

THE WAY, SESSION 9

Set Apart for Me

The Acts of the Apostles 12:1-13:52, A Passover Rescue, a Worshiping Church, and the First Sending

Part 1: Leader Preparation Guide

Session Overview

Discovery Aim. Participants discover that Luke has written Peter's prison rescue as a personal Exodus, at Passover, with the details of Exodus 12 deliberately replayed, and that the Church's answer to state violence was earnest, communal, almost comically human prayer. They then watch the world mission begin, not in a strategy meeting but in the liturgy: while the church at Antioch was worshiping the Lord and fasting, the Holy Spirit spoke, and the greatest missionary movement in history was sent with fasting, prayer, and the laying on of hands.

Catholic Touchstone. Mission is born from liturgy. Luke's word in 13:2 rewards attention: while they were *leitourgountōn*, worshiping or ministering to the Lord, the root from which liturgy takes its name, the Spirit said, "Set apart for me Barnabas and Saul." The Church did not interrupt her worship to plan a mission; the mission rose out of the worship, and was conferred the way the Church confers office, with fasting, prayer, and the laying on of hands (13:3; compare 6:6; Acts 14:23 pairs the same prayer and fasting with the appointing of elders). Everything the Church does for the world flows from what she does before God (CCC 1074, 849). A second touchstone shadows the first: the cost and the keeping of the apostles, James executed, Peter rescued, teaching the hard truth that God's faithfulness is not a safety guarantee, and the Church lives on both martyrdom and deliverance.

What You Need to Know

Chapter 12 opens with a shock the study has been braced for since Session 1: Herod Agrippa kills James the brother of John, the first of the Twelve to die. Recall your own Session 1 material: Judas's defection vacated an office that had to be filled; James dies faithful *in* his office, and Acts records no replacement, which fits the distinction your group discovered in the Matthias steelman. If anyone at the table remembers, honor it; the study's earliest hard question just became pastoral reality.

Then the arrest of Peter, and Luke stamps the date on it twice: "during the days of Unleavened Bread," intending to bring him out "after the Passover" (12:3-4). Read the rescue with Exodus 12 open in your mind, because the echoes are too many to be accidental, and question 3 will let the group discover it: the angel of the Lord comes by night, light shines in the cell, a blow and "Get up quickly," the chains fall, and then the angel's strange wardrobe instructions, "dress yourself and put on your sandals... wrap your mantle around you," the very posture Israel was commanded for the first Passover, loins girded, sandals on feet, ready to walk out of the house of bondage in haste (Exodus 12:11). Peter passes the guards, the iron gate opens of its own accord, and his own verdict names the genre: "the Lord... rescued me from the hand of Herod" (12:11), as Israel was delivered "from the hand of Pharaoh" (Exodus 18:10). A one-man Exodus, told in Passover season with Passover colors.

Do not rush the comedy and the humanity of 12:12-17: the church praying earnestly, the maid Rhoda so overjoyed she leaves Peter standing in the street, the intercessors telling her she is mad, insisting it must be "his angel," while the answer to their prayers keeps knocking. Luke is gentle with them, and so should we be: this is what real intercession looks like, fervent, persistent, and astonished when it works. And note Peter's exit line, "Tell this to James and to the brethren," then "he departed and went to another place" (12:17). This is very nearly Peter's exit from the book; he will speak once more, decisively, and the Thread Watch tells you how to hold that.

Herod's end (12:20-23) is the anti-Exodus and the anti-Peter: in royal robes that Josephus says shimmered with silver, accepting the crowd's cry that his is the voice of a god, he is struck by the same "angel of the Lord" that struck Peter's chains, and dies eaten by worms, the death of the arrogant Antiochus in 2 Maccabees 9:9.

Set the two strikings side by side for your group: the angel's blow wakes the humble man into freedom and fells the proud man into the grave. And then Luke's laconic scoreboard: "But the word of God grew and multiplied" (12:24). Herods die; the Word compounds.

Chapter 13 pivots the entire book. At Antioch, in worship and fasting, the Spirit sets apart Barnabas and Saul; the church fasts, prays, lays on hands, and sends. On Cyprus, the magician Elymas opposes them before the proconsul Sergius Paulus, and Luke quietly makes the switch that will hold for the rest of the book: "Saul, who is also called Paul" (13:9). At Pisidian Antioch, Paul delivers his first recorded sermon, a synagogue survey of Israel's story that lands on David's promised heir, the Resurrection by Psalm 16 (Peter's own Pentecost text, the new preacher singing the Church's one song), and a ringing offer: "through this man forgiveness of sins is proclaimed to you, and by him every one that believes is freed from everything from which you could not be freed by the law of Moses" (13:38-39). Prepare the steelman there. The session closes with rejection by the synagogue leadership, the deliberate turn to the Gentiles under Isaiah 49:6, and a sentence to savor: "the disciples were filled with joy and with the Holy Spirit" (13:52), written about people freshly run out of town.

Old Testament Roots and Fulfillment

Exodus 12:11 and 18:10. The Passover posture, girded, sandaled, staff in hand, eating in haste, ready for God's midnight deliverance; and Jethro's blessing, "Blessed be the Lord, who has delivered you out of the hand of the Egyptians and out of the hand of Pharaoh." Peter's rescue replays both: the angel's dress code and the escape by night, and Peter's own words, "rescued me from the hand of Herod." The God of the Exodus has not changed His methods or His holiday.

2 Maccabees 9:5-9. Antiochus Epiphanes, the persecutor who claimed divine honors, struck by God and devoured by worms while still alive. Herod Agrippa dies the same textbook death of blasphemous pride. Luke's first readers knew the pattern: heaven has a standard sentence for kings who accept worship.

Psalms 2:7; Psalm 16:10; Isaiah 55:3. The spine of Paul's sermon at Pisidian Antioch: the begotten Son, the Holy One who will not see corruption, the sure mercies of David. Paul preaches the Resurrection from the same psalter Peter used at Pentecost; the Church has one message in every mouth.

Isaiah 49:6. "I have set you to be a light for the Gentiles, that you may bring salvation to the uttermost parts of the earth." Paul and Barnabas take the Servant's own commission as their marching orders (13:47), and note the reach of the phrase: the uttermost parts of the earth, the third circle of the map verse, now formally underway.

VOICES OF THE CHURCH

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St. John Chrysostom, Homilies on the Acts of the Apostles (4th century)

Chrysostom sets the scene of chapter 12 as a contest of weapons: Herod has soldiers, four squads of them, two chains, and an execution date; the Church has earnest prayer. And the prayer, he says, proved stronger than the iron, unlocking chains, gates, and the sentence of death itself. He will not let his hearers miss the lesson: the Church's power has never been in her numbers or her friends at court, but in her knees.

VOICES OF THE CHURCH

St. Leo the Great, Sermons on the Apostles Peter and Paul (5th century)

St. Leo preached that the chains of Peter were more precious to the Church than any triumph, for in them the weakness of man and the power of Christ were displayed together: the prince of the apostles kept for further labors, delivered not for his own comfort but for the flock's sake. What Herod intended as a spectacle of the

Church's end became the proof of her Keeper, who knows both when to crown His servants with martyrdom, as James, and when to send His angel, as Peter.

VOICES OF THE CHURCH

St. Bede the Venerable, Commentary on the Acts of the Apostles (8th century)

St. Bede reads Peter's rescue through Passover eyes: as Israel, girded and sandaled, was led out of Egypt by night, so Peter, bidden to bind on his sandals and wrap his cloak, is led out of prison at the very season of Unleavened Bread. In the first apostle's deliverance, Bede says, every Christian may read his own: roused by grace, loosed from chains he could not break, and walked past every guard by a light the sleeping world never saw.

Catechism Connection

CCC 849-850. The Church is missionary by her very nature, born of the Son's and the Spirit's own mission; the missionary mandate is rooted in God's eternal love, and mission is the deepest identity of the Church, not a department of her.

CCC 1070. The word liturgy means the participation of the People of God in the work of God; in the liturgy Christ continues the work of our redemption. Acts 13:2, where the Spirit speaks while the church is liturgizing, lets us watch that truth in action: God's work in worship overflowing into God's work in the world.

CCC 2636. The first Christian communities lived intercession intensely, the prayer of the Church for all men and for those who bring the Gospel; Acts 12, the whole church praying earnestly while Peter sleeps between soldiers, is intercession's family portrait.

Thread Watch

THREAD WATCH

Thread 1, The Name. Quiet tonight, but a personal name changes: "Saul, who is also called Paul" (13:9), and Luke never looks back. Not a conversion name, despite the legend; Saul was his Hebrew name, Paul (Latin Paullus) his Greco-Roman one, and as the mission turns toward the Roman world, Luke switches registers. The Dig Deeper covers it if asked.

Thread 2, The Map. The third circle formally launches: Antioch to Cyprus to Asia Minor, and the missionaries claim Isaiah 49:6 as their charter, salvation "to the uttermost parts of the earth," the very phrase of Acts 1:8. Mark the moment on your map verse with the group.

Thread 3, Peter First: the penultimate note. Peter is rescued, reports, and "went to another place" (12:17), and the book's spotlight passes to Paul. Do not resolve the thread tonight. Tell the group only that Peter has one more scene, and when it comes they should listen to every word, because the thread will resolve inside it. Next session.

Thread 4, The Breaking of the Bread. Still resting. Two sessions from now it wakes.

Also mark: Acts records no replacement for James, which fits the distinction the group reached in Session 1's hardest discussion, though the silence alone does not prove it, and John Mark, who turns back at Perga (13:13), is a name to file for next session; his story is not over.

Session Goals

1. Participants discover the Exodus and Passover pattern in Peter's rescue and can explain what Luke means by telling it that way.
2. Participants can articulate the twin mystery of James executed and Peter delivered, and what it teaches about providence, martyrdom, and prayer.
3. Participants can explain from 13:1-3 that the world mission was born in the liturgy and conferred with fasting, prayer, and hands, and why that pattern still governs the Church.
4. Participants can trace Paul's Pisidian sermon, engage the strongest faith-alone reading of 13:38-39, and state the Catholic teaching on justification accurately and irenically.
5. Participants each commit to one act of intercession with others and one deliberate connection of their work to the liturgy this week.

Time Note

Planned for 90 minutes: Win 15, Build 55, Send 15, prayer and memory verse 5. If running long, cut in this order: (1) the second Win question, (2) the Dig Deeper on the name change, (3) compress question 6 (Cyprus and Elymas) into a bridge sentence. Do not cut the Exodus discovery, the liturgy question, or the steelman; they are the session's spine.

Part 2: Discussion Guide

Opening Prayer

Lord of the Passover, you sent your angel by night for Peter as you came by night for Israel, and your Church prayed while the world slept. Teach us that kind of prayer tonight. Speak to us as we worship you, as you spoke at Antioch, and if you are setting any of us apart for work we have not imagined, give us the grace to hear it and the courage to be sent. Through Christ our Lord. Amen.

Win (15 minutes)

1. Tell us about a prayer that was answered in a way that genuinely startled you. Did you believe it at first, or were you a Rhoda-doubter about your own answered prayer?
2. Where were you when you received the biggest assignment of your life, and did the setting seem worthy of the moment?

Build (55 minutes)

1. Read Acts 12:1-5. Two apostles, two fates: what happens to James, what is planned for Peter, and what is the church's one recorded response? Then remember Session 1: what did we conclude about why Judas was replaced, and what does the Church do about James's empty seat?

ANSWER, SHARE AFTER THE DISCUSSION

Herod kills James the brother of John with the sword, the first of the Twelve to die, and seeing that it pleased the crowd, arrests Peter, intending a show trial after Passover. The church's one weapon: "earnest prayer for him was made to God by the church." And the seat of James is never filled. Acts gives no reason in so many words, but the shape matches our first session's hardest discussion: Judas lost his office by defection and it was filled; James dies faithful in his, and the foundational Twelve are left complete. What the apostles hand on is not membership in the Twelve but the office of oversight, and the Church, even in grief, does not confuse the two.

2. Sit with the hard question before the rescue makes everything feel better: James is executed and Peter is delivered, both apostles, both faithful, and the same praying Church that begged for Peter (12:5) surely wept for James. What does this chapter refuse to let us believe about God's protection, and what does it insist we believe instead?

ANSWER, SHARE AFTER THE DISCUSSION

It refuses the prosperity reading: faithfulness is not a force field, and the Church's earliest chapters already hold both a martyrdom and a miracle in the same paragraph. It insists on something sturdier: that God is sovereign over both outcomes, that James's death and Peter's deliverance each served the same kingdom, and that the Church's calling is to pray earnestly without dictating the ending. As St. Leo preached, the Lord knows when to crown a servant with martyrdom, as James, and when to send the angel, as Peter. The Church lives on both, and honors both: and within about a century the church of Smyrna was keeping the anniversary of its martyred bishop Polycarp as a victory feast, the seed of every saint's day since.

3. Live discovery, the big one tonight. First note the date stamps in 12:3-4: what season is it? Now read Acts 12:6-11 slowly, listing the details: who comes, what happens in the cell, and, strangest of all, what does the

angel tell Peter to put on? Then turn to Exodus 12:11 and read Israel's dress code for the first Passover, and Exodus 18:10 for how Israel's rescue was described. What has Luke built?

ANSWER, SHARE AFTER THE DISCUSSION

It is Passover, "the days of Unleavened Bread." The angel of the Lord comes by night, light shines in the darkness of the cell, a blow to the side and "Get up quickly," and the chains fall off. Then the wardrobe: "dress yourself and put on your sandals... wrap your mantle around you and follow me," precisely the posture God commanded Israel for Passover night, loins girded, sandals on feet, ready to leave the house of bondage in haste. Peter walks past two guard posts, the iron gate opens of its own accord, and his own verdict names the pattern: "the Lord has sent his angel and rescued me from the hand of Herod," as Israel was delivered "from the hand of Pharaoh." Luke has written Peter a personal Exodus, staged in the very season of Unleavened Bread. The God who brought Israel out by night still keeps the feast, and every baptized person at this table can read their own story in it: roused by grace, loosed from chains we could not break, and led out past guards we never saw.

4. Read Acts 12:12-17 and permit yourselves to laugh. Describe the scene at Mary's house: what is the church doing, what does Rhoda do, and how do the intercessors respond to the answer to their own prayers? What is Luke teaching us, gently, about real intercession?

ANSWER, SHARE AFTER THE DISCUSSION

The church is gathered at night, praying earnestly, and when Peter knocks, the maid Rhoda is so overjoyed she leaves him standing in the street and runs to announce him; the prayer meeting tells her she is mad, then theorizes that "it is his angel," anything but the plain answer knocking at the gate, while Peter keeps knocking. Luke's gentleness is the lesson: this fervent, faithful, astonished, imperfect assembly is what real intercession looks like. God does not wait for flawless faith to answer earnest prayer; He answers the praying Church she actually is, doubts and all, and then stands at the door until she opens it. If you have ever been surprised by your own answered prayer, you are in apostolic company.

5. Read Acts 12:20-24. Describe Herod's last scene, and set it beside Peter's rescue: the same phrase, "the angel of the Lord," appears in both. What is the contrast, and how does Luke close the chapter?

ANSWER, SHARE AFTER THE DISCUSSION

Herod, arrayed in royal robes (woven of silver cloth, Josephus remembers), delivers an oration, and the crowd cries, "The voice of a god, and not of man!" He accepts the worship, "and immediately an angel of the Lord smote him, because he did not give God the glory," and he dies eaten by worms, the textbook death of the blaspheming persecutor Antiochus (2 Maccabees 9). The same angelic blow that woke the humble fisherman into freedom fells the proud king into the grave; heaven's strike is one power with two effects, depending entirely on the man it lands on. And then Luke's serene scoreboard, one of the great sentences of Acts: "But the word of God grew and multiplied." Kings who fight the Word get chapters; the Word gets the book.

6. Read Acts 13:1-3, slowly; this may be the most consequential paragraph in the second half of Acts. What is the church at Antioch doing when the Spirit speaks, what does the Spirit say, and by what actions is the mission conferred? Where have we seen those actions before?

ANSWER, SHARE AFTER THE DISCUSSION

They are "worshiping the Lord and fasting," and Luke's Greek verb is *leitourgountōn*, worshiping or

ministering to the Lord, the very root of our word liturgy, and the Church has always heard its liturgical resonance. In the middle of the liturgy the Spirit says, "Set apart for me Barnabas and Saul for the work to which I have called them," and the church fasts, prays, lays hands on them, and sends them. The gesture is the one we discovered in Session 4: the laying on of hands that conferred the diaconate, the grammar of Moses commissioning Joshua. The greatest missionary expansion in human history was not planned in a meeting; it was received in worship and conferred like an ordination. This is the Church's permanent physics: mission flows from liturgy (CCC 1074, which calls the liturgy the font from which all the Church's power flows; compare CCC 1070), because the Church is missionary in her very nature (CCC 849), and what she carries to the world she must first receive at the altar. A church that stops worshiping will soon have nothing to send.

7. Read Acts 13:16-39, Paul's first recorded sermon, skimming the historical survey and slowing at verses 26-39. What is the shape of the sermon, which psalm does Paul share with Peter's Pentecost preaching, and what exactly does Paul claim in verses 38-39?

ANSWER, SHARE AFTER THE DISCUSSION

The shape is Israel's whole story aimed at one point: from the exodus through the judges to David, then straight from David to David's promised heir, Jesus, His unjust death, and God raising Him, argued from Psalm 2:7, Isaiah 55:3, and Psalm 16:10, the very "no corruption" text Peter preached at Pentecost. Different apostle, same psalter, one Gospel. Then the offer: "through this man forgiveness of sins is proclaimed to you, and by him every one that believes is freed from everything from which you could not be freed by the law of Moses." The word translated freed is justified: Paul's great theme, sounding in his first sermon.

Build the steelman. Here is the Reformation's home text, and it deserves its full voice: Paul says plainly that everyone who *believes* is justified from what the law of Moses could never justify. Not everyone who believes and is baptized, not everyone who believes and does works: everyone who believes. Justification is by faith, apart from law-keeping, sacraments, and merit, received the moment a sinner trusts Christ; Luther called this article the one by which the Church stands or falls, and he found it here and in Romans. (State it fairly across traditions: Lutherans themselves confess Baptism as a true means of grace; the sharpest form of this objection is the broader Evangelical one.) If Rome adds conditions, rites, and cooperation to what Paul attaches to faith alone, has Rome not changed the Gospel Paul preached at Pisidian Antioch? Let it stand at full strength.

8. Press the steelman, and begin with an honest surprise: how much of that argument does the Catholic Church actually affirm? Then locate the real disagreement, and test the "alone" against Paul's own story and this very chapter.

ANSWER, SHARE AFTER THE DISCUSSION

Begin with the agreement, because it is vast and Catholics often do not know it: the Church teaches that justification comes from the grace of God, is received through faith, and cannot be merited by any human work; the Council of Trent itself declared that nothing preceding justification, neither faith nor works, merits the grace of justification, and the Catechism teaches that justification is conferred in Baptism, the sacrament of faith, and flows wholly from God's merciful initiative (CCC 1987-1996, especially 1992). In 1999 the Catholic Church and the Lutheran World Federation jointly declared that a consensus exists on the basic truths of justification: by grace alone, through faith, apart from any merit of ours. So the steelman's core, grace not law, faith not earning, is Catholic doctrine. The real disagreement is the word alone and what faith is: whether justifying faith is trust that merely credits Christ's righteousness to us externally, or the living faith that works through love (Galatians 5:6) by which God truly transforms us, and whether the sacraments God attached to faith are its instruments or its rivals. Test it against Paul himself: the man preaching "every one that believes is

justified" is the man whose own sins were washed away in baptism at Ananias's word (22:16), who will teach that we were buried with Christ in baptism (Romans 6:3-4), and who never once uses the phrase "faith alone," whose single appearance in all of Scripture belongs to James: "a man is justified by works and not by faith alone" (James 2:24), meaning dead faith saves no one. And in this very chapter, the contrast to believing is not working but *thrusting the word aside* and judging oneself unworthy of eternal life (13:46): a real human act of refusal, implying a real human act of welcome. Faith justifies; and faith, in Paul's own life and letters, was never alone: it arrived wet from the font and immediately went to work in love.

9. Read Acts 13:44-52. What happens when nearly the whole city gathers, how do Paul and Barnabas answer the opposition, and what Old Testament commission do they claim for themselves? Then savor the final verse of the chapter: who is filled with what, and under what circumstances?

ANSWER, SHARE AFTER THE DISCUSSION

Jealousy meets the crowds, and the missionaries answer with a hinge sentence: it was necessary that the word be spoken to you first; since you thrust it aside, "behold, we turn to the Gentiles," and they claim Isaiah 49:6 as their standing orders: "I have set you to be a light for the Gentiles, that you may bring salvation to the uttermost parts of the earth," the Servant's own commission, and the exact reach of Acts 1:8's third circle. The Gentiles rejoice, the word spreads through the whole region, the missionaries are driven out of the district, and they shake the dust from their feet, as the Lord instructed (Luke 9:5). And then the last verse, written about the freshly expelled: "the disciples were filled with joy and with the Holy Spirit." Joy in Acts is not circumstantial; it is Pentecostal. Persecution can take the missionaries' city; it cannot touch their fuel.

DIG DEEPER: SAUL WHO IS ALSO CALLED PAUL

Contrary to the beloved legend, Scripture never says Saul's name was changed at conversion; he is Saul for years afterward. "Saul, who is also called Paul" (13:9) simply unveils his second, Greco-Roman name, Paul (Latin Paullus), the sort of double naming common among diaspora Jews, and Luke switches to it permanently at the exact moment the mission turns toward the Roman world and its first named convert of rank, the proconsul Sergius Paulus. The lesson is missionary, not mystical: the apostle leads with the name his hearers can receive. Meeting people where they are begins as shallow as a syllable.

DIG DEEPER: JOHN MARK TURNS BACK

A quiet verse to file: "John left them and returned to Jerusalem" (13:13). John Mark, Barnabas's young cousin, quits the mission at Perga, and Luke offers no reason. Remember his name; this small failure will detonate a painful scene between two saints before our study is done, and God will write something unexpectedly beautiful over the whole affair. Say nothing more to the group yet.

Send (15 minutes)

1. The mission was received in worship: the Spirit spoke while the church was liturgizing and fasting. When was the last time you brought a real decision into the liturgy, laid it before the altar, and genuinely listened? What decision would you bring this week?

2. The church prayed earnestly for Peter while doubting the answer would come, and God answered anyway. Who needs the Mary's-house treatment from this group, sustained, communal, earnest prayer, starting tonight?

Live It This Week

Two assignments, one vertical and one horizontal. First, put a decision on the altar: choose the most consequential open question in your life right now and carry it deliberately into the liturgy, one Mass or holy hour this week attended specifically to lay it before the Lord, with a small fast beforehand if health permits, since fasting and worship were the posture in which Antioch heard the Spirit. Do not demand an answer; practice the listening. Second, build a Mary's house: agree as a group on one person or intention that needs earnest intercession, and commit to praying for it daily until next session, together in spirit if not in one room. Expect to be as surprised as Rhoda.

Closing Prayer

Holy Spirit, you spoke at Antioch while your people worshiped, and you have never stopped speaking there. Set apart in us whatever you have marked for your work. Give us the earnest prayer of Mary's house, the girded readiness of Passover night, and the joy that filled the expelled missionaries, and let your word grow and multiply through our small obediences. Through Christ our Lord. Amen.

Scripture Memory Verse

"I have set you to be a light for the Gentiles, that you may bring salvation to the uttermost parts of the earth."
(Acts 13:47)

Part 3: Leader Reference Card

Every passage used in Session 9, in order of appearance. Flag these before the session.

PRIMARY TEXT

1. Acts 12:1-5 (James; Peter arrested; the praying church)
2. Acts 12:6-11 (the Passover rescue)
3. Acts 12:12-17 (Rhoda; Peter departs)
4. Acts 12:20-24 (Herod's end; the word grows)
5. Acts 13:1-3 (the liturgy; set apart)
6. Acts 13:4-12 (Cyprus; Saul also called Paul)
7. Acts 13:16-41 (the Pisidian sermon)
8. Acts 13:44-52 (the turn to the Gentiles; joy)

OLD TESTAMENT DISCOVERY PASSAGES

9. Exodus 12:11 (the Passover posture)
10. Exodus 18:10 (out of the hand of Pharaoh)
11. 2 Maccabees 9:5-9 (the death of Antiochus)
12. Psalm 2:7; Psalm 16:10; Isaiah 55:3 (the sermon's spine)
13. Isaiah 49:6 (light for the Gentiles)

NEW TESTAMENT CROSS REFERENCES

14. Acts 6:6 (the laying on of hands); Acts 14:23 (elders appointed with prayer and fasting)
15. Acts 22:16; Romans 6:3-4 (Paul and baptism)
16. Galatians 5:6; James 2:24 (faith working through love; not by faith alone)
17. Luke 9:5 (shaking the dust)

CHURCH DOCUMENTS

18. CCC 849-850; CCC 1070; CCC 1074; CCC 2636; CCC 1987-1996; Joint Declaration on the Doctrine of Justification (1999)