

Take-Home 8: And Peter

IMPORTANT: bring your Take-Home 1 sheet next session, guess still sealed.

WHAT WE FOUND

Two men betrayed Jesus in one night, and both were seized with grief. Judas “repented,” returned the silver, and confessed aloud, and then took his confession to his accomplices instead of to the One betrayed, appointed himself judge, and carried out a sentence God had not passed. St. Paul gave us the diagnostic: “godly grief produces a repentance that leads to salvation... but worldly grief produces death” (2 Corinthians 7:10). Worldly grief faces the mirror: my ruin, my shame. Godly grief faces the same facts but stays turned toward the Person wounded, and stays where mercy can find it, which is all Peter did: he wept, and he waited in the wreckage. And the Church's teaching is precise: no offense is too great for forgiveness (CCC 982); the only fatal condition is refusing mercy to the end (CCC 1864); and no one's damnation, including Judas', is ours to declare (cf. CCC 1037).

Then Easter morning, and the two most tender words in the Gospels: “Go, tell his disciples AND PETER that he is going before you to Galilee” (Mark 16:7). Shame had already resigned on Peter's behalf; mercy named him so the message could not miss. The appointment Jesus made before the fall was still standing. We found the same heart in Hosea 11: “How can I give you up?... for I am God and not man.” And we found a meeting Scripture confirms twice and never narrates: the risen Lord appeared to Simon (Luke 24:34; 1 Corinthians 15:5): private mercy before public restoration, and what passed between them Scripture never records. Mercy does not wait for the apology to be drafted. It knocks.

VOICES OF THE CHURCH

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St. Augustine / *The City of God, Book I*

In destroying himself, Judas did not atone for the betrayal but compounded it: despairing of God's mercy, he left himself no room for the saving repentance still possible. The final wound was not the betrayal but the verdict he passed on himself in God's place. Mercy was not exhausted; it was pre-empted.

VOICES OF THE CHURCH

St. John Chrysostom / *Exhortation to Theodore After His Fall*

Sin wounds, but despair kills, because it persuades a man to stop fighting before God has stopped forgiving. The enemy makes us careless before the fall and hopeless after it, and both lies serve the same end. No wound is incurable to the Physician who wills to heal.

VOICES OF THE CHURCH

Our Lord to St. Faustina | Diary, 1182

The greater the misery, the greater its claim on His mercy, so the Lord told St. Faustina: souls are not to measure forgiveness by the size of their sin but by the depths of His goodness. Mercy is not merely available to the worst moment of your life; it is especially addressed there.

LIVE IT THIS WEEK

1. Pray Psalm 130 once, slowly. If there is a courtyard in your past you have been seeing to yourself, bring it to the Lord instead, and if you are Catholic, consider Confession, where the private meeting still happens and the priest is bound by the sacramental seal, never permitted to reveal what you confess (CCC 1467).
2. Deliver one “and Peter”: reach out, by name, to one person who has drifted, with zero agenda except that they hear the door is open.
3. BRING YOUR TAKE-HOME 1 SHEET NEXT WEEK, guess still sealed and folded. Put it with your keys tonight.

SCRIPTURE MEMORY VERSE

“But go, tell his disciples and Peter that he is going before you to Galilee; there you will see him,

as he told you.”

Mark 16:7 (RSV2CE)

BEFORE NEXT SESSION

Read **John 21:1-19**, slowly. And again: **bring your Take-Home 1 sheet, sealed**. If you have lost it, come five minutes early and tell your leader.

Catechism references from tonight: CCC 982, 1864, 1847, 1037, 1467.