THE DAILY BREAD

The Creed of the Apostles



Original Sin, Grace & the Human Condition

A FORMATION BOOK BY

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The Everyday Apostle

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The Human Condition

Original Sin, Grace, and Why We Are Not Beyond Repair

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A Daily Bread Formation Book

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INTRODUCTION

The Two Truths a Man Must Hold

There are two facts about yourself that you already know, though you have probably never held them together. The first is that something is wrong with you. Not with your circumstances, not with the people around you, but with you, down in the place where your intentions are formed. You have felt it in the gap between the man you mean to be and the man you actually are, in the resolutions that did not survive the week, in the sharp word you swore you would not say and said anyway. The second fact is that you are not beyond repair. For all the wrongness, there is something in you that still reaches for the good, still recognizes it, still grieves when it falls short. You are broken, and you are not hopeless. Both are true.

The world cannot hold both of these at once, and so it lurches between them. One age insists that nothing is really wrong with us, that we are basically good and only need better education, better systems, better self-esteem, and that talk of sin is a relic that shames people for no reason. The next age, having watched that optimism collapse against the evidence, slides toward despair, deciding that human beings are irredeemable and the whole project is a cruelty. Neither is true, and a man who adopts either one will misunderstand his own life.

The Church has always refused both errors, and in refusing them she refuses to let a man off the hook or crush him under it. She will not tell him he is fine, because he is not, and being told he is fine when he is not is no kindness; it leaves him alone with a wound no one will name. And she will not tell him he is worthless, because he is not that either; he is a wounded son of God, fallen from a great height and destined, if he will have it, for a greater one. To hold both is harder than to hold either alone, which is why so few manage it. But only the man who holds both sees himself as he actually is.

I do not do what I want, but I do the very thing I hate. — Romans 7:15

The Catholic faith holds both truths without flinching, and holding them is the hinge on which everything else turns. This is the most important doctrinal station in the program, because without it nothing else makes full sense: not the need for the Incarnation, not the purpose of the sacraments, not the reality of the spiritual battle, not the urgency of the moral life. All of it rests on a right understanding of what happened to the human race, what it did to you, and what God has done about it. We will look squarely at the wound, and then just as squarely at the remedy. The aim is that you come to know yourself truly: as a man genuinely broken, and genuinely, gloriously, not beyond repair.

CHAPTER ONE

Something Is Wrong With Us

The Fact Everyone Knows and No One Can Explain

Begin with the evidence, because this is the one Christian doctrine a man can verify by reading the news or examining his own week. Every person who has ever lived has sensed that human beings are not what they ought to be. We do not have to be taught to lie, to grab, to envy, to turn inward; these come up in us like weeds, unplanted. We do have to be taught, painstakingly, to tell the truth and to share. Something in us leans the wrong way, and everyone knows it, even the people whose philosophy forbids them to say so.

The Universal Experience

Watch how universally it is felt. Every culture in history has had some account of a primeval fall, some memory that the world was meant to be better than it is and that something went wrong near the beginning. Every man alive carries a private version of the same conviction, an inner court that accuses him, a sense of falling short of a standard he did not invent and cannot shake. You feel it most sharply not when you fail at something trivial but when you betray something you love, and the feeling is not mere regret; it is guilt, the recognition that you have done what you should not have done and could have done otherwise. A purely material animal would feel no such thing. You do, constantly.

The Explanations That Fail

The modern world, having abandoned the idea of sin, has to explain this wrongness some other way, and all of its explanations share a single strategy: locate the problem outside the man. We are selfish because society made us so. We are violent because of poverty, or ignorance, or bad systems, or trauma. Fix the conditions, and the wrongness will disappear. There is partial truth in this, for conditions do shape us. But the explanation keeps failing, because the problem keeps following us. Give a man wealth and he finds new ways to be miserable and grasping. Educate him and he becomes a more sophisticated sinner. Build the just society and watch the same old evils put on new clothes and walk back in. The wrongness is not merely around us. It is in us, and it travels wherever we go.

Notice, too, where every one of these explanations leads: to placing the blame on someone or something else, which is precisely the move the first man made in the Garden when God confronted him. It was the woman, he said; and she said, it was the serpent.

The instinct to explain our wrongness by pointing outward is itself one of the symptoms of the wrongness. A man can spend his whole life this way, accounting for his failures by his upbringing, his circumstances, the people who wronged him, and never once arrive at the humbling and liberating sentence that is the beginning of all health: the problem is me, and it is deeper than my circumstances, and I cannot reach the bottom of it on my own.

For I know that nothing good dwells in me, that is, in my flesh. For I have the desire to do what is right, but not the ability to carry it out. — Romans 7:18

The Doctrine Nobody Likes but Everyone Needs

The Church's name for this is original sin, and it is the least popular and most obviously true doctrine she teaches. It has been observed, rightly, that of all Christian doctrines this is the one open to daily empirical confirmation; a man has only to live honestly for a week to gather the evidence. And far from being a doctrine that shames people needlessly, it is the one that finally makes sense of them. It explains why good intentions are not enough, why willpower runs out, why the best people you know are still at war with themselves. It tells a man the truth he already suspected, and in doing so it does him the first kindness any physician does a patient: it names the disease. You cannot be cured of something you will not admit you have. The doctrine of original sin is the diagnosis, and the diagnosis is the beginning of hope, because it is immediately followed by a cure.

CHAPTER TWO

What Happened in the Garden

The Fall and What It Cost

To understand the wound, a man has to go back to its origin, to the event the Book of Genesis places at the beginning of the human story. It is fashionable to wave this away as a fairy tale about a woman and a snake and a piece of fruit. That is a careless reading. Genesis is using the language of image and symbol to convey a real event: a true and primordial choice, made by the first human beings, to reject God, and the catastrophe that followed from it.

The Real Meaning of the Fall

Strip away the mental cartoon and see what actually happens in the account. God gives the first human beings everything, a whole garden of good, with one boundary that marks

them as creatures and not gods: one tree whose fruit is not theirs to take. The tempter's pitch is not really about fruit at all. It is about autonomy. You will be like God, he says, knowing good and evil, deciding for yourselves what is good and what is evil rather than receiving it from the God who made you. And they reach for it. The essence of the first sin, and of every sin since, is exactly that reach: the refusal to be a creature under God, the grasping to be the author of one's own law. It is pride before it is anything else, the preference of self over God.

You will be like God, knowing good and evil. — Genesis 3:5

This is why the Fall is not a one-time event sealed off in the distant past but a pattern a man can watch in himself daily. Every sin he commits repeats the original choice in miniature: the decision, in some corner of his life, to be his own god, to set aside what he knows God asks and appoint himself the judge of good and evil in that moment. The pornography, the dishonest deal, the nursed grudge, the cutting word, each is a small reenactment of the reach for the forbidden tree, a small insistence that he, not God, will decide the terms of his own life. Understanding the first sin, then, is not archaeology. It is a mirror.

What Was Lost

The result was not that God flew into a rage and punished them arbitrarily. The result was that they got what they chose: life apart from God, and life apart from God is death. In that moment the human race lost what the Church calls original holiness and justice, the state of grace in which the first humans were created, their friendship and communion with God. They had been given gifts beyond their nature, a kind of wholeness: an intellect that saw clearly, a will at peace with itself, passions in harmony with reason, a body not destined for death. All of it rested on their union with God, and when they severed that union, the gifts went with it. What was left was human nature alone, stripped of the grace that had crowned it, and that bare nature is wounded.

It helps to picture it not as a penalty imposed from outside but as a consequence flowing from within, the way a branch cut from the tree does not have to be punished with death; it simply dies, because it has cut itself off from the life that sustained it. God had held the first humans in a wholeness that was never theirs to hold on their own, a gift resting entirely on their communion with him. To grasp for independence from God was, without their quite understanding it, to let go of the only thing holding them together. They did not so much break a rule as release the hand that was keeping them whole, and everything they had been given began, at once, to come apart.

What Was Damaged, and How It Reaches You

Here precision matters, because this is where men go wrong in both directions. Human nature was not destroyed by the Fall, and it was not left untouched. It was wounded. The intellect was darkened, so that we no longer see the good as clearly as we should. The will was weakened, so that even when we see the good we struggle to choose it. The passions were set loose from the governance of reason, so that our appetites and angers pull against our better judgment. And we became subject to suffering and death. This wounded condition, and not personal guilt for what Adam did, is what passes to every human being. You did not commit the first sin; you inherited its consequences, the way a child inherits the effects of a disaster that happened before he was born. You come into the world lacking the original grace you were meant to have, with a nature bent toward sin. That lack, that inherited privation, is original sin as it exists in you. It is why, from the first, something in you leans the wrong way.

CHAPTER THREE

The Wound in Daily Life

Why Doing Good Is So Hard

Doctrine that stays in the abstract does a man little good. The wound of original sin is not a theory; it is the thing you run into every single day, in the ordinary frustration of trying to be good and finding it strangely, maddeningly hard. Name the wound precisely and you will recognize your own life in it, and you will stop being surprised by a difficulty that was never going to be absent.

Why Good Intentions Are Not Enough

Every man has had the experience Paul describes with such painful honesty: knowing the good, wanting the good, resolving on the good, and then not doing it. You decide to be patient with your children and you snap by Tuesday. You resolve to stop the private habit and you are back inside a week. You mean to pray and you scroll instead. This is not simply weakness of character that more trying would fix, though trying matters. It is the signature of a wounded nature, in which the distance between seeing the good and doing it has been pried open and will not fully close by effort alone. Understanding this saves a man from two errors: the pride of thinking he can master himself by willpower, and the despair of thinking his repeated failures mean he is uniquely bad. He is not uniquely bad. He is normally wounded, like every son of Adam.

I see in my members another law waging war against the law of my mind and making me captive to the law of sin. — Romans 7:23

The Darkened Intellect and the Weakened Will

Look at the first two wounds at work. The intellect is darkened, which means a man does not even see the good with full clarity; he rationalizes, he tells himself the comfortable lie, he genuinely cannot tell, in the moment of temptation, that what glitters is poison. And the will is weakened, which means that even when he does see clearly, the power to choose the seen good is not what it should be. He stands at the fork knowing the right road and feels himself drawn down the wrong one almost against his own consent. These are not excuses; a wounded man is still responsible for his acts. But they explain why the moral life feels less like a calm walk and more like a limp, and why no amount of information alone makes a man good. He does not merely need to know better. He needs to be healed.

This is also the quiet answer to a question that torments honest men: why, after a real conversion, after genuinely giving his life to God, does a man still struggle with the same old sins? He had half expected the struggle to end, and when it did not, he wondered whether his conversion was real. It was real. But conversion restores the life of grace to the soul; it does not instantly repair the wounds of nature, which heal slowly, over a lifetime, as grace does its patient work. The continued struggle is not evidence that grace failed. It is the ordinary shape of a healing that is real but not yet finished, and a man who knows this fights on without discouragement, understanding that the war itself is a sign he is on the right side of it.

The Disordered Passions

The third wound is the one a man feels most viscerally. The passions, the appetites and drives that in a whole nature would serve reason, have slipped their leash. Hunger, desire, anger, the craving for comfort and status and pleasure, all of these are good in themselves, part of how God made us, but in fallen man they run ahead of reason and try to rule. The tradition calls this disorder concupiscence, the inner pull toward disordered pleasure that remains even in the baptized. It is not itself sin, but it is the tinder sin uses. This is why a man can be genuinely converted, genuinely in love with God, and still find the old appetites surging up in him, demanding, insistent, familiar. He is not a hypocrite for feeling them. He is a wounded man whose healing is real but not yet complete, and the struggle against concupiscence is not a sign that grace has failed but the ordinary arena in which grace does its work.

CHAPTER FOUR

Not Beyond Repair

What God Has Done About It

If the book ended here it would be the bleakest book you ever read, and the honest man might close it in despair. But the diagnosis was never the whole story. The entire point of naming the wound so precisely is that there is a remedy precise enough to meet it, and the remedy is the heart of the Gospel. We are broken. We are not beyond repair. And the repair is not something we do to ourselves.

The Second Adam

Paul sets it out in a single sweeping comparison. As by one man's disobedience the many were made sinners, so by one man's obedience the many will be made righteous. The first Adam reached up to grasp equality with God and dragged the race down with him. The second Adam, Christ, who was equal with God, did the opposite: he reached down, emptied himself, took the form of a servant, and became obedient even to death on a cross. Where the first Adam's grasping brought death to all who come after him, the second Adam's self-giving brings life to all who are joined to him. This is why Christ is not merely a good example added to a broken world. He is a new head of the human race, a new beginning, through whom the catastrophe of the first beginning is reversed from the inside.

Where sin increased, grace abounded all the more. — Romans 5:20

The comparison with Adam also tells a man how the remedy reaches him, and it is worth seeing. The wound did not come to you because you personally ate the fruit; it came because you belong to the race that has Adam at its head, and you inherited the condition of your family. In exactly the same way, the remedy comes not because you personally earned it but because you can be joined to a new family with a new head, Christ, and inherit his condition instead. This is what Baptism does: it transfers a man out of Adam and into Christ, out of the lineage of death and into the lineage of life. You are not asked to repair the inheritance of the first Adam by your own effort. You are offered adoption into the family of the second.

Where Sin Increased, Grace Abounded

Sit with the audacity of that sentence. Paul does not say that grace barely kept pace with sin, or that God managed a narrow rescue. He says that where sin increased, grace

abounded all the more, overflowing, outrunning, swallowing up the ruin it answered. Whatever the wound took, grace gives back and more. The glory of redeemed humanity is greater than the glory of unfallen humanity would have been, which is why the Church can sing, astonishingly, of the fault of Adam as a happy fault, a fault that merited so great a Redeemer. This is not a God doing damage control. This is a God turning the worst thing that ever happened into the occasion of the greatest gift ever given.

The Gospel Is Rescue, Not Self-Help

Everything turns on one distinction a man must get right, because the whole world gets it wrong. The Gospel is not self-help. It is not God handing you a better program for improving yourself, a set of principles and techniques which, applied diligently, will make you the man you want to be. A wounded will cannot heal itself; a drowning man cannot haul himself out by his own collar. If the remedy for the human condition were self-improvement, we would already have saved ourselves, because we have never stopped trying. The Gospel says something the self-help shelf can never say: you cannot fix this, and you do not have to, because God has done for you what you could not do for yourself. Christianity is not advice. It is rescue. And the only thing a drowning man has to do to be rescued is to stop pretending he is swimming and take the hand that reaches for him.

CHAPTER FIVE

The Life of God in the Soul

Sanctifying Grace

We have used the word grace freely; now it must be defined, because a man who misunderstands grace misunderstands the whole of his religion. Grace is the central reality of the Christian life, the thing original sin took away and Christ came to restore, and most Catholics could not say clearly what it is. It is worth getting right, because your whole standing before God depends on it.

What Grace Actually Is

Grace is not a feeling, and it is not merely God's kindly disposition toward you, and it is not a reward you earn for good behavior. Grace, in its deepest form, is nothing less than a share in the life of God himself. The Church calls this sanctifying grace, and it means that God does not merely forgive you from a distance or help you from outside; he pours his own divine life into your soul and makes you a partaker of the divine nature, in Peter's astonishing phrase. By sanctifying grace you become something you were not by birth: an

adopted son of God, a temple of the Holy Spirit, an heir of heaven. This is the restoration of exactly what was lost in the Garden, the original holiness and justice, now given back through Christ and raised even higher. When a man is in the state of grace, the living God dwells in his soul. That is not poetry. It is the plain teaching of the faith.

He has granted to us his precious and very great promises, so that through them you may become partakers of the divine nature. — 2 Peter 1:4

Let the weight of that phrase land, because the Church chose it deliberately and it is almost too much to believe: partakers of the divine nature. Christianity does not finally offer a man improved behavior, or even forgiveness alone. It offers him a share in the very life of God, a real participation in what God is, so that the destiny held out to him is not merely to be a better version of himself but to be lifted into the life of the Trinity itself. This is the height from which original sin cast us down, and the greater height to which grace raises us up. When a man grasps that grace means this, and not some vague religious benefit, he stops treating the state of his soul as a minor matter. He is carrying, or failing to carry, the life of God.

How It Is Received, and How It Is Lost

This life is given first in Baptism, which is why Baptism is not a mere naming ceremony but the moment original sin is washed away and the life of God is poured into the soul for the first time. From that day a man carries the divine life within him. But here is the sobering truth the modern world has entirely forgotten: this life can be lost. Grave sin, committed with full knowledge and deliberate consent, what the Church calls mortal sin, drives the life of God out of the soul as surely as a fatal wound drives out bodily life. The man who chooses such a sin does not merely break a rule; he severs himself from the life within him and stands again in the condition of spiritual death, carrying the wound without the grace that heals it. A man ought to know this, because it means the state of his soul is not fixed and automatic. It can be alive or dead, and his own choices are involved.

How It Is Restored

And this is where the mercy of God shows its full extent. The life lost through mortal sin is not lost forever, and it is not restored by a man's own heroic effort to climb back. It is restored through the sacrament of Reconciliation, in which Christ, through the priest, pours the divine life back into a soul that had forfeited it. This is why Confession is not a quaint custom or a psychological exercise but a raising of the dead. A man walks in carrying spiritual death and walks out carrying the life of God, restored. No man who

understands what sanctifying grace is, and that it can be lost and restored, treats Confession casually again. He runs to it, because he knows exactly what is at stake and exactly what is given back.

CHAPTER SIX

The Help for Every Step

Actual Grace and How a Man Stands Before God

Sanctifying grace is the life of God dwelling in the soul, a state a man is in. But there is a second kind of grace a man needs every hour, and it concerns not his state but his acts. For the truth the wounded will keeps running into is that a man cannot sustain the good on his own power, not for a day. He needs help, specific help, for each step, and God gives it. This grace is called actual grace, and understanding it is what keeps a man from the exhausting delusion of self-reliance.

What Actual Grace Is

Actual grace is the particular assistance God provides in the moment, the interior nudge toward the good and the strength to follow it. It is the thought that rises at the right moment, the sudden clarity about what is right, the surge of strength to resist when you were about to give in, the prompting to make the call or offer the apology or turn away from the screen. These are not your own unaided impulses; they are God moving in you, going before your will to prompt it and then working with your will to carry the act through. The Church is careful to say that this grace goes first: a man cannot even begin to turn toward God by his own power. Before you reach for God, God has already reached for you, and your reaching is itself his gift. This is humbling, and it is freeing, because it means no good thing you ever do is a thing you had to generate alone.

And it means a man is never, at any moment, without help. This is worth holding onto in the hour of temptation, when it feels as though he is alone with an appetite too strong for him. He is not alone, and the appetite is not too strong, because God never permits a man to be tempted beyond his strength but always provides, with the temptation, the grace to bear it. The grace is there, offered, in the very moment of the struggle; the only question is whether he will reach for it or refuse it. Many of a man’s defeats are not failures of strength but failures to ask, the loss of a battle he could have won if he had turned, even for an instant, to the help that was already at his side.

I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing. — John 15:5

Why You Cannot Coast

Apart from me you can do nothing: the words are absolute, and they close the door on the quiet heresy every capable man is tempted by, that he can run his spiritual life the way he runs his work, on his own competence, consulting God occasionally for the hard parts. A branch cut from the vine does not slowly decline; it dies, at once, though it may stay green a little while. A man does not maintain the life of grace by willpower between Sundays. He maintains it by staying connected to the source, by prayer and the sacraments through which actual grace flows, by returning again and again to the vine. The moment he imagines he can coast on his own virtue, he has already begun to wither. The strongest men in the Church were not the self-sufficient ones; they were the ones most ruthlessly aware that they could do nothing without grace, and most diligent in going to get it.

The State of Grace, and Why It Is the Only Thing That Matters

All of this converges on a single distinction that is, quite simply, the most important fact about a man at any given moment: whether he is in the state of grace or the state of sin. To be in the state of grace is to have the life of God in your soul, to be his friend and his son, prepared, if you died in that moment, for heaven. To be in the state of mortal sin is to have driven that life out, to stand spiritually dead, unprepared to meet God. Every other distinction a man lives by, rich or poor, successful or failing, admired or forgotten, is trivial beside this one, because this one is eternal and the rest are not. A wise man therefore orders his life around staying in the state of grace: frequent Confession to restore it the moment it is lost, the Eucharist to deepen it, daily prayer to guard it. He treats his soul the way a sane man treats his own life, as the thing most worth protecting, because the life in it is the life of God.

This is not meant to breed scrupulous fear, the anxious counting of faults that mistakes nervousness for holiness. It is meant to breed clarity. A man who knows this distinction knows what to do when he falls: not to spiral into despair, which is only pride turned inside out, but to get up and go to Confession and be restored, as many times as it takes. And he knows what the stakes of his ordinary choices actually are. The decision he faces in the hotel room, or over the dishonest invoice, or in the quarrel he could end with a word of humility, is not a small matter of etiquette. It is a decision about whether the life of God remains in his soul. Seen that way, the moral life stops being a list of rules and becomes what it is: the guarding of a treasure.

CHAPTER SEVEN

The Honesty the World Needs

Why This Is Where Apologetics Begins

This station is the hinge not only of a man's inner life but of his mission, and the connection is direct. The doctrine of original sin and grace is the foundation of every conversation he will ever have with a world that has lost its way, because it is the one framework that tells the truth about the human heart. The next program will send him out to engage that world. This is the diagnosis he carries into every such engagement.

The Diagnosis Before the Cure

You cannot offer rescue to a man who insists he is not drowning. This is the first and largest obstacle in speaking of Christ to the modern world: not that people reject the cure, but that they deny the disease. A culture that has decided human beings are basically fine hears the Gospel as an answer to a question it refuses to ask. So the honest naming of the human condition is not an awkward preliminary a man should rush past to get to the good news; it is itself the opening of the good news. When a man is finally honest, when the optimism has failed him and he knows in his bones that something is wrong with him that he cannot fix, that is the moment the Gospel becomes not an imposition but the thing he has been waiting for. The work of the apostle often begins simply by helping a man stop pretending.

Christ Jesus came into the world to save sinners, of whom I am the foremost. — 1 Timothy 1:15

And note where Paul places himself in that sentence: not above the sinners he is sent to save, but at the front of their ranks, the foremost of them. This is the posture of every credible apostle, and it is the opposite of the religious superiority the world expects and rightly despises. A man does not carry this message as a healthy man lecturing the sick, but as one patient telling another where he found the cure. The honesty about the human condition begins at home, with a man's clear-eyed knowledge of his own wound, and that shared brokenness, far from disqualifying him, is exactly what makes him believable. People do not open their hearts to the man who has it all together. They open their hearts to the man who admits he did not, and found mercy.

The Credibility of a Faith That Tells the Truth

There is a strange power in a faith that refuses to flatter. The modern world is drowning in messages that tell people they are already enough, already fine, in need of nothing but more confidence. And it is not working; the anxiety and emptiness only deepen, because people know, underneath, that it is not true. Into that exhaustion the Catholic faith speaks with a bracing honesty: you are not fine, something really is wrong, your own heart really is divided, and no amount of self-assurance will mend it. Men can feel the truth of this when they hear it, and the honesty earns a hearing that flattery never could. But the faith does not leave a man in the diagnosis. In the same breath it says the thing no self-help can say: and you are loved anyway, and rescued, and given back a life you could never have earned. Truth about the wound and truth about the remedy, together, are the most credible message a man can carry into a disillusioned age.

The Bridge to Mission

So carry it. A man who has understood this station holds the key that unlocks every other: he knows why the Incarnation was necessary, why the sacraments are not optional extras but the very channels of the life he needs, why the spiritual battle is real, why the moral life cannot be run on willpower. And he knows the one thing the world most needs to hear and least wants to admit, that it is broken and not beyond repair. Creed of the Apostles is building the man who can say this, clearly and without fear, to his children, his friends, and a culture that has forgotten it. The hearth is nearly built. What remains is to furnish it, and then to carry its fire out.

CONCLUSION

Broken, and Not Beyond Repair

Return, at the end, to the two truths you were asked to hold together at the start. Something is wrong with you: you have seen now what it is, a real wound in a real nature, inherited from a real fall, that darkens your mind, weakens your will, and sets your appetites against your reason. You are not beyond repair: you have seen now what the repair is, the life of God himself poured into your soul through Christ, lost by sin and restored by mercy, and the constant help of grace for every step you take.

A man who holds both of these walks through the world differently. He is not naive about himself or others, because he knows the wound is real and universal; he is not surprised by his own failures or embittered by the failures of others, because he expected them. And he is not in despair, because he knows the remedy is real and available and stronger than the wound. He lives, above all, with his eye on the one thing that matters: the life of

God in his soul, guarding it, restoring it the moment it is lost, deepening it day by day. He has stopped trying to save himself, and in giving up that exhausting and hopeless project he has found the only thing that ever could.

You are broken. You are not beyond repair. Hold both, live in the state of grace, and you will have built your life on the truth. The hearth is almost finished. Soon comes the sending.

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