

## **TODAY**

*A Catholic Journey Through the Gospel of Luke*

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### **SESSION 13**

# **Do This in Remembrance**

## **Luke 22:1-38**

*The upper room: Passover fulfilled, the Eucharist instituted, and every banked thread come due*

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# Leader Preparation Guide

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## SESSION OVERVIEW

**Discovery Aim:** Participants read Exodus 12 beside Luke 22 and discover that Passover was never a mere memory but a memorial that makes the exodus present to every generation, so that when Jesus says do this in remembrance of me over bread he has just called his body, he is founding not a nostalgia but a sacrifice made present: the Eucharist. Four threads banked across twelve sessions resolve in this one room.

**Catholic Touchstone:** The institution of the Eucharist and of the priesthood in one command (CCC 1337–1340, 611); anamnesis against bare memorialism, tonight's central steelman; and the Petrine commission hidden in Simon, Simon: I have prayed for you, that your faith may not fail; strengthen your brethren.

## WHAT YOU NEED TO KNOW

The chapter opens with the trap closing: the feast of Unleavened Bread draws near, the chief priests seek how to kill him away from the crowd, and then Luke writes the sentence Session 3 has been waiting for: Satan entered into Judas. The devil departed until an opportune time (4:13), and the opportune time has a date now, and a fee: they engaged to give him money. The betrayal will come from inside the Twelve, at a table, with a kiss, and Luke wants the horror of that geometry felt. Meanwhile Jesus sends Peter and John to prepare the Passover with the strange spy-craft of the man carrying a jar of water, and says over the prepared table a sentence of shocking tenderness: I have earnestly desired to eat this passover with you before I suffer. The Greek doubles the verb, with desire I have desired: every table in this Gospel, Levi's banquet, Simon's house, the fish and loaves, Zacchaeus's hall, has been the long approach to this one, and the host has been longing for it more than anyone at it.

The Passover frame is tonight's live discovery, and it carries the steelman, so prepare Exodus 12 with care. Israel's founding night ordered a lamb without blemish, its blood a sign of deliverance, its flesh eaten, and then this: this day shall be for you a memorial day (zikkarōn, Ex 12:14), and you shall keep it as an ordinance for ever. Deuteronomy 16:3 adds the astonishing pronoun: you came forth out of Egypt, spoken to a generation largely born after the sea closed, and, as an ordinance kept for ever, placed on the lips of every generation since; centuries later the Mishnah made the logic explicit. In Israel's own self-understanding, ratified in the Mishnah's rule that in every generation a man must regard himself as if he came forth out of Egypt, the Passover memorial does not merely recall the exodus; it makes each generation present to it, participants and not spectators. Biblical remembrance, zikkarōn, is God-charged re-presentation, not mental review. (The Septuagint renders this memorial vocabulary with mnēmosynon at Exodus 12:14 and with anamnēsis in sacrificial settings such as Leviticus 24:7 and Numbers 10:10; anamnēsis is the word Jesus chooses at the table.) That is the loaded word Jesus picks up when, at the Passover table, he takes bread (and the four-verb pattern of 9:16 returns: took, blessed, broke, gave; only now the second slot has changed, where 9:16 says blessed, eulogēsen, 22:19 says having given thanks, eucharistēsas), and says: This is my body which is given for you. Do this in remembrance of me, eis tēn emēn anamnēsin. And over the cup: this cup which is poured out for you is the new covenant in my blood, Jeremiah 31's promised new covenant, sealed the way Sinai's was, in blood (Ex

24:8), but the blood is his. Given for you, poured out for you: sacrificial vocabulary, the lamb's language, spoken by the Lamb.

Tonight's steelman is the study's most important, and it deserves your best preparation. The Zwinglian memorialist reading, held sincerely by many evangelical friends, argues at full strength: remembrance in plain language means calling to mind; the bread and cup are symbols Jesus chose precisely for their power to represent his body and blood; is often means represents in biblical idiom (I am the door); and the Mass's claim to make Christ's sacrifice present adds what the text never says. Present that honestly, then press with what the group has just discovered: the remembrance Jesus invoked is not the modern word but the Passover's own zikkārōn, which in Israel's practice made the saving event present to the celebrants; he said do this, and this was a memorial sacrifice, not a moment of silence; touto poieite can carry cultic weight (the Septuagint uses poiein for offering sacrifice); and St. Paul, our earliest written witness, cashes it out exactly as participation: the cup of blessing which we bless, is it not a participation (koinōnia) in the blood of Christ? ... whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord (1 Cor 10:16, 11:27), a warning that presses hard against a merely symbolic reading. And the generation taught by the apostles read it one way: St. Ignatius of Antioch, on the road to martyrdom around AD 107, defines the heterodox as those who abstain from the Eucharist because they do not confess that it is the flesh of our Savior Jesus Christ. Where the text alone underdetermines, the Church the text came from does not, and the Catechism gathers it all: at the Last Supper Jesus instituted the Eucharistic sacrifice of his Body and Blood, to perpetuate the sacrifice of the cross throughout the ages until he should come again (CCC 1323, 1337–1344, 1362–1367: the memorial is not merely the recollection of past events but makes them in a certain way present).

Do this is also an ordination. Someone must be commissioned for a command to perpetuate a sacrifice, and the Church has always heard in these words, spoken to the apostles alone at the table, the institution of the New Covenant priesthood (CCC 1337; the Council of Trent says it explicitly): every priest at every altar since is inside this sentence. Then the threads cash out in a rush. A dispute arises, obscenely timed, over which of them is greatest, and Jesus answers with Session 8's banked promise made flesh: let the greatest among you become as the youngest, and the leader as one who serves. For which is the greater, one who sits at table, or one who serves? But I am among you as one who serves (22:26–27): the master who girds himself (12:37), at the table, doing it. He confers on them the kingdom, that you may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes: Isaiah's banquet and the Church's structure in one breath. Then the sentence every Catholic should know by heart: Simon, Simon, behold, Satan demanded to have you (plural, all of you) that he might sift you like wheat, but I have prayed for you (singular, Peter alone) that your faith may not fail; and when you have turned again, strengthen your brethren (22:31–32). Knowing Peter will fall this very night, Jesus prays for Peter singularly and commissions him to be the strengthener of the rest after his restoration: the Petrine office, in Luke's Gospel, is founded not on Peter's strength but on Christ's prayer, which is exactly why it holds. The chapter's last exchange, the two swords and it is enough, closes the supper on the disciples still misunderstanding, and the road bends toward the olive grove where Session 14 begins.

## **OLD TESTAMENT ROOTS AND FULFILLMENT**

**Ex 12:1-14** The Passover lamb: without blemish, blood, eaten; a memorial day for ever (zikkarōn) — **Lk 22:7-19**

**Deut 16:3** That you may remember the day YOU came forth out of Egypt: every generation present — **Lk 22:19**

**Ex 24:8** Behold the blood of the covenant: Sinai sealed in blood — **Lk 22:20**

**Jer 31:31-34** Behold, the days are coming when I will make a new covenant — **Lk 22:20**

**Isa 53:12** He was numbered with the transgressors: quoted by Jesus at table — **Lk 22:37**

**Ps 41:9** My own familiar friend, who ate of my bread, has lifted his heel against me — **Lk 22:21**

## VOICES OF THE CHURCH

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**St. Ignatius of Antioch** (*Letter to the Smyrnaeans*, 7.1 (c. AD 107))

Ignatius, by early tradition a disciple of the apostle John, writing on the road to the lions, marks the boundary of the faith at the altar: they abstain from the Eucharist and from prayer, he says of the docetists, because they do not confess that the Eucharist is the flesh of our Savior Jesus Christ, which suffered for our sins and which the Father in his goodness raised up. Within one lifetime of the upper room, the test of believing in Christ's real body was believing in the Eucharist.

### VOICES OF THE CHURCH

**St. Cyril of Jerusalem** (*Mystagogical Catecheses*, 4)

Instructing the newly baptized of the fourth century, Cyril hands on the Church's plain confidence: since Christ himself has declared of the bread, this is my body, who shall dare to doubt any longer? And since he has affirmed of the cup, this is my blood, who shall ever hesitate? Do not judge by taste, Cyril counsels, but by faith be fully assured that you have been counted worthy of the Body and Blood of Christ, for what appears bread is not bread, though bread by taste.

### VOICES OF THE CHURCH

**St. Thomas Aquinas** (*Summa Theologiae* III, q. 75; q. 65, a. 3; q. 73)

Aquinas teaches that Christ's true body and blood are in this sacrament in a way sense cannot detect and faith alone grasps, resting on the authority of God who said this is my body; the whole substance of the bread is converted into the substance of Christ's body, a change the Church fittingly names transubstantiation, while the appearances remain. It is, he says, the greatest of the sacraments, for the others contain grace, but this contains Christ himself, the author of grace, and in it his Passion's fruit is made ours.

## CATECHISM CONNECTION

**CCC 1337–1344** The institution of the Eucharist at the Passover meal: do this in remembrance as command and ordination.

**CCC 1362–1367** The Eucharist as memorial (anamnēsis) that makes present: the sacrifice of the cross, one single sacrifice with the altar's.

**CCC 611** At the supper Jesus instituted the Eucharist as the memorial of his sacrifice and instituted his apostles as priests of the New Covenant.

**CCC 1323-1324** **The Eucharistic sacrifice perpetuated through the ages (1323); the Eucharist as the source and summit of the Christian life (1324).**

**CCC 552, 641–642 (preview)** Peter's singular place: prayed for, restored, strengthening the brethren.

## THREAD WATCH

**Opportune time (RESOLVES TONIGHT):** 22:3, Satan entered into Judas. Read 4:13 aloud first and let the group hear the door that has been ajar since the desert click shut.

**Take, bless, break, give (RESOLVES TONIGHT):** The four-verb pattern of 9:16 returns at 22:19 with the second slot transformed: 9:16's blessed (eulogēsen) becomes gave thanks (

eucharistēsas, Session 10's word). Have the group recite the sequence from memory before reading the verse.

**The master who serves (RESOLVES TONIGHT):** 22:27 fulfills 12:37 at the table. If anyone reread 12:35–37 as assigned, give them the floor.

**Passover posture (RESOLVES TONIGHT):** Session 8's girded loins were dress rehearsal for this meal: the true Passover, eaten on the eve of the true Exodus.

**Meals with sinners (penultimate entry):** The host who ate with sinners now feeds the men who will deny, doubt, and flee him by morning, one of whom has already sold him. The table thread has one scene left, at Emmaus.

**Sēmeron (dormant tonight, RESOLVES NEXT SESSION):** Say nothing. The fifth today is twenty hours away in narrative time.

## SESSION GOALS

1. Resolve the opportune-time thread and feel the betrayal's geometry: from inside, at the table.
2. Run the Exodus 12 discovery until zikkarōn is understood as making-present, not mental recall; this discovery IS the steelman's answer, so do not rush it.
3. Walk the institution narrative verb by verb: the four verbs, given for you, new covenant in my blood.
4. Present the memorialist steelman at full strength and answer it from the Passover, from Paul, and from Ignatius, with the Catechism gathering the threads.
5. Hear do this as ordination, the greatest-as-servant as 12:37 fulfilled, and Simon, Simon as the Petrine commission founded on Christ's own prayer.

**Time Note (75–90 minutes)**

Tonight is the study's theological summit; protect it. If pressed, take the preparations (22:7–13) in one sentence of framing and fold the two swords (22:35–38) into the closing prayer's approach. Never cut Q2 (the Exodus discovery), Q3-Q4 (institution and steelman), or Q6 (Simon, Simon). If discussion of the Eucharist runs long and hot, let it; there is no better way for this group to spend an extra twenty minutes this year.

# Discussion Guide

## OPENING PRAYER

**Leader:** *Lord Jesus, with desire you desired to eat this Passover with us. Gather us tonight into your upper room: take us, bless us, break what is proud in us, and give us to one another. Let us never again hear do this in remembrance of me as a small thing, and keep us at your table until we drink it new in the kingdom. Amen.*

## WIN: OPENING QUESTIONS (10 MIN)

**W1.** What meal in your life do you most wish you could eat again, exactly as it was, with exactly who was there? What made it that meal?

**W2.** Is there a family ritual, a meal, a toast, a tradition, that makes past people or events feel genuinely present when you keep it? How does that work?

## BUILD: INTO THE TEXT (50–60 MIN)

### HOW TO LEAD THIS SECTION

*Tonight the study's discipline pays: the group arrives owning the four verbs, the girded loins, the serving master, the opportune time, and eucharistōn. Let them cash each thread themselves; your job is to slow the institution narrative down to a walk and to give the steelman your most generous, most precise half hour.*

**1.** Read Luke 22:1–6, then read Luke 4:13 aloud. What door is closing? And weigh the details Luke chooses: who Judas is, what enters him, what he is paid, and what the money makes this betrayal.

**Leader:** *The opportune time arrives: Satan, repulsed in the desert, re-enters through a friend. One of the Twelve; money engaged; Ps 41:9 in the background. Let the thread resolution land before moving on.*

### ANSWER: SHARE AFTER THE DISCUSSION

Session 3 left a door ajar: the devil departed from him *until an opportune time* (4:13). Tonight it swings shut: Satan entered into Judas, who was of the number of the twelve. The adversary who could not breach Jesus in the desert comes back through a friend at his table, the psalmist's oldest wound: my own familiar friend, who ate of my bread, has lifted his heel against me (Ps 41:9). And Luke notes the fee, they engaged to give him money, filing the betrayal of the Messiah under this Gospel's long ledger on mammon: the man who kept the purse sold the Pearl. The horror is the geometry: not a Roman blade or a Pharisee's plot from outside, but a kiss from inside the circle. Every scandal the Church has ever suffered was prefigured at this table, and so was the Lord's response: he washed that betrayer's feet in John's telling, and in Luke's, fed him.

**2. Live discovery:** Before touching Luke's table, build the table it fulfills. Read Exodus 12:1–14 and Deuteronomy 16:3 as a group. Gather: what did the lamb have to be, what did the blood do, what was done with the flesh, and, the key question, what kind of thing does Exodus 12:14 say this day must be for

ever? Then the pronoun puzzle: who does Deuteronomy 16:3 say came out of Egypt, and to whom is it speaking?

**Leader:** *The finds: lamb without blemish; blood as the sign of deliverance; flesh eaten, not just offered; and a memorial day, zikkarōn, kept for ever. Deut 16:3 says YOU came forth, to generations born centuries later. Draw the conclusion together: Passover remembrance makes each generation present to the exodus. Do not say the word Eucharist yet; let Q3 do it.*

#### ANSWER: SHARE AFTER THE DISCUSSION

Passover's anatomy: a lamb **without blemish**; its **blood** marking those whom death passes over; its **flesh eaten**, because this sacrifice is a communion, consumed and not merely offered; and the whole kept as **a memorial day, zikkarōn**, an ordinance for ever. Then Deuteronomy's impossible pronoun: that you may remember the day when **you** came forth out of the land of Egypt, spoken to a generation that mostly never saw the sea part, and recited ever after by children of children who certainly did not. Israel understood her own feast exactly so, and said it in so many words: in every generation a man must regard himself as if he himself came forth out of Egypt. Biblical remembrance is not nostalgia; it is a God-charged making-present, in which the saving event steps out of the past and the celebrants step into it, participants and not spectators. Hold that definition of remembrance with both hands. In about five minutes, at a Passover table, Someone is going to use the word.

**3.** Read Luke 22:14–20 slowly, twice. First the longing of verse 15 (the Greek doubles the verb: with desire I have desired). Then the bread: recite the four verbs of 9:16 from memory before reading verse 19, and catch which Session 10 word sits in the second slot. Then weigh every phrase: this is my body, GIVEN FOR YOU, do this, in remembrance of me. And the cup: what two Old Testament texts are fused in the new covenant in my blood?

**Leader:** *Let the verbs land: took, gave thanks (eucharistēsas), broke, gave. Given for you and poured out for you are sacrificial, the lamb's grammar. New covenant = Jer 31:31; in my blood = Ex 24:8. In remembrance = anamnēsin = the zikkarōn they just defined.*

#### ANSWER: SHARE AFTER THE DISCUSSION

With desire I have desired to eat this passover with you: every table since Levi's has been the approach to this one, and the host wanted it most. Then the verbs the group has carried since the grass of Bethsaida: having **taken** bread, having **given thanks** (*eucharistēsas*, the tenth leper's verb, now naming the sacrament), he **broke** and **gave**, and said what no Passover host had ever said over the bread: This is my body **which is given for you**. Given-for is the lamb's grammar, sacrificial to the bone, as is the cup's: poured out for you. And the cup fuses two mountains: the **new covenant** Jeremiah promised (31:31) is sealed the way Sinai's was, in blood (behold the blood of the covenant, Ex 24:8), except the blood is **his**. Then the command that built the Church: do this **in**

**remembrance** of me, *eis tēn emēn anamnēsin*, and the group already knows what remembrance means at a Passover table, because they just spent ten minutes discovering it: not a moment of mental recall but a memorial that makes the saving event present to every generation that keeps it. He is the Lamb; the exodus is his (9:31, the mountain said so); and do this is the ordinance-for-ever clause of the new Passover. Say it plainly and let it sit: this is where the Mass comes from.

**4. Steelman chain:** Now the reading held by many sincere Christians, at full strength: remembrance means calling to mind; Jesus, present in the room in his body, could only have meant the bread as symbol; is often means represents (I am the door, I am the vine); and the Mass's claim to make a past sacrifice present adds what no text states. Give that case its complete force; someone you love holds it. Then prosecute it with what tonight has established, and with two witnesses outside Luke: read 1 Corinthians 10:16 and 11:27–29, and hear St. Ignatius from the Voices box. Where does the evidence settle?

*Leader: Honor the steelman fully; the symbolic reading is coherent English. Then press: (1) the remembrance invoked is Passover's zikkārōn, participation not recollection, established by the group's own discovery; (2) Paul: koinōnia in the blood, guilt of profaning the body, discerning the body, senseless for a symbol; (3) Ignatius, one lifetime out, defines heresy as denying the Eucharist is Christ's flesh; (4) CCC 1362–1367 gathers it. Be warm; the goal is a group that can defend the Real Presence without sneering.*

#### **ANSWER: SHARE AFTER THE DISCUSSION**

The steelman deserves its full day in court: in modern English, remembrance is recollection; Jesus stood there in his body holding bread; and Scripture's metaphors (door, vine, light) prove it can carry represents. If tonight's text were the only evidence and modern English its language, the memorialist reading would be reasonable. But the evidence will not stay inside those walls. First, the group's own discovery: the remembrance Jesus invoked is not our word but Passover's, *zikkārōn*, the memorial that makes present, the concept Jesus names with *anamnēsis*, spoken at the one meal in Israel's calendar where every participant became a contemporary of the saving event; do this attaches to a sacrifice eaten, not to a topic for reflection. Second, the earliest written commentary we possess: St. Paul calls the cup a *koinōnia*, a participation in the blood of Christ, and warns that unworthy eating makes one guilty of profaning the body and blood of the Lord, eating judgment by not discerning the body (1 Cor 10:16, 11:27–29), warnings a memorialist can honestly read as contempt for the covenant the sign represents, the way trampling a flag dishonors a nation; but Paul's charge outruns that account: the unworthy eater is guilty of the body and blood themselves, and eats judgment for failing to discern the body, language whose weight falls on a reality received, not only a meaning signified. Third, the men taught by the apostles: St. Ignatius, remembered by early tradition as John's disciple, marks the heretics precisely as those who do not confess that the Eucharist is the flesh of our Savior, within one lifetime of this table, and the ancient witnesses, east and west, speak of the Eucharist in realist terms; a merely subjective symbolism is nowhere taught as the faith of any ancient church. And note what the door and vine metaphors lack that tonight's words have: no one was commanded to perpetuate the door as an ordinance for ever, and Jesus never said this door is given for you. The Catechism gathers the whole case (CCC 1362–1367): the Eucharist is the memorial that does not merely recall but makes present the one sacrifice of the cross, which is also why do this, spoken to the Twelve, ordained them: a perpetual sacrifice requires priests (CCC 611, 1337), and every altar since stands inside this sentence. Hold all of it with charity: the friends who see a symbol love the same Lord. But the Lord's own words, in their own Passover grammar, with Paul and the apostolic Church as witnesses, say more, and Catholics should be able to show exactly where and why, gently, from the text.

#### DIG DEEPER: UNTIL IT IS FULFILLED IN THE KINGDOM

Twice Jesus vows abstinence at his own feast: I shall not eat it until it is fulfilled in the kingdom of God; I shall not drink of the fruit of the vine until the kingdom of God comes (22:16, 18). The Passover he is instituting points beyond itself: every Mass is eaten between his table and the wedding supper of the Lamb, which is why the Church cries after the consecration, until you come again. Some scholars, Dr. Brant Pitre notable among them, have traced the Passover cups through the Passion and asked when this vow finds its completion; wherever one lands on that fascinating question, which the Church has not defined, the direction is certain: the Eucharist is the pledge of a banquet still coming, Isaiah's mountain feast, where he will drink it new with us.

5. Read Luke 22:24–30. A dispute over greatness, at this table, tonight. Before reading Jesus' answer, have someone recite Luke 12:37 from Session 8. Then read 22:26–27. What promise is being kept in the room, and what does I am among you as one who serves establish forever about authority in the Church he is founding?

*Leader: The banked verse pays: the master who girds himself and serves. Greatness = the youngest, the leader = the servant. And he confers a kingdom, table and thrones: structure and service in one breath.*

#### ANSWER: SHARE AFTER THE DISCUSSION

The timing is obscene, a rank dispute during the first Mass, and the answer is the study's longest-banked promise standing up at last. Session 8 read it and filed it: blessed are those servants whom the master finds awake... he will gird himself and have them sit at table, and he will come and serve them (12:37). Tonight the Master, at table, says: which is the greater, one who sits at table, or one who serves? Is it not the one who sits at table? **But I am among you as one who serves** (22:27). The impossible reversal of 12:37 was autobiography. And with it he legislates for his Church forever: let the greatest among you become as the youngest, and the leader as one who serves; authority in the kingdom he then confers, table, thrones, the twelve tribes, is real, structured, and judicial, and it kneels. Every bishop's motto should be 22:27; the ones the Church calls greatest, she calls servus servorum Dei, servant of the servants of God, because of this sentence at this table.

6. Read Luke 22:31–34 with a magnifying glass on the pronouns: Satan demanded to have YOU (plural), but I have prayed for YOU (singular) that YOUR (singular) faith may not fail; and when you have turned again, strengthen your brethren. Who is under attack, who alone is prayed for, what is he told to do after his fall, and what does Jesus know (v. 34) even as he commissions him? What does this establish about where the Church's stability actually rests?

*Leader: The grammar is the theology: all sifted, one prayed for, and that one commissioned to strengthen the rest after restoration. Jesus commissions Peter knowing the denial is hours away: the office rests on Christ's prayer, not Peter's performance. CCC 552 territory; the risen Lord will renew it (24:34, and Jn 21).*

#### ANSWER: SHARE AFTER THE DISCUSSION

Luke's grammar carries the doctrine. Satan demanded to have *you* (plural: all of you, the whole apostolic band) to sift like wheat; **but I have prayed for you** (singular: Simon alone) **that your faith may not fail; and when you have turned again, strengthen your brethren.** Against an assault on all, Jesus secures one, and makes that one the strengthener of the others, and he issues

the commission **knowing**, verse 34, that this very man will deny him three times before the rooster crows. So the office is founded, with eyes open, on the worst night of Peter's life, which means it is founded not on Peter's virtue but on Christ's prayer, the one variable in the sentence that cannot fail. When you have turned again: the fall is factored in, the restoration is scheduled (the risen Lord appears to Simon first, 24:34), and the mandate survives its holder's collapse. That is Luke's quiet contribution to the Petrine ministry the Church still lives under: popes have fallen and turned again for twenty centuries, and the brethren are still being strengthened, because the office never did rest on the man. It rests on the prayer of the one who, hours from his own arrest, was interceding for his interceder.

### SEND: TAKING IT OUT (10 MIN)

**S1.** You have heard do this in remembrance of me hundreds of times. After tonight's Passover discovery, what will be different, concretely, in how you enter the next Mass you attend?

**S2.** Jesus commissioned Peter for after his fall: when you have turned again, strengthen your brethren. Is there a failure in your past that God might be commissioning rather than shelving? Who could your turned-again self strengthen?

### LIVE IT THIS WEEK

- Go to Mass this week with Exodus 12 and Luke 22 fresh: at the consecration, hear the four verbs and the word remembrance as the upper room hears them. Arrive early; leave last.
- If you have been away from the Eucharist because of unconfessed grave sin, let 1 Corinthians 11 and the Sacrament of Reconciliation restore you to the table properly; that is what both are for.
- Before next session, read Luke 22:39–24:53, the whole Passion and Resurrection, in one sitting if you can. Bring your sēmeron tally, complete.

**Scripture memory:** **Luke 22:19b**, *This is my body which is given for you. Do this in remembrance of me.* (RSV2CE)

### CLOSING PRAYER

**Leader:** *Lord Jesus, Lamb without blemish, with desire you desired this supper, and with desire you desire us at your altar. Never let us hear this is my body as a small thing. Serve us, though it should be the other way; pray for us as you prayed for Simon; and when we have turned again from our failures, make even those into strength for our brethren. Until you drink it new with us in the kingdom. Amen.*

## Leader Reference Card: Session 13

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Every passage used tonight, in order of appearance. Exodus 12 and Deuteronomy 16:3 are the load-bearing bookmarks; 1 Corinthians 10–11 arms the steelman's answer.

### Passage Used for

Luke 22:1–6 Q1: Satan enters Judas

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Luke 4:13 Q1: the opportune time, resolved

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Psalms 41:9 Q1: the familiar friend

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Exodus 12:1–14 Q2 live discovery: the Passover; zikkārōn at 12:14

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Deuteronomy 16:3 Q2: the pronoun that makes present

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Luke 22:14–20 Q3: the institution; the four verbs

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Exodus 24:8; Jeremiah 31:31–34 Q3: blood of the covenant; new covenant

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1 Corinthians 10:16; 11:27–29 Q4 steelman: koinōnia; profaning the body

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Luke 22:24–30 Q5: greatness; 12:37 fulfilled at 22:27

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Luke 22:31–34 Q6: Simon, Simon; the prayed-for office

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Isaiah 53:12 Framing: numbered with transgressors (22:37)

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CCC 1337–1344, 1362–1367, 611, 1323–1324 Catechism Connection

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**Next week:** Luke 22:39–24:53, the final session: the Passion, the fifth and final today, Emmaus, and the Gospel's last verse, which the group has been waiting for since Session 1 without knowing it. Bring every tally, and have Genesis 3:7 flagged where no one can see it.