

Session 12: Stretch Out Your Hands

1 Peter (selections) and John 21:18-19 | 90 minutes by design | Young Adult Inductive Study

PART ONE: LEADER PREPARATION GUIDE

SESSION OVERVIEW

Discovery Aim: The group mines Peter's own letter for his hidden autobiography, discovering his whole story transposed into encouragement for the churches: the towel, the sifting, the stone, the shame, the strengthening. They hear the martyrdom tradition told honestly, hear "afterward" arrive, watch the three fires assemble into Zechariah's refining, and receive the study's final "Follow me" as their own commissioning.

Catholic Touchstone: Martyrdom is the supreme witness to the truth of the faith (CCC 2473), and hope is the virtue by which we desire and await eternal life, trusting Christ's promises and relying not on our own strength but on the grace of the Holy Spirit (CCC 1817). Peter's last word to the Church is a living hope, and his last act was to follow.

WHAT YOU NEED TO KNOW

The session's engine is one large live discovery (Question 2): the group, in assigned pairs, hunts Peter's own story inside his exhortations. Prepare slips or assignments in advance; the leader's role during the hunt is to circulate and grin. On authorship, model the study's standing honesty: the letter presents itself as from "Peter, an apostle of Jesus Christ," written "through Silvanus" (1 Peter 5:12); the Church receives it as the apostle's witness; some scholars question whether a Galilean fisherman produced its polished Greek, and the Silvanus note is the traditional and reasonable answer (a trusted secretary shaping dictation was normal ancient practice). Say all of this plainly if asked; hedge nothing and overclaim nothing. Either way, what your group will discover in Question 2 is its own kind of internal resonance: the letter is haunted, in detail after detail, by the biography this study has walked.

The assignments and what the pairs should find (full key in the answer box): (a) 1 Peter 5:5-6, "clothe yourselves, all of you, with humility": the Greek verb *egkomboōsasthe* means to tie on like an apron or servant's garment, a word many readers have heard as the Upper Room remembered: the old man who watched God tie on a towel now tells the whole Church to dress like that; offer the connection as cherished and possible, not proven. (b) 1 Peter 5:8-9, "your adversary the devil prowls around like a roaring lion... Resist him, firm in your faith": the man once sifted now warns of the sifter, and prescribes exactly what was prayed for him: faith that does not fail. (c) 1 Peter 2:4-7, the living Stone, rejected by men, chosen and precious, with Psalm 118:22 quoted in full: the Rock is still turning over the Stone

psalm he preached to the Sanhedrin, and he now calls every believer a living stone in the same house. (d) 1 Peter 1:8, “Without having seen him you love him”: the man who was asked “do you love me?” at a fire marvels at Christians who answer yes without ever having had a shoreline breakfast. (e) 1 Peter 5:10, “And after you have suffered a little while, the God of all grace... will himself restore, establish, and strengthen you”: Luke 22:32 resolved in his own handwriting: the turned-again man spending his ink, near the road's end, strengthening the brethren, promising them the same restoration he received. (f) 1 Peter 2:24, “He himself bore our sins in his body on the tree”: Session 4 resolved: the man who said “God forbid” now preaches the cross he once refused, in Isaiah 53's own vocabulary. (g) 1 Peter 4:16, “if one suffers as a Christian, let him not be ashamed”: from the man who was once ashamed before a servant girl.

Then the road's end, told honestly in two registers. Strongly attested history: the ancient Church universally held, and never contradicted, that Peter died a martyr in Rome, traditionally under Nero in the persecution after the great fire of 64. The witnesses are early and converge, each supplying a piece: St. Clement of Rome, writing to Corinth around 96, within living memory, on Peter's martyr witness (1 Clement 5); St. Ignatius of Antioch on Peter's authority at Rome (to the Romans, c. 107: “I do not command you as Peter and Paul did”); St. Irenaeus on Peter and Paul preaching and founding the church in Rome; Dionysius of Corinth (c. 170, preserved in Eusebius) stating plainly that both were martyred; and Eusebius preserving the Roman priest Gaius (c. 200) pointing to the “trophy” (monuments) of the apostles on the Vatican hill: the spot over which St. Peter's Basilica stands, where twentieth-century excavations found a second-century shrine built over a simple early grave that Christians had venerated from ancient times. John 21:18-19 was written by a man who knew how the prophecy had been kept. Venerable tradition, clearly labeled: the *Quo Vadis* story comes from the apocryphal Acts of Peter (second century), not from Scripture, and its details are not certain history: fleeing the persecution, Peter meets Christ walking into the city and asks, *Domine, quo vadis?* (Lord, where are you going?), and hears: I am going to Rome to be crucified again: and Peter turns around. Tell it as the Church has always told it, as a story too true to the man not to keep; and then WAIT: the group should hear the echo themselves (Question 4): Peter has asked that question before, at a table, and was promised: “you shall follow afterward” (John 13:36). Afterward has arrived. Origen, preserved in Eusebius, reports that he was crucified head-down at his own request; the motive tradition supplies, that he counted himself unworthy to die exactly as his Lord, comes from later writers (St. Jerome, *De viris illustribus* 1). Label both likewise.

OLD TESTAMENT ROOTS AND FULFILLMENT

Zechariah 13:9, gathered tonight. The refining oracle the group discovered in Session 7 finally shows its full work: three fires stand along Peter's road: the courtyard fire where the ore cracked open, the shore fire where love was spoken back, and the Pentecost fire that sent him. “I will put this third into the fire, and refine them as one refines silver... They will call on my name, and I will answer them.” Question 5 lets the group assemble this themselves.

Isaiah 43:1-2. “Fear not, for I have redeemed you; I have called you by name, you are mine. When you pass through the waters I will be with you... when you walk through fire you shall not be burned.” Water and fire: the man's whole geography; supply it near the close.

VOICES OF THE CHURCH

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St. Clement of Rome / *Letter to the Corinthians (1 Clement), Chapter 5 (c. 96 AD)*

Writing from Rome within living memory, St. Clement points to “the noble examples of our own generation”: Peter, who through unrighteous jealousy endured not one or two but many labors, and having thus borne his witness, went to the glorious place which was his due. It is the earliest surviving reference to Peter's martyrdom, written by a man leading the very church in which it happened, and it treats the fact as something his readers already know.

VOICES OF THE CHURCH

St. Irenaeus of Lyons / *Against Heresies, Book III, Chapter 1*

Cataloguing the churches' apostolic pedigrees, St. Irenaeus states as common knowledge that Matthew wrote while Peter and Paul were preaching at Rome and laying the foundations of the Church there. A student of St. Polycarp, who knew St. John, Irenaeus stands two handshakes from the apostles; for him Peter's Roman ministry is not legend but the documented foundation of the Church's most visible see.

VOICES OF THE CHURCH

St. Leo the Great / *Sermon 82 (on the feast of Sts. Peter and Paul)*

Preaching in Rome on the apostles' feast, St. Leo tells the city that its true glory is not its empire but its martyrs: these are the men who brought you the Gospel, and through the see of blessed Peter placed at the head, a city once mistress of error became a disciple of the truth. Rome's conquests reached fewer places by war, Leo says, than Peter's witness has reached by peace: the fisherman's last catch was the capital of the world.

CATECHISM CONNECTION

- **CCC 2473:** Martyrdom is the supreme witness given to the truth of the faith: the martyr bears witness to Christ who died and rose, to whom he is united by charity, enduring death through an act of fortitude.
- **CCC 1817:** Hope is the theological virtue by which we desire the kingdom of heaven and eternal life as our happiness, placing our trust in Christ's promises and relying not on our own strength, but on the help of the grace of the Holy Spirit. The letter's own name for itself: a living hope (1 Peter 1:3).

THE WAY OF SALVATION (STUDY STRAND): TONIGHT IT IS TAUGHT ALOUD

THE WHOLE WAY, IN PETER'S OWN LETTER (LEADER MAP FOR QUESTION 6)

Twelve weeks of leader-only strand boxes surface tonight, in the group's hands, because Peter

wrote the whole way of salvation into one short letter. The map, if you need it: God acts first (1:3, “he has caused us to be born anew”); through the cross (2:24, planted in Session 4, found tonight); as sheer grace (1:8-9, faith and love for the unseen Christ; 5:10, the God of all grace); through faith that clings under trial (1:6-7, faith more precious than gold tested by fire); received in baptism (3:21, “Baptism... now saves you,” planted in Session 10); lived in the Church under shepherds (5:1-4, Peter the fellow elder; 2:9, a royal priesthood); through lifelong vigilance (5:8, the prowling lion); unto living hope and unfading glory (1:3-4; 5:10). If the group assembles even half of this in Question 6, the study has done its work. This is the last strand box.

THREAD WATCH (LEADER ONLY): THE FINAL LEDGER

- **“Afterward” arrives.** John 13:36, planted in Session 6, resolves in Question 4, and it must be the GROUP that hears “Lord, where are you going?” echo. Ask; wait.
- **The three fires assemble.** Courtyard, shore, Pentecost: Zechariah 13:9’s refining, revealed at last in Question 5. If someone found it early in Session 10, honor them by name tonight.
- **Luke 22:32 in his handwriting.** Restore, establish, strengthen (5:10): assignment (e). Let the pair who finds it read the Luke verse aloud beside it.
- **1 Peter 2:24 resolves Session 4.** The “God forbid” man preaching the tree. Assignment (f).
- **The towel remembered.** Egkomboomai, assignment (a): the study’s tenderest possible echo; present it as cherished, not certain.
- **The name, finally.** The letter opens “Peter, an apostle”: the given name, worn like a fulfilled prophecy. If a participant notes that 2 Peter opens “Simeon Peter,” both names to the end, delight in it.
- **“Follow me” bookends the study itself.** The commissioning at the close hands the words to the group. That is the study’s whole aim; land it gently.

SESSION GOALS

1. The group discovers Peter’s autobiography inside 1 Peter through the paired hunt and reports every find.
2. The group hears the martyrdom tradition with its evidence, and the Quo Vadis story honestly labeled, and discovers the John 13:36 echo themselves.
3. The group assembles the three fires into Zechariah’s refining oracle.
4. The group articulates the whole way of salvation from Peter’s letter.
5. Each participant receives the final “Follow me” and names where into the deep points next for them; the study closes with commissioning.

TIME NOTE

Plan the full 90 minutes; this is the finale. If trimming is forced: shorten Win to one question and compress Question 6's assembly. **Do not cut** the paired hunt, the Quo Vadis moment, or the commissioning.

PART TWO: DISCUSSION GUIDE

OPENING PRAYER

Blessed be the God and Father of our Lord Jesus Christ: by his great mercy we have been born anew to a living hope. Lord, tonight we reach the end of the road we have walked with your servant Simon Peter. Let us hear his voice one last time, in his own letter; let us see how you kept every promise you made him; and then say to each of us what you said to him at the beginning and at the end: Follow me. Amen.

WIN: OPENING QUESTIONS

Keep Win brief; the finale is full.

W1. If you could read one letter written by someone you love near the end of their life, what would you hope to find in it?

W2. Looking back over these twelve weeks: what is one moment from Peter's story that has stuck to you personally?

BUILD: INTO THE TEXT

READ ALOUD: 1 Peter 1:3-9

1. Listen to the voice: "Born anew to a living hope through the resurrection of Jesus Christ from the dead... In this you rejoice, though now for a little while you may have to suffer various trials, so that the genuineness of your faith, more precious than gold which though perishable is tested by fire, may redound to praise and glory." An old man is writing to persecuted churches he has never met. Knowing his whole story as you now do, what do you hear underneath these sentences?

ANSWER (SHARE AFTER THE DISCUSSION)

You hear a man describing his own case history as if it were doctrine, because for him it is both. Born anew: he was remade on a beach. A living hope through the resurrection: hope, for Peter, is not optimism; it is what walked out of a tomb and came looking for him by name. Faith tested by fire and found genuine: he is the specimen; his faith went into a literal fire's light and failed, and into a refiner's fire and came out gold, exactly as an old oracle promised. Even "for a little while"

carries a survivor's perspective: the man measuring trials against "an inheritance imperishable, undefiled, and unfading" has learned the arithmetic from decades of walking. Tonight we are going to find his fingerprints all over this letter.

2. Here is the finale's great hunt. Peter almost never mentions himself in this letter, and yet readers have always felt his story pressing through every page.

Live discovery (the session's engine; give it generous time): assign one passage per pair and say: "You have walked twelve weeks with this man. Read your passage and hunt: where is Peter's own story hiding inside his advice? Report what you find and defend it." Assignments: (a) 1 Peter 5:5-6; (b) 1 Peter 5:8-9; (c) 1 Peter 2:4-7; (d) 1 Peter 1:8; (e) 1 Peter 5:10, read beside Luke 22:31-32; (f) 1 Peter 2:24, read beside Isaiah 53:4-6; (g) 1 Peter 4:16. Let every pair report fully before the answer box; celebrate each find.

ANSWER (SHARE AFTER THE DISCUSSION)

(a) "Clothe yourselves, all of you, with humility": the Greek verb means to tie on like a servant's apron. Many readers across the centuries have heard the Upper Room in that word: the old man who watched God tie on a towel telling the whole Church to dress like that. Cherished and possible, not provable: and either way the instruction is the towel's. (b) "Your adversary the devil prowls around like a roaring lion... Resist him, firm in your faith": the sifted man warns of the sifter, and prescribes precisely what Jesus prayed for him: faith that does not fail. He adds, tellingly, that your brotherhood throughout the world suffers the same: the strengthener of brethren at work. (c) The living Stone, rejected by men, chosen and precious, with Psalm 118:22 quoted in full: the Rock never stopped turning over the Stone psalm, from the Sanhedrin to this page, and now he deals every believer into the masonry: you also, like living stones. (d) "Without having seen him you love him": from the man who was asked "do you love me?" across a breakfast fire, a sentence of open wonder at Christians who answer yes without ever having had his advantages. (e) "The God of all grace... will himself RESTORE, ESTABLISH, and STRENGTHEN you": set Luke 22:32 beside it and read both aloud: "when you have turned again, strengthen your brethren." He turned again; this letter, written toward the end of his road, is the strengthening: and he promises the fallen the same triple mercy he received. (f) "He himself bore our sins in his body on the tree... by his wounds you have been healed": the man who said "God forbid" to the cross now preaches it in Isaiah 53's own vocabulary: the resolution of Session 4, in his handwriting. (g) "If one suffers as a Christian, let him not be ashamed": from the man once ashamed before a servant girl: he knows precisely what he is asking, and precisely that it can be healed.

3. One honest question before the road's end, because this study owes you the whole truth: the letter says it was written "through Silvanus" (5:12), and some scholars have wondered whether a Galilean fisherman could produce Greek this polished. What do we actually know, and how should a Catholic hold questions like this?

ANSWER (SHARE AFTER THE DISCUSSION)

Hold them the way this study has held everything: with honesty and without fear. The letter names

its author (“Peter, an apostle of Jesus Christ”) and its scribe or courier (“through Silvanus, a faithful brother”), and dictating through a trusted, educated secretary who shaped the wording was utterly normal ancient practice: Paul did the same (Romans 16:22). The Church receives the letter as the apostle’s witness, and the earliest Christians never doubted it. Scholars who question it point to the Greek style; the Silvanus note is the traditional and entirely reasonable answer, and the Church has not bound consciences on the mechanics. And tonight’s hunt adds its own quiet resonance: the letter reads, in verb choices and obsessions and scars, like the specific biography we have spent twelve weeks walking: not a proof that settles the scholars’ question, but a consonance the Church has always heard. Whoever held the pen, the voice is the shepherd’s.

READ ALOUD: John 21:18-19, reread slowly

4. “When you are old, you will stretch out your hands, and another will gird you and carry you where you do not wish to go. (This he said to show by what death he was to glorify God.)” It is time to hear how the prophecy was kept. LEADER: tell the road’s end now, in two clearly labeled registers. First the strongly attested history: Rome; Nero’s persecution after the great fire of 64; martyrdom attested within living memory by St. Clement of Rome (1 Clement 5), by St. Ignatius, by St. Irenaeus, and by the Roman priest Gaius pointing visitors to the apostle’s monument on the Vatican hill, the very spot beneath the high altar of St. Peter’s today, where excavations found a second-century shrine built over a simple early grave that Christians had venerated from ancient times. Then, clearly labeled as venerable tradition from the apocryphal Acts of Peter, not Scripture and not certain history: the Quo Vadis story. Fleeing the persecution at his friends’ urging, Peter meets Christ on the road, walking toward the city, and asks: Domine, quo vadis: Lord, where are you going? And the answer: I am going to Rome to be crucified again. And Peter turns around. THEN ask the group, and wait: where have we heard Peter ask that exact question before, and what was he promised?

ANSWER (SHARE AFTER THE DISCUSSION)

Wait for the intake of breath. John 13:36, the night of the towel: “Simon Peter said to him, ‘Lord, where are you going?’ Jesus answered, ‘Where I am going you cannot follow me now; but you shall follow afterward.’” The apocryphal story, whatever its historicity, understood the man perfectly, because it is built on the canonical promise: there was an appointment named “afterward,” made before the fall, kept after a lifetime. On the Quo Vadis road, afterward arrived: the “cannot” of the boasting young man had become the “can” of the surrendered old one, and this time nobody had to tell him about roosters. Origen, preserved in Eusebius, reports that he was crucified head-down at his own request; later writers (St. Jerome, *De viris illustribus* 1) supply the motive, that he counted himself unworthy to die exactly as his Lord. Label both likewise, and notice only that it is the request of a man permanently done with comparisons. The whole study closes in those two words from the beach: he was told “Follow me,” and he followed, all the way, and the death did what John said it would: it glorified God (CCC 2473: martyrdom, the supreme witness). The Church that buried him built her most famous altar over the spot, and the fisherman’s grave anchors the skyline of the city that killed him.

5. Now step all the way back. Across this study, fire has kept appearing at the hinges of Peter's story. Count the fires with me, and then read Zechariah 13:9 one last time: "I will put this third into the fire, and refine them as one refines silver, and test them as gold is tested. They will call on my name, and I will answer them." What do you see?

ANSWER (SHARE AFTER THE DISCUSSION)

Let the group assemble it; they have all the pieces. Fire one: the charcoal fire in the courtyard, where the ore cracked open and the boast burned off. Fire two: the charcoal fire on the shore, where love was spoken back three times and the wound healed at its own coordinates. Fire three: the tongues of fire at Pentecost, where the refined silver was poured out for the world. One oracle, discovered the very night of the fall, held all three in advance: the striking, the scattering, the refining, and the reunion: "they will call on my name, and I will answer them": which he did, from the waves to the courtyard to the shore, and which three thousand did in one morning because he told them they could. God wastes no fires. The ones in your own story, including the ones still burning, can become refiner's fires in the hands of the same Goldsmith; God does not send every fire, but he wastes none of them: and Peter himself wrote you the promise: faith tested by fire, more precious than gold, unto praise and glory (1 Peter 1:7).

6. Last question of the study. Twelve weeks ago we asked what it would take for Simon to become the rock. You have now watched the whole answer. So, from everything you have seen, and using Peter's own letter where you can: what IS the way of salvation? How does a person actually come to be saved, held, and brought home? Build it together, out loud.

ANSWER (SHARE AFTER THE DISCUSSION)

Let the group construct it; steer only as needed, and let them cite the letter: God acts first, in sheer mercy: "he has caused us to be born anew" (1:3): nobody climbs out of the boat of the old life unsummoned. Through the cross: "he himself bore our sins in his body on the tree" (2:24): there is no bypass around Golgotha, for Christ or for us. Received, not earned: "the God of all grace" (5:10), "saved through the grace of the Lord Jesus" (Acts 15:11): grace from the first net to the last breath. Through faith that clings: loving Him unseen, believing Him half-understood (1:8; John 6:68), tested by fire and held by His intercession, not our grip. Entered through the waters: "Baptism... now saves you" (3:21): Peter's own pen, closing the loop from Acts 2:38. Lived in the Church: living stones in one house (2:5), a flock under shepherds (5:1-4), at the table, in the prayers (Acts 2:42). Guarded by vigilance and mercy together: the lion still prowls (5:8), falls still happen, and the God of all grace still restores, establishes, strengthens (5:10). Unto a living hope: an inheritance unfading, guarded in heaven, for people guarded by grace (1:4-5). That is the deep Christ meant when He said: put out into it.

THE COMMISSIONING

THE FINAL SEND (LEADER SCRIPT)

Say: “Twelve weeks ago, on a beach, this study began with two words spoken to a fisherman: Follow me. On another beach, after everything, the same two words closed his restoration, and he followed them all the way to a hill in Rome. Tonight they are spoken to you. Take out your surrender prayer from the shore. Read it silently one more time. Then, underneath it, write one sentence: where 'into the deep' points next for you: the mission, the person, the vocation, the conversation, the next yes. Nobody will collect it. When you have written it, we will stand and be sent.” Allow quiet minutes. Then stand, and pray the closing prayer together as a commissioning. If your group's custom allows, end with a blessing and, ideally, plan to attend one Mass together as the study's true finale: the breaking of the bread, where all of this lives.

DIG DEEPER: THE BONES UNDER THE ALTAR

In 1939, workers preparing Pope Pius XI's tomb beneath St. Peter's uncovered a Roman necropolis. Excavations found, directly beneath the basilica's high altar, a small second-century shrine (matching Gaius' “trophy”) built against a graffiti-covered wall over a simple first-century grave: and within the wall, bones of a robustly built man of about sixty to seventy years, wrapped in purple and gold cloth, an identification proposed by the excavation's epigrapher and still debated. In 1968, St. Paul VI announced that the relics of St. Peter had been identified in a manner the Church considers convincing. Certainty of the archaeological kind is elusive; what is firmly established is that Christians were honoring exactly that spot as Peter's memorial by the mid-second century, on a hill where there was every reason not to invent it.

DIG DEEPER: SIMEON PETER

The second letter bearing his name opens with both names at once: “Simeon Peter, a servant and apostle of Jesus Christ” (2 Peter 1:1), the old Hebrew name and the given rock-name side by side, and adds: “the putting off of my body will be soon, as our Lord Jesus Christ showed me” (1:14): an old man remembering a sentence spoken over breakfast. Simon did not stop existing when Peter was born; grace does not erase the fisherman, it fulfills him. Both names go into glory together.

SEND: THE STUDY'S LAST QUESTIONS

S1. Where does “into the deep” point next for you: the one concrete yes you wrote under your surrender prayer? Say it to one person before you leave tonight.

S2. Peter strengthened his brethren to his last page. Who will you strengthen with what these twelve weeks have given you, and when does that start?

LIVE IT FROM HERE

1. Read 1 Peter whole, in one sitting, this week: twenty minutes, start to finish, hearing the voice you now know. Then read it again in a month.
2. Act on your “into the deep” sentence within seven days: the first step, however small, before the resolve cools.
3. Keep the memory verses. Twelve of them now live in you; pray one each week for the next twelve weeks, and let the arc replay.
4. Stay at the fire: Mass, and (if Catholic) regular Confession: the charcoal fire rebuilt for you, as often as you need it, until your own afterward arrives.

CLOSING PRAYER (THE COMMISSIONING)

Lord Jesus Christ, Son of the living God: you called us from our boats, you taught us on the water, you washed us though we protested, you kept every appointment we broke, you rebuilt our fires, and you have asked us, as many times as it took: do you love me? Lord, you know everything; you know that we love you. By the grace that made a rock out of a fisherman, send us now into the deep: to the lambs you are handing us, to the Corneliuses we had ruled out, to the city that does not yet know your name. We hold the living hope; we will not be ashamed; and when you say Follow me, by your grace, we will follow: all the way, and afterward. Amen.

SCRIPTURE MEMORY VERSE

“And after you have suffered a little while, the God of all grace, who has called you to his

eternal glory in Christ, will himself restore, establish, and strengthen you.”

1 Peter 5:10 (RSV2CE)

Before you dismiss: hand out Take-Home 12, thank every person by name if the group's size allows, and if at all possible, set the date now for the group's Mass together.

PART THREE: LEADER REFERENCE CARD

EVERY PASSAGE IN THIS SESSION

Primary Texts

- 1 Peter 1:3-9, born anew to a living hope; faith tested by fire
- 1 Peter 5:12, through Silvanus (authorship honesty)
- John 21:18-19, the prophecy of the stretched-out hands, reread

The Hunt (assigned pairs)

- (a) 1 Peter 5:5-6, clothe yourselves with humility (the towel verb)
- (b) 1 Peter 5:8-9, the prowling lion (the sifting)
- (c) 1 Peter 2:4-7, the living Stone and Psalm 118:22
- (d) 1 Peter 1:8, without having seen him you love him
- (e) 1 Peter 5:10 beside Luke 22:31-32, restore, establish, strengthen
- (f) 1 Peter 2:24 beside Isaiah 53:4-6, he bore our sins on the tree
- (g) 1 Peter 4:16, suffering as a Christian, unashamed

Threads Gathered

- John 13:36, “you shall follow afterward” (resolved at Quo Vadis)
- Zechariah 13:9, the refining fire (three fires assembled)
- 1 Peter 3:21, baptism now saves you (Acts 2:38 loop closed; strand map)
- Acts 15:11, saved through grace (recalled from Session 11)

The Martyrdom Witness (tell in labeled registers)

- Solid history: 1 Clement 5; St. Ignatius to the Romans; St. Irenaeus, Against Heresies III.1; Gaius' “trophy” preserved in Eusebius; the Vatican hill excavations
- Venerable tradition, labeled: Quo Vadis (apocryphal Acts of Peter); the head-down crucifixion (Origen via Eusebius); the unworthiness motive (later tradition, e.g., Jerome)

Catechism

- CCC 2473, martyrdom the supreme witness
- CCC 1817, hope

Memory Verse

- 1 Peter 5:10