

THE WAY, SESSION 13

On the First Day of the Week

The Acts of the Apostles 20:1-23:35, The Bread at Troas, the Shepherds of Miletus, and the Road to Jerusalem

Part 1: Leader Preparation Guide

Session Overview

Discovery Aim. Tonight a thread planted in Session 2 resolves: at Troas, Luke shows us why the Church gathers, "on the first day of the week, when we were gathered together to break bread" (20:7), the earliest window in Scripture onto the Sunday Eucharist, complete with readings that run long, a young man who falls asleep, a death, a resurrection, and the bread broken before dawn. Participants then hear Paul's only recorded sermon to Christians, the Miletus farewell, where presbyters are called overseers and commanded to shepherd the church of God obtained with His own blood, and they discover that Luke has quietly shaped Paul's final journey to Jerusalem as an imitation of his Master's.

Catholic Touchstone. The Sunday Eucharist. The Catechism quotes Acts 20:7 directly: it was above all on the first day of the week that the Christians met to break bread, and the Church has never ceased to do so (CCC 1343, 2177). The assembly's stated purpose at Troas is the bread, and Paul's company stayed seven days in the city, a week that ends precisely at that first-day gathering (20:6-7). A second touchstone stands at Miletus: the presbyters of Ephesus (20:17) are addressed as overseers, *episkopoi*, made so "by the Holy Spirit," and commanded to shepherd, *poimainein*, "the church of God which he obtained with his own blood" (20:28). Presbyter, bishop, shepherd: the vocabulary of the ordained office gathered into one verse, with the Spirit as its author and the blood of God as its price.

What You Need to Know

Set the Troas scene precisely (20:6-12), because every detail preaches. Paul's company sails after the days of Unleavened Bread and stays in Troas seven days, a week that lands them on "the first day of the week," when the community was "gathered together to break bread." Note the purpose clause: not gathered, and incidentally eating, but gathered *to* break bread; the Eucharist is the reason for the assembly. Note the day: the first day, the day of the Resurrection, already emerging as the Christian gathering day (compare 1 Corinthians 16:2), soon to be called the Lord's Day (Revelation 1:10). Note the shape: Paul "talked with them," prolonging his speech until midnight, and *then* the bread was broken; word first, then sacrament, the same two-course structure as Emmaus, Acts 2:42, and every Mass since. And note Eutychus: the young man in the third-story window, sinking into sleep as the homily enters its fourth hour, falling to his death, and raised when Paul goes down and falls upon him, embracing him, the posture of Elijah and Elisha raising the dead (1 Kings 17:21; 2 Kings 4:34), before returning upstairs to break the bread and continue until dawn. Death and resurrection inside the Sunday assembly, with the Eucharist at the center: the scene is a homily on what every Mass is. Allow the humor too; Eutychus is the unofficial patron of everyone who has ever dozed in a pew, and Luke, who was in the room (this is a *we*-passage), tells it with a physician's precision and a friend's smile.

Prepare the steelman with care: the low-church reading that "breaking bread" means ordinary fellowship meals, nothing liturgical. It has real evidence, and question 4 gives it full voice before the press.

The Miletus address (20:17-38) is unique: Paul's only recorded sermon to already-believing Christians, his pastoral last will. He summons "the elders (presbyterous) of the church" of Ephesus and, in the course of one speech, calls these same men "overseers" (episkopous) appointed "by the Holy Spirit," and commands them "to shepherd (poimainein) the church of God which he obtained with his own blood." Three of the Church's great pastoral titles on one set of shoulders, which is exactly what we would expect at this early hour: the ministries are real and conferred, and the titles are still settling into the three distinct degrees that St. Ignatius will describe within two generations. Be honest about that development and unbothered by it. The Catechism teaches the three degrees of Holy Orders, bishop, priest and deacon (CCC 1554), and the permanence of the apostles' pastoral office in the order of bishops (CCC 861-862); how quickly the titles themselves settled is a historical question, and Session 4's Ignatius voice is our earliest clear witness to the settled three. Note also the

wolves: "fierce wolves will come in among you, not sparing the flock, and from among your own selves will arise men speaking perverse things" (20:29-30). Paul's realism about future corruption inside the Church, spoken to ordained men, is Scripture's own answer to anyone scandalized that shepherds can fail; the Chief Shepherd predicted it through Paul and commanded vigilance, not naivete. And treasure verse 35: Paul quotes a saying of the Lord Jesus found in no Gospel, "It is more blessed to give than to receive," an *agraphon*, a word of Christ preserved by oral tradition alone, quietly proving that the apostolic memory of Jesus always exceeded what was written down (the Dig Deeper handles it; John 21:25 agrees).

Then the road to Jerusalem (21:1-23:35), and here give your group the key: Luke's telling of Paul's final journey echoes his Master's, parallel upon parallel, and most readers find the design deliberate. The parallels accumulate: a resolute journey to Jerusalem against all pleading; prophecies of suffering along the way (Agabus binding his own hands and feet with Paul's belt, a prophetic sign-act straight from the school of Jeremiah and Ezekiel); Paul's Gethsemane answer, "I am ready not only to be imprisoned but even to die at Jerusalem for the name of the Lord Jesus," met by the disciples' surrender, "The will of the Lord be done" (21:13-14); seizure in the temple by a mob; the crowd's cry "Away with him!" (21:36), all but the very shout raised against Jesus, "Away with this man" (Luke 23:18); a hearing before the Sanhedrin; a blow to the face at the high priest's order (23:2; compare John 18:22); and handover to Gentile custody. The disciple is walking his Master's road, which is what the Way has meant all along. Note the Name's sighting at 22:4, Paul confessing "I persecuted this Way to the death," and note 23:11: the Lord standing by Paul at night with the sentence that steers the rest of the book: "as you have testified about me at Jerusalem, so you must bear witness also at Rome." The word must, *dei*, is Luke's word for divine necessity. Rome is no longer an itinerary; it is a decree.

Old Testament Roots and Fulfillment

1 Kings 17:21 and 2 Kings 4:32-35. Elijah stretches himself upon the widow's dead son; Elisha lies upon the Shunammite's boy, mouth to mouth, eyes to eyes, hands to hands, and the child revives. Paul at Troas "went down and fell upon him and embracing him" raises Eutychus in the prophets' own posture. The mantle of Session 1 is still working.

Genesis 1:3-5 and the first day. Light was created on the first day of the week; on the first day the Light rose from the tomb. The Church's transfer of her assembly to Sunday was not calendar drift but theology: every Sunday is a little Easter, the eighth day, the first morning of the new creation (CCC 2174).

Jeremiah 13:1-11; 19:1-13; Ezekiel 4-5. The prophets' sign-acts: a ruined loincloth, a smashed jar, a model siege, truth performed in objects before it is spoken. Agabus binding himself with Paul's belt (21:11) is a late masterpiece of the genre, and marks the prophetic office alive and well inside the Church.

Psalms 118:22, again. The rejected stone. Paul before the Sanhedrin, struck on the mouth at the high priest's order, stands where his Master stood, and where Peter stood in Session 3, quoting this psalm to this court. The builders are still rejecting; the cornerstone still holds.

VOICES OF THE CHURCH

VOICES OF THE CHURCH

St. Ignatius of Antioch, Letter to the Magnesians, 9 (written around AD 107)

St. Ignatius describes the first Christians, converts from Judaism among them, as no longer keeping the sabbath but living in accordance with the Lord's Day, on which also our life rose again through Him and His death. Within living memory of the apostles, the first day of the week, the day of Troas, was already the Church's day, defined by the Resurrection and kept by the assembly.

VOICES OF THE CHURCH

St. Irenaeus of Lyons, *Against Heresies*, IV.18 and V.2 (2nd century)

Defending the goodness of creation against the Gnostics, St. Irenaeus pointed to the altar: our teaching agrees with the Eucharist, and the Eucharist in turn confirms our teaching, for we offer to God the bread and cup, and having received the Word of God they become the Eucharist, the body and blood of Christ. For Irenaeus, what the Church does on the first day of the week is her doctrine made visible; the bread broken at Troas was already her creed.

VOICES OF THE CHURCH

St. Gregory the Great, *Pastoral Rule* (6th century)

St. Gregory, writing the manual that formed Western bishops for a millennium, took Miletus as his charter: the shepherd must keep watch, for the wolves Paul foretold do come, and they come from outside and from within. Let the ruler of souls be near to each in compassion and above all in contemplation, remembering whose blood purchased the flock he tends; for he watches over what God valued at the price of Himself.

Catechism Connection

CCC 1343. It was above all on the first day of the week, Sunday, the day of Jesus' resurrection, that the Christians met to break bread; the Catechism quotes Acts 20:7 and adds that from that time on, down to our own day, the celebration of the Eucharist has been continued, so that today we encounter it everywhere in the Church with the same fundamental structure.

CCC 2174-2175. Jesus rose from the dead on the first day of the week; Sunday, the eighth day, symbolizes the new creation ushered in by Christ's Resurrection, and for Christians it has become the first of all days, the Lord's Day, fulfilling and surpassing the sabbath.

CCC 861-862. The apostles appointed successors and left them their teaching authority and their place of shepherding; as the office the Lord gave Peter is permanent, so too the apostles' office of shepherding the Church is permanently exercised by the order of bishops, assisted by priests. Miletus is that handover audible: the Holy Spirit has made you overseers; shepherd the church of God.

Thread Watch

THREAD WATCH

Thread 4, The Breaking of the Bread: RESOLUTION TONIGHT. Walk the group back through the sightings before revealing the summit: the phrase entered our study at the Last Supper's table (Luke 22:19), flamed at Emmaus, "he was known to them in the breaking of the bread" (Luke 24:35), anchored the Church's first day (Acts 2:42, 46), and has waited eleven sessions. Tonight it resolves: the Church gathers on the first day of the week *to break bread*, and the Catechism cites this very verse as the earliest portrait of the Sunday Eucharist, celebrated from that day to this with the same fundamental structure (CCC 1343). When the group sees it, say the quiet part plainly: you have kept this appointment yourselves every Sunday of your lives. The thread has one soft coda in the final session; watch for a meal on a ship.

Thread 1, The Name. One sighting tonight: Paul before the mob, "I persecuted this Way to the death" (22:4), the persecutor's word from Session 7 now on the penitent's lips. Two sightings remain, both next session, where the thread finishes.

Thread 2, The Map. The pivot of the book's final act: "you must bear witness also at Rome" (23:11). The word

must be Luke's divine-necessity word. The end of the earth now has a street address.

Also mark: Luke shapes Paul's journey as an imitation of Christ's Passion; let the group discover the "Away with him!" parallel in question 8 rather than hearing it from you.

Session Goals

1. Participants can describe the Troas assembly and articulate why the Church reads Acts 20:7 as the earliest window onto the Sunday Eucharist, answering the ordinary-meal steelman honestly.
2. Participants discover the Elijah-Elisha posture in the raising of Eutychus.
3. Participants can explain the office vocabulary of Acts 20:28 and Paul's realism about wolves, within and without.
4. Participants discover the Passion parallels in Paul's journey to Jerusalem and can articulate discipleship as walking the Master's road.
5. Participants each recommit concretely to the Sunday Eucharist and to one act flowing from the agraphon of 20:35.

Time Note

Planned for 90 minutes: Win 15, Build 55, Send 15, prayer and memory verse 5. The text span is the study's largest; trust the take-home reading and move by scenes. If running long, cut in this order: (1) the second Win question, (2) the Dig Deeper on Paul's vow sponsorship, (3) compress question 7 (Agabus) into the reading of 21:10-14 with one sentence of comment. Do not cut Troas, the steelman, Miletus, or the Passion-parallel discovery.

Part 2: Discussion Guide

Opening Prayer

Lord Jesus, risen on the first day of the week, your Church has gathered to break the bread on that day from Troas until this morning, and she will gather until you come. Make our Sundays what that upper room was: your word until we ache, your bread before the dawn, and your power to raise what has fallen out the window. And as you set your face toward Jerusalem, teach us to set ours, saying with your servants, the will of the Lord be done. Amen.

Win (15 minutes)

1. Be honest: what is your actual relationship with Sunday Mass right now, anchor, obligation, habit, struggle, joy? No wrong answers tonight; the text is going to work on all of them.
2. Have you ever had to say a real goodbye to people you had poured yourself into, a job, a parish, a town? What did you most want them to remember?

Build (55 minutes)

1. Read Acts 20:6-8 slowly and gather the facts of the Troas assembly like a detective: what day, what stated purpose, how long did Paul wait in town, what time does the meeting run to, and what small detail about the room does Luke, who was there, remember? What does each detail tell us?

ANSWER, SHARE AFTER THE DISCUSSION

The day: "the first day of the week," the Resurrection's day, already taking shape as the assembly's own day (compare 1 Corinthians 16:2, collections "on the first day of every week," and Revelation 1:10, "the Lord's day"). The purpose: they "were gathered together to break bread", a purpose clause; the bread is why the assembly exists. The wait: Paul stayed in Troas seven days (20:6), which means the apostle, racing to reach Jerusalem by Pentecost, stayed a full week that ended at the first-day gathering, a stay hard to explain if the assembly did not matter; you do not schedule around a snack. The hour: the speech runs to midnight, for these are, in all likelihood, working people gathering after dark on what was, in the empire, an ordinary workday. And the eyewitness detail: "there were many lamps in the upper room," an eyewitness's remembered warmth from someone who sat in that light. Word running long, then the bread: the two-course shape of Emmaus, of Acts 2:42, and of this Sunday's Mass.

2. Read Acts 20:9-12, the Eutychus incident, and permit the humor before the awe. What happens to the young man, and then, live discovery: read 1 Kings 17:21 and 2 Kings 4:34. What is Paul's exact posture in raising him, and where does it come from? And what does Paul do immediately after the raising?

ANSWER, SHARE AFTER THE DISCUSSION

Eutychus, a young man on the third-floor window sill, sinks into deep sleep "as Paul talked still longer," the most relatable clause in Acts, falls, and is taken up dead; Luke the physician pronounces it plainly. Paul goes down, "fell upon him, and embracing him" declares life in him: the posture of Elijah stretched upon the widow's son and Elisha lying upon the Shunammite's boy, the prophets' own body-to-body raising of the dead. The Elijah-Elisha mantle we discovered in Session 1 is still draped over the apostles at the study's far end. And then the detail that interprets everything: Paul goes back upstairs, breaks the bread, eats, and converses until dawn, and only then departs, and they take the lad away alive, "and were not a little comforted." Death entered the Sunday assembly and resurrection answered it, with the Eucharist at the center: which is a photograph of

what every Mass is, the Resurrection's day, the Resurrection's meal, and the dead raised in the middle of it. Eutychus, patron of all who have dozed in a pew, got the best possible wake-up.

Build the steelman. The low-church reading of "breaking bread" is serious and has real texts: the phrase can describe ordinary meals, and does, in this very book. The first believers broke bread "in their homes" and "partook of food with glad and generous hearts" (2:46), most naturally read there as ordinary meals; and in the final chapter Paul will take bread, give thanks, and break it on a ship's deck among pagan sailors and soldiers (27:35), which no one calls a Mass. On this reading, Troas is a farewell fellowship supper with a long guest speaker, and reading the medieval Mass back into it is anachronism: no altar, no priest-language, no institution words, just Christians sharing food and teaching. The simplest reading is the plainest: they had a meal. Let it stand at its full strength.

3. Press the steelman. Concede what must be conceded about the phrase, then weigh what governs its meaning here: Luke's own charged usage across his two volumes, the purpose clause and the day, and the commentary Paul himself wrote to Corinth in this very period. What settles it?

ANSWER, SHARE AFTER THE DISCUSSION

Concede freely: the bare phrase can mean an ordinary meal, and at 27:35 it does; context governs, and the Church has never claimed every broken loaf in Scripture is a Host. But look at what governs this context. First, Luke's own resonance: he is the evangelist who wrote "he took bread, and when he had given thanks he broke it... Do this in remembrance of me" (Luke 22:19), and "he was known to them in the breaking of the bread" (Luke 24:35), and who listed the breaking of bread among the Church's four constitutive devotions (2:42); when Luke says the assembly *gathered for the purpose of* breaking bread, on the Resurrection's own day, he is spending vocabulary he has been charging for two volumes. Second, the fixed day and the budgeted week: a fellowship potluck does not dictate an apostle's travel itinerary; a fixed liturgical assembly does. Third, and decisively, the commentary: writing to Corinth in exactly these years, Paul says "the bread which we break, is it not a participation (koinōnia) in the body of Christ?" (1 Corinthians 10:16), and describes the assembly's supper as "the Lord's supper," eaten worthily or to judgment (1 Corinthians 11:20-29). The man presiding at Troas has told us in writing what he believed the broken bread to be. And the unbroken receipt: the Didache and St. Justin (our Session 2 voice) describe the same first-day assembly, word then Eucharist, within decades. The Catechism cites Acts 20:7 for exactly this claim and no more: the Sunday Eucharist, celebrated from that day to this, with the same fundamental structure (CCC 1343). Not a medieval Mass read backward; a first-century Mass read forward.

4. Read Acts 20:17-28, the opening of the Miletus farewell, and do some vocabulary work on verse 28. Whom did Paul summon in verse 17, what are those same men called in verse 28, who made them so, what verb are they commanded, and what price tag does Paul put on the flock?

ANSWER, SHARE AFTER THE DISCUSSION

He summoned "the elders (presbyterous) of the church." In verse 28 those same presbyters are called, in Luke's Greek, episkopoi, overseers (the RSV2CE renders it guardians), the word that becomes bishop, made so "by the Holy Spirit," not by election or talent, and commanded "to shepherd (poimainein) the church of God which he obtained with his own blood." Presbyter, overseer, shepherd: the whole vocabulary of the ordained pastoral office, gathered on one set of shoulders, authored by the Spirit, and priced: the flock cost the blood of God. An honest note your group deserves: at this early hour the titles overlap on the same men, and the three distinct degrees, bishop, priest, deacon, settle into their permanent form within two generations, exactly as St. Ignatius described in Session 4; the ministries are apostolic, the terminology took a generation or two to crystallize (St.

Ignatius is our earliest witness to the settled three), and the Catechism teaches the three degrees and the succession (CCC 1554, 861-862). What never varies is the structure of the sentence: the Spirit appoints, the appointed shepherd, and the sheep belong to Another. Every pastor who forgets whose blood bought the flock has already begun to fail it.

5. Read Acts 20:29-35. What does Paul predict will happen to this flock, and from where? What does he hold up as his own example, and what treasure is buried in verse 35? Check your Gospels: where else does Jesus say this sentence?

ANSWER, SHARE AFTER THE DISCUSSION

Fierce wolves will come in among them, not sparing the flock, "and from among your own selves will arise men speaking perverse things." Paul's realism is total: corruption will come from outside and from inside, among the ordained themselves, and his command is vigilance, be alert, remembering his three years of tears. This is Scripture's own answer to every scandal that has ever shaken the Church: the Chief Shepherd predicted failed shepherds through Paul, in the ordination charter itself, and commanded watchfulness rather than promised immunity. Then the example: these hands ministered to my necessities, coveting no one's silver; and the treasure: "remembering the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive.'" Search all four Gospels; the sentence is not there. It is an agraphon, a word of Christ found in no Gospel, carried by the living memory of the apostles until Luke set it down here, and quoted by Paul as the Lord's own teaching. The Dig Deeper finishes the thought, and it is worth finishing.

6. Read Acts 20:36-38. Describe the goodbye. What does this scene tell us about what apostolic authority actually felt like to the people under it?

ANSWER, SHARE AFTER THE DISCUSSION

He knelt down and prayed with them all, and they all wept, embracing Paul and kissing him, "sorrowing most of all because of the word he had spoken, that they should see his face no more," and they brought him to the ship. That is what three years of true shepherding purchases: not fear, not deference, but grief at parting. Authority in the Church, exercised as Christ designed it, is experienced by the flock as love; when it is experienced chiefly as power, something has already gone wrong that Miletus measures.

7. Read Acts 21:10-14, the prophecy of Agabus. What does he do with Paul's belt, in what prophetic tradition does the gesture stand, and weigh the exchange that follows: what do the disciples beg, what does Paul answer, and how does the argument end?

ANSWER, SHARE AFTER THE DISCUSSION

Agabus binds his own feet and hands with Paul's belt: "So shall the Jews at Jerusalem bind the man who owns this belt." It is a prophetic sign-act in the classical line of Jeremiah's ruined loincloth and Ezekiel's model siege, truth performed in an object, and it certifies that the prophetic office is alive inside the Church. The disciples, Luke among them ("we... begged him not to go up"), plead with tears; Paul answers with his Gethsemane: "What are you doing, weeping and breaking my heart? For I am ready not only to be imprisoned but even to die at Jerusalem for the name of the Lord Jesus." Note the Name. And the argument ends the only way arguments with God's will can: "The will of the Lord be done," the community praying its Master's own Gethsemane sentence over its apostle. Discernment sometimes means the prophecy is true *and* the journey is still God's will; Agabus foretold the binding, and the binding was the road to Rome.

8. Live discovery, the widest one tonight. Luke has been quietly shaping Paul's whole final journey on a pattern. Read Acts 21:30-36, noting the crowd's exact cry in verse 36, then read Luke 23:18. Then scan this list as a group and test it: resolute journey to Jerusalem against all pleading; prophecies of suffering en route; "the will of the Lord be done"; seized in the temple; the mob's cry; hearings before the Sanhedrin and Gentile governors; struck on the face at the high priest's order (23:2; compare John 18:22). Whose road is Paul walking, and why has Luke built it this way?

ANSWER, SHARE AFTER THE DISCUSSION

"Away with him!", the mob's cry against Paul (21:36), all but repeats the shout Luke recorded against Jesus, "Away with this man" (23:18). Line by line, Paul's last journey retraces his Master's: the set face toward Jerusalem, the foretold sufferings, the Gethsemane surrender, the temple seizure, the Sanhedrin, the slap, the Gentile custody. Luke is not being repetitive; he is being theological. This is what the Way is: a road already walked by the Master, on which the disciple's sufferings are not detours but conformity, "a servant is not greater than his master" (John 15:20). The man who watched Stephen die like Jesus in Session 5 is now living the pattern himself, and Luke is teaching every reader the same expectation: to belong to the Way is to walk this shape of road, in whatever size God tailors it. Then read the night word that ends the section (23:11): the Lord stands by Paul: "Take courage, for as you have testified about me at Jerusalem, so you must bear witness also at Rome." The word must is divine necessity. The Passion-shaped road has a destination, and its name is Rome.

DIG DEEPER: THE UNWRITTEN WORD

"It is more blessed to give than to receive" appears in no Gospel; it reached Miletus by the apostles' living memory, and reaches us because Luke wrote that memory down, an agraphon, an unwritten saying of the Lord. St. John admits the category with a smile: the world itself could not contain the books if all Jesus did were written (John 21:25), and St. Paul commands the Thessalonians to hold fast the traditions taught "either by word of mouth or by letter" (2 Thessalonians 2:15). The written Gospels are the inspired heart of the apostolic witness, never its outer boundary; the same living Tradition that carried this sentence carried the canon that tells us which Gospels are Gospels. Acts 20:35 is a one-verse case for why Scripture and Tradition were never rivals: one stream, two channels, as Dei Verbum 9 teaches.

DIG DEEPER: PAUL IN THE TEMPLE, SPONSORING VOWS

Days before his arrest, Paul, at James's counsel, pays the expenses of four men completing a vow (widely understood as Nazirite-related) and purifies himself in the temple (21:23-26). The apostle of freedom from the law worships freely within it: for Paul, Israel's observances were never poison, only not salvation, and he remained a Torah-honoring Jew wherever it did not compromise the Gospel (recall Timothy's circumcision, Session 11). The irony is fierce: he is seized in the very act of temple piety, on the false charge of defiling the temple. Faithfulness offers no immunity from slander; it never has.

Send (15 minutes)

1. Troas has now shown you what Sunday is: the Resurrection's day, gathered for the purpose of the bread. Compare that to the honest answer you gave in the first Win question. What would it take for your Sunday to become Troas, in preparation, in attention, in priority?

2. Paul could say at Miletus, "I did not shrink from declaring to you the whole counsel of God." Where in your relationships are you currently shrinking, softening or omitting some part of the truth in love? What would unshrinking look like this month?

Live It This Week

Two assignments, one for Sunday and one for the week. First, keep Troas: attend this Sunday's Mass as the Troas assembly kept theirs, deliberately gathered *to break bread*: arrive early enough to be recollected, follow the two-course shape you now know by heart, word then bread, and receive, if you are properly disposed, with the thought that the same fundamental structure has run unbroken from that lamplit upper room to your parish (CCC 1343). If it has been a long time since Confession, let this be the week; Troas deserves a clean heart. Second, live the agraphon: perform one act this week that is pure giving, time, money, or labor, with no possibility of return, done in memory of the unwritten word: it is more blessed to give than to receive. Say the sentence to yourself as you do it. You will be quoting Jesus by heart, from the Church's memory, exactly as Paul did.

Closing Prayer

Lord Jesus Christ, who rose on the first day and fed your Church at Troas through the bread Paul broke before the dawn, keep us faithful to your day and your table until you come. Give your shepherds the heart of Miletus, watchful, tearful, and generous; give us the courage of the road to Jerusalem; and when your will crosses our pleading, teach us to say together: the will of the Lord be done. Amen.

Scripture Memory Verse

"...remembering the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive.'" (Acts 20:35)

Part 3: Leader Reference Card

Every passage used in Session 13, in order of appearance. Flag these before the session.

PRIMARY TEXT

1. Acts 20:6-12 (Troas: the first day, the bread, Eutychus)
2. Acts 20:17-38 (the Miletus farewell)
3. Acts 21:10-14 (Agabus; the will of the Lord)
4. Acts 21:23-26 (the vow sponsorship, Dig Deeper)
5. Acts 21:30-36 (the temple seizure; Away with him)
6. Acts 22:4 (the Way, sighting)
7. Acts 23:1-11 (the Sanhedrin; the night word: Rome)

OLD TESTAMENT DISCOVERY PASSAGES

8. 1 Kings 17:21; 2 Kings 4:32-35 (the prophets' raising posture)
9. Genesis 1:3-5 (the first day)
10. Jeremiah 13:1-11; Ezekiel 4-5 (prophetic sign-acts)
11. Psalm 118:22 (the rejected stone, recalled)

NEW TESTAMENT CROSS REFERENCES

12. Luke 22:19; Luke 24:35; Acts 2:42, 46 (the bread thread's sightings)
13. 1 Corinthians 10:16; 11:20-29; 16:2 (Paul's own commentary; the first day)
14. Revelation 1:10 (the Lord's day)
15. Acts 27:35 (the ship's meal, steelman and coda)
16. Luke 23:18; John 18:22; John 15:20 (the Passion parallels)
17. John 21:25; 2 Thessalonians 2:15 (the unwritten word)

CHURCH DOCUMENTS

18. CCC 1343; CCC 2174-2175; CCC 861-862; CCC 1554; Dei Verbum 9