts in their place. How many replacements does he give, and what is the replacement?

Take it as far as the room wants

Floor. The group finds the single word: thanksgiving.

Ground. They articulate why gratitude opposes both lust and greed: grabbing versus receiving as two postures of the same hands.

Depth. Someone connects *eucharistia* to the Eucharist (CCC 1328): the Mass is the Church's counter-habit performed weekly, the school where receiving is learned.

ANSWER *(share after the discussion)*

One. 'But instead let there be thanksgiving.' Paul treats sexual sin, greed, and rotten speech as one family with one antidote, which tells us he sees one disease underneath: taking. Each of these vices treats a person or a thing as something to grab for myself. Thanksgiving is the opposite posture, receiving everything as gift, and the two postures cannot occupy the same heart at the same moment. You cannot leer at someone and thank God for them in the same breath; you cannot covet what you are actively thanking God about. Paul's word is *eucharistia*. Let that hang in the air a moment; the Church heard it and named her central act after it.

4. Verse 5 says something startling twice. First, the covetous man 'is an idolater.' Second, such people have no 'inheritance in the kingdom.' We have met inheritance twice before in this letter. Where, and what has changed?

ANSWER *(share after the discussion)*

In 1:14 the Spirit was the guarantee of our inheritance, and in 1:18 Paul prayed we would know the riches of the inheritance. Both were pure gift and assurance. Now, for the first time, inheritance appears with a warning attached: it can be forfeited. Sit in that tension; do not resolve it yet, because the next question takes it head on. As for idolatry: coveting looks like a tenth commandment problem, mere wanting, but Paul diagnoses it as a first commandment problem. Whatever you would grab at any cost has become your god, no statue required. This is why his remedy was thanksgiving rather than willpower: gratitude puts the Giver back on the throne.

Dig Deeper

The Decalogue's first word and its last word, no other gods and do not covet, turn out to be the same word. Where else does the New Testament make this equation? (Colossians 3:5 makes it verbatim.)

Can the inheritance be lost?

5. Verses 5 and 6 sound severe: no inheritance, the wrath of God coming. Here is how a serious Protestant friend might read them, and it deserves our best listening before anyone answers.

Build then press

The strongest form of the objection. Paul cannot mean that baptized believers can lose the inheritance. In chapter 1 he told these very people they were sealed with the promised Holy Spirit, which is the guarantee of their inheritance until they acquire possession of it. A guarantee that can fail is not a guarantee; God does not make down payments he might not complete. So verse 5 must be describing outsiders, people whose settled way of life proves they never truly belonged to Christ, and the warning against 'empty words' in verse 6 targets false teachers who tell the church such lives are safe. Read this way, the passage threatens no true Christian; it unmasks counterfeits.

Answering from the text. The reading is serious, but the letter will not cooperate with it. Paul is addressing the saints (1:1), and it is the saints he warns: 'let no one deceive you,' 'do not associate with them,' 'take no part in the unfruitful works of darkness.' A warning aimed at people who cannot possibly be in danger is theater, and Paul does not write theater. More telling still, this same letter has already shown us that the seal is personal, not mechanical: the Spirit who sealed you can be grieved (4:30), and people who are light can be told, precisely because it is possible, not to walk back into darkness. Ephesians holds both truths without blinking: the gift is utterly real, and the freedom to refuse it remains. That is the Catholic frame exactly. Grace is not a contract that overrides the will; grave sin freely chosen and unrepented excludes from the kingdom (CCC 1861), which is why the Church has always paired baptism with confession, the way home when the baptized wander. Assurance in this letter is not a certificate; it is a Person you can grieve and a road you can walk or leave.

ANSWER *(share after the discussion)*

The objection says verse 5 describes people who were never really saved, because the sealed inheritance of 1:14 cannot fail. But Paul warns the saints themselves, in the second person, and the same letter says the sealing Spirit can be grieved (4:30). The letter holds both: the inheritance is a real gift, and it can be really forfeited by a life freely handed back to darkness. This is the Church's teaching on mortal sin (CCC 1861), and it is also why confession exists. The warning is not there to make the group doubt God's grip; it is there because their own grip is free.

You are light

6. Read verse 8 slowly and watch the grammar like a hawk. What does Paul NOT say that we would expect him to say?

Take it as far as the room wants

Floor. The group catches 'you were darkness' rather than 'in darkness.'

Ground. They see that identity precedes command throughout the chapter: you are, therefore walk.

Depth. They catch 'in the Lord' and connect it to the letter's in-Christ thread: even our new identity is located in him, not possessed independently.

ANSWER *(share after the discussion)*

Two things. He does not say 'you were in darkness'; he says 'you were darkness.' And he does not say 'now you are light,' full stop; he says 'light in the Lord.' Darkness and light are not neighborhoods we moved between; they are what we were and what we now are. That is why the command that follows is 'walk as children of light': not become light by behaving, but be what you already are. Every demand in this chapter runs on that engine. And the qualifier matters just as much: light 'in the Lord' is light by participation, not by nature, the way a thing is bright only while it stands in the sun. So the perfectionist's burden is off. You were never asked to generate your own glow, only to stay where the light is. This is what baptism did; the early Church's plainest name for baptism was enlightenment.

7. Verses 11 to 13 say light 'exposes' the works of darkness. Notice what Paul does not tell them to do. How does light expose things?

ANSWER *(share after the discussion)*

He does not say argue, denounce, or catalogue other people's sins; in fact he says it is a shame even to speak of what is done in secret. Light exposes by shining. A life visibly ordered to Christ makes the alternative visible as darkness without a single word of condemnation. And verses 13 and 14 carry a hopeful edge that is easy to miss: what the light exposes can itself 'become light.' Exposure here aims at conversion, not humiliation, and the proof is sitting in the room: everyone Paul is writing to was once darkness themselves (v. 8).

Live discovery

Half the room reads Isaiah 60:1-2, the other half Isaiah 26:19. Report back: what does each passage contribute to the line Paul quotes?

Let them find it. Isaiah 60:1-2; Isaiah 26:19

8. Verse 14 opens 'Therefore it is said,' the same formula Paul used to quote Scripture back in 4:8. But what follows is not a clean quote of any Old Testament verse. Two passages stand behind it. Let's find them.

ANSWER *(share after the discussion)*

Isaiah 60 gives the light: arise, shine, for your light has come, spoken to a people sitting under thick darkness. Isaiah 26 gives the waking dead: those who dwell in the dust shall awake. Verse 14 fuses them and adds a

name: sleep, death, rising, light, Christ. Because no single verse says this, many scholars think Paul is quoting a hymn the first Christians already sang, quite possibly at baptism as the newly baptized came up from the water into the light. We should hold that as a strong scholarly judgment rather than a certainty, but if it is right, we just read one of the oldest scraps of Christian worship in existence, and Paul cites the Church's own song with the formula he uses for Scripture. Either way, the theology is not in doubt: baptism is a waking, a rising from the dead, and a flood of light, and it already happened to everyone in this room.

Dig Deeper

If 5:14 really is a hymn, then the Church was singing her faith before the New Testament was finished being written. What does it tell us that worship carried the content of the faith first, and the documents came after?

Walking wisely in evil days

9. Verses 15 to 17 add a third walk command: walk as wise. According to these verses, what does walking need besides a direction?

ANSWER *(share after the discussion)*

Timing and understanding. 'Making the most of the time' uses *kairos*, the opportune moment, not clock time: wisdom is recognizing the actual opening in the actual Tuesday you are living, and taking it. 'Because the days are evil' is sober realism, not gloom; the letter has been telling us since chapter 1 that the field is still contested, and it will say much more about that before it ends. And 'understand what the will of the Lord is' makes wisdom practical rather than abstract: not a philosophy, but a discernment you can act on this week.

10. Paul ends with a strange pairing: 'do not get drunk with wine... but be filled with the Spirit.' Why compare those two things at all? And watch where the whole passage finally lands in verse 20.

ANSWER *(share after the discussion)*

Because they are genuinely comparable: both are ways of being under an influence, filled with something that then does the talking, loosens you, gives you courage, makes you sing. People even confused the two at Pentecost, mocking the apostles as full of new wine. So Paul's answer to a joyless, white-knuckled purity is not less filling but a better filling. And the Spirit-filled life shows itself in verses 19 and 20 as a singing, thanking life: psalms and hymns, melody in the heart, and giving thanks 'always and for everything.' Now step back and see the architecture. The passage that began by replacing the whole vice list with thanksgiving in verse 4 ends with a community drenched in thanksgiving in verse 20. Gratitude is the bookend of the entire text. That is Paul's strategy against everything he named tonight: not gritted teeth, but a trained, singing, sacramental habit of thanks.

Send

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

S1. If 'you are light in the Lord' is actually true of you, what is one place this week where believing it would change how you show up?

S2. Which of the things Paul named tonight has the strongest grip on you, and what would it look like to fight it with thanksgiving instead of willpower?

Live It This Week

Practices

1. Each night this week, before any examination of conscience, name three concrete gifts from the day and thank God for them out loud. St. Ignatius made thanksgiving the first step of the examen: gratitude first, every time, then the honest look at failures.
2. Pick the one item from verses 3 and 4 that hooks you most: impurity, coveting, or cutting and crude speech. Every time you catch yourself at it this week, replace it on the spot with one specific thank-you to God.
3. Once this week, sing. Pray a psalm aloud, or put on sacred music while you drive or clean and actually sing along. Paul's Spirit-filled community is a singing community, and singing trains the heart faster than thinking does.
4. Paul's word for thanksgiving is the word the Church took for the Mass. Get to one weekday Mass this week if you can, or at Sunday Mass bring one named gift to offer silently at the offertory. If something tonight stirred the need, go to confession; the light is for walking in, not for hiding from.

Scripture Memory

Ephesians 5:8

"for once you were darkness, but now you are light in the Lord; walk as children of light"

Ephesians 5:8

Closing Prayer

Pray together

Lord Jesus Christ, fragrant offering and sacrifice to God: thank you. Thank you for choosing us before the foundation of the world, for redeeming us in your blood, for sealing us with your Spirit, for making us light when we were darkness. Where we are tempted to grab, teach us to receive. Where our speech turns sour, put a song in it. Wake whatever in us is still asleep, and shine on us, so that this week we walk as children of light. 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 5:1-20**

Discovery passages

- **Genesis 8:20-21** Noah's offering, the pleasing odor
- **Leviticus 1:9** the daily burnt offering formula
- **Isaiah 60:1-2** arise, shine, your light has come
- **Isaiah 26:19** the dead awake and rise

Supporting Old Testament

- **Exodus 29:18** pleasing odor at the ordination offerings
- **Isaiah 9:2** the people in darkness see a great light
- **Isaiah 42:6** a light to the nations

Within Ephesians

- **Ephesians 4:32** the 'therefore' behind 5:1
- **Ephesians 1:13-14** sealed, the guarantee of inheritance
- **Ephesians 1:18** the riches of the inheritance
- **Ephesians 2:1-3** the darkness they were
- **Ephesians 4:8** the same citation formula as 5:14
- **Ephesians 4:30** the Spirit can be grieved

New Testament echoes

- **Acts 2:13** 'filled with new wine,' the Pentecost mockery behind 5:18
- **Colossians 3:5** covetousness, which is idolatry

Terms

- ***eucharistia***. thanksgiving; the word of 5:4 and 5:20, and the Church's name for the Mass
- ***pleonexia***. covetousness, the itch for more; diagnosed in 5:5 as idolatry
- ***kairos***. the opportune moment, not clock time; what the wise redeem in 5:16

Catechism

- CCC 1216. baptism as enlightenment
- CCC 1265. baptism makes a new creature
- CCC 1328. Eucharist means thanksgiving
- CCC 1861. mortal sin excludes from the kingdom
- CCC 2638. everything can become thanksgiving