

Take-Home · Session 6

Peace I Leave with You · John 14:25-27; John 20:19-21; Romans 8:31-39

WHAT WE FOUND

The study ended where it began, and the verse had grown. First we read what we had never read: the peace of 14:27 is the last clause of the promise of the Paraclete (14:25-26). Jesus does not wish us peace on his way out; he promises the Spirit who will be with us and in us, and then leaves his peace. Then we found the promise kept: Easter evening, doors shut "for fear," and the risen Christ's first word to disciples who had failed and abandoned him, one of whom had denied him three times: "Peace be with you," wounds still visible, because his peace is wholeness, not amnesia; and immediately a sending: "as the Father has sent me, even so I send you." And we found that we have been hearing these words at Mass: the embolism ("safe from all distress"), then "Lord Jesus Christ, who said to your Apostles: Peace I leave you, my peace I give you," then the peace exchanged on the way to Communion. The body thread of six weeks (bread under a broom tree, an angel in a garden, the written cast) landed at the sacraments, where grace comes through signs we can touch: the water of Baptism, the Eucharist, Confession for the burdened conscience ("peace and serenity," CCC 1468), Anointing in illness ("peace and courage," CCC 1520). The hard verses were handed back as gifts: 1 John 4:18 promises that servile terror dies as love matures (a trajectory, not a verdict, and fear of punishment can itself be a real beginning, CCC 1453), and 2 Timothy 1:7's "timidity" is about shrinking back from witness, not about a nervous system; your anxiety cannot disqualify you from being sent. And Romans 8 answered anxiety's deepest whisper at its root: no suffering, no power, and not death itself can separate us from the love of God in Christ Jesus our Lord.

VOICES OF THE CHURCH

St. Teresa of Ávila (the lines traditionally kept as hers, from a note in her prayer book): let nothing disturb you, let nothing frighten you; all things are passing; God never changes; patience obtains all things; whoever has God lacks nothing, God alone suffices.

St. John Paul II (homily at the inauguration of his pontificate, 22 October 1978): "Do not be afraid. Open wide the doors for Christ." Grounded not in mild times but in the presence of the Redeemer.

St. Charles de Foucauld (the Prayer of Abandonment as commonly printed, arranged from his writings): Father, I abandon myself into your hands; do with me what you will... I am ready for all, I accept all. The garden's "yet," made a way of life.

LIVE IT: FROM HERE ON

- **Keep the one practice you named.** One habit kept is worth six admired.
- **Receive the peace at Mass on purpose**, every week: the embolism and the Rite of Peace are the anxious heart's liturgy.
- **Carry the cards:** your commissioning card (one person, one act, this month) and the lines traditionally kept as St. Teresa's.
- **When the waters rise:** "When I am afraid, I put my trust in you" (Ps 56:3).

Memory verse: "Peace I leave with you; my peace I give to you; not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid." (John 14:27)

Where to go next: if grief and loss are part of what you carry, this study's companion volume, *Blessed Are Those Who Mourn*, continues the conversation.

Catechism this week: CCC 1832; CCC 1468; CCC 1453; CCC 1520.

This study walks alongside professional care; it never replaces it. Peace be with you.